

## Is Jesus God Part 1

Written by Administrator

Sunday, 09 December 2018 02:32 -

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Is Jesus God? To answer this we first of all must clarify and define the word 'God.' In English language the word is capitalized thus 'God' when applied to the true God and written with a small letter thus 'god' when applied to someone other than the true God. But this is not the case in either Greek or Hebrew languages. The title 'theos' is written in the same way whether it referred to the eternal and self existent God or some other subordinate deity. The same is true of the Hebrew title 'elohim.'

### ***Inconsistency in Translation***

As a matter of fact, the Hebrew title is even more problematic than the Greek and hence different renderings of the same title by different translators. The Hebrew word 'elohim' has been translated as God, god, gods, mighty, spirit, spirits, spectre, ghost, judges, and even goddess in 1 Kings 11:5 and 33. There are cases when the translators are puzzled and do not know whether to translate the word 'elohim' in singular or plural.

In Genesis 3:5 some use the term "you shall be as gods, knowing good and evil," while others "you shall be like God, knowing good and evil." In Judges 9:13 some use the term "wine which cheers the hearts of gods," but others "of God." In 1 Samuel 28:13 the Medium of Endor told

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King Saul that she saw "elohim" come out of the earth. Some translate the word 'elohim' as gods, others as spirit, spectre, ghost, divine being... In Psalm 82:1 the translators just can't agree how to translate the text. Here are some renderings of the popular English bibles:

"God standeth in the congregation of the mighty; he judgeth among the gods" [KJV].

"God presides in the heavenly council; in the assembly of the gods he gives his decision" [Good News Bible].

"God presides in the great assembly; he gives judgement among the gods" [New International Version].

"God stands in the divine assembly; among the divine beings He pronounces judgement" [Tanakh, by Jewish Publication Society].

"God stands up to open heaven's court. He pronounces judgement on the judges" [The Living

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Bible].

"God stands in the assembly [of the representatives] of God, in the midst of the magistrates or judges He gives judgement [as] among the gods" [The Amplified Bible].

"See, where he stands, the Ruler of all, among the rulers assembled, comes forward to pronounce judgement on the rulers themselves" [The Knox Version].

"God stands in the congregation of angels; he judges among the angels" [Peshitta: translated by George Lamsa].

Yahweh stands in the assembly of the gods, and He gives judgement among the gods" [The Book of Yahweh: translated by Yisrayl Hawkins].

"God is stationing himself in the assembly of the Divine One; In the middle of the gods he judges" [New World Translation of the Holy Scriptures: published by the Watchtower of the

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Jehovah's Witnesses].

"God presides in the great assembly. He judges among the gods" [World English Bible].

"God stands in the assembly of gods; and in the midst [of them] will judge gods" [Greek Septuagint Bible: translation of Sir. Lancelot Brenton].

Why such a disagreement among the biblical translators of the simple Hebrew text? Because of the delusion and the reluctance of the biblical scholars to acknowledge the truth. Namely, that the biblical authors identify beings other than the Creator as elohim. But before I demonstrate the fact that there are gods or Gods other than the true and eternal God who created the universe, I will first of all point out the correct translation of Psalm 82:1. The first crucial Hebrew word is 'elohim' – being a plural form. The second is 'el' – a singular form but also used as a name of the Divine Being who was also recognized as the God Most High [El Elyon] in the Bible. The third word is also 'elohim.' So the correct way to render the text is thus:

"Gods stand accompanied by El who judges in the midst of the gods."

### ***Gods other than the Creator***

The first command prohibited the Israelites to have other gods beside their own God Yahweh. If other gods did not exist then there would be no such a prohibition. This command does not deal with idol-gods, for the second command deals with idols and graven images. The Israelites were prohibited to have other gods, as well as idol-gods who are not living gods.

