

Focus on the Kingdom

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Would You Believe It?! The Greatest Mistranslation in Nearly All Bibles

Many Bible readers are unaware that the editorial practice of most translators of Psalm 110:1 is thoroughly misleading. So misleading, in fact, that the critically important identity of Jesus as Messiah, Son of God, has been buried in obscurity. Tradition has overwhelmed a basic biblical fact about who God and Jesus the Messiah are. The time has come for all good Berean-minded believers to search for truth. They should know that translation, even capitalization of certain words, is the subtlest form of interpretation. What we need to understand is the original intention of the inspired writers.

Psalm 110:1 is **by far the most often cited** verse in the NT. That is to say that this verse is an umbrella text covering the whole NT. It is a veritable “John 3:16” for the original Christian community. Its truth was so fundamental and so enlightening that it was cited or alluded to not less than 23 times in the Greek NT Scriptures. (Ps. 110:4 about the High Priest was also massively cited in the NT.) That pivotal verse, Psalm 110:1, provided Jesus with a knock-down argument for his own claims as the Messiah. With it he silenced his ignorant critics!

The verse was an inspired oracle given to David, from whose mouth divine, spiritual communication comes to us who are NT Christians. David announced, under inspiration, a thousand years before the birth of Jesus: “The LORD (Yahweh) gave an utterance **to my lord**: ‘Sit at my right hand until I make your enemies your footstool.’” This marvelous saying provided a road map for the unfolding divine immortality program in Christ.

Jesus posed a searching and interesting question to a largely hostile audience who had refused his claim to be the promised Messiah of Israel. How, Jesus asked, is it possible for David to speak of the Messiah as both his son and his lord? This is hardly a normal state of affairs. The answer of course is obvious, as we now know. Jesus, Son of God and Christ was brought into existence a descendant of David and was later exalted to be the “lord” at God’s right hand, foretold by Psalm 110:1.

Following Jesus’ good teaching example, Peter made this fact the centerpiece of his public announcement to Israel. Now that Jesus had been taken to the right hand of the Father in heaven, Psalm 110:1 had become history at

the time of Acts. Jesus had sat down at God’s right hand, as His vice-regent, and had attained the exalted status of lord, as defined by the famous oracle of Psalm 110:1.

Astonishingly and without precedent in the history of Bible translation, the status of the exalted Messiah has been misleadingly hidden from the public. How did this happen? **By the simple capitalization of “Lord” for the second lord of Psalm 110:1.** A mischievous intervention on the part of many translators concealed a basic truth about who Jesus is.

The facts are not complex. It is the declared policy of translators (see the introduction to your Bible for this information) to write LORD (all caps) when the Hebrew word Yahweh is found. To distinguish this personal name of the One God from the title ADONAI, referring also to the Lord God, ADONAI is customarily printed as Lord, with *capital initial* letter.

When it comes to the all-significant Psalm 110:1 however, most translations (noted exceptions are RSV, NRSV, REB) write “Lord” for the second lord in Psalm 110:1. This however is highly deceptive, because the word in Hebrew is *not* ADONAI. One edition of NASU even misled the public in its marginal note at Acts 2:34, where Peter cited Psalm 110:1 to make his point about the status of Jesus as exalted. The note said of the word Lord: “Hebrew ADONAI.”

But this is false. The Hebrew word is not ADONAI (the Lord God) but ADONI, my lord, which in all of its 195 occurrences **never refers to Deity**. ADONI is the Hebrew term designating a non-Deity superior, meaning “my lord,” and it is applied often to the king, or other superiors or bosses, even to a husband. It never designates the Deity.

I print the Hebrew word in question, “to my lord, *l’adoni*”: לַאֲדֹנָי

For readers unacquainted with Hebrew, please note that one reads from right to left. In this case we have a Hebrew L (lamed), followed by A (aleph), D (dalet), N (nun) and Y (yod). The lamed at the beginning of the word means “to” or “for.” The remaining letters give us the word “my lord” (ADONI, אֲדֹנָי)

There is an “ah” vowel under the lamed (L), an “oh” vowel over the dalet (D) and an “ee” vowel under the nun (N). This gives us a-doh-nee, ADONI.

