

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

This used to be the most popular scripture in the entire world of Christianity. I can remember watching football games on TV and seeing men in the freezing cold with no shirts on holding up a sign that said, simply, John 3:16 - didn't actually have the verse on it, just a sign with John 3:16 written on it.

When I was a kid, I had no clue what that meant. I had no clue about the numbering of the Bible or even an inkling of the gravity of that verse uttered by the Son of God 1900 some odd years ago. Now that I am a little more educated, a little more mature, and a whole lot more faithful, I see that verse as a summation of a whole lot of the Bible and quite probably the most important verse in the whole book – much like those frozen football fans of days gone by.

But as we all know, just looking at one lonely verse can lead to error. So let's take a look at the next verse:

"For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

(Joh 3:17)

God sent the Son into the world. This deserves some meditation. Especially in light of what the vast majority of Christianity teaches about who Jesus was/is versus what the WORD tells us of Christ. Jesus, Yeshua of Nazareth, had dwelt in heaven with the Father and **was sent** into this world. I think it is very, very important to meditate on that. Jesus was sent. The Son was sent. This means that someone else did the sending. Who did the sending? The Father. Wow.

Let's look back up to verse 16 again.

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

(Joh 3:16)

A point that I think escapes many, many people is that God gave His Son. In order to give something, you must possess it. You must own it. You cannot give what you do not possess. God gave Yeshua to the world. In our modern parlance, God said, “here you go world, here is My beloved”.

Mainstream Christianity teaches something that cannot be reconciled about Jesus and The Father. They teach that both are the same. In fact, they teach that the Father, the Son, and the Holy Spirit are 3 branches of one God. 3 parts of a whole. Diana called me a while back in disbelief. She caught something on the television around St. Patrick’s day (yet another made-up holiday) about the 3 leaved clover and how that represents the “Trinity”. The stem being God and the three leaves being the three persons of the Trinity. Yep, one being, but multiple personalities – like Shirlie McClain, but immortal.

But the “three parts of a whole” doesn’t make sense to when examining these and many other verses. How can 1/3 of something command another third of the same something to separate and leave? What about the third third? Doesn’t that part get a say? I mean, if there are 3 thirds, shouldn’t there be an election on which third gets sent and which two get to say? It just doesn’t make sense.

Take a look at John 14

"If you love Me, you will keep My commandments. "I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. (John 14: 15-17)

Again, Jesus is speaking about the Father in the third person and He mentions that the Father will send the Spirit, indeed God *will give* the Spirit - indicating possession. It seems unfathomable to me that the Father and the Son and the Spirit are three parts of the same in light of the way Jesus referred to them while he walked among men.

Here’s some interesting Bible trivia. In the New Testament of the NASB, the phrase “Son of God” appears 43 times, the phrase “my father” occurs 51 times,

the words “Father, Son, and Holy Spirit” occurs twice all together Mat 28:19 and Gal 4:6.

There are more than a few verses that are hard to reconcile when considering the Trinity. Romans 8:31-34

8:31 What then shall we say to these things? If God is for us, who is against us?

32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

33 Who will bring a charge against God's elect? God is the one who justifies;

34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

Christ, the messiah, is sitting at the right hand of God. Can you sit at the right hand of yourself? Nope. God did not spare His own Son. Could it be any more plain? Is my son me? No. And as a father, can I also intercede between myself and me? Does that make any kind of sense? No, of course not. And again the Spirit is completely absent.

What about the prophecies of Messiah? Yahweh is speaking here:

Deut 18: 18 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.

19 'It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.

20 'But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.'

21 "You may say in your heart, 'How will we know the word which the LORD has not spoken?'

22 "When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.

Then talk about how Joshua was the next Messiah, who was raised up just like Moses. Talk about how Joshua and Yeshua are really the same name.

It seems the entire Bible, but definitely the gospels, are based on the relationship between the Father and the Son.

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

(Gen 1:26)

The terms "our image" and "let us" jump out at me. Check out these verses:

For He (the Father) rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins. He (the Son) is the image of the invisible God, the firstborn of all creation. For by Him (the Son) all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created through Him and for Him.