Jephtah, regarded as hero of faith in Hebrews 11, most definitely recognized that Chemosh was an existing god and actually a legitimate God of the Ammonites. Israel annexed a territory which belonged to the Ammonites. In his letter, Jephtah explained to the king of the Ammonites why the Israelites would not return the territory. Jephtah argued that it was Yahweh who personally conquered this portion of land and then gave it to the Israelites. In this letter Jephtah acknowledged Chemosh as the great war lord and the legitimate God of the Ammonites:□

“So now Yahweh, the God of Israel, has dispossessed the Amorites from before his people Israel, and should you possess them?□ Won't you possess that which Chemosh your God gives you to possess? So whoever Yahweh our God has dispossessed from before us, them will we possess” [Judges 11:23-25].

Please note how Jephtah spoke of Yahweh as “our god” and the “god of Israel,” but□ of Chemosh he spoke as “your god.” Jephtah acknowledged that the Ammonites had the right to hold onto any territory that Chemosh gives them just as they had the right to keep onto the territory that their god Yahweh conquered for them. Numbers 21:29 says that the Moabites were “the people of Chemosh” and that they were actually “sons and daughters” of Chemosh. The text also says that Chemosh abandoned his people and allowed them to be taken captive. Obviously because of their disobedience to him.

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The inscription on a Moabite Stone – the oldest Semitic writing discovered – says that Chemosh was angry with his people and allowed other nations to conquer them. Jephtah, and most of other Israelites of his day believed that each nation was governed by its own national god. They believed that originally the Most High divided the nations and over each nation He appointed one of His sons to rule and take care of that nation and administer His government [Deuteronomy 32:7-9]. The Israelites boasted about their national god and believed that he was superior to all other gods appointed over the nations. It seems that this was the case since he apparently inflicted the punishment over the gods of Egypt. Exodus 12:12 says:

“Against all the gods of Egypt I will execute judgments.”

The word 'judgement' comes from the Hebrew word 'shepheth,' which actually means “infliction, punish.” The word 'infliction' means “pain, punishment.” The word 'punish' means “to subject to pain.” A mere idol of gold or stone or any other material could not be punished nor can pain be inflicted on an idol. Only the real and living gods could be punished. In Numbers 33:4 we are also told that Yahweh punished the gods of Egypt. The Jewish chronicler apparently believed that the gods of Damascus were real and powerful. He believed that these gods actually defeated King Ahaz in battle. In 2 Chronicles 28:23 we read:

“For he sacrificed to the gods of Damascus, which struck him; and he said, Because the gods of the kings of Syria helped them, [therefore] will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.”

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Obviously King Ahaz believed that Yahweh was not the only god but this is neither here nor there. What is imperative to grasp is the fact that the author of Chronicles believed that the gods of Damascus were real since the author made a statement that these gods struck him, that is, defeated King Ahaz. For them to defeat him they had to be real and for the author to make such a statement he had to believe that they were real and not just idols of gold or stone or simply an imagination of a deluded mind. The Bible clearly shows that the authors of the Bible prior to the Jewish exile to Babylonia believed that other gods existed but they only thought that their god Yahweh was more powerful. Please note the following passages:

“Who is like you, Yahweh, among the gods?” [Exodus 15:11].

“Now I know that Yahweh is greater than all gods” [Exodus 18:11].

“For Yahweh your God, he is God of gods, and Lord of lords” [Deuteronomy 10:17].

“For you, Yahweh, are most high above all the earth. You are exalted far above all gods” [Psalm

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97:9].

“For Yahweh is a great God, A great King above all gods” [Psalm 95:3].

If other gods did not exist then Yahweh would not prohibit the Israelites to have other gods besides him and to serve and worship them. If the other gods did not exist then Yahweh could not say that he is a jealous god. The authors of the above passages believed that other gods existed, but at the same time that their national god was more powerful than any god of other nations. We are not talking about idols of stone or gold. It would be absurd to say that Yahweh is above all idols of stone who do not even have breath. The comparison is only valid and meaningful if other gods were living deities but not a match for Yahweh. That these gods were living gods and not a mere idols or imagination of the deceived worshippers, is evident in the Bible. In Psalm 138:1 the writer says that he will sing praises to Yahweh in the presence of all the gods:

“I will give you thanks with my whole heart. Before the gods, I will sing praises to you.”

