

- **Our Lord Jesus Christ is the only true God, and beside Him, there is none other.**

- According to Isaiah 45:5-6, "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me." This declaration emphasizes the singular nature of God, highlighting that Jesus Christ embodies this unique divinity.
- In John 14:9, Jesus Himself said, "He that hath seen me hath seen the Father," affirming His identity as the one true God incarnate.

- **The most popular teaching in the world today is the Trinity, propagated by Orthodox Christianity.**

- The doctrine of the Trinity, which posits that God exists as three coequal, coeternal persons, is a central tenet of mainstream Christianity, established by early church councils.
- This concept, however, lacks a clear biblical foundation. The Bible consistently emphasizes the oneness of God, as seen in Deuteronomy 6:4, "Hear, O Israel: The Lord our God is one Lord."

- **Orthodox Christianity refers to doctrines and creeds established by the Catholic Church through seven councils to define church doctrine.**

- The Nicene Creed, formulated at the Council of Nicaea in AD 325, is a key example of these efforts to define the nature of God and Jesus Christ, shaping much of modern Christian theology.
- Theologians like Augustine further developed these ideas, but they often incorporated philosophical concepts from Greek philosophy rather than sticking strictly to biblical revelation.

- **The apostles originally established true doctrine, so we do not recognize these councils as inspired by God.**

- The apostolic doctrine, as presented in Acts 2:42, was simple and clear, focusing on the teachings of Jesus and the apostles without the later complexities introduced by church councils.
- Paul warned against deviations from this original gospel in Galatians 1:8-9, emphasizing the need to adhere strictly to the teachings delivered by the apostles.
- (Gal 1:8) But^{G235} though^{G2532 G1437} we,^{G2249} or^{G2228} an angel^{G32} from^{G1537} heaven,^{G3772} preach any other gospel^{G2097} unto you^{G5213} than^{G3844} that^{G3739} which we have preached^{G2097} unto you,^{G5213} let him be^{G2077} accursed.^{G331}
- (Gal 1:9) As^{G5613} we said before,^{G4280} so^{G2532} say^{G3004} I now^{G737} again,^{G3825} If any^{G1536} *man* preach any other gospel^{G2097} unto you^{G5209} than^{G3844} that^{G3739} ye have received,^{G3880} let him be^{G2077} accursed.^{G331}
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- **We are not Orthodox Christians; we are Apostolic and Pentecostal in both experience and doctrine.**

- The term "Apostolic" refers to adhering to the teachings and practices of the apostles, including baptism in Jesus' name and the infilling of the Holy Ghost as evidenced by speaking in tongues (Acts 2:38, Acts 10:44-46).
- "Pentecostal" highlights the experience of the Holy Ghost baptism as on the Day of Pentecost, empowering believers for service and manifesting the gifts of the Spirit (Acts 2, 1 Corinthians 12).

- **The Apostolic Church is the true church. Jesus said, "Upon this rock, I will build my church, and the gates of hell shall not prevail against it."**

- In Matthew 16:18, Jesus established His church on the revelation that He is the Christ, the Son of the living God. This revelation is the foundation of the Apostolic faith.
- The "gates of hell" symbolize all the forces of evil that will attempt to destroy the church, but Jesus assures us that His church will prevail against all such attacks.

- **God is building only one church, and it is the Apostolic Church.**

- Ephesians 4:4-6 underscores the unity of the body of Christ: "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

- **Other denominations may have sincere people, but sincerity does not equate to possessing the full truth.**

- Sincerity without the full truth can still lead to error. Jesus emphasized in John 4:24 that worship must be in spirit and in truth.
- (Joh 4:23) But^{G235} the hour^{G5610} cometh,^{G2064} and^{G2532} now^{G3568} is,^{G2076} when^{G3753} the^{G3588} true^{G228} worshippers^{G4353} shall worship^{G4352} the^{G3588} Father^{G3962} in^{G1722} spirit^{G4151} and^{G2532} in truth:^{G225} for^{G1063} the^{G3588} Father^{G3962} (^{G2532}) seeketh^{G2212} such^{G5108} to worship^{G4352} him.^{G846}
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- Apollos was a sincere preacher who only knew the baptism of John until Aquila and Priscilla expounded the way of God more perfectly to him (Acts 18:24-26).