By contrast the form of the word designating always the Lord God (ADONAI) looks like this: אֲדֹנָי

This word “Lord” refers to God in all of its 450 occurrences. It is not a title for man. The title defining the Christ in Psalm 110:1 is not ADONAI, though the editorializing capital letter on “Lord” has made you think it is! This is a serious issue, the difference between GOD and man. Sadly the church has not paid attention to Paul who well understood the point we are making, when he described the status of God and the man Jesus like this: “There is one God and one mediator between God and man, the man Messiah Jesus” (1 Tim. 2:5).

The reader should note the different vowel occurring under the last letter of ADONAI (the Lord). It has the shape of an English T and it makes an “ah” sound, and followed by the Yod, we have ADONAI. The word is to be carefully distinguished from the non-Deity title ADONI, used in Psalm 110:1 for Jesus Christ.

Standard authorities on the Bible know this fact well: “The form **ADONI** (‘my lord’), a royal title (1 Sam. 29:8), is to be *carefully distinguished* from the divine title **ADONAI** (‘my [or the] Lord’) used of Yahweh” (*International Standard Bible Encyclopedia*, “Lord,” p. 157).

Amazing Misstatement of Fact

We come now to an astonishing mistake — a piece of misinformation which affects one’s whole understanding of who Jesus is in relation to the One God of the Bible. Well-known biblical scholar Dr. Wayne Grudem attempts a typical evangelical “proof” of the Deity of Jesus the Son. He appeals to the all-important Psalm 110:1 where he turns the second lord into the Lord God! He wants us to believe that this verse reveals God speaking to God, God the Father to God the Son. He has thus imposed on the faith of Israel and of Jesus a doctrine of God **which neither Israel nor Jesus would have recognized**. The One God was turned into a two-in-one God. (Later of course the Holy Spirit was made the third member of a triune Godhead.)

The information offered by Dr. Grudem is a serious violation of the biblical text. The critically important Hebrew word for the second lord is ignored. The word is in fact ADONI, my lord, which is never the title of Deity. Dr. Grudem converts it into a title for a second Deity, God the Son. Dr. Grudem writes:

“Similarly, in Psalm 110:1, David says, ‘The Lord says to my lord, sit at my right hand until I make your enemies a footstool for your feet.’ Jesus rightly understands that David is referring to two separate persons as ‘Lord’ (Matt. 22:41-46), but who is David’s ‘Lord’ if not God Himself? And who could be saying to God, ‘Sit at my right hand,’ except someone else who is also fully God? From a New Testament perspective we can paraphrase this verse: ‘God the Father said to God the Son, “Sit at my right hand.”’ But even without the New Testament teaching on the Trinity, it seems clear

that David was aware of a plurality of Persons in the Godhead.”¹

Bible students should be goaded into action and encourage a reconsideration of a glaring piece of misinformation! Write to Dr. Grudem and respectfully challenge his assertion that GOD the SON is found in Psalm 110:1. It is an anachronism to read the much later doctrine of the Trinity into Psalm 110:1. The Messiah is not God, breaking the first commandment. There are not two Gods. Jesus is the Son of God, uniquely begotten by Mary as defined by Luke 1:35. Psalm 110:1 gives us a model for understanding the relationship of the Messiah to the One God. The Messiah is *adoni* (lord), not the Lord God, making two Lord Gods. Monotheism is at issue here, and the world is hopelessly divided on who the True God is. John 17:3 ought to be enough, as long as John 17:5 is understood as “glory in promise” as is shown in the very context in verses 22 and 24. Jesus asked to be rewarded with the glory held in promise for him by the One God. ✧

Confusion over the All-Important Beginning, Begetting of the Son of God, the Messiah Jesus

Acts 13:33 is a text often abused to suppress the clear application of Psalm 2:7, “You are My Son; today I have become your Father,” to the *beginning of the existence* of the Son. Paul did *not* describe the resurrection in Acts 13:33. The KJV wrongly adds the word “again” to the Greek text. This misleads the reader into thinking that Jesus became the Son of God *only at his resurrection*. This would contradict the early chapters of Matthew and Luke, and especially Luke 1:35 which is the plainest possible statement of the truth that Jesus was Son of God from the moment he was “begotten” (=“brought into existence”) by miracle in Mary. And Jesus referred to God as his Father multiple times in all the gospels, demonstrating beyond question that he was the Son of God from the beginning of his existence (in Mary). Jesus became *the Son of God in power* at the resurrection (Rom. 1:4) but note that Paul says that Jesus was GOD’s SON (Rom. 1:3) coming into existence from a woman, as the lineal descendant of David. Paul agreed perfectly with Luke’s lucid statement in Luke 1:35. It would be absurd to maintain that Luke and Paul had a different and disagreeing concept of who Jesus was.