The word 'before' comes from the Hebrew word "neged." Gesenius' Hebrew-Chaldee Lexicon To The Old Testament, on p. 530, states that this word primarily means “in the presence of; in the sight of.” The understanding of the early Israelites was that Yahweh was the local and national god of Israel. He was worshipped in Israel – the land of his own inheritance. In other nations other gods ruled. [This is fully documented in my book 'Yahweh Conspiracy' available

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from amazon.com and other retailers.

In Psalm 97:7 we read:

"Confounded are all who serve the graven images, those who boast of their idols; may all the gods worship Him."

These graven images and idols were representative figurines of the heathen deities. That it is so is apparent from the final remark where the author states that all the gods should worship the true God. Graven images and idols of stone and wood or gold and silver could not worship anyone or anything since they are objects and have no personality. But the gods represented by idols and graven images could, and as far as the author was concerned, should worship the true God. There are other passages which prove that ancient Hebrew authors of the Bible believed that the gods of other nations were actual deities and living beings who could be punished and upon whom judgement can be executed. In Jeremiah 46:25 Yahweh said the following:

"Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her gods, and her kings; even Pharaoh, and those who trust in him."

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Amon was a tutelary deity in the city of No [Thebes]. Amon of No [Thebes] is also mentioned in Nahum 3:8. It would be impossible to punish and inflict punishment and pain on Amon if he was a nonexistent being and merely an idol of stone and an imagination of a corrupt human mind.

### ***Many gods and lords***

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Paul in 1 Corinthians 8 states that there are many gods and lords but that we identify only with one God, the father of Jesus and with one Lord, even Jesus. In 1 Corinthians 4:4 Paul identifies Satan [Adversary] as "god of this world." If Satan is god then how much more can it be said that Jesus is god or God! Jesus is the begotten Son of God and therefore he is and must be divine since dog begets a dog, man begets a man and God begets a god. All those who are begotten of God are divine and gods and members of God's divine Family. This is an irrefutable fact. Jesus is our elder brother, the firstborn in God's divine Family. The Bible reveals that even certain angels were called Gods. The being who appeared to Moses was identified as God, yet Stephen clarifies that this being was in fact an angel [Acts 7:30]. Jacob wrestled with God and saw him face to face [Genesis 32:30]. Yet Hosea identifies this God as an angel [Hosea 12:4]. The true God is elohim above all other elohim. Did you know that the word 'demon' which is derived from the Greek word 'daimon' – actually means 'deity'? If certain angels, Satan and even demons are deities and are called GODS in the Bible, why do Christians make such a big deal when Jesus is occasionally referred to as GOD?

### ***Jesus not the Sovereign God***

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Even though Jesus is God, he is not the Most High God [El Elyon] who alone is the self-existent and from all eternity. Let's face it. The true and eternal God who is the source of everything cannot have someone else who is His God and anything that is above Him. But Jesus himself identified his Father as "the only true God" [John 17:3]. Jesus plainly stated on several occasions that this only true God was not only our God but also his God. After his resurrection, he told Mary:

"I ascend to my Father, and your Father; to my God, and your God" [John 20:17].

Jesus, as a resurrected being told Mary that God was not only her God but also his own God. The authors of the New Testament unanimously identify Jesus as 'kurios' [Lord/Sir] while his father as "God." In 1 Corinthians 8:6 Paul identifies the Father as the only God from whom all things come while Jesus he identifies as 'kurios.' Whenever Paul introduced his salutation to the believers he always offered praise only to the Father and he always identified the Father as the God of Jesus. Please note the following passages:

"Grace and peace to you from God our father and the Lord Jesus Christ. Praise be to the God and father of our Lord Jesus Christ" [2 Corinthians 1:2-3].

"Praise be to God and father of our Lord Jesus Christ...I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better" [Ephesians 1:3,17].

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In these passages Paul clearly identifies God not only as the father of Jesus but also as his God. In 1 Corinthians 11:3 Paul explicitly says that as Jesus is the head of every man so is God the head of Jesus. This clearly shows that Jesus is not the Sovereign God but rather a subordinate God. In Ephesians 4:4-6 Paul clearly distinguishes between the Father and Son and makes it plain that the Father alone is God:

“There is one body and one Spirit – just as you were called to one hope when you were called – one Lord, one faith, one baptism; One God and father of all, who is over all and through all and in all.”

