



The 3-headed Cerberus, standing guard at the gates of the underworld "Hades".



Trimurti, an Indian triade of gods.



The trinity "God Father", "God Son", "God Holy Spirit"
An ancient portrayal of the trinity

Questions on the Trinity

Vol. 2.

Should not a people seek unto their God?
To the law and to the testimony.

Isa. 8:19c. 20a

A suggestion for Bible study

The triune God



"God Father", "God Son", "God Holy Spirit"

**How did the doctrine of a "triune God"
("God Father", "God Son", "God Holy Spirit")
find its way into Christianity?**

*Is the "Trinity" mentioned in the Old or New Testament?
When were the creeds of the churches generated?*

Reference books and church historians have documented the evolution of the "doctrine of the Trinity" over the centuries in Christianity.

Encyclopaedia Britannica:

"Trinity" in Christian doctrine means the unity of Father, Son, and Holy Spirit as three individuals in a single Godhead. Neither the word Trinity nor the explicit doctrine appear in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the Hebrew Scriptures: "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4).

Council of Constantinople, (381), the second ecumenical council of the Christian church, summoned by Emperor Theodosius I and meeting in Constantinople. Doctrinally, it promulgated what became known to the church as the Nicene Creed; it also declared finally the Trinitarian doctrine of the equality of the Holy Spirit with the Father and the Son. Among the council's canons was one giving the Bishop of Constantinople precedence of honour over all other bishops except the Bishop of Rome, "because Constantinople is the New Rome." (cf. The German encyclopaedia "Brockhaus" "Dreieinigkeit")

eclesiastical dogmatics, 1964

(Kirchliche Dogmatik) by Karl Barth (EVZ-Publishing-House Zurich) Page 325:

"Roots of the doctrine of Trinity

The doctrine of the Trinity is a work of the Church ... a document of theology ... The text of the doctrine ... is not even identical to a piece of the text of the biblical witness to revelation. The doctrine of Trinity is not found in the Bible - a fact that was well known by the church - and council fathers - and more than ever by the Protestant reformers later."

The History of Christianity (antiquity), 2005

(Die Geschichte des Christentums (Altertum) Herder-Publishing-House (cath.):

"A third trinomial creed has evolved later, undoubtedly from other sources and of liturgical origin. It is about the baptismal command at the end of the Gospel of Matthew. The text is not part of the concerted apostolic transmission, but it was to have great influence on the development of the baptismal command.

(Matt. 28:19,20) ... (page 816) We are dealing with today's creed, the Textus Receptus, in the occident also known as the Apostolic Creed. Why is this creed attributed to the apostles? It belongs in the world of legends... The paradox of the "Apostolic creed" is that it doesn't even belong to the canon of scripture, but it insists on apostolic authority - even though the apostolic generation has ended with their deaths once and for all." (Pages 820/821)

Bible, 1965, Herder-Publishing-House, Notes to Matt. 28:16-20:

"The trinitarian baptismal command has evolved in the early church from the simple formula (wording) "on the name of Jesus"". (Commendably in this Catholic translation of the Bible the actual and rightful name of the living God "YAHWEH" is mentioned in the Old Testament.)

Biblical and Theological Dictionary, 1959

(Biblisches Theologisches Handwörterbuch) Vandenhoeck & Ruprecht:

"The doctrine of the Trinity of God was formulated by the church in the late 4th century. The Bible itself does not - at any point - contain an explicit statement on the Trinity of God. The only apparent exception is the so-called "Comma Johanneum", an addition from the occidental 4th century to John 5:7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." This sentence, which found its way into the later Greek manuscripts, and was also included by Luther in his translation, should obviously take the place of a missing literal foundation within the scripture." (Page 607)

Encyclopaedia for Theology and Church II.

(Lexikon für Theologie und Kirche II) Herder Publishing House (cath), page 1272 (excerpt):

"Comma Johanneum" (CJ.) is a critical, handed down secondary and inconsistent addition to 1. John 5:7 ... The fathers of the East (Orient) did not know of the CJ until the Middle Ages. It evolved out of a trinitarian interpretation (retraceable i. a. in Tertullian and Cyprian) and found its way through the more recent transmission of the Vulgata into the copies of the Greek New Testament. I. a. into the edition of Erasmus starting from the 3rd edition and into the Textus Receptus. All the reformers were against the CJ."

Non-Christian influences on the development of the Christian trinitarian dogma.

(Außerchristliche Einflüsse auf die Entwicklung der christlichen Trinitätsdogmas,

Dr. Peter Gerlitz, chapter 1, page 9/10):

"Background of the doctrine of the threefold entity of God". The history of the Trinity has its beginnings in christology.

That is why the trinitarian concept of God is not traceable in early Christianity. Except for the "Comma Johanneum" (1. John 5:7) emerging at the end of the 4th century with Spanish and African church fathers, the baptismal command of Matt. 28:19 had been the oldest trinitarian testimony for centuries. But already the (Age of) Enlightenment raised concerns about its authenticity. F. Cony-Bear has proved that in the Scriptures written by the Nicean Council, Eusebius never cited the full wording of the baptismal command - he baptised only "IN THE NAME OF JESUS". Possibly this form of text is found with Justin, as Cony-Bear supposed; it could also be that Origenes did not know of the trinitarian baptismal form at all."