- **These denominations may have fragments of truth but lack the complete truth necessary for salvation and being ready for the rapture.**

- Salvation according to the Apostolic doctrine involves repentance, baptism in Jesus' name, and receiving the Holy Ghost (Acts 2:38).
- Partial understanding or practice of these elements, though sincere, does not fully align with the apostolic pattern necessary for salvation.

- **Those not baptized in Jesus' name and filled with the Holy Ghost will miss the rapture. However, those with sincere hearts will have a chance during the tribulation period.**

- Jesus told Nicodemus that unless a man is born of water and the Spirit, he cannot enter the kingdom of God (John 3:5).
- The tribulation period, described in Revelation, will be a time of great trial, but it also provides a final opportunity for repentance and turning to God.

- **We should be grateful that we are in the truth and that God has favored us.**

- Paul expressed gratitude for the truth in 2 Thessalonians 2:13, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

- **Let's begin tonight's lesson with the Gospel according to St. John, chapter 4, verse 34, focusing on the oneness of the Godhead in Christ Jesus.**

- Jesus said, "My meat is to do the will of Him that sent me and to finish His work." This highlights Jesus' mission to fulfill the Father's will, underscoring His dual nature as both fully God and fully man.

- **Jesus, possessing both humanity and divinity, sometimes spoke and acted as a man and other times as God.**

- The dual nature of Jesus is central to understanding His role in salvation. As a man, He experienced hunger, fatigue, and sorrow. As God, He performed miracles, forgave sins, and revealed the Father.

- **At Lazarus's tomb, He wept as a man but raised Lazarus from the dead as God.**

- John 11:35 shows Jesus weeping, displaying His human emotions. Yet, in John 11:43-44, He commands Lazarus to come forth, demonstrating His divine authority over death.

- **Here, Jesus speaks as a man, expressing His mission to do the Father's will and complete His work.**

- Jesus often referred to His humanity when speaking of His mission. In John 6:38, He said, "For I came down from heaven, not to do mine own will, but the will of Him that sent me."

- **The Father sent the Son, meaning Jesus came into the world in His humanity, while as God, He was the Creator of the universe.**

- John 1:1-3 affirms that Jesus (the Word) was with God in the beginning and all things were made by Him. This establishes His divinity as Creator.

- **Jesus's mission involved five specific works to further God's plan established before the foundation of the world.**