The moment of the beginning of the Son of God is a storm center of confusion and debate among Bible readers and this should not be so. It would not be so, if readers accepted the simple truth of Luke 1:35 which defines what Son of God means.

¹ Wayne Grudem, *Bible Doctrine: Essential Teachings of the Christian Faith*, Zondervan, 1999, p. 105.

Prominent authorities confirm our point here and they should be accepted as pointing to what is in fact obvious. First Vine in his *Vine's Expository Dictionary of New Testament Words*. He refers to the Greek word *anistemi*, which is Paul's word for the "raising up" of Jesus in Acts 13:33. Various applications of the word occur in the New Testament:

"See **ARISE**. Translated 'to raise or raise up,' (a) of the resurrection of the dead by Christ, John 6:39-40, 44, 54;

(b) of the resurrection of Christ from the dead, Acts 2:24 (for Acts 2:30 See RV, *kathizo*, 'to set,' as in the best texts); Acts 2:32; **Acts 13:34**, see (c) below; Acts 17:31;

(c) of 'raising' up a person to occupy a place in the midst of a nation, said of Christ, Acts 3:26; Acts 7:37; **Acts 13:33, RV, 'raised up Jesus,' not here by resurrection from the dead, as the superfluous 'again' of the AV would suggest**; this is confirmed by the latter part of the verse, which explains the 'raising' up as being by way of His incarnation [i.e. his begetting in Mary], and by the contrast in Acts 13:34, where stress is laid upon His being 'raised' *from the dead*, the same verb being used:

(d) of 'raising' up seed, Matt. 22:24."

FF Bruce on Acts 13:33:

"Raised up — that is by raising him up in the sense in which he raised David (v. 22). For *anistemi* in this sense, see 3:22; 7:37; 3:26 ('raised him up and sent him'). The promise of v. 23, the fulfillment of which is described in 13:33, has to do with the sending of the Messiah, **not his resurrection** (for which see v. 34). The addition of 'from the dead' in v. 34 differentiates this use of 'raise up' from its use in v. 33" (*Acts of Apostles, Commentary on Greek text*).

A.T. Robertson:

"**Has fulfilled** (*ekpeplêrôken*). Has filled out (*ek*) **to our children** (*tois teknois hêmôn*). The manuscripts vary greatly here about *hêmôn* (our), some have *autôn*, some *autôn hêmin*. Westcott and Hort consider these readings 'a primitive error' for *hêmin* (to us) taken with *anastêsas Iêsoun* (having for us raised up Jesus). This raising up (from *anistêmi*, set up) as in 3:22; 7:37 **refers not to resurrection** (verse 34), but to the sending of Jesus (two raisings up) **in the second psalm** (the first psalm was often counted as merely introductory).

"We, their children, have now received the promise. He **sent Jesus** just as it was written in the second psalm, 'You are My Son. Today I have become your Father'" (*Worldwide English Translation*).

Mark Clarke (www.godskingdomfirst.org):

"However, the word 'again' is not in the Greek of Acts 13:33, and the term 'raised up' does not automatically mean resurrection, if the words 'from the dead' are not included. It can also mean to **be raised up to prominence** (as in Acts 5:36, 37; 7:18). It is used this way specifically referring to God 'raising up' Jesus as a prophet and high priest (Acts 3:22; 7:37; Heb. 7:11; 7:15; 1:5; 5:5). The context in Acts 13 is talking about the entire body of prophecy concerning the promise to send the Messiah. Verse 33 refers to God raising Jesus to prominence, and is linked with 'This day have I begotten thee' (Psalm 2:7). Only in the next verse (v. 34) is the resurrection **from the dead** specifically mentioned, and it is linked with two **other** prophecies, 'I will give you the sure mercies of David' (Isa. 55:3-4) and 'Thou shalt not suffer thine Holy One to see corruption' (Ps. 16:9-10). There is no basis in Scripture for identifying the new birth [nor the begetting of Jesus] with the resurrection."✧

A Translation of John's Gospel

Chapter 3, continued

There arose a dispute amongst the disciples of John with a Jew about purification. So they came to John and asked him, "Rabbi, the one who was with you on the other side of the Jordan, the one you bore witness to [i.e. said he was the Messiah], he is baptizing and a lot of people are joining him." John replied, "A man can receive nothing unless it is granted him from heaven. You yourselves will confirm the fact that I said, 'I am not the Christ, but I have been sent ahead of him.' The one who has the bride is the bridegroom. But the friend of the bridegroom who stands and listens to him has great joy hearing the bridegroom's voice. I am therefore full of joy. He must increase, while I must decrease.

