

The Model Prayer and the Revelation of Jesus

Jesus taught His disciples how to pray by beginning with reverence: “Our Father which art in heaven.” This simple opening reminds us that prayer begins with recognizing who God is. We are to approach Him with praise, worship, and honor.

When we say “Hallowed be thy name,” we are exalting the name of God—giving Him glory, magnifying His greatness, and acknowledging His holiness. Prayer is not just asking for things—it’s also lifting up the name of the One we serve.

While many refer to Matthew 6 as “The Lord’s Prayer,” the actual prayer of the Lord—the one He prayed personally—is found in John 17. This is where Jesus, just before His arrest and crucifixion, lifted His eyes to heaven and prayed.

In John 17:1–3, Jesus says:

“Father, the hour is come; glorify thy Son, that thy Son also may glorify thee... And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

This moment reveals something profound: Jesus had been given authority over all flesh, and eternal life is found in knowing who He is.

The heart of the prayer is found in John 17:3. Jesus defines eternal life—not merely as living forever, but as knowing the only true God, and Jesus Christ whom He has sent. This speaks to the oneness of God and the identity of Christ.

Understanding the Godhead

Many misunderstand the nature of God by thinking of Him as three separate persons—Father, Son, and Holy Ghost. But the Bible never speaks of three persons in the Godhead. Instead, it reveals that there is one God who operates in different roles or manifestations.

The Father, Son, and Holy Ghost are not distinct individuals, but rather different positions held by the one, true God.

Colossians 2:9 says:

“For in him dwelleth all the fulness of the Godhead bodily.”

That means everything God is—His power, His nature, His essence—was embodied in Jesus Christ. Jesus is not a second person in a Trinity. He is the one true God made flesh. He is the visible image of the invisible God.

To understand the oneness of God is to understand that the roles of Father, Son, and Holy Ghost are how God has chosen to interact with His creation:

- As the **Father**, He is the Creator—the source of all life.
- As the **Son**, He became flesh—the Redeemer who walked among us.
- As the **Holy Ghost**, He works within the Church—the Comforter and power-giver.

There was a time in eternity when God was not yet a Father, because there was no creation. He became a Father when He created. He became the Son through the incarnation. And today, He is the Holy Ghost working in and through His people.

Jesus: Both God and Man

Jesus was fully human and fully divine. As a man, He experienced hunger, fatigue, sorrow, and prayed to the Father. But as God, He was omnipresent, omnipotent, and the embodiment of divine power.

When Jesus prayed, He was not speaking to another person within a godhead—He was expressing the human side of Himself reaching out to the divine. It was the role of the Son communing with the role of the Father.

This is no different than a man who is a father, a husband, and a son—different roles, one person. God is one, yet He holds multiple offices.

Jesus' mission as the Son was to glorify the Father through obedience, even unto death. His prayer in John 17 was not a conversation between two gods—it was the man Christ Jesus, submitting His will to the divine Spirit that filled Him.

The Identity of Christ is the Foundation of the Church

Jesus once asked His disciples in Matthew 16, “Whom do men say that I the Son of man am?” After hearing various responses, Peter answered boldly:

“Thou art the Christ, the Son of the living God.”

This was not a guess. Jesus told him, “Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

Calling Jesus “the Christ” is more than recognizing Him as the Messiah—it is recognizing that He is God in flesh. Peter’s confession was not just that Jesus was sent by God, but that He is God, come to fulfill every prophecy and promise of the Old Testament.

And upon this revelation, Jesus said, “Upon this rock I will build my church.” The Church is not built on traditions or religious systems—it is built on the revelation of who Jesus is: the fullness of the Godhead bodily.

To know Him is to have eternal life.

The Revelation of Jesus and the Oneness of God

The true identity of Jesus is not discovered through human reasoning—it must be revealed by the Spirit. Just as Peter’s confession in Matthew 16 was the result of divine revelation, our understanding of who Jesus is comes through the Holy Ghost.

Understanding the oneness of God requires more than tradition or education. It demands a spiritual revelation. Without it, many try to explain God through natural logic and end up dividing Him into three persons instead of recognizing His singular nature expressed through different roles.

In John 5:17, Jesus said, “My Father worketh hitherto, and I work.” This reveals the transition in God’s plan. The Father had been at work from creation up until that moment, and now the Son was at work for the purpose of redemption.