- These works include redemption, reconciliation, resurrection, judgment, and ultimate glorification, as depicted in various scriptures (Hebrews 9:12, 2 Corinthians 5:18, John 5:28-29, Revelation 20:11-15, Philippians 2:9-11).
- (Heb 9:12) Neither^{G3761} by^{G1223} the blood^{G129} of goats^{G5131} and^{G2532} calves,^{G3448} but^{G1161} by^{G1223} his own^{G2398} blood^{G129} he entered in^{G1525} once^{G2178} into^{G1519} the^{G3588} holy place,^{G39} having obtained^{G2147} eternal^{G166} redemption^{G3085} *for us*.
- (2Co 5:18) And^{G1161} all things^{G3956} *are* of^{G1537} God,^{G2316} who hath reconciled^{G2644} us^{G2248} to himself^{G1438} by^{G1223} Jesus^{G2424} Christ,^{G5547} and^{G2532} hath given^{G1325} to us^{G2254} the^{G3588} ministry^{G1248} of reconciliation;^{G2643}
- (Joh 5:28) Marvel^{G2296} not^{G3361} at this:^{G5124} for^{G3754} the hour^{G5610} is coming,^{G2064} in^{G1722} the which^{G3739} all^{G3956} that^{G3588} are in^{G1722} the^{G3588} graves^{G3419} shall hear^{G191} his^{G846} voice,^{G5456}
- (Joh 5:29) And^{G2532} shall come forth;^{G1607} they that have done^{G4160} good,^{G18} unto^{G1519} the resurrection^{G386} of life;^{G2222} and^{G1161} they that have done^{G4238} evil,^{G5337} unto^{G1519} the resurrection^{G386} of damnation.^{G2920}
- (Rev 20:11) And^{G2532} I saw^{G1492} a great^{G3173} white^{G3022} throne,^{G2362} and^{G2532} him that sat^{G2521} on^{G1909} it,^{G846} from^{G575} whose^{G3739} face^{G4383} the^{G3588} earth^{G1093} and^{G2532} the^{G3588} heaven^{G3772} fled away;^{G5343} and^{G2532} there was found^{G2147} no^{G3756} place^{G5117} for them.^{G846}
- (Rev 20:12) And^{G2532} I saw^{G1492} the^{G3588} dead,^{G3498} small^{G3398} and^{G2532} great,^{G3173} stand^{G2476} before^{G1799} God;^{G2316} and^{G2532} the books^{G975} were opened:^{G455} and^{G2532} another^{G243} book^{G975} was opened,^{G455} which is^{G3603} *the book* of life:^{G2222} and^{G2532} the^{G3588} dead^{G3498} were judged^{G2919} out of^{G1537} those things which were written^{G1125} in^{G1722} the^{G3588} books,^{G975} according^{G2596} to their^{G848} works.^{G2041}
- (Rev 20:13) And^{G2532} the^{G3588} sea^{G2281} gave up^{G1325} the^{G3588} dead^{G3498} which were in^{G1722} it;^{G846} and^{G2532} death^{G2288} and^{G2532} hell^{G86} delivered up^{G1325} the^{G3588} dead^{G3498} which were in^{G1722} them:^{G846} and^{G2532} they were judged^{G2919} every man^{G1538} according^{G2596} to their^{G848} works.^{G2041}
- (Rev 20:14) And^{G2532} death^{G2288} and^{G2532} hell^{G86} were cast^{G906} into^{G1519} the^{G3588} lake^{G3041} of fire.^{G4442} This^{G3778} is^{G2076} the^{G3588} second^{G1208} death.^{G2288}
- (Rev 20:15) And^{G2532} whosoever^{G1536} was not^{G3756} found^{G2147}

written^{G1125} in^{G1722} the^{G3588} book^{G976} of life^{G2222} was cast^{G906} into^{G1519} the^{G3588} lake^{G3041} of fire.^{G4442}

- (Php 2:9) Wherefore^{G1352} God^{G2316} also^{G2532} hath highly exalted^{G5251} him,^{G846} and^{G2532} given^{G5483} him^{G846} a name^{G3686} which^{G3588} is above^{G5228} every^{G3956} name.^{G3686}
- (Php 2:10) That^{G2443} at^{G1722} the^{G3588} name^{G3686} of Jesus^{G2424} every^{G3956} knee^{G1119} should bow,^{G2578} of *things* in heaven,^{G2032} and^{G2532} *things* in earth,^{G1919} and^{G2532} *things* under the earth;^{G2709}
- (Php 2:11) And^{G2532} *that* every^{G3956} tongue^{G1100} should confess^{G1843} that^{G3754} Jesus^{G2424} Christ^{G5547} *is* Lord,^{G2962} to^{G1519} the glory^{G1391} of God^{G2316} the Father.^{G3962}
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- **Before creation, God decided He did not want to be alone and devised a comprehensive plan from beginning to end.**

- Ephesians 1:4 reveals that God chose us in Christ before the foundation of the world, indicating a preordained plan for humanity's salvation and fellowship with Him.
- (Eph 1:4) According as^{G2531} he hath chosen^{G1586} us^{G2248} in^{G1722} him^{G846} before^{G4253} the foundation^{G2602} of the world,^{G2889} that we^{G2248} should be^{G1511} holy^{G40} and^{G2532} without blame^{G299} before^{G2714} him^{G846} in^{G1722} love:^{G26}
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- **He created man in Genesis 1 and made man in Genesis 2, illustrating that He first formed His plan in His mind before actualizing it.**

- Genesis 1:26-27 speaks of God's intention to create man in His image, while Genesis 2:7 details the formation of man from the dust of the ground, showing the execution of His plan.