As there is one body, one Spirit and one baptism, so there is only one Lord [Jesus] who is clearly distinguished from the one God who is over and above all and who is also the head of Jesus. In Romans 16:27 Paul gives glory to the only God through Jesus Christ – proving that Jesus is not and cannot be part of that only God to whom Paul was giving glory. In 1 Timothy 6:13-16 the Father is identified as the

“life of all, the only sovereign king who alone has immortality, who dwells in light that no one can approach and whom no man has ever seen.”

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Jesus is not the life of all since he conceded that his own immortality was actually the *gift of his Father* :

"For as the Father has life in Himself, so has He granted the Son to have life in himself [John 5:26].

Eternal and self existent immortality was not Jesus' own but it was rather granted or given to him by his father and God. He is not the *most sovereign* since he conceded that his father is greater than he [John 14:28]. He could not grant the left and right seats to James and John in the kingdom. Only his God and father had that right [Matthew 20:23]. He did not know all things. He conceded that no one knew the day of his return, not even he, but only his God and father [Matthew 24:36].

Even as the resurrected and glorified being he stated that this secret was still within the power of his God and father [Acts 1:7]. God existed and can exist without Jesus or any other being in this universe. But Jesus and any other being in the universe cannot exist apart from God and if He did not will it so. This is the most fundamental teaching of the Bible. That is why God the Father alone is the Most High and the Supreme God of the universe who never had and never will have an equal partner. Other authors of the Bible, besides Paul, also believed that the Father is not only Jesus' father but *also his God*. In Revelation 1:6 we are told that Jesus made us to be kings and priests of his God and father. In Revelation 3:12 Jesus stated:

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"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" [KJV].

Four times the resurrected and glorified Jesus refers to his father as "my God." In 1 Peter 1:3 the author writes:

"Praise be to the God and father of our Lord Jesus Christ."

The author gives praise to the Father alone and claims that the Father is in fact Jesus' God. Jude in verse 25 writes:

"To the only God, our Saviour through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and for all time."

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Jude identifies the father of Jesus as the only God and to this only God Jude gives praise and honour through Jesus our Lord. It is clear therefore that Jude believed that only the Father was the true and only real God and the Ruler of the universe – from primordial times and even through all eternity. While Jesus was alive and taught on this earth neither his disciples nor any other man or woman ever identified him as the real and true God.

When Jesus asked his disciples who they thought he was, none of them replied that they thought that he was eternal God who in the beginning created the universe. Peter said that Jesus was the Anointed and the Son of the living God [Matthew 16:16-17]. Jesus did not correct him nor did he tell him that his conception of him was wrong. At no time did Jesus tell his disciples that he is God or anything more than the Son of God. After Peter made his profession, Jesus pronounced a blessing upon him saying that this truth was not revealed to him by the flesh and blood but rather by his father who is in heaven. Peter therefore acknowledged Jesus as Christ [anointed] and the Son of God by the revelation and the inspiration of God. If Peter's perception was limited or if Peter had a misconception of who Jesus really was, then the Father would have revealed it to him or at least Jesus would have corrected him. Since neither did so, we can be absolutely certain that Jesus is not the Sovereign God as the Trinitarians would want you to believe.

Even the demons never acknowledged Jesus as God but on every single occasion they identified his father as the Most High God and Jesus only as the Son of God and the Holy One of God. Please note:

“...when Jesus got out of the boat, a man with an evil spirit came from the tombs to meet him...When he saw Jesus from a distance, he ran and fell on his knees in front of him. He shouted at the top of his voice, what do you want with me, Jesus, Son of the Most High Power?

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Swear by God that you won't torture me" [Mark 5:6-7].

Luke reports the same incident but has the demons say:

"What do you want with me, Jesus, Son of the Most High God? [Luke 8:28].