God held the office of Fatherhood throughout the Old Testament, and then entered the office of Sonship through the incarnation. He didn’t stop being the Father, but took on a new role to accomplish a new purpose. Jesus, as the Son, lived a sinless life, died on the cross, rose from the grave, and ascended into heaven—completing the redemptive mission God had ordained before the foundation of the world.

The Godhead Is God Himself

The term "Godhead" simply refers to the fullness of God—His essence, glory, power, and divine nature. Just as a human head is the essence of a person, the Godhead is the essence of God. It does not describe three separate beings. It describes the one true God in all His completeness.

Jesus Christ is the full manifestation of that Godhead. He was not part of God—He was God in flesh. Fully divine and fully human, He embodied both natures at once.

Even while Jesus walked the earth, God was not limited to that physical body. He was still seated on the throne in heaven and still filling all time, space, and matter. God is omnipresent. His Spirit has no limitations, even when manifesting in flesh.

One God, Different Roles

God operates in roles, not in separate persons. Just as one man can be a son to his parents, a husband to his wife, and a father to his children—God also holds distinct roles depending on the purpose:

- **Father in creation**
- **Son in redemption**
- **Holy Ghost in the Church and in our hearts**

At one time, God was not yet a Father because there was no creation. He became a Father when He created. He became the Son through the incarnation. And now He works as the Holy Ghost, empowering the Church.

When Jesus prayed to the Father, He was not speaking to another person in the Godhead. He was expressing His humanity while addressing the divine role of Fatherhood.

The Glory of the Son and the Purpose of Redemption

In John 17:1, Jesus said:

“Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.”

This was not a request for selfish glory. The Son would be glorified by going to the cross, laying down His life, and becoming the perfect sacrifice for the sins of the world. The Son would glorify the Father by fulfilling the eternal plan set in place before the world began.

Jesus continued in John 17:2:

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

Not everyone will receive eternal life—only those whom the Father has given to the Son. These are the people who will be saved, sanctified, and caught away when Jesus returns.

As believers, we live with confidence that we are among those given to Him. We were saved for a purpose: to be part of the Church, the Bride of Christ, and to be ready for His return. It

is not God's will that any should perish, but that all should come to repentance. Yet only those who respond to the call will ultimately be saved.

Jesus defined eternal life in John 17:3:

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Eternal life begins with knowing who He is. Not just knowing *about* God, but knowing Him as the only true God, revealed in Jesus Christ.

To Know Jesus Is Life Eternal

Eternal life begins with revelation. In John 17:3, Jesus prayed:

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

You cannot receive eternal life in this dispensation without knowing who Jesus truly is. It is not enough to believe in a version of Him—it must be the right one. Jesus said plainly in John 8:24:

“If ye believe not that I am he, ye shall die in your sins.”

This statement is not vague. It is a direct warning that salvation hinges on knowing Jesus—not just in name, but in identity. To know Him is life eternal. To reject who He is, is to remain in sin.

To be like Jesus, you must first know who He is and what He came to do.

The Question That Defines Everything

In Matthew 16, Jesus asked His disciples a question that still echoes today:

“Whom do men say that I the Son of man am?”

They gave a list of public opinions: “Some say John the Baptist, some Elias, and others Jeremias, or one of the prophets.” Even today, the world offers a wide range of opinions about who Jesus is. Some say He was a prophet, some say a moral teacher, others say a revolutionary. But none of these are enough.

Then Jesus turned the question on them:

“But whom say ye that I am?”

Simon Peter responded with a revelation:

“Thou art the Christ, the Son of the living God.”

The word *Christ* means *Messiah*—the Anointed One foretold since the beginning. Peter was not just acknowledging that Jesus was sent by God. He was confessing that Jesus *is* God. In the Jewish mind, to call someone the Messiah was to acknowledge that they were divine. Israel knew their Messiah would be none other than Jehovah Himself.

Peter's confession wasn't just correct—it was foundational. Jesus said:

“Upon this rock I will build my church.”

The rock was not Peter—it was the revelation of Jesus' identity as God in flesh.

Israel's Understanding of God

The Jews were strict monotheists. In Deuteronomy 6:4, Moses declared:

“Hear, O Israel: The Lord our God is one Lord.”

This was crucial because the Israelites had spent over 400 years in Egypt, surrounded by polytheism. They had been exposed to gods of the sun, moon, animals, and even the Nile River. Pharaoh himself was worshipped as a god. Moses was reinforcing the truth that there is only one true God.