Compendium of Ecclesial History,

(Kompendium der Kirchengeschichte, Karl Heussi (18th edition), page 69:

"The baptismal creed - its older version was a confession of faith in Christ, his later version triadic. The New Testament does not know of any triadic statements ... Matt. 28:19 - (not a real word of the Master!) ..."

Handbook for today's Catholic, page 11:

"The church studied this mystery with great care and, after four centuries of clarification decided to state the doctrine in this way: in the unity of the Godhead there are three persons - the Father, the Son, and the Holy Spirit. The mystery of the Trinity is the central doctrine of the Catholic faith. Upon it are based all the other teachings of the church."

Bible translator Reinhardt, 1910, Notes to Matth. 28, 19:

"Many doubt that the latest baptismal wording originates from Jesus himself. Possibly it was subsequently added to the ecclesiastical transmission by the translator of the Gospel of Matthew. Originally the people were baptised in the name of Jesus only." (cf. Acts 2:38; 8:16)

The Great Catholic Catechism, 1948

(Großer Katholischer Katechismus) Kösel Publishing House, Munich:

"Each of the three persons is God: The Father is the true God, the Son is the true God and the Holy Spirit is the true God". Yet all three individuals are only one God (page 38).

That is why one person cannot have more power than the others; all three have been equally powerful and complete for eternity.

The doctrine of the most sacred Trinity is the main and the profound truth of Christianity. On it is based the redemption and sanctification of human kind. That is why the denial of the most sacred Trinity is a rejection of the Christian faith. Already the holy baptism demands a confession of the sacred Trinity and the baptism itself is received in the name of the Triune. ... Prayers in the church to the triune God: the sign of the cross ... (p. 40) On the morning of the third day after his death, Jesus reunited his soul with his body and resurrected - by his own power - out of the sealed tomb with glory." (p. 62)

Calw Catholic Encyclopedia II., 1893, Theological dictionary

(Calwer Kirchenlexikon II, Theologisches Handwörterbuch, p. 869)

"Certainly the Holy Spirit is as the spirit of God a divine being (Acts 5: 3-9). And because it is the spirit of a person, it is referred to using personifying expressions. But it is - referring to Gal. 4:6; 2. Cor. 3:17; Rom. 8:9 and to all the scripture of the "allosparakletos" in the 4th Gospel - the spirit of the heightened Christ."

(Note: here fortunately a biblically well-founded testimony is given.

Cf. 1 Cor. 15:45; Phil. 1:19)

Catholic Adult Catechism, 1985

2nd edition, (Katholischer Erwachsenen-Katechismus) page 84, 85.

"The creed of the church: The creed of the Trinity is of great ecumenical importance. It connects the Roman Catholic Church with the orthodox churches; also the reformers held it firmly ... Luther's Augsburg confession as well as the reformed Heidelberg Catechism admit to a triune God. The Ecumenical Council of the Churches understands itself - according to its basic formula - as a "community of churches, which bear witness to the Lord Jesus Christ in accordance to the Holy Scripture as God and saviour and therefore strive to fulfill together what they are appointed to - to the glory of God the Father, the Son and the Holy Spirit." The content of the ecumenical creed to a triune God in a short version: One God in three persons ... This creed to the triune God is a profound mystery, which no created spirit can lay open by himself nor ever comprehend."

In an edition of Life Magazine dated October 30th 1950 the Catholic Church declared:

"Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in scripture (ignoring that it is only on the authority of the Church we recognize certain Gospels and not others as true). But the Protestant churches have themselves accepted such dogmas as the Trinity for which there is no precise authority in the Gospels."

Statement of the Consortium of Christian Churches, 1995

"Declaration on the 1600-year celebration of the Creed of Nicaea Constantinople" (1981).

We believe in one God, the Father Almighty, and in the one Lord Jesus Christ, God's begotten Son, ... God from God, Light from Light, true God from true God ... and in the Holy Spirit, who is Lord and the giver of life ...

This creed to the triune God is the only ecumenical creed, which connects the Eastern, Western, the Roman Catholic and the Protestant Christianity through all separations ... This jointly testified truth of the Gospel shows that the separation of the churches has not gone down to the roots. The commonality in the creed to the triune God is an inescapable condition for the unity of the one, holy, Catholic and Apostolic Church".

Charta Oecumenica, 2001

"1. We believe in the one holy Catholic and Apostolic Church. With the Gospel of Jesus Christ, as attested in Holy Scripture and expressed with the ecumenical creed of Nicaea-Constantinople (381), we believe in the triune God: the Father, the Son and the Holy Spirit. Because we avow ourselves with this creed to the one holy Catholic and Apostolic Church, our paramount ecumenical task is to make visible the unity - which is always a gift from God... "Guidelines for the growing cooperation among the churches in Europe, glory to the Father and the Son and the Holy Spirit." "(Excerpt)

Why is the belief in the "Trinity" and "worship on Sunday" so common among most Christians?

the Textbook of the Catholic Religion (1895, p. 48)

(Lehrbuch der Katholischen Religion) Dr. A. Glattfelder wrote:

The Christian Church moved the consecrated day of rest to the first day of the week. ... Thus Sunday is the day of honouring the sacrosanct Trinity."