- **Genesis chapter 1 and the first three verses of chapter 2 are God's blueprint for what He intended to do over a period known as seven days.**

- This creation account reveals God's methodical and purposeful design, with each day building upon the previous to culminate in a complete and harmonious creation.

- **In Genesis 2:4 and following, God begins to execute His plan, specifically making man on the sixth day.**

- This narrative shift from the overview in Genesis 1 to the detailed account in Genesis 2 emphasizes the special attention and care God took in creating humanity.

- **Hebrews 1:3 describes Jesus as the express image of God's person, meaning Jesus is the visible manifestation of the invisible God.**

- Colossians 1:15 further clarifies, "Who is the image of the invisible God, the firstborn of every creature," affirming Jesus' unique role in making the unseen God visible to humanity.

- **Adam was made in the image of God, and this image is identified as Jesus. Therefore, Adam was created after an image that had not yet physically appeared on earth.**

- Romans 5:14 speaks of Adam as "the figure of Him that was to come," indicating that Adam's creation foreshadowed the incarnation of Jesus Christ.

- **The image of God, Jesus, existed in God's mind long before He appeared on earth 4,000 years after Adam was created.**

- This pre-existence is highlighted in John 8:58, where Jesus declares, "Before Abraham was, I am," asserting His eternal existence and divinity.

- **This is akin to making clothes from a pattern; the pattern exists first, and then the garment is made according to the pattern. Similarly, God made Adam based on the pattern of Jesus Christ before Jesus came to earth.**

- The concept of the pre-existent pattern underscores God's meticulous planning and foreknowledge, ensuring that all creation aligns with His divine purpose.

- **Through the church today, we are being made into the image of God, following the pattern of Jesus Christ.**

- Ephesians 4:13 speaks of the church's goal to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

- **This process involves Bible classes, church services, pastors, and the ministry of Jesus Christ, all of which work together to shape us into His image.**

- The five-fold ministry (apostles, prophets, evangelists, pastors, and teachers) equips the saints for the work of ministry and edifies the body of Christ (Ephesians 4:11-12).

- **Romans states, "Those He foreknew, He also predestined to be conformed to the image of His Son." Adam was made in that image, Jesus was that image, and we are being made in that image through the church.**

- This predestination to be conformed to Christ's image is a divine guarantee that believers will reflect His character and nature, fulfilling God's original purpose for humanity (Romans 8:29).

- **Jesus said He came to do the works of the Father, indicating specific tasks to be done by Jesus in His sonship that could not be done in His role as Father.**

- These tasks include living a sinless life, teaching God's kingdom, performing miracles, suffering, dying, and rising again, which were necessary for the redemption of humanity (Hebrews 2:14-17).

- **In John 5:17, Jesus says, "My Father worketh hitherto, and I work," showing that the Father worked up to a certain point, and now it was time for the Son to continue that work.**

- This transition underscores the different roles within the Godhead, with the Father initiating creation and the Son completing the work of salvation.

- **The Father's work included creating everything and laying the foundation for salvation, but He could only go so far in His role as Father.**

- As the Eternal Spirit, the Father initiated the plan of salvation but could not directly partake in the physical aspects of suffering and death required for atonement.

- **To establish salvation, a perfect sacrifice was needed, one that was mortal, with blood, capable of suffering and dying.**

- Hebrews 9:22 states, "Without shedding of blood is no remission," indicating the necessity of a blood sacrifice for the forgiveness of sins.