This foundational belief carried into the time of Jesus. For a Jew, to call Jesus “the Son of God” was to claim that He was equal to God, and indeed was God. That’s why so many of the religious leaders were offended. They knew exactly what Jesus was saying.

The Origin of the Trinity Doctrine

The apostles never taught a Trinity. The concept of three separate divine persons—Father, Son, and Holy Ghost—does not originate in Scripture. It comes from Babylon. All false doctrine begins there.

The idea of a divine trinity was common in pagan religions long before Christianity. In Egypt, for example, they worshiped Isis, Horus, and Osiris—a father god, a mother god, and a child. This triad reflected the sun, moon, and stars, and influenced many mythological systems.

As Christianity spread into the Gentile world, Greek philosophers like Plato, Aristotle, and later Tertullian began trying to explain divine things using philosophy. Over time, this blend of paganism and philosophy gave rise to the doctrine of the Trinity.

Trinitarianism denies the oneness of God by claiming that Jesus is only the second person in a divine trio. But Scripture teaches that Jesus is the *fullness* of the Godhead bodily (Colossians 2:9). He is not part of God—He is all of God, manifest in the flesh.

Babylon and the False Church

In Revelation 17, the apostle John describes a false church as “Mystery, Babylon the Great.” This is more than just symbolism. Babylon represents religious confusion and idolatrous doctrine—especially the doctrine of the Trinity.

From Babylon to Egypt, to Grecian myth, to modern Christianity, the doctrine of three gods in one essence has made its way into religious tradition. But the Word of God has always been clear: **The Lord our God is one Lord.**

When Moses led the people out of Egypt, he had to correct centuries of confusion. The same is true today. The Church must return to the pure doctrine of the apostles, built on the revelation that Jesus Christ is the one true God.

To know Him is life eternal.

Monotheism: The Foundation of Biblical Faith

When Moses led the Israelites out of Egypt, one of his first tasks was to reestablish the truth of monotheism. Surrounded by the influence of Egyptian polytheism for over 400 years, the people had to be reminded:

“The Lord thy God is one Lord” (Deuteronomy 6:4).

This declaration was not just theological—it was corrective. Pagan nations throughout history, including the Akkadians, Chaldeans, Persians, Hittites, and Canaanites, worshipped multiple gods. Triads of deities were common across these ancient civilizations. Egypt had Osiris, Isis, and Horus. Babylon had similar trinities. These beliefs seeped into cultures and even found their way into later religious traditions.

Humanity has always been driven by a spiritual instinct—a desire to worship something greater. But without truth, that instinct becomes distorted into idolatry and confusion.

The Suppression of God in Modern Thought

In many universities today, the existence of God is no longer taught as fact. Creationism—the belief that God created the heavens and the earth—is often dismissed entirely or replaced with vague concepts like "intelligent design." While this term hints at a Creator, it carefully avoids naming God.

In many academic environments, even mentioning the name of God—let alone Jesus—is discouraged or outright forbidden. Yet the very first verse of the Bible stands in defiance of all such philosophies:

“In the beginning, God...” (Genesis 1:1)

As Bishop Morris Golder once emphasized, Scripture does not begin with philosophy or theory—it begins with the eternal fact of God’s existence. The Hebrew name used there is **Elohim**, a plural form referring to the fullness of God's majesty and power. That name is used nearly 2,700 times throughout the Old Testament, establishing the centrality of God from the beginning.

Revelation, Not Debate

In Matthew 16, when Peter declared, “Thou art the Christ, the Son of the living God,” Jesus responded:

“Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

Peter received revelation—not through logic, argument, or education, but through the Spirit of God. This is the only way true knowledge of Jesus is ever received. No one can reveal Jesus to another person unless God Himself opens their understanding. The revelation of who Jesus is must come from heaven.

This is why Scripture warns against striving and debating, as Paul notes in Romans chapter 1. Truth is not discovered in arguments—it is revealed by the Spirit.

The 1985 Oneness vs. Trinity Debate

In 1985, a notable public debate aired on the John Ankerberg Show between representatives of the Oneness position and the Trinitarian viewpoint. Representing the Oneness side were Nathanael Urshan, then General Superintendent of the UPCI, and

Robert Sabin, a well-known authority on the subject. The Trinitarian side included a seminary president and a professor of theology.