When and how did these major changes emerge in Christianity? How long has the faith in three Gods existed (Threefold, Trinity, Threeness)?

In pagan religions it was customary to worship plenty of God-Triades. E.g.,:

- **Babylonians:** Nimrod, Semiramis, Tammus (cf. Ezek. 8:1,18; 9:1-11)
- **Phoenicians:** Baal (the Lord), his wife Astarte and her son Adonis, who dies and is reborn
- **Sumerians:** Utru, the sun; Nanna-Sin, the moon; Inanna the Goddess of Venus and of love
- **Romans:** Jupiter, Mars, Quirinius - later Jupiter, Juno, Minerva
- **Hindus:** Brahma (creator), Vishnu (sustainer), Ahiva (destroyer)
- **Egyptians:** Osiris, Isis, Horus; Harathe (morning sun), Re (midday sun), Atum (evening sun)
- **Greeks:** Demeter, Dionysos (Bacchus), Persephone
Zeus = Ruler of heaven and earth (1),
Poseidon, his brother = Ruler of the sea (2),
Hades, the third brother = Ruler of the underworld (3)
The underworld was guarded by a three-headed dog named Cerberus.
The Godfather Zeus had several illegitimate children including the twins Diana (Artemis) = Goddess of fertility, Goddess of love and of hunting (cf. Acts 19:35c, 1 Kings 16:33). Her twin brother Apollo was God of Light and prophecy, of music and poetry, but also God of death (cf. Rev. 9:11; and Luther Bible 1984, Appendix p. 5-8)

In the sacred grove of Olympia in Easter 2008, the Greek actress Maria N. disguised as the high priestess, evoked the light and sun God Apollo. She thanked the sun God, when he sent the sun rays, which ignited the fire of the "holy torch" of the Olympic Games. At the end of the 3rd century A.D. the pagan cults of the sun gods Baal and Asherah and Mitra, Astarte, the Baaltis and the mother goddess Magna Mater - also called the Queen of Heaven (cf. Jer.7:18; Jer.44:2-6.10-12.15-29) - reached its peak.

Emperor Diocletian and his successors were responsible for one of the greatest and most cruel persecutions of Christians. It lasted ten years (303-312) and brought death to countless martyrs.

Since, however, the complete eradication of the monotheistic Christianity failed, the emperors realised that it was necessary to merge with the pagan polytheistic religions in order to create and maintain peace and unity in the Roman Empire.

Constantine worshipped the sun god Mithras, and abated the first Sunday law in the year 321, in which he ordered all his subjects to rest on the "venerable day of the sun".

The great Roman Empire and its provinces were again and again shaken by ethnic and religious conflicts. At the beginning of the 4th century a conflict started in Christendom between the Presbyterian Arius and the deacon Athanasius about the "Godhead". In order to end the bitter doctrinal disputes between the two parties about the "deity of Christ" or the "nature of Jesus" and to maintain peace in the Roman Empire, Emperor Constantine convened the first ecumenical synod at Nicaea in 325. The Emperor opened and managed the council himself. Together with all the bishops, he wanted to create an ecumenical creed, to which the two parties could agree.

Later, Athanasius - after which the new creed was named - taught that the Son of God and therefore also "God" was as old as his Father. The Presbyterian (community elder) Arius protested against this new doctrine and called it unbiblical, because in his opinion it contradicted the Bible. He was convinced that before the creation our Father in heaven already had his son, functioning as his foreman (cf. Prov. 8:30 - Luther 1912) of the creating the world. Arius said: "They are persecuting us because we say that the Son had a beginning, but the father had no beginning."

Then Athanasius implied that the Presbyterian Arius believed, therefore, that Christ was a "created being". Athanasius and his supporters accused Arius, and all who didn't believe that the Messiah was himself "God", of heresy. At the end of the Council Emperor Constantine agreed that Jesus Christ was to be called a "God". He could easily agree with this view as it corresponded to his own view of the world; it being similar to his polytheism. It was not until shortly before his death - on his deathbed to be precise - that the Emperor was baptised. After the council, Arius was exiled and later vindicated, banished again after some time and called back from exile in 336.

Before Arius could be fully vindicated publicly in the church on the next Sabbath, he was killed the night before under mysterious circumstances. Some historians suspect poisoning.

But the disputes over the "Godhead/deity" were still far from over. Emperor Theodosius presided at the Council of Constantinople in 381, where it was decided that also the holy spirit was the "true God", hence "the third person of the Godhead". The so-called "Anastasian creed", which is now called "Nicaeno-Constantinopolitanum", was composed between the late 4th century and the end of the 6th century. Today it is still valid in the Roman Catholic and other churches. It states: "We believe that each of the three persons of the Trinity is the one true, complete and perfect God. ...