(Col 1:13-16)

These two verses tell us a whole lot. Today, I am focusing on one little point, though. Jesus, Yeshua of Nazareth, is the Son of God. Of this, there is no doubt. Genesis says let "us" make man in our image. From Colossians, we know what this image was. Jesus – at least 4000 years prior to His earthly birth – is the image of the Father. He is **not** the Father, because you cannot be the image of something and be that something at the same time. He is the image of the Father. We know that He was with the Father at creation and indeed, Jesus Christ, is the Creator of the universe. He created all things by the power of God and all things were created for Him.

And, He came down here of His own free will, even though He was sent by the Father. He was sent, and He chose to be sent, and He came down here and sacrificed Himself completely for our sakes.

He wanted to do it. He had free will. He did not have to do it. He prayed “Father, if possible, let this cup pass from me...” Who was He praying to?

Mainstream Christianity appears to have made a very, very big mistake. God has allowed us to know Him by many names throughout the Scriptures. One of my favorites is Elohim, which isn't actually a name but a noun, but because it is a plural word that was used during the Creation account in the Hebrew in Genesis. But mainstream Christianity has chosen to call God by a name that **He never chose**. They call Him Trinity. But He is not Trinity. That name is never mentioned in the scriptures and I cannot reconcile the concept.

Take a moment and ponder how pompous this is. Would we ever address our employers with a name they did not choose to be called? Certainly not if they were within earshot! Would we ever call a head of State by a title he did not choose? Regardless of your politics, if you had a chance to meet the President of the United States would you *dare* to address him with a title he did not consent to be called? Of course not. Could you imagine what would happen if someone called a dictator like Hugo Chavez, Mahmoud Ahmimedinejad, or Kim Jong Un by some title they just made up? Well, it probably wouldn't work out so well for the poor soul who made that mistake. And recently, we did have a Congressman call the President by a title that he did not choose and he got into trouble. Certainly not the kind of trouble that he would have gotten in if he lived in a dictatorial regime, but trouble nonetheless.

Yet those who choose to be called servants of God, even those who desire to have the titles they chose such as Priest, Bishop, Minister, Pastor, or Reverend will teach their followers that **they** get to decide the name of our own God. This is preposterous and the opposite of the humility required of a follower of Elohim.

I studied up on the topic of the Trinity while preparing for this message. What I found is that it's roots are in the – can you guess it? Yep, council of Nicea.

The men who had put themselves in charge of Christianity had a problem – people they called Arians were teaching something different than they were about God and Jesus. Dissent and freedom of thought could not be tolerated. So they had to come up with some doctrine and sort of “throw down the gauntlet” in respect to the relationship between God and Jesus. What they came up with was that Jesus and the Father were of the same “substance” (which is a term steeped in Greco-Roman philosophy incidentally). They did not come up with a Trinity AND they still realized that Jesus and the Father were different – somehow. They left it at that and it took until the end of the 4th century before the Trinity became complete with all three parts. Again, 350 years after Christ.

It was interesting to read some of the material defending the Trinity that even confessed to borrowing from pagan cultures. I recall one quote was that “Christianity converts cultures from within” which means instead of making people leave their old ways behind completely, it has been the habit of Christianity, especially the Catholic church, to blend in existing traditions with Christianity to make the transition easier – this is called syncretism. What is very interesting is that all the pagan religions going back as far as the tower of Babylon have a Trinity. Whether it was Tammuz, Semaramis, and Nimrod or Isis, Horus, and Osiris, or Jupiter, Mars, and Venus – that Trinity was always there. And, as of about 400 AD, the Trinity has been Christianized.

Which brings me to another point. Yeshua, Jesus, is THE MESSIAH! Daniel 9 verse 25

"So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

(Dan 9:25)

The following from Clarke’s commentary, that I just accidentally had my computer set to when I looked up Dan 9:25:

Dan 9:25 -

From the going forth of the commandment to restore and to build Jerusalem - The foregoing events being all accomplished by Jesus Christ, they of course determine the prophecy to him. And if we reckon back four hundred and ninety years, we shall find the time of the going forth of this command.