Unfortunately, the debate leaned heavily in favor of the Trinitarians—not because of truth, but because the discussion centered around Greek grammar, philosophical reasoning, and technical definitions. There was very little use of Old Testament Scripture, which is where the foundation of God’s identity is laid.

The debate caused embarrassment in Pentecostal circles. Many felt it was a mistake to engage in such a setting, where academic rhetoric outweighed spiritual revelation.

The Old Testament Cannot Defend the Trinity

One of the most telling facts about Trinitarian doctrine is this: **it cannot be defended from the Old Testament.**

Trinitarians rely heavily on select New Testament verses that appear to show distinctions: Father, Son, and Holy Ghost. They teach that these are three persons—co-equal, co-eternal, co-substantial—but still only one God. Yet when they turn to the Old Testament, they find no such doctrine. There is no mention of three persons in the Godhead. No prophets ever declared a triune nature of God. Every revelation points to one indivisible God.

Isaiah 44:8 declares:

“Is there a God beside me? Yea, there is no God; I know not any.”

Isaiah 45:5 adds:

“I am the Lord, and there is none else, there is no God beside me.”

God Himself declares that He knows of no other. If there were multiple divine persons, surely the Lord would have said so. But instead, Scripture consistently affirms: **God is one.**

The Law as a Schoolmaster

Paul writes in Galatians 3:24:

“Wherefore the law was our schoolmaster to bring us unto Christ.”

This confirms that the Old Testament was not just history—it was the pattern that points forward to Christ. The New Testament does not replace the Old, it fulfills it. Any doctrine—especially something as central as the nature of God—must be consistent with both.

The revelation of the Godhead in Christ is not a New Testament innovation. It is the fulfillment of everything the Old Testament laid out. Jesus is not the second person of the Godhead—He is the visible image of the invisible God.

The Church Is Built on Revelation

Any interpretation of the New Testament that contradicts the pattern laid out in the Old Testament is a misinterpretation. God's truth does not change. The Old Testament is not optional—it is the foundation. If our understanding of the New Testament leads us to conclusions that do not align with the original pattern of monotheism, then our understanding must be corrected.

God declared plainly:

“I am the Lord, and there is none else... I stretched forth the heavens alone” (Isaiah 44:24).

He did not consult another. He did not act alongside another divine person. He was, and is, God all by Himself.

Revelation Comes from God

The Bible is not written to satisfy the curiosity of natural minds. It is written to reveal the mysteries of the kingdom of heaven to *believers*. Those without the Spirit will always struggle to grasp its deeper truths. Reading multiple translations may increase vocabulary, but it does not produce revelation.

Jesus made this clear when He said to Simon Peter:

“Flesh and blood hath not revealed it unto thee, but my Father which is in heaven” (Matthew 16:17).

Understanding who Jesus is—recognizing that He is the Father, the Son, and the Holy Ghost in one—is not something you can argue someone into. It must be revealed by the Spirit of God. Without the Holy Ghost, the revelation of Jesus' identity cannot be truly seen.

This is why we must use wisdom in teaching. Not everyone is ready for the deeper truths of God's nature. We start with salvation—repentance, baptism in Jesus' name, and the infilling of the Holy Ghost. As they grow, the deeper truths become more clear.

The Rock and the Church

Jesus gave Simon a new name: Peter. In Greek, the word is *Petros*, meaning “a stone.” Then Jesus said:

“Upon this rock I will build my church, and the gates of hell shall not prevail against it.”

Some have misunderstood this statement. The Catholic Church teaches that Peter himself is the rock upon which the church is built. They claim that Peter became the first pope, and even built St. Peter’s Basilica upon what is said to be his burial site.

But Jesus used two different Greek words: *Petros* for Peter—a small stone, and *Petra* for the “rock”—a massive, unshakable foundation.

The rock was not Peter. The rock was the **revelation** Peter had just received: that Jesus is “the Christ, the Son of the living God.” That is the rock upon which the church is built.

Peter himself later confirms this in 1 Peter 2, calling believers “lively stones” being built up into a spiritual house. We are all stones, but the foundation is Christ.

Revelation Is for the Humble

In Matthew 11:25–27, Jesus thanked the Father for revealing truth not to the proud or intellectual elites, but to “babes”—those with humility and a teachable spirit.

“Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

God does not reveal His truths through human brilliance or worldly wisdom. Instead, He looks for childlike faith—hearts that are open, hungry, and humble. It is to such as these that the mysteries of the Godhead are revealed.