For never was the Father without the Son, never the Son without the Father. God's Son is the "true God" and true man. "He is free of suffering and immortal in the Godhead", but in humanity ... he died and was buried. "We also believe in the Holy Spirit who is a complete and "true God". He, who wants to be saved, must believe in the most sacred Trinity." (Neuner / Roos, "The faith of the Church in the charters of the proclamation of doctrine" excerpt)

After the Council of 381 Emperor Theodosius issued the decree announcing: "We believe, according to the teaching of the Apostles and the Gospel, in the sole divinity of the Father, the Son and the Holy Spirit under the assumption of equal sovereignty and a loving Trinity. All of those, following this faith, are to be named "Catholic Christians" by our orders." All outsiders who had not consented to the Trinitarian confession were described by the Emperor as heretics. In the same decree, he announced draconian measures for them: "The rest, crazy and insane as they are, shall bear the shame of their heretical beliefs. Their meeting places should not be called churches. Mainly they shall receive divine punishment, but also suffer from the punishment of our ungraciousness, which we want to prove to them by God's will." ("Ecll. History" 1955 (Kirchengeschichte), Dr. K. Algermissen, p. 89)

In order to merge Christianity with pagan religions, in the 4th century, many pagan customs and festivals were Christianized. This included the veneration of saints (especially Mary), Sunday celebration, the Astarte - Ostera - Easter celebration, Ascension Day, Christmas, the doctrine of the immortal soul, the cult of relics, veneration of images, monastery life, monasticism, pilgrimages, etc.

Augustine (354-430) was the most important "church father" of his time. He admitted himself to Neo-platinism and was a famous philosopher and rhetorician. After becoming a Christian, he wrote 15 books on the Trinity. He wrote:

"No dead man can resurrect himself. He (Christ) alone was able to resurrect himself. He has raised himself, who was alive in himself..." (Nicaene and Post-Nicaene Fathers 1, Vol 6, p. 656) Church Father Augustine is still often cited by modern theologians and willingly, because he is well known as an authority in matters of faith - especially when it concerns the "Trinity" and "deity of Jesus".

In the following years the so-called Arians (named after Arius, who died in 336) were pursued by state and church together and fought hard until they were wiped out after around 200 years. The Frankish King Clovis and his subjects converted to the Catholic faith by baptism in the year 500. In the year 517 the Catholicisation of the Arian Germans began. After long, hard struggles three of the most important Arian peoples were eradicated: in the year 493, the Heruli, 534 and 538, the Vandals and the Ostrogoths.

At the Council of Chalcedon (451) the decisions of the synods of Nicaea (325) and Constantinople (381) were confirmed, affirmed and claimed ecumenical.

Until the 16th century a Christian hardly dared question the doctrine of the Trinity. Whoever still dared in the Middle Ages to doubt this incontrovertible dogma or to refute it at all was beheaded like the clergyman Johann Sylvan (died 1577).

The most important opponent of the doctrine of the Trinity in the 16th century was the Spaniard Michael Servetus. Shortly after the publishing of his work "Christianismi Restitutio" he was arrested by the Catholic Inquisition at the instigation of Calvin. Because the incarcerated Servetus did not revoke, he was burned at the stake in 1553.

Karl Heussi wrote: "Servetus was a spiritually excellent, versatile man of deep piety and fulfilled with sincere reverence for the Scriptures and Christ. With brilliant foresight, he recognized the difference between the Christ of the Gospels and the Christ of dogma."

(Compendium of Church History, 5th ed. page 271)

Listed only in the heavenly books (Mal. 3:16) are the names of all the unknown staunch believers and their commitment to the biblical, only true God, YAHWEH (John 17:3) who paid for the biblical truth with their lives. (Cf. Heb. 11:35b; Rev. 6:9-11, 15:1-4, 16: 4-7, 17:3-6)

What did the Messiah - God's own Son - teach about the Trinity?

There is nothing written in the Holy Scriptures that the Son of God ever called Himself "God the Son" - or that He spoke of a "God the Holy Spirit" and a "third person of the Godhead" respectively, or of a "Trinity" or a "Triune God" in which "the one God exists in three Persons and one substance, Father, Son, and Holy Spirit."¹

Why has God's Son never spoken of a "Trinity"?

He only declared what His Father YAHWEH had bidden Him and testified:

"For I have not spoken on my own initiative, but the Father who sent me has given me a command, namely, what to say and how to say it.

And I know that his command is eternal life. So what I say is simply what the Father has told me to say." (John 12:49-50 CJB)²

"There are many things I could say about you, and many judgments I could make. However, the One who sent me is true; so I say in the world only what I have heard from him."

They did not understand that he was talking to them about the Father. ...

Also, the One who sent me is still with me; he did not leave me to myself, because I always do what pleases him." ...

I say what my Father has shown me; you do what your father has told you!" ...

Why don't you understand what I'm saying? Because you can't bear to listen to my message. ...

But as for me, because I tell the truth you don't believe me."

(John 8:26-27,29,38,43,45CJB)

Of what unity does the Son of the Almighty testify?