- **God, as the eternal Spirit, could not suffer, die, or have blood, so He took on a human body in Jesus to accomplish what was necessary for redemption.**

- Philippians 2:7-8 describes how Jesus "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men... and became obedient unto death, even the death of the cross."

- **God became mortal in Jesus, taking on human form, blood, and the ability to suffer, all for the purpose of our salvation.**

- 1 Timothy 3:16 proclaims, "God was manifest in the flesh," illustrating the incarnation as God's means to redeem humanity.

- **There were five specific tasks God intended to accomplish through Jesus, and once these were completed, the role of the Sonship would be fulfilled.**

- These tasks include: Redemption, Reconciliation, Resurrection, Judgment, and Glorification.

- **The first task was redemption, which required a sacrificial death, something only Jesus as the Son could accomplish.**

- Ephesians 1:7 affirms, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."
- **Jesus, in His humanity, picked up the work where the Father left off, completing the divine plan through His sacrificial death and other works.**
 - John 19:30 records Jesus' final words on the cross, "It is finished," signifying the completion of His redemptive work.
- **Hebrews 10:5 says, "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me."**
 - This highlights the necessity of Jesus' incarnation, where a physical body was required to fulfill the sacrificial system that could adequately atone for sin.
- **This refers to Jesus speaking to humanity, as His incarnation was a direct action of God's creative power, making Mary pregnant by the Holy Ghost.**
 - Matthew 1:20 recounts the angel's message to Joseph, explaining that Mary conceived by the Holy Ghost, ensuring that Jesus' birth was a divine act.
- **Since there was no human male involved, God, through His creative power, became the Father, and what was born from Mary was His Son.**
 - Luke 1:35 emphasizes this divine conception, where the angel tells Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."
- **The body of Jesus came from the human family, tracing back to Abraham and Adam, making it a part of humanity prepared for the divine purpose.**
 - The genealogy of Jesus in Matthew 1:1-16 and Luke 3:23-38 shows His direct descent from Adam, Abraham, and David, fulfilling God's promises and prophecies.
- **This human lineage provided the body for Jesus to accomplish the work necessary for our salvation, a task preordained by God.**
 - Hebrews 2:14-17 explains that Jesus took on flesh and blood to be a merciful and faithful high priest, making atonement for the sins of the people.
- **In the days of Eli, the high priest, and his sons Hophni and Phinehas, the people abhorred the sacrifices of the Lord due to the wickedness of these priests.**
 - 1 Samuel 2:12-17 describes the corrupt practices of Eli's sons, which led to the people's disdain for the offerings, highlighting the importance of righteous leadership in worship.

- **Eli's sons were committing grave sins, such as laying with the women at the door of the tabernacle, and they neglected their priestly duties, causing the people to stop bringing their sacrifices.**

- Their actions not only dishonored God but also caused the community to falter in their faith and obedience, demonstrating the far-reaching impact of sinful leadership.

- **Because the people stopped bringing sacrifices, they could not be forgiven of their sins, which was part of God's plan for their salvation.**

- This situation underscores the necessity of proper sacrificial offerings for atonement under the Old Covenant, as stipulated in Leviticus.

- **God decided to end the priesthood lineage from Aaron due to these transgressions and chose to establish a new priesthood from the tribe of Judah, fulfilled in Jesus Christ.**

- Hebrews 7:11-14 discusses the change in priesthood from the order of Aaron to the order of Melchizedek, fulfilled in Jesus, who came from the tribe of Judah.

- **The primary purpose of Jesus's coming was redemption. God understood that a perfect blood sacrifice was necessary for the redemption of humanity.**

- John 1:29 identifies Jesus as "the Lamb of God, which taketh away the sin of the world," highlighting His role as the ultimate sacrifice for sin.