The Deity and Humanity of Jesus

To fully understand who Jesus is, we must embrace both His deity and His humanity.

He was not half God and half man—He was fully God and fully man. In His humanity, He hungered, slept, wept, and prayed. In His divinity, He forgave sins, calmed storms, walked on water, and raised the dead.

The man Christ Jesus was the visible image of the invisible God. The Father was in Him. The fullness of the Godhead dwelled in Him bodily. To see Jesus is to see the Father.

This is the rock. This is the revelation. This is the foundation of the Church.

And upon *this* rock, the gates of hell shall not prevail.

The Dual Nature of Jesus: God and Man

Understanding the humanity of Jesus helps explain why He prayed, why He experienced weakness, and why He referred to the Father. He was not only divine—He was fully human.

As a man, Jesus was just like us:

- He experienced hunger, thirst, and fatigue.
- He could be in only one place at a time.
- He fasted, prayed, and even expressed emotions like anger.

Yet as God, Jesus was not bound by human limitations:

- He never slumbers or sleeps.
- He does not hunger or thirst.
- He *is* the Living Water, the Bread of Life, and the Resurrection.

Jesus needed to drink water as a man, but offered living water as God. He knelt in prayer as a man, but answered prayer as God. These two aspects—humanity and divinity—coexisted perfectly within Him. At times, we see His full humanity. At other times, His full divinity is on display. He was not part man and part God—He was fully both.

The Authority Given to the Son

In Matthew 11:27, Jesus said:

“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”

This verse reveals that all authority and power have been placed in the hands of the Son. But it also reveals something deeper: *revelation* comes from the Son. Only through Jesus can the Father truly be known. And only those to whom the Son reveals the Father will see Him.

Today, Jesus is no longer walking physically on the earth. The glorified body that was crucified, buried, and resurrected is now exalted—seated at the right hand of God. This position doesn't mean a second person standing beside another—it represents power, authority, and exaltation. The "right hand" is a symbol of dominion.

The Glorified Christ and the Church

When Jesus returns, we shall see Him as He is—and we shall be like Him. Until then, Jesus' physical presence is no longer in the world. But His Spirit lives on in the Church.

The Church is now the body of Christ—the Son of God on earth.

Individually, we are sons of God. Collectively, we *are* the Son of God, the continuation of Jesus' work in the earth. The same Spirit that was in Him now dwells in us. The Church baptizes in His name, preaches His gospel, and leads people to spiritual maturity.

Paul said:

“Now then we are ambassadors for Christ...” (2 Corinthians 5:20)

We represent Christ on earth. We are here *instead of* the physical Christ who was here 2,000 years ago. We are His body, His voice, and His hands.

The world did not know Jesus when He came—and it still does not know His body, the Church, today. Scripture says:

“The world knoweth us not, because it knew him not” (1 John 3:1).

All Things Are Delivered to the Church

Jesus said, “All things are delivered unto me,” and now those things are delivered to *His body*—the Church. The mission and ministry of Christ continue through us:

- We preach the gospel.
- We baptize in the name of Jesus.
- We lay hands on the sick.
- We proclaim truth in the face of deception.
- We lead others into the baptism of the Holy Ghost and toward spiritual perfection.

The Church is God's instrument in the world today. If people truly recognized what the Church was, our buildings would be overflowing. If they knew who we were—sons of God empowered by His Spirit—they would run to hear the message.

The Key to Revelation: The Holy Ghost

To truly know the Father, one must become a son. And to become a son, one must be born again.

The Holy Ghost is the key to revelation. Without it, people may know facts about Jesus, but they will never *know* Him.

Paul made this clear in 1 Corinthians 12:3:

“Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.”

You cannot truly confess Jesus as Lord—acknowledging Him as God—unless the Holy Ghost has revealed it to you.

The Evidence of God in Creation

The Bible declares that Jesus is *Lord*—a title that means **Jehovah God** or **Adonai**. To truly say that Jesus is *Lord* is to acknowledge Him as God Himself. But this understanding does not come through human intellect or argument—it must be revealed by the Spirit of God.

Romans 1:19–20 makes it clear that God has revealed Himself to mankind:

(Romans 1:19) “Because that which may be known of God is manifest in them; for God hath shewed it unto them.”

(Romans 1:20) “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”

In other words, God's power and divine nature—His Godhead—are clearly visible through what He has made. The natural world points to a supernatural Creator.