Time and again the Messiah (the Anointed), YAHWEH's Son, emphasizes explicitly, "My Father... is greater than all", as well as His perfect unity with His Father: **"I and the Father are one."** Once again the Judeans picked up rocks in order to stone him." (John 10:29-31 CJB)

"Don't let yourselves be disturbed. Trust in God (YAHWEH) and trust in me." (John 14:1 CJB)

¹ The Oxford Dictionary of the Christian Church (Oxford University Press, 2005 ISBN 978-0-19-280290-3), article *Trinity, doctrine of the*

² CJB = *Complete Jewish Bible*. Copyright © 1998-2005 by David H. Stern. Published by Jewish New Testament Publications, Inc.; www.messianicjewish.net/jntp. Distributed by Messianic Jewish Resources International.

"Don't you believe that I am united with the Father, and the Father united with me? What I am telling you, I am not saying on my own initiative; the Father living in me is doing his own works. Trust me that I am united with the Father, and the Father united with me."
(John 14: 10-11a CJB)

"My Father has handed over everything to me. Indeed, no one fully knows the Son except the Father, and no one fully knows the Father except the Son and those to whom the Son wishes to reveal him."
(Matt. 11:27 CJB)

The Son of the Most High and the Scriptures testify solely of one "Tri-unity".

The biblical "Tri-unity" consists of God the Father (1), Christ, His Son (2) and of His followers (3). God's Son clarified in His conversation with the Father - in His intercessory prayer - with whom He wants to be completely one spiritually:

"...as thou, Father (1), art in me, and I (2) in thee, that they (3) also may be one in us: ... that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one..." (John 17:21b, 22c, 23a AV³; cf. John 15:1,4-6)

"I give them eternal life. They will absolutely never be destroyed, and no one will snatch them from my hands. My Father, who gave them to me, is greater than all; and no one can snatch them from the Father's hands." (John 10:28-29 CJB)

"It is the Spirit who gives life ...The words I have spoken to you are Spirit and life, yet some among you do not trust..." "This," he said, "is why I told you that no one can come to me unless the Father has made it possible for him." (John 6:63-65 CJB)

"Yeshua said, "I AM the Way—and the Truth and the Life; no one comes to the Father except through me." (John 14:6 CJB)

"Therefore my father gives me his love because I give my life in order to obtain it again. No one will take it away from me. I will use it of my own; yes I have full freedom to leave it and to receive it again. That's what the Father has intended for me." (John 10:17-18 - Pfäfflin)

"Yeshua answered him, "If someone loves me, he will keep my word; and my Father will love him, and we will come to him and make our home with him." (John 14:23CJB)

³King James Bible – 1769 Authorized Version, Cambridge University Press; <http://www.onlineBible.org>
It is always the AV if no other Bible translations are indicated with the Bible references!

"Not that anyone has seen the Father except the one who is from God—he has seen the Father." (John 6:46CJB)
(cf. John 1:14-15,18,29,30; 8:26,38,42,54-58; 1John 1:2c)

They were amazed at the way he taught, for he did not instruct them like the Torah teachers but as one who had authority himself."
(Mark 1:22CJB)

"In the beginning (of all things) there was the Word already; the Word was closely united with God, even of divine being was the Word. He was closely united in the beginning with God. All things are created through the Word and nothing exists without his efficiency. All creation is filled with his life and this life was the light of men. ...He was (already) in the world and through him the world came into being yet the world has not recognized him. ... But all who have received him, who now believe in his name he has granted this privilege to become God's children. ... Thus the Word once become flesh and lived among us for some time. We have seen his glory, a glory as only the sole son receives from his father; full of grace and truth. ... No man has ever seen God. The only begotten son, who returned into the father's bosom, he has revealed him." (John 1:1-4,10,12,14,18 - Albrecht⁴)

John 1:18 reads in the *Aramaic Peshitta* (ca. 2nd century) as follows:
"Nobody has ever seen God; but the **firstborn of God** who is in the bosom of his father, he has declared him."

John 1:1 - *Friedrich Pfäfflin* (1954) rendered:

"In the beginning was the Word. The Word waited on God's hint and was of divine force^(or brunt)."

Dr. Heinrich Wiese: "...and of divine being was the Word."

Curt Stage rendered in the same way: "the Word itself was of divine being."

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.⁷ Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

⁴Ludwig Albrecht Bibel – "Das Neue Testament und die Psalmen" (=The NT and The Psalms)

Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:4-18AV)

"But Yahshua answered them, My Father works even until now, and I work. ... Yahshua therefore answered and said to them, Truly, truly, I say to you, The Son can do nothing of himself, but what he sees the Father doing: for whatever things he does, these the Son also does in like manner. For the Father loves the Son, and shows him all things that himself does: and greater works than these will he show him, that you may marvel. For as the Father raises the dead and gives them life, even so the Son also gives life to whom he will. For neither does the Father judge any man, but he has given all judgment to the Son; that all may honor the Father. He that honors not the Son honors not the Father that sent him." (John 5:17,19-23 TSS⁵)

"Don't work for the food which passes away but for the food that stays on into eternal life, which the Son of Man will give you. For this is the one on whom **God the Father has put his seal.**" ...

Yeshua said to them, "Yes, indeed! I tell you it wasn't Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven; for God's bread is the one who comes down out of heaven and gives life to the world." ...