"The one who comes from above is superior to all. The one who comes from the earth is of the earth and speaks from the earth. The one coming from heaven is above all. He bears witness to what he has seen and heard. But no one accepts his witness [Gospel]. The person who does accept his witness [Gospel] sets his seal on the fact that God is truthful. For the one whom God sent as His agent speaks the words of God, for he does not give out the spirit by measure. The Father loves the Son and has given him power over everything. The person who believes in the Son has the life of the Age to Come; the one who refuses to obey the Son will not see that life. Rather, the wrath of God remains on him."

Chapter 4

Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself was not actually doing the baptisms, but his disciples were), he left Judea and went

back to Galilee. But he had to go through Samaria. So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired from the journey, sat down by the well. It was about noon. A Samaritan woman came to draw water and Jesus said to her, "Give me a drink." His disciples had gone into the town to buy food. The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews have no dealings with Samaritans.)

Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." The woman said to him, "Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water? Are you a greater man than our father Jacob, who gave us this well and drank from it himself with his sons and his cattle?" Jesus replied, "Everyone who drinks this water will be thirsty again. But whoever drinks the water I will give will never thirst:² the water I will give him will become in him a spring of water welling up to the life of the age to come." The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

"Go and get your husband," Jesus told her. The woman answered, "I have no husband." Jesus said to her, "The fact is, you have had five husbands, and the man you are now living with is not your husband. What you have just said is true." The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation comes from the Jews. Yet a time is coming, and has now come, when the true worshippers will worship the Father in spirit and truth, for the Father is looking for such people to worship Him. God communicates through spirit, and those who worship him must worship in spirit and truth."³

The woman said, "I know that the Messiah (called Christ) is coming. When *he* comes, he will tell us everything." Jesus replied "I am⁴ [he, the Messiah], the one speaking to you." At this point his disciples returned and were surprised to find him speaking to a woman, but

² Possibly, "not thirst even during the coming age."

³ John appropriately calls the holy spirit, the "spirit of the truth." Hence the enormous importance of truth.

⁴ Note that Jesus said "I am." The meaning of the words "I am" is clearly "I am the Messiah"; "I am the one in question." The same "I am" statements of Jesus found later in the Gospel do not mean "I am God," but "I am the Messiah," as this first example shows.

none of them asked, What do you want from her? Or, What are you talking to her about? The woman left her water jar and went into the town and said to the men, "Come and meet a man who told me everything I ever did! Could this be the Messiah?"

They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said, "I have food to eat that you do not know about." So the disciples said to one another, "Could someone have brought him something to eat?" "My food," Jesus said, "is to do the will of Him who sent me and to complete His work. Do you not have a saying: Four months and then the harvest? Well, I tell you, look around you, look at the fields; they are white, ready for harvest! Already the reaper is being paid his wage; already he is bringing in fruit for the life of the age to come, so that sower and reaper can rejoice together. You know the saying, 'One sows and another reaps.'⁵ I sent you to reap a harvest you have not labored for. Others have labored for it; and you have shared the rewards of their labor." And many of the Samaritans of that city believed in him because of the words of the woman who testified, "He told me everything I ever did." When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. Many more believed because of his word [i.e., Gospel]. and they said to the woman, "We no longer believe because of *your* word; for we have heard for ourselves, and we are convinced that this is truly the Savior of the world."

When the two days were over Jesus left for Galilee. For Jesus himself testified that a prophet has no honor in his own country. So when he came to Galilee, the Galileans welcomed him, having seen all the things that he did in Jerusalem at the feast; for they themselves also went to the feast.

Once more Jesus visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum. When he heard that Jesus had arrived in Galilee from Judea, he went to him and asked him to come down and heal his son, who was close to death. Jesus said to him, "Unless you people see signs and wonders, you will not believe." The royal official said, "Sir, come down before my child dies." Jesus said to him, "You may go; your son will live." The man believed what Jesus said to him and departed. While he was on his way home, his slaves met him and told him that his boy was going to live. He asked them when he began to recover. They told him, "The fever left him yesterday, about one in the afternoon." Then the father realized that this was the exact moment at

⁵ Note the obvious connection to the parable of the sower, where the seed is the saving Gospel of the Kingdom (Matt. 13:19).

which Jesus had said to him, “Your son is going to live.” So he and all his household believed.