Most learned men agree that the death of Christ happened at the passover in the month Nisan, in the four thousand seven hundred and forty-sixth year of the Julian period. Four hundred and ninety years, reckoned back from the above year, leads us directly to the month Nisan in the four thousand two hundred and fifty-sixth year of the same period; the very month and year in which Ezra had his commission from Artaxerxes Longimanus, king of Persia, (see [Ezr 7:9](#)), to restore and rebuild Jerusalem.

Remember the prophecy in Deuteronomy 18? This is the timing for that prophecy. Another Messiah, this time it is THE Messiah, one like Moses, who will call the people to repentance and obedience. This is the prophecy that must be true otherwise Yeshua was a fraud!

So, here we have yet another popular theologian writing in yet another popular reference tool that Jesus, Yeshua, the Messiah, **is the Messiah**, not the Father, and He was crucified at Passover, AND that in order for this prophesy to be fulfilled, He **HAD** to be crucified at Passover. Anyhow, the point being is that Jesus, Yeshua, is the Savior, the Messiah, the **Anointed** of God, the Son of God.... But is not the Father! Separation is key. Looking further at the word Messiah, we see the New Testament authors use this word to identify Jesus, a whole lot. In Matthew chapter 1, it is used several times, starting with verse one calling Jesus the Messiah, the son of David, the son of Abraham. It's just crazy that the very first verse of the New Testament makes it clear that Jesus is of Hebrew lineage – a book written decades after His ascension, and that Jesus is not the Father!

But look here in John chapter 1, verse 41

He *found first his own brother Simon and *said to him, "We have found the Messiah" (which translated means Christ).

(Joh 1:41)

They had found the MESSIAH which means Christ which means the anointed one! To them, they are saying "Look, we have found God's anointed one". This is incredible, especially in light of how many years passed between the events described in the Gospel according to John and that book actually being penned. Had Jesus actually been the Father, or part of the Father, or had there been a Trinity, don't you think that the Gospels would be written differently? Of course they would. John 1 would start "in the beginning was the Trinity" and then John would have explained it. And think about the salutations and closings of the letters and epistles. Each one references God and His Son, or something like it, but never references the Spirit. Not one of those epistles uses Trinitarian language when greeting their intended audiences or saying goodbye to them.

The culmination needs to be that Christ died for our sins.... He really died in the faith that the Father would resurrect Him. Justice demanded resurrection as Jesus was not only innocent of the charges against Him, He was completely innocent of anything! His innocent death that we remember at Passover paves the way for our chance at eternal life. He paid the price for us, He really, really died. Look at Hebrews 9:

For this reason He (Jesus) is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance. For where a covenant is, there must of necessity be the death of the one who made it.

(Heb 9:15-16)

Hebrews 9 is plain, and we can see throughout the scriptures that Jesus and the Father are not one and the same. Jesus is the MEDIATOR. He is *between* us and the Father. He makes intercession for us. Even in the Book of Acts, chapter 1, after Jesus has been raised and is being questioned by the Apostles, He still refers to "the Father" – in the third person! Also remember the

prophecy Moses gave; about raising one up like him. What did Moses do if not intercede for the people? Remember when Moses found the people sinning grievously and he plead for mercy? Remember when Moses said he would rather have his own name blotted out of the book of life rather than have the people destroyed, even though they deserved it? This is the same thing Yeshua did and does for us. He intercedes.

We do not tell people what to believe. This is part of the freedom we have in Christ. Even when churches do tell people what to believe and appear to force that belief on their members, it is no guarantee that they really believe it. You see, the freedom we have in Christ is that we all must come to our own conclusions about matters of doctrine and faith, in fact we must work out our own salvation with fear and trembling.

So, no matter how each of us reconciles the relationship between the Son and the Father, it cannot contradict the scriptures, especially that the Son died for our sins. This death, voluntary and unwarranted, allows us to come to the foot of the cross, declare our love and gratitude for the gift of grace, confess our sins, and be adopted children of God. No amount of taunting or persecution can take that away. God watched as His Son was murdered. Jesus voluntarily gave His life for the redemption of sins, thanks be to God!