⁵ TSS = The Sacred Scriptures – Bethel Edition; Assemblies of Yahweh, Bethel, PA 19507, ©Copyright 1981, 6th printing, 2001; Library of Congress Catalog Card Number: 81-69752

Everyone the Father gives me will come to me, and whoever comes to me I will certainly not turn away. For I have come down from heaven to do not my own will but the will of the One who sent me. And this is the will of the One who sent me: that I should not lose any of all those he has given me but should raise them up on the Last Day. Yes, this is the will of my Father: that all who see the Son and trust in him should have eternal life, and that I should raise them up on the Last Day."

At this the Judeans began grumbling about him because he said, "I am the bread which has come down from heaven." They said, "Isn't this Yeshua Ben-Yosef? We know his father and mother! How can he now say, 'I have come down from heaven'?"

Yeshua answered them, "Stop grumbling to each other! No one can come to me unless the Father—the One who sent me—draws him. And I will raise him up on the Last Day. ... no one can come to me unless the Father has made it possible for him." (John 6:27,32-33, 37-44, 65bcJB)

"Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me." (John 7:28-29 AV)

"And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. ...

I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. ...

I have many things to say and to judge of you: but he that sent me is true⁶; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father⁶.

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." (John 8:16,18-19, 26-29)

⁶ Editor's comment: Most translators of 1.John. 5:20 have not understood unfortunately that YAHWEH's Son Yahshua designates the Father (YAHWEH) who sent him as true, acc. to John ch.7 + ch.8.

"After this manner therefore pray ye: **Our Father** which art in heaven, Hallowed be thy name⁷. Thy kingdom come. Thy will be done in earth, as it is in heaven." (John 6:9-10)

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. ...

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. ... My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. ...

Jesus answered them, Is it not written in your law [Ps. 82:6], I said, Ye are gods? If he called them gods⁸, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? ... believe the works: that ye may know, and believe, that the Father is in me, and I in him."

(John 10:9, 14-16, 29-30, 34-36, 38b)

"And Simon Peter answered and said, Thou art the Christ⁹, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:16-17)

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. ... Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. (John 12:26+28)

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God."¹⁰ (John 13:3; cf. John 3:13)

⁷ Editor's comment: The name of the Father is: YAHWEH

⁸ Hebrew: Elohim = authorized representatives of YAHWEH. TSS rendered vv. 35-36: "If he called them Elohim, to whom the word of Yahweh came (and the Scripture cannot be broken), do you say of him, whom the Father sanctified and sent into the world, You blaspheme; because I said, I am the Son of Elohim?"

⁹ Editor's comment: the Messiah, the Anointed. TSS rendered v. 16: And Simon Peter answered and said, You are the Messiah, the Son of the living Elohim."

¹⁰ TSS rendered: "Yahshua, knowing that Father had given all things into his hands and that he came forth from YAHWEH, and goes to Yahweh."

"Let not your heart be troubled: **ye believe in God, believe also in me**¹¹. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. ... and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. ... Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. ... I will not leave you comfortless: I will come to you. ... At that day ye shall know that I am in my Father, and ye in me, and I in you. ... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

(John 14:1-6, 10, 18, 20-21, 23)

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. ... As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. ... Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." (John 15:5, 9-11, 16)

"I am not alone, because the Father is with me." (John 16:32)

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world

¹¹ CJB rendered: "...Trust in God [YAHWEH] and trust in me."

was. ... That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name^[ed.:YAHWEH], and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (John 17:1-5,21-26)

"Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17b)

"At that time Jesus answered and said, I thank thee, O Father, Lord^[YAHWEH] of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. 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." (Matt. 11:25-27)

"And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.... For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. ... Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. ... But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. ... For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

(Matt. 24:4-5,7,9-11,13-14,24 - cf. Luke 21:8-19,24-28)

"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father¹² which speaketh) you." (Matt. 10:19-20)

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ... Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18,20)

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the **temple of MY God**, and he shall go no more out: and I will write upon him the **name of MY God**, and the name of the **city of MY God**, which is new Jerusalem, which cometh down out of heaven **from MY God**: and I will write upon him my new name." (Rev. 3:11-12)

"And I saw, and behold, the **Lamb** standing on the mount Zion, and with him a hundred and forty and four thousand, having his name^[ed.:Yahshua], and the name of his Father^[ed.:YAHWEH], written on their foreheads." (Rev. 14:1 e.g. ASV¹³)

"Who hath established all the ends of the earth?
What is his name, and what is his son's name,
if thou canst tell?" (Prov. 30:4c - cf. Ps. 91:14-15)

The Scriptures reveal only ONE God: YAHWEH (JHWH). "I am the LORD¹⁴[=YAHWEH], and there is no one else, there is no God besides me." (Isa. 45:5a) The Most High and Eternal One introduces Himself with His personal and unique name "YAHWEH" (Exod. 3:13-15).

"I am Yahweh, that is my name" (Isa. 42:8 TSS). In the Bible every name has its meaning. Many translators write that the name of God would mean "I Am". With His Hebrew name hwhy the living God reveals His identity. The name YAHWEH has an all-comprehensive meaning.