Creation Reveals the Godhead

The invisible attributes of God—His power, wisdom, knowledge, and divine nature—are made visible through creation. Everything God created reflects something about who He is.

The Sun, for example, is about 96 million miles from Earth, yet it gives warmth, light, and even causes sunburns. That level of power points to something beyond human invention—it reveals God's might and control over the universe.

The human body is another powerful example of God's wisdom. Its complexity is so profound that no single doctor can master the entire body. Specialists focus on individual areas:

- **Hematologists** study the blood.
- **Cardiologists** study the heart.
- **Orthodontists** focus on the teeth.
- **Neurologists** work on the brain.

Even with all this specialized study, the human body remains beyond full human comprehension.

David understood this when he declared:

“I am fearfully and wonderfully made...” (Psalm 139:14)

Every cell, every organ, every function reflects the wisdom and intelligence of our Creator. The complexity of the body is not random—it is designed, deliberate, and divine.

Creation Leaves Man Without Excuse

Humanity, with all its scientific advancements and intellectual achievements, still cannot explain everything about the natural world. And yet, everything around us—from the breeze in the trees to the migration of birds—testifies of a divine hand at work.

When you look in the mirror, you are seeing the handiwork of God. Your life, your body, your breath—all of it declares that God is real. The invisible things of God are clearly seen in the visible things He has made.

Paul says plainly: **man is without excuse.**

No one will be able to stand before God and say, “I didn’t know.” Creation itself has testified from the beginning that there is a God, and that He is one.

“The fool hath said in his heart, There is no God...” (Psalm 14:1)

The Fool Rejects What Creation Proclaims

Those who deny the existence of God do so in spite of the overwhelming evidence. The complexity of the natural world, the order of the universe, the balance of ecosystems, and the design of human life all proclaim His glory.

The world was not an accident. Life was not random. Creation was intentional.

God has revealed His eternal power and Godhead so that no one can say they never had a chance to know. Whether through nature, conscience, or direct revelation, every person has seen something that points them toward God.

Clearing the Confusion: Begotten, Eternal, and the Identity of Jesus

One of the greatest sources of confusion in modern theology comes from the attempt to fit Jesus into a man-made framework called the Trinity. Many teach that Jesus is the “second person” of a co-equal, co-eternal triune Godhead—that He coexisted with the Father from eternity past.

But the Bible calls Jesus the **only begotten Son of God**. And the word *begotten* clearly implies a **beginning**—a point in time when the Son was brought forth.

To resolve this tension, some claim that Jesus is “eternally begotten.” However, this is a contradiction in terms. You cannot be *eternal*—which means without beginning or end—and *begotten*—which means having a beginning—at the same time. That’s like saying “yes” means “no.” These words are opposites.

The idea of being “eternally begotten” is not found in Scripture—it is an invention of philosophy. It suggests that Jesus is in a continuous state of being born, which is both illogical and unscriptural.

The Simplicity of the Godhead

The truth is simple: **eternal** means everlasting without a beginning. **Begotten** means to be born or brought forth, which implies a starting point. These two words cannot be reconciled into a single idea without causing confusion.

That confusion is not from God. When contradictory doctrines arise, we must respond with prayer, with Scripture, and with spiritual clarity—not philosophical gymnastics.

God has revealed Himself through His Word. And He has revealed Himself in creation.

Romans 1:20 says:

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made—even his eternal power and Godhead; so that they are without excuse.”

God’s power, order, wisdom, and design are on full display in the natural world. The precision of the planets, the balance of ecosystems, the design of the human body—all point to a single, intelligent Creator. And that Creator has made Himself known.

Let No One Redefine the Name

We must never let others redefine what we believe about the Godhead or about the name of Jesus.

One preacher once claimed on national radio that the name of Jesus “means nothing” in baptism. That kind of statement is not just incorrect—it is blasphemous. The Bible tells us that God has exalted His name above every name.

“Wherefore God also hath highly exalted him, and given him a name which is above every name” (Philippians 2:9)

God will defend His name. It is the only name under heaven given among men whereby we must be saved. To deny the power of His name is to reject the very authority of heaven.

What We Can Understand About God

While no one can fully comprehend the infinite nature of God, we *can* understand what He has chosen to reveal. The Godhead is not beyond comprehension—it is revealed through Scripture, through creation, and through the working of the Spirit.

Even in eternity, in our glorified bodies, we will continue to learn more about God. We will never reach the end of His greatness, but we will always grow in revelation.