This was the second miraculous sign that Jesus performed, on his return from Judea to Galilee.

Chapter 5

After this there was a Jewish festival and Jesus went up to Jerusalem.⁶ Now in Jerusalem at the sheep-gate there is a pool called in Aramaic Bethesda with five colonnades. In this there lies a mass of sick people, blind, crippled and paralyzed. There was one man there who had been sick for 38 years. Jesus saw him lying there and knowing he had been an invalid for a long time, asked him, “Do you want to be healed?” The sick man answered, “Sir, I have no one to take me down into the pool when the water is stirred up. As I try to go down, someone else goes down in front of me.” Jesus said to him, “Pick up your bed and walk,” and immediately the man was healed and picked up his bed and began to walk. Now that day was the Sabbath. So the Jews said to the man who had been healed, “It’s Sabbath and it is not permissible for you to carry your bed.” But he answered them, “The one who healed me said, ‘Take up your bed and walk.’” They said to him, “Who is this man who told you to get up and walk?” The man who had been healed did not know who it was, because Jesus had left since there was a crowd at that place. After this Jesus found him in the temple and he said to him, “Look, you are healed now. Don’t sin any more. If you do a worse thing might happen to you.”

The man went off and announced to the Jews that Jesus was the one who had made him well. So then the Jews persecuted Jesus, because he had done these things on the Sabbath. Jesus replied to them, “My Father is working up to now and I am working too.” For this reason the Jews were seeking all the more to kill him, because not only had he broken the Sabbath but he was calling God his own Father and making himself equal to God. So Jesus answered them by saying, “Truly I tell you, a son is unable to do anything on his own authority. He can do only what he sees his father doing. Whatever his father does, the son does likewise. Because the Father loves the Son and has shown him what He is doing, and He will show him greater things, so that you may marvel. For just as the Father raises the dead and makes them alive so also the Son makes alive whom he wishes. The Father judges no one but has given all judgment to the Son, so that everyone may honor the Son as they honor the Father. The one who does not honor the Son does not honor the Father, who commissioned him as his agent.

⁶ John and his community do not think of these as Christian festivals but as Jewish festivals. Col. 2:16-17 describes the Jewish calendar, Sabbath, holy days and new moons as a single shadow of which Jesus is the substance.

Truly I tell you that the one who hears my word⁷ and thus believes the one who commissioned me has the life of the age to come,⁸ and will not come into judgment but he has been transferred from death to life. Truly I tell you that the hour is coming, and now already is, when the dead will hear the voice of the Son of God and those who hear will come back to life. Just as the Father has life in Himself, so also He has granted the Son to have life in himself, and He has given him authority to carry out judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming when all who are in their graves will hear the voice of the Son of Man. They will come out of their graves, the ones who have done good to a resurrection of life and those who have practiced evil to a resurrection of judgment. I can do nothing on my own authority. As I hear I judge, and my judgment is fair, because I do not seek my own will but the will of the one who commissioned me as His agent. If I witness about myself, my witness is not true. But there is another who witnesses about me and I know that the witness He gives on my behalf of me is true.

“You sent messengers to John and he witnessed to the truth, but I do not accept witness from men. But these things I am telling you so that you can be saved. He was a bright shining light and you were willing to rejoice in his light for a time. But I have a much greater witness than John because the works which the Father has given me to do, these works witness to the fact that the Father has commissioned me. And my Father who commissioned me has borne witness to me. You have never heard His voice or seen His form at any time.⁹ And you do not have His word dwelling in your heart. Because the one whom the Father commissioned — him you do not believe.

“You search the Scriptures because you imagine that you have the life of the age¹⁰ to come in them. These are the very Scriptures which bear witness to me. But you are not willing to come to me to have that life. I do not receive praise from men, but I know that you do not have God’s love in you. I have come in the name of my Father and you do not accept me. Yet if another comes in his own name, you will receive him. How can you possibly believe when you accept praise from one another and you

⁷ i.e., my Gospel of the Kingdom as described in Matthew, Mark and Luke.

⁸ i.e. life in the future Kingdom of God, tasted in advance by the spirit given to believers

⁹ The implication is probably that they *could* have had such a divine visitation, as did Moses.