"I exist - I ever existed - I will ever exist; **EVERYTHING** that exists, exists because **auf ME**." No other humanly concocted God or any idol can arrogate the name of "YAHWEH". (Ps. 83:18; Isa. 42:8)

¹² Editor's comment: which is YAHWEH's Spirit

¹³ ASV = 1901 America Standard Version. The KJV's (The King James Versions) do not read: "having his name and the name of his Father" as the German translations and many of English translations do.

¹⁴ TSS rendered: "I am Yahweh, and there is no one else; besides me there is no Elohim."

Already in Adam and Eve's day, when their son Seth and their grandchild Enos were born they began to call upon YAHWEH's name (Gen. 4:25-26). Abel and Noah sacrificed to YAHWEH on the altar. Abraham, Isaac and Jacob erected an altar for YAHWEH and called upon the name of YAHWEH. (Gen. 4:2,4; 8:20; 12:7,8; 26:25; 33:20) (cf. Ps. 3:4; 69:6-13,33; 91:14,15; Joel 2:32; Zeph. 3:7-9,12; Mal. 3:16 - 4:2) Though the only true God reveals Himself with His name "YAHWEH" already about 7000 times in the OT (e.g., in Exod. 20:2a; Ps. 83:18) it is a sad fact that the name of the originator of the Holy Scriptures has been deleted in most Bibles. The name of YAHWEH, the Most High was turned into a nameless "Lord". (Isa. 64:7-9)

In the preface of the *Luther translation* of 1984 under the title "Advice for this Edition" it is stated: ***"The word 'Herr' [=Lord] has always the form 'HERR' [=LORD capitalized] whenever God's name 'Yahweh' is used in the original Hebrew text. (cf. footnote on Exod. 3:15)."***

Due to that we find in Exod. 3:15 the following, written in the inspired Hebrew original: "...YAHWEH ... this is my name for ever, and this is my memorial¹⁵ unto all generations." (cf. Jer 33:2-3; Isa 52:6)

In the footnote to Exod. 3:15 it continues on: *"In the Hebrew the name of God is Jahwe; due to a misunderstanding in medieval times it developed into Jehovah (see 'Explanations on Words and Objects' on 'HERR' [=LORD])"*

With the translation of the Holy Scriptures from Hebrew into Greek and later into German the original names were replaced with other terms. "YAHWEH" the Father in heaven turned into "kyrios" or into a nameless LORD/Lord or into "theos" a nameless God. His son "Yahshua, the Messiah" turned into "Jesus Christ" and also into kyrios, Lord, LORD or God. Miriam turned into "theotokos" (*God-bearer* or *the one who gives birth to God*) and became Mary the Mother of "God". Amazingly one Hebrew name survived all translations without any changes: "Satan"¹⁶.

Due to the Greek translation of God's name into "LORD/Lord" instead of the actual eternally legitimate name of YAHWEH, great confusion developed. Hence it is difficult to distinguish in the Bible where it is talking of YAHWEH the Majesty of heaven or of His Son Yahshua the Messiah or of any idol or of any other earthly "Lord"¹⁷.

At one time it was only the higher social classes who were clothed with authority or distinguished and wealthy figures who were addressed with

¹⁵ In *Luther 1984* it reads consequently: "...YAHWEH ... this is my name for ever to call upon me from generation to generation."

¹⁶ Job 1:6; Zec 3:1; Mr 4:15; Lu 22:31; 2Co 11:14

¹⁷ e.g., Mt 22:41-46 - cf. 1Co 8:5

the title "Lord". In the Greek as well as in the German Bible translations you will find that "kyrios" or "Lord/lord" are designated as, e.g., prophets¹⁸, kings¹⁹, Rabbi/Rabboni i.e. master²⁰ (scribe) or any man or even as a servant²¹ with authority.

King David being himself a *lord* (2 Sa 9:11) says: "The *LORD* said unto my *Lord*."²² YAHWEH revealed to David that He was speaking with His Son who is sitting on His right side.

King Ahab and his house had forsaken YAHWEH's commandments and followed the Baalim.²³

Elijah, YAHWEH's prophet, called upon the people who were stuck between two opinions to call upon the name of their God. But Elijah called upon the name of YAHWEH²⁴. The people had to decide to serve - either Baal = Lord = Kyrios - or YAHWEH.

When the fire of the Lord had fallen down from heaven the people exclaimed - not: "The Lord (=Baal), he is the God"²⁵. The people knew then: "YAHWEH, he is the God; YAHWEH, he is the God."²⁶

A personal name is scarcely translated into another language, because with the change of a name the intimate identity of that individual will be lost. Each Lord always has a personal name - no matter which office he holds or exercises.

The respectful appellation - whether it be "Lord" or "Mister" as is usual today, which is a title of respect for a man that is prefixed to his name - will be used no matter whether this person is the president of a nation, a professor (university instructor), doctor, clerk of any sort or a simple labourer. Yet the term "Mr." for a man is not a "name" with which one could distinguish himself from other men.