God's Work from Creation to Redemption

In John 5:17, Jesus said:

“My Father worketh hitherto, and I work.”

This statement reflects the unfolding plan of God. According to biblical history, Jesus came in the 40,000th year of Earth's existence. For thirty-nine thousand years, God worked in the

role of **Fatherhood**—speaking through prophets, leading Israel, and preparing the world for redemption.

But when the fullness of time came, God transitioned from **Fatherhood to Sonship**. He stepped into the world as Jesus Christ—God manifested in flesh. He walked among us, taught with authority, healed the sick, was crucified, buried, and resurrected.

After ascending, He poured out the Holy Ghost—the same Spirit that had once dwelled in Christ—now dwelling in His Church.

Today, God is working through the **Church**, which is His body on earth, until the rapture. The same Spirit that worked in Christ is now at work in us.

God's Foreknowledge and Sovereignty

None of this was an afterthought. God's plan was not made in response to failure—it was designed with **foreknowledge**. He knew:

- Lucifer would fall.
- Eve would be deceived.
- Adam would sin.

And yet, even knowing all of this, God still chose to create humanity. He had a plan from the beginning: redemption through the blood of the Lamb.

From Foreknowledge to Flesh: God's Redemptive Plan

God's plan of salvation didn't begin at Calvary—it began in eternity. Before the foundation of the world, God, in His **foreknowledge**, already knew how the story of humanity would unfold. He knew Lucifer would fall. He knew Adam would sin. And based on that foreknowledge, He laid out a plan of redemption before time even began.

Creation started with the words:

“Let there be light.”

That light wasn't just natural—it was prophetic. It marked the beginning of God's unfolding plan to redeem fallen humanity. The first visible phase of that plan came in the Garden of Eden. When Adam and Eve sinned, God made them coats of skin—requiring the shedding of blood. This act introduced the principle of blood sacrifice.

God Became a Man to Shed Blood

As long as God existed only as Spirit, redemption through blood was not possible. God is immortal—He cannot die. He is eternal—He has no blood. But to fulfill His plan, a **blood sacrifice** was necessary.

So what did God do?

He created a **sinless body**—born of a virgin, without the help of a man. That body was **Jesus Christ**, fully God and fully man. The body had to be human in order to die, but it also had to be divine to remain sinless.

This is what Jesus meant in John 5:17 when He said:

“My Father worketh hitherto, and I work.”

God had worked through prophets, kings, and covenants. But now, it was time for the **Son**—the visible expression of God in flesh—to complete the work of redemption.

The Sacrifice, the High Priest, and the Blood

Jesus had to:

- Live a sinless life,
- Die a cruel death on the cross,
- Shed His blood,
- Be buried,
- And rise again on the third day.

But His work didn't end with the resurrection.

In the Old Testament, the high priest would take the blood of the sacrifice and enter the Holy of Holies to present it before God. In the same way, **Jesus—both High Priest and Sacrifice—took His own blood into the heavenly sanctuary.**

After His resurrection, He told Mary:

“Touch me not; for I am not yet ascended to my Father...” (John 20:17)

Why? Because He had not yet completed the high priestly role. He had to **present His own blood** before the throne in heaven.

Jesus did not hand this task to another. He **was** the high priest, **was** the sacrifice, and **was** the God who received the offering.

All In One: The Fulfillment of the Godhead

There was no Trinity at work here—no division of persons.

- Jesus was the **Father** manifest in creation.
- He was the **Son** in redemption.
- He is the **Holy Ghost** working in the Church.

He did it **all by Himself**. As Isaiah prophesied:

“I, even I, am the Lord; and beside me there is no saviour.” (Isaiah 43:11)

On the cross, Jesus **stepped out of the body**, and the body died. On the third day, He **stepped back into the body**, and it rose. He laid down His life willingly and took it up again by His own power.

The Work Continues Through the Church

Once Jesus completed the work of redemption, He did not retire—He transitioned. The Holy Ghost was poured out, and now **the Church** continues the work.

Today, He is working **through us**—His body, His voice, His presence in the earth. We baptize in His name, preach His gospel, lay hands on the sick, and call men to repentance.

The work that began in the garden, continued at Calvary, and was sealed in heaven now moves forward **through the Church** until the rapture.

“My Father worketh hitherto, and I work.”

The work isn’t over—it’s in motion. And we are the vessels through which that same Spirit now moves.