- **From the Garden of Eden, God established that without the shedding of blood, there is no remission of sins.**

- Genesis 3:21 shows God making garments of skin for Adam and Eve, implying the first shedding of blood for sin, setting a precedent for future sacrifices.

- **Today, we do not need to bring physical sacrifices. Instead, we are baptized in Jesus' name, and the blood of Jesus, applied through baptism, washes away our sins.**

- Acts 2:38 instructs believers to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

- **Baptism in Jesus' name is essential for remission of sins because it applies the sacrificial blood of Jesus to our lives. Without baptism in His name, there is no remission of sins.**

- Romans 6:3-4 explains that through baptism, we are buried with Jesus into death, and just as He was raised from the dead, we too are raised to walk in newness of life.

- **Jesus shed His blood for the entire human race, making animal sacrifices obsolete. We only need to be baptized in His name for the remission of sins.**

- Hebrews 10:10-12 states that Jesus offered one sacrifice for sins forever, sitting down at the right hand of God, signifying the completion and sufficiency of His sacrifice.
- **When a person repents and believes, the blood in Jesus' name washes their sins away, and upon coming out of the water, God fills them with the Holy Ghost.**
 - Acts 19:5-6 describes how Paul baptized believers in Jesus' name, and when he laid hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied.
- **The broader church world often does not accept baptism in Jesus' name, which implicitly requires denouncing the Trinity, a concept they adhere to despite its lack of biblical foundation.**
 - Acts 4:12 emphasizes that salvation is found in no one else, for there is no other name under heaven given among men by which we must be saved, underscoring the necessity of Jesus' name in baptism.
- **Now let's turn to Genesis 22, where God instructs Abraham to offer his son Isaac as a sacrifice, a story that foreshadows God offering His Son, Jesus, for our sins.**
 - Genesis 22:2-14 recounts how Abraham obeyed God's command to sacrifice Isaac, only to be stopped by an angel, with a ram provided as a substitute, prefiguring Jesus as the Lamb of God.
- **Abraham's faith is highlighted when he tells his servants that he and Isaac will go worship and return, believing that God could raise Isaac from the dead if necessary.**
 - Hebrews 11:17-19 praises Abraham's faith, noting that he considered God able to raise people even from the dead, from which, figuratively speaking, he did receive Isaac back.
- **Abraham's willingness to offer Isaac, whom he believed to be as good as dead, exemplifies his deep faith in God's promises.**
 - This act is a powerful example of complete trust in God's faithfulness, even in the face of seemingly impossible demands.
- **Isaac, carrying the wood for his own sacrifice, parallels Jesus carrying His cross to Calvary, emphasizing the typology in this narrative.**
 - John 19:17 details Jesus bearing His cross, reinforcing the connection between Isaac's and Jesus' sacrifices.
- **Abraham's statement that God will provide Himself a lamb for the offering is a prophetic declaration that God would become the sacrifice for humanity's sins.**

