

EDITORIAL

The great issue about who God is receives more and more attention worldwide. *The Da Vinci Code* book and movie, erroneous though they were in many respects, did at least heighten interest in who Jesus is. The identity of Jesus, of course, bears directly on the question about the identity of the One God. Teabing, featured as *The Da Vinci Code* “scholar,” muddles his facts in other respects but does at least complain that Jesus had been turned into God by the Council of Nicea. Millions of readers and viewers heard this idea perhaps for the first time.

In addition the huge Muslim community is at odds with the Christian Church over whether God is one or three in one. Muslim presence and Muslim theology have become the subject of headline news in an unprecedented way.

All this makes, or should make, the question of the biblical identity of God a matter of public dialogue and discussion. Could not Jews and Muslims be invited to consider the minority, dissenting position represented by this JOURNAL that Jesus is the *Son* of God, but certainly not God Himself; the human reflection of God, his Father, but definitely not the One God Himself? After all, the creed of Israel had made it clear in what is really Judaism’s only dogma that “the Lord our God is *one Lord*.” This was recorded in the classic statement about God found in Deuteronomy 6:4 and recited by every pious Jew daily and at death.

Our articles in this issue celebrate from Reformation and modern times, and in two very different ways, the protest of those who have begged to differ with conciliar Trinitarianism. Servetus lost his life over this issue. Marian Hillar, a foremost Servetus scholar, has digested the main thrust of Servetus’ anti-Trinitarian and other theology.

Clifford Drousseau breaks new ground with his exhaustive analysis of the Trinitarian “proof-text” of John 20:28 and shows how unreasonable it is to rest the weight of Trinitarian views of Jesus on this one text, when the rest of John and the New Testament firmly established that Jesus, far from claiming to be God, insisted on the great Jewish creed of his heritage, as the one command to be respected above all others (Mark 12:28-34).

May the day come when the Church awakes to the embarrassing fact that its creed is not the creed of its claimed founder. Jesus quoted the unitarian Shema, but his followers do not. This revolutionary fact should send churchgoers back to their Bibles to see what has gone so terribly wrong. The history of dogma may yet have to be rewritten.