In Luke 4:33-34,41 we read:

"In the synagogue there was a man possessed by a demon, an evil spirit. He cried out at the top of his voice, Ha! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are – the holy One of God...Moreover, demons came out of many people, shouting, you are the Son of God. But he rebuked them and would not allow them to speak, because they knew that he was the Christ" [Luke 4:33-34,41].

The demons well knew who Jesus was. They also knew who was the Sovereign God. They never identified Jesus as God Almighty but only as the Son of God and the Holy One of God.

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His father however, they identified as the Most High God. The demons know who is the true and real God but the Christian theologians and preachers don't.

## Was Jesus Begotten

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Trinitarians believe and dogmatically teach that Jesus was Almighty God from all eternity and that when he was born of Mary he never ceased to be what he had always been – namely, eternal and Almighty God. The footnote of the Living Bible – Life Application Bible – in reference to John 1:1 says:

"What Jesus taught and what he did are tied inseparably to who he was. John shows Jesus as fully human and fully God. Although Jesus took upon himself full humanity and lived as a man, he never ceased to be the eternal God who has always existed, who is the creator of the universe...This is the truth about Jesus and the foundation of all truth...When Christ was born, God became a man. He was not part man and part God; he was completely divine."

The New International Dictionary of the Christian Church, J.D. Douglas, on p. 502, gives us the following information:

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"...to say that Jesus Christ has a 'divine nature' is to say that all the qualities, properties, or attributes by which one describes the order of being pertain to Him. In short, He is God Himself, not like God, but just God...He is the God who became a man. He did not cease to be God when He became a man. He did not exchange divinity for humanity; rather He assumed humanity so that, as a result of the incarnation, he is both human and divine, the God-Man. Therefore we can never think of Him as man, without at the same time thinking of Him as God."

"the Word became flesh...is the cornerstone of the Christian faith...God, the Word, became incarnate in a human person, Jesus Christ...When the Word became flesh, God became man. He became human for a time without ceasing to be what He had always been – God" [The Bible Advocate, Sept. 1988, pp. 11-13, published by the Church of God Seventh Day, Denver, Colorado].

In the Question and Answer Catholic Catechism pp. 61-63, we find the following explicit statements:

"The Word of God became man in the person of Jesus Christ through the Incarnation. This means that the second Person of the Trinity became united with our human nature...The divine and human natures are united in Christ in such a way that he is one individual, at once true God and true man. This is the mystery of the Incarnation...In the mystery of the Incarnation, we profess with the infallible Church that there are in Christ two really distinct natures, one human like ours and one divine or of one substance with God the Father; yet united in such a way that Christ is one person, and unchanged so that each nature remains truly and unqualifyingly itself. He is God from all eternity, and became man in time...By distinct natures we mean two perfect natures each distinct and perfect in itself."

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This is the antichrist's doctrine. For it nullifies everything Jesus did and what he accomplished as a human being. It in actual fact deprives Jesus of the true humanity. But it also denies that Jesus was really and truly begotten by his God and father and that he was therefore really and truly God's Son. Vines Expository Dictionary of New Testament Words, on pages 812-813, art. "only-begotten" [Greek "monogenes"] states:

"...the word 'begotten' does not imply a beginning of His Sonship. It suggests relationship indeed, but must be distinguished from generation as applied to man. We can only rightly understand the term 'only begotten' when used of the Son, in the sense of unoriginated relationship. The begetting is not an event of time, however remote, but a fact irrespective of time. The Christ did not become, but necessarily and eternally is the Son. He, a Person possesses every attribute of pure Godhood. This necessitates eternity, absolute being."

This Christian dictionary insists that Jesus was never really begotten but from eternity is the Son in unoriginated sense. That is, there never was a time when he was not the Son. There never was a point in time when he became the Son. He was the Son from all eternity without ever being begotten by his father and God. The Doctrinal Statement of the Western Council of Sardica, c.e. 343, preserved in Councils and Controversies, pp. 16-17 states:

"The Father has never been without the Son, nor the Son without the Father...It is most absurd to affirm that the Father ever existed without the Son."