- John 1:29 identifies Jesus as the Lamb of God, fulfilling Abraham's prophecy that God would provide Himself as the sacrificial lamb.
- **God indeed provided the ram as a substitute for Isaac, just as Jesus became our substitute on the cross, taking the penalty for our sins.**
 - 1 Peter 2:24 states, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."
- **Moses, writing Genesis 500 years after Abraham, refers to this event as a foreshadowing of God's ultimate provision of His Son as the sacrifice for our sins.**
 - This long-term prophetic perspective shows the continuity and fulfillment of God's redemptive plan throughout the scriptures.
- **Jesus came to accomplish the work of redemption, fulfilling the sacrificial system and providing a once-for-all atonement for sin.**
 - Hebrews 10:14 asserts, "For by one offering he hath perfected for ever them that are sanctified," signifying the completeness and finality of Jesus' sacrifice.
- **Jesus's role as Redeemer involved tasks that the Father, as the eternal Spirit, could not perform, such as suffering, dying, and shedding blood.**
 - The incarnation was essential for these tasks, as God became flesh in Jesus to fulfill the requirements of a sacrificial atonement (John 1:14).
 - Moving to the New Testament, John 1:1 is often used by Trinitarians to suggest a distinction between the Word and God. However, a correct understanding shows that the Word, which was with God and was God, refers to the singular nature of God.
 - John 1:1-14 clarifies that the Word, which was God, became flesh in the person of Jesus Christ, further emphasizing the oneness of God in the manifestation of Jesus.
 - The word "word" in John 1:1 comes from the Greek word "logos," which means "thought expressed" or "thought manifest."
 - In the beginning was the expressed thought (logos), and this expressed thought was with God, and the expressed thought was God.
 - Trinitarians interpret "the Word was with God" to mean that the Word was a separate person from God, leading to the concept of the Logos Christology.
 - Logos Christology teaches that the Word was the Son in the beginning, and that the Son was with God and was God, forming part of the Trinity.
 - The doctrine of the Trinity has origins in pagan mythology, where many heathen nations worshiped gods in trinities, such as the Egyptians, Akkadians, and Philistines.
 - For every truth God has, Satan provides a counterfeit, leading to various false teachings throughout history.
 - Gilgamesh, a mythical figure, is an example of a pagan counterpart to the biblical Noah, showing how pagan myths often mimic biblical truths.

- As humanity evolved, those who did not know God created their own gods, resulting in a mix of truth and falsehood.
- During the Grecian era, philosophers like Aristotle and Plato approached scriptures with their pagan, mythological philosophies, trying to make sense of divine concepts.
- They misinterpreted John 1:1, concluding there were two divine persons in heaven based on their philosophical views.
- However, God consistently declares in Isaiah (44:6, 8; 45:22) that there is no other God besides Him, invalidating the Trinitarian interpretation.
- John 1:1, correctly understood, states that in the beginning was the Word (logos), and the Word was with God, and the Word was God.
- The New Testament was written in Greek, but John, a Hebrew, thought in Hebrew even as he wrote in Greek.
- The Greek understanding might say, "In the beginning was the thought expressed, and the thought expressed was with God, and the thought expressed was God."
- However, the Hebrew understanding requires a thinker before a thought can be expressed, meaning, "In the beginning was the thinker, and the thinker was with God, and the thinker was God."
- When combining both Greek and Hebrew perspectives, it reads, "In the beginning was the thinker that thought the thought that was expressed, and the thinker that thought the thought that was expressed was with God, and the thinker that thought the thought that was expressed was God."
- In the original Greek, it is phrased, "In the beginning was the Word, and the Word was with God, and God was the Word."
- God's Word cannot be separate from Him, just as our words are not separate from us. We are made in God's image, and thus, God's Word is an integral part of Him.
- John 1:2 reiterates, "The same was in the beginning with God," emphasizing the unity of God and His Word.
- The expressed thought (logos), or the thinker that thought the thought and expressed it, was with God from the beginning, affirming the oneness of God.
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- John 1:14 states, "And the Word was made flesh," meaning God, who is the Word, became flesh in Jesus Christ.
- Jesus is the only begotten of the Father, full of grace and truth. He is the visible image of the invisible God, emphasizing the oneness of God in Jesus.
- The first epistle of John, chapter 1, verses 1-5, reinforces this by stating that what was from the beginning (God) was heard, seen, looked upon, and handled by the apostles.
- This life was manifested, and the apostles bear witness to it, showing the eternal life that was with the Father and manifested to us.
- The writings of the New Testament serve to reveal this eternal life that was with the Father and was manifested in Jesus.
- Jesus began in the mind of God and was manifested in human flesh as a representation of God Himself, providing a way of salvation for all.