¹⁰ “Eternal life” (*zoe aionios*, pronounced in Greek today as “zoe ai-ownios”) means “the life of the age to come,” and is based on the “life of the age” (Dan. 12:2), the promise of life in the future resurrection, tasted now by the spirit given to those who believe the Gospel and thus obey Jesus (Heb. 5:9). The spirit is a downpayment of that future immortality.

fail to seek the praise which comes from the only One who is God? Don't imagine that I will accuse you before the Father. There is one who will accuse you and that is Moses, in whom you have placed your hope. If indeed you believed Moses you would believe me, because he wrote about me. But if you will not believe his writings, how can you possibly believe my words?"¹¹ ✧

Luther on the Trinity:

(Are his followers listening?)

"The word Trinity sounds frigid and is a human invention. It is better to call GOD Almighty God, than Trinity."

Calvin on the Trinity:

(Are his followers listening?)

"I do not like this prayer, O Holy, blessed and glorious Trinity. It savors of barbarism: the word Trinity is barbarous, insipid, profane, a human invention, grounded in no testimony of God's word; the Popish God, unknown to Prophets and Apostles. I wish the word Trinity were buried."

Engage Your Churchgoing Friends with These Facts

Jehovah's Witnesses say that "Since an actual conception took place, it appears that Jehovah God caused an ovum or egg in Mary's womb to become fertile, accomplishing this by **the transfer of the life of his firstborn Son (Michael) from the spirit realm to the earth**" (*Aid to Bible Understanding*, p. 920). "Marvelously, Jehovah **transferred the life-force** and the **personality pattern of his firstborn heavenly Son (Michael) to the womb of Mary**. God's own active force, his holy spirit, safeguarded the development of the child in Mary's womb so that what was born was a perfect human" (*Reasoning*, p. 255).

JWs also add an "a" in John 1:1, making the verse read, "the Word was *a* god" (which in essence, makes the JWs guilty of the same polytheism of which they accuse Trinitarians). Their Jesus is not a human being since he is originally non-human and therefore disqualified from being the descendant of Messiah. The transfer of an existing angel INTO the womb of Mary is a pagan concept, rejected by the New Testament.

Luther tried to force this idea of *transfer* into 1 John 4:2 by translating (Luther Bible) "coming INTO the flesh" (*in das Fleisch*) instead of the actual words "*im Fleisch*," corrected in all modern translations. The Apostle of course described Jesus as fully human, saying that he came "in the flesh," as fully human, not that he

came INTO the flesh from a previous existence. Matthew and Luke do not hint at any belief in a non-human transformed angel or God the Son.

- 2 Corinthians 11:31 demonstrates that Jesus cannot BE GOD. The Father is God in this verse as in 1300 hundred verses in the NT. Not only is the Father GOD, HE is also "the GOD and FATHER of the Lord Jesus." God is not the God of GOD! Think about this, and receive a moment of illumination, that the GOD of the Bible is the one and only personal God of Israel and of Abraham, Isaac and Jacob, and the GOD of the Lord Jesus the Messiah. The MESSIAH LORD was born (Lk. 2:11) and he died.
- With perfect precision Paul distinguishes between God, who is the Father, and Jesus who is the Messiah (Christ). Thus he habitually writes "GOD, the FATHER of our Lord Jesus Christ." "God-FATHER" is precisely distinguished as the ONE GOD from "our Lord Messiah Jesus." Jesus is the "my lord" and thus "our lord" of Psalm 110:1, where the ONE GOD, Yahweh, addresses in a prophecy one who is NOT GOD but "my lord" (ADONI). Adoni, my lord, is never a title of DEITY. There is only ONE LORD GOD, not two!
- Think about this: If Jesus HAS a GOD, Jesus cannot BE GOD! Both while he was with us and even now when Jesus is exalted at the right hand of the Father, Jesus still HAS A GOD! Therefore he cannot BE GOD! Jesus addressed the Father as "MY GOD" (Matt. 27:46). He speaks of "MY GOD" even now (Rev. 3:12). Thus it is impossible that Jesus is himself GOD. He is the unique Son of God as defined with simplicity in Luke 1:35. Revelation 3:2, 12 prove that Jesus still HAS A GOD. This will make you rethink your view of GOD.
- The Bible provides us with a very easy definition of who Jesus is as the Son of God: "The Son of God came into existence as a lineal descendant of David." This is the information given by Paul in Romans 1:2. This is exactly in harmony with the words of Gabriel to Mary in Luke 1:35. The Son of God is caused to come into existence (=begotten) by a miracle performed in Mary. There is no such person in the Bible as GOD, the Son! Jesus is the unique Son of God on the basis of these passages.