The New Unger's Bible Dictionary, on p. 1211, art. "sonship of Christ" states:

"The doctrine of the Scriptures, universally held by the Christian church, includes the following features: The sonship of Christ involves an antemundane and eternal distinction of personality between the Son and the Father. He is the eternal Son even as Father is the eternal Father."

Since 1980, the General Conference of the Seventh Day Adventists have adopted exactly the same stance as the Roman Catholic Church concerning the Trinity. They, just like Catholics, maintain that Jesus was begotten only "metaphorically" since Jesus was a self existent God from all eternity equal to the Father. Their President Ted Wilson continually argues that Jesus is

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God equal to the Father and that his begetting was only metaphorical, that is, symbolic and not literal. This was a drastic change in their position since the pioneers of the Adventist Movement were anti Trinitarians. More and more Jesuit pastors are infiltrating their movement.

The position practically universally held by the Christian Church is that God is the Father from all eternity without ever begetting Jesus as His Son. On the other hand, Jesus is the Son of God without ever actually being begotten. In other words, in the Christian sense, the Father and the Son are of the same age. Yes, the Son is as old as his father. This fact is also explicitly stated in the Athanasian Creed:

“None is before or after the other; none is greater or less than another” [Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Vol. 2, p. 561].

The *Catholic Encyclopedia*, art. “Trinity” states:

“The Trinity is the term employed to signify the central doctrine of the Christian religion...In this Trinity the Persons are co-eternal and co-equal.”

If the Son was co-eternal and co-equal with the Father, out of necessity he could not have been begotten. If they were both co-eternal and co-equal, the Son and the Father could not be related – since neither one would have been actually begotten and so genetically related. By teaching this absurd doctrine the Christian Church fundamentally rejects the biblical truth and the fact that Jesus was in fact begotten during his baptism in the River Jordan.

Christians generally decline to comment on Jesus’ baptism and when they do so they usually try to discredit its significance. However, the Ebionites attached a tremendous importance to his baptism. According to them it was during the act of his baptism that the Holy Spirit descended and entered Jesus and that his “begetting” as the Son of God actually occurred right there and then. According to the Ebionite view, Jesus was not the Son of God before he was actually baptized. The *International Standard Bible Encyclopedia*, on p. 184, states:

“They [Ebionites] denied the Virgin Birth and held that Christ’s divinity depended on His union

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with the Holy Spirit at the time of His baptism.”

“They [Ebionites] say that Jesus was begotten of human seed, and chosen, and thus called by election Son of God, Christ having come upon him from on high in the form of a dove” [Epiphanius, Panarion XXX, 16].

The Bible tells us that Jesus was about thirty years old when he was baptized by John in the Jordan River. During the act of baptism the actual begettal took place. Please note the text of Matthew in connection with Jesus’ baptism, as is written in the Gospel of the Twelve Apostles – the Evangel exclusively used by the Ebionites and the Nazarenes:

“After the people had been baptized, Jesus came also, and was baptized by John. And as he came out of the water, the heavens opened, and he saw the Holy Spirit descending in the form of a dove and entering into him. And a voice was heard from heaven, ‘You are My beloved Son, and in you I am well pleased.’ And again, ‘This day have I begotten you.’ And suddenly a great light shone in that place. And John, seeing him, said, Who are you sir? Then a voice was heard from heaven, ‘This is My beloved Son in whom I am well pleased.’ Thereat John fell at his feet and said, I pray you, sir, baptize me. But he would not, saying, Suffer it, for thus it is fitting that all should be accomplished.”

The most significant factor of this text is the begettal of Jesus. The text claims that God actually spoke and said to Jesus:

“THIS DAY HAVE I BEGOTTEN YOU.”

These words do not appear in the canonical Matthew but are found in original Matthew, written in the Hebrew language. Only after his begettal at the Jordan River did the Holy Spirit actually descend and enter Jesus. This indisputably proves that Jesus could not have been born of a virgin, nor could he have had his divine begettal some thirty years earlier. The text insists that Jesus’ begettal took place at the Jordan River, during the very act of baptism.