- Verse 3: "All things were made by Him," referring to the Word, who is the thinker that thought the thought that expressed creation. God conceived creation in His mind and spoke it into existence. Without Him, nothing was made that has been made.
- In Him was life, and the life was the light of men. This light shines in the darkness, but the darkness has not comprehended it.
- There was a man sent from God, named John, who came to bear witness to the light so that all men might believe through him. John was not the light but came to testify about the light.
- The true light, which gives light to every man, was coming into the world. This true light is the Word, or God Himself.
- He was in the world, the world was made by Him, and yet the world did not recognize Him. The creator, identified as Jehovah in Malachi 2:10, is the Word in John 1:10 and Jesus in Colossians 1. These are not three creators but one God manifest in Jesus.
- He came to His own (the Jews), and His own did not receive Him. But to those who did receive Him, He gave the right to become children of God, to those who believe in His name.
- These children are born not of natural descent, nor of human decision, but born of God.
- The Word became flesh and dwelt among us. This means God, who is the Word, became flesh in Jesus Christ, the only begotten of the Father, full of grace and truth.
- First John 1:3: "That which we have seen and heard declare we unto you." The writings of the New Testament are the apostles declaring what they saw and heard of Jesus Christ.
- Fellowship with the apostles requires believing their teachings. True fellowship is based on shared beliefs, particularly the apostolic doctrine.

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• **True fellowship with the apostles requires believing their teachings, which align with the oneness of God and the identity of Jesus as God manifest in the flesh.**

- First John 1:3-4 speaks of fellowship with the apostles and, by extension, with the Father and the Son, reinforcing the unity of believers based on apostolic doctrine.

• **In Revelation, Jesus is often referred to as the Lamb that was slain, highlighting His role as the sacrificial offering for our sins.**

- Revelation 5:6-14 depicts Jesus as the Lamb, central to the worship of heaven, and the reason for our redemption and future hope.

• **John 14:15-26 records Jesus promising another Comforter, the Spirit of Truth, who the Father will send in His name. This Comforter is the Holy Ghost.**

- Jesus, as the Comforter in His earthly ministry, promises to send the Holy Ghost to abide with believers forever, ensuring His continued presence and guidance.

• **The Spirit of Truth, already known to the disciples through Jesus, would dwell in them, signifying Jesus' presence through the Holy Ghost.**

- Acts 2:1-4 describes the outpouring of the Holy Ghost on the Day of Pentecost, fulfilling Jesus' promise and empowering the disciples for ministry.
- **Jesus promises not to leave His disciples comfortless, indicating He will come to them in the form of the Holy Ghost.**
 - John 14:18, "I will not leave you comfortless: I will come to you," assures believers of Jesus' ongoing presence and support through the Holy Spirit.
- **The Holy Ghost is not a separate person but the Spirit of Jesus, who continues His work in and through believers.**
 - Colossians 1:27 speaks of "Christ in you, the hope of glory," indicating the indwelling presence of Jesus through the Holy Ghost.
- **Jesus's departure from the world physically does not end His presence with His disciples. Instead, He continues to live in them through the Holy Ghost.**
 - Matthew 28:20, "Lo, I am with you always, even unto the end of the world," reinforces the perpetual presence of Jesus with His followers.
- **The relationship with God is expressed through obedience to His commandments, demonstrating love for God and resulting in His continued revelation to the believer.**
 - John 14:21, "He that hath my commandments, and keepeth them, he it is that loveth me," connects love for God with obedience to His word, promising further revelation and intimacy.
- **The unity of the Father and the Son is such that receiving one is to receive both, as they are one in essence and purpose.**
 - John 10:30, "I and my Father are one," asserts the oneness of Jesus and the Father, emphasizing their inseparable unity.
- **Jesus's example of attributing His words and works to the Father serves as a model for believers to give glory to God in all things.**
 - John 5:19, "The Son can do nothing of himself, but what he seeth the Father do," shows Jesus' submission to the Father, providing an example for believers to follow.
- **The Holy Ghost, sent by the Father in Jesus's name, teaches all things and reminds believers of everything Jesus commanded.**
 - John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things," highlights the teaching and guiding role of the Holy Ghost in the life of believers.