¹¹ Showing that believing the words of Jesus (and Paul, of course) is the essence of New Covenant faith.

- “I am the Lord God” ought to tell us that God is one Person. HE, not they, is a single Person. We have all surely learned to recognize a single person by singular personal pronouns! Why is this difficult? The crippling power of tradition has deafened us to the simplest of truths. “The LORD our GOD is ONE LORD.” If you want the health-giving mind of Jesus, those are his lucidly simple words. The Son of God cannot BE GOD! God cannot be born and cannot die. Nor does God have a God. Jesus had a God.
- Jesus’ first command to us all was and still is “Change your mind and believe the Gospel of the Kingdom of God” (Mk. 1:14-15). Faith begins there. For Kingdom of God consult Daniel 7:14, 18, 22, 27, then Luke 21:31, Isaiah 2.

The Christian creed, i.e. the central belief in God, defined by Jesus in Mark 12:29.

Jesus was not a Trinitarian. He insisted that only his Father is true God (Jn. 17:3).

Jesus still has a God. He referred to Him as “my God.” Therefore Jesus cannot be God. God has no God!

- If Jesus IS God, then he is immortal, and that means he cannot die! But Paul said that “the Son of God died.” Again, an immortal GOD-Jesus cannot die. The doctrine of the immortal soul is Platonic and pagan. It has infected popular Christianity with disastrous effects. When we die, we are dead, not alive! The only way out of death, in the Bible, is via the future resurrection. This will happen when Jesus comes back and that is AFTER the Great Tribulation, not before. “Pretribulationism” is wrong.
- An amazing paradox confronts the honest seeker for truth: that the Church which loudly claims his name and authority has deliberately chosen NOT to accept and believe his creed! Jesus did not believe in the Trinity (see my book *Jesus Was Not a Trinitarian*). His creed was Jewish and unitarian. He claimed to be the unique SON of God, certainly not God. Jesus said that believing his creed was the most important consideration in true faith (see Mk. 12:29). Revival means a return to Jesus’ GOD.
- A singular personal pronoun in Hebrew, Greek and English designates a single person. Thousands of these singular personal pronouns

define God as a single Person in the Bible. Jesus echoed this easy truth by affirming “The LORD our GOD is ONE LORD.” The scribe agreed by saying that LORD is “HE”! This is one Person, not three! It would be wise for us all to heed the words of the Son of God who declared that God is a single Person, one LORD and one FATHER. Malachi 2:10 is enough to confirm this.

- If you say “Jesus is GOD,” and you certainly believe that the Father is GOD, you commit yourself to belief in TWO who are GOD and thus in two GODS. This is not the creed of the Bible, not the creed of Jesus given in Mark 12:29. GOD is ONE LORD (certainly not one ESSENCE!). It is a form of intellectual suicide to say “this Person is God and that Person is also God, and that makes ONE GOD”! That belief will not work and should be abandoned in favor of the creed of Jesus, whom you say you accept!

For further comments on basic doctrine go to “Jesus is Still a Jew” at www.youtube.com

Comments

“I was saved in a Baptist church and was taught the common doctrines of the Trinity, pre-trib rapture, and the immortal soul. As I earnestly studied the Scriptures all these doctrines seemed so wrong. I came across an article you wrote refuting the Trinity false teaching. It was very refreshing to see an argument in the original languages. Thank you for sharing.” — *Georgia*

“Just got your books today! I will enjoy them. It’s like a spiritual feast. I have been starving for so many years.” — *Canada*

“We want to thank you so much for *Focus on the Kingdom*. We don’t have any churches in this area which teach about the Kingdom of God and the One God, so the *Focus* is so useful for us.” — *Oregon*

“Having just finished reading the latest *Focus on the Kingdom* newsletter, I want to express to you my deep appreciation for all that you are doing to further the Kingdom of God Gospel. I look forward to the newsletter each month and usually set all aside until I have read it. As you so well know fellowship with other Christians who have an accurate understanding of Jesus Christ as the Son of God is infrequent. So your newsletter fills a real need.” — *Washington*

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