If Jesus had a virgin birth and was begotten by the Holy Spirit during Mary’s alleged virginal

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conception, then there would not have been a need for his begetting during his baptism. Furthermore, if Jesus was the very God in the flesh – as claimed by most adherents of the Christian Church – what further need was there for the Holy Spirit to be given him during the act of his baptism?

You may discredit the words: “This day have I begotten you” because they are not found in the canonical Matthew. You may charge the Ebionites of falsely inserting the words in their text in order to bolster their anti-virginal doctrine. This however cannot be justified on the grounds that the same statement is also found in many Greek manuscripts in the Lukan version of Jesus’ baptism. Luke 3:22 preserved identical statement found in the Ebionite Gospel. This fact is obscured in many English bibles simply because the translators chose to follow certain Greek manuscripts which render the text as follows:

“And a voice came from heaven: You are My Son, whom I love; with you I am well pleased.”

But many Greek manuscripts give the alternative reading which fully agrees with the original version of Matthew – used by the Ebionites:

“And a voice came from heaven: You are My Son, this day I have begotten you.”□

The Moffat Bible follows these Greek manuscripts and renders the last phrase thus:

“Thou art my son, the Beloved, today have I become thy father.”

The New American Bible for Catholics likewise acknowledges the fact that some ancient Greek manuscripts supply a variant reading and actually say that God begat Jesus on the day he was baptized. Nestle-Alland Greek-English New Testament renders Luke 3:22 in the traditional manner. In the footnote however, we are told:

“Other ancient authorities read “today I have begotten thee.”

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The Jerome Biblical Commentary, on page 129, states in regards to Luke 3:22 the following:

“The Western text changes the verse to read: You are my son; this day I have begotten you. A large number of scholars prefer it.”

This reading fully harmonizes with the messianic prophecy of Psalm 2:7, where the reading is as follows:

“You are my Son; today I have begotten you.”

If God did not actually pronounce these words then the prophecy was never really fulfilled. I, of course, accept the Ebionite version as authentic and inspired. The epistle of Hebrews confirms the fact that God must have spoken the words to Jesus, just as claimed in the Ebionite Gospel. Please note:

“For to which of the angels did God ever say, You are my Son; today I have begotten you” [Hebrews 1:5].

“But God said to him, today I have begotten you” [Hebrews 5:5].

Therefore it is plain that Jesus was actually begotten as the Son of God the moment the Spirit of God entered him. The Ebionites placed a great emphasis on Jesus' baptism and his actual begetting. From this point on he received the great power from the Holy Spirit and began his public ministry of teaching. In Acts 10:38 Peter stated that God anointed Jesus with the Holy Spirit [obviously during baptism], and that he performed miracles not because he was God in the flesh but because God was with him.

## Is Jesus God Part 1

Written by Administrator

Sunday, 09 December 2018 02:32 -

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The Bible does not only teach that Jesus was actually begotten during the act of baptism but it also teaches that he could not have been an eternal being since God have chosen him to be what he became. Just as God chose the believers so He chose Jesus to be an heir of salvation and the firstborn of all brethren. God chose him and called him and he accepted the calling. Alas, these original verses of the Bible were altered by the lying scribes and are omitted from certain bibles. But certain Greek manuscripts irrefutably prove that they were original and authentic writings of the original authors and are retained in some bibles. In Luke 9:35, according to the latter versions, we read:

"And a voice was heard from heaven: this is my beloved Son, hear him."

But the earlier version attested by the following Greek manuscripts: p 45, 75, BL, 892, 1241 reads:

"And a voice was heard from heaven: this is my beloved Son, the One who is chosen. Hear him."

Majority of the English bibles give this original version. As Jesus chose his disciples, and as God chose the prophets, so did God choose Jesus to be his heir and to beget him and make him the firstborn of all those whom God was to beget.

## Is Jesus God Part 1

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In John 1:34 we read:

"And I saw and I testify that this is the Son of God."

But the original reading, as attested by the following manuscripts: p5vid, 77, 218, b, e, ff2, syrsc, reads:

"And I saw and I testify that this is the Chosen One of God."