With the amalgamation of terms in reference to the word "Lord/lord" many misapprehensions and irritations emerged. Consequently some Christians are convinced that, for instance, the corrupt or unjust steward had been praised by the Lord Jesus for his fraud. With Luke 16:1-2 it is evident that the rich man demanded an account from the unjust steward for his activities and gave him his "pink slip" because he had squandered the owner's fortune. The dismissed steward had been very

¹⁸ 1Ki 18:7c; 2Ki 4:28; 5:20a + 22a

¹⁹ 1Ki 1:36b-37; Ps 110:1; Lu 20:42-44

²⁰ Jo 20:15-16,18

²¹ Ge 24:18

²² Ps 110:1; see also Mt 22:42-46; Ac 2:34-35; 1Co 15:25; Php.2:8-11; Heb 1:13; 10:12-13

²³ 1 Ki 18:18 - cf. Jer 9:12-13; 23:27)

²⁴ 1 Ki 18:21-37

²⁵ 1Ki 18:38-39

²⁶ 1Ki 18:39 - TSS rendered: "Yahweh, he is Elohim; Yahweh, he is Elohim."

busy and "smart" about taking care of his future (Luke 16:3-7). His former lord, but not the Lord Jesus, "admired" the zeal and "creativeness" of the corrupt steward. When Jesus told of this incident he explained to his followers that it would be good if they developed the same zeal for things of eternal worth as unbelievers for their own interests do. No one can serve two masters - YAHWEH and the mammon - from the bottom of their heart and at the same time. Who is already unfaithful in that which is least can in no way be a steward of the heavenly goods²⁷. Greed for money, corruption and hypocrisy are an abomination for YAHWEH²⁸.

In most Bibles the Hebrew word "Elohim"²⁹ and the Greek word "theos" are rendered as "God/Gods". Neither term is a "name", but rather a title for a higher-ranking one. In the Bible there are certain chosen individuals who were furnished with authority from the Most High who are designated as "God"³⁰ or "Gods"³¹.

Moreover it is written in 2Co 4:4a that the "God" of this world would blind the minds of the unbelievers. Gentiles also call their idols Gods/Goddesses³².

Hebrew and Aramaic respectively was the native tongue of the Messiah³³ and His disciples³⁴ who later welcomed each other with the Aramaic greeting "Maranatha"³⁵.

Mary addressed the resurrected Saviour in Hebrew with "Rabboni"³⁶. Before Paul the Pharisee - a Hebrew of the Hebrews³⁷ - reached Damascus he was addressed by a voice in Hebrew, whereas Yahshua addressed him with his Hebrew name "Sha'ul"³⁸.

Though Paul the Pharisee was able to talk in Greek he spoke with his Jewish compatriots in Hebrew³⁹.

²⁷ Matt. 23:1-10

²⁸ Luke 16:10-15

²⁹ A mighty one, lord, master, a powerful one, potentate, head, a sovereign

³⁰ Exod. 7:1

³¹ Ps. 82:6; John 10:34-36

³² 1Kings 18:21,39; 1Cor. 8:4b-6

³³ cf. Mark 5:41; 15:34; Matt 23:7-8; 27:46

³⁴ John 1:38,49; 4:31; 6:25

³⁵ 1Cor. 16:21-22

³⁶ i.e. master, teacher; see John 20:16 - cf. Mark 9:5; 11:21

³⁷ Phil. 3:5

³⁸ Acts 26:14-15; cf. Acts 9:20-22

³⁹ Acts 21:33,37,40; 22:2

The OT was written in Hebrew, the NT likewise - at least partial - in Aramaic/Hebrew. Ludwig Albrecht, who translated the NT as well as the Psalms, wrote: *"Around the year 63 A.D. appears the Aramaic Gospel of Matthew for the ecclesiastical use of the Judeo-Christians of Palestine."*⁴⁰

YAHWEH, (Hebrew יְהוָה) himself gave His Son the Hebrew name "Yahshua" (Hebrew יְהוֹשֻׁעַ), which means "YAHWEH saves". This means: YAHWEH saves through His Son Yahshua. It is by no other name that mankind is saved⁴¹.

Joseph and Mary were commissioned to give YAHWEH's Son the Hebrew name Yahshua⁴².

The Son has inherited the name of His Father⁴³. If one takes notice that Hebrew is read from right to left then it becomes obvious that the first letter of their names are identical.

The same was the case in Scandinavian countries in the past; the father bequeathed his name to his son⁴⁴.

Yet when the Hebrew names יְהוָה and יְהוֹשֻׁעַ were replaced with the Greek terms "Kyrios" and "Jesus", the Son's descent from the Father is no longer identifiable. Moreover, the Messiah received neither from His Father YAHWEH nor from His disciples, who as Jews spoke Aramaic or Hebrew, the Greek resp. Latin name of "Jesus". Even in the Early Church the Messiah was not given a new name⁴⁵. The followers of the Messiah held on to the original name of their Saviour though the Church of Pergamos was where Satan's seat or throne was located.⁴⁶ Even when "Antipas", the true witness, was slain where Satan resides, the steadfast believers did not deny Yahshua's name. In Rev. 3:12 it is written that only when the New Jerusalem will descend from heaven will He receive a new name. In the mouths of the the 144,000 who shall overcome, was found "no guile"; they are undefiled and without fault. They have the "name of the Lamb" and His "Father's name" and the "name of ... the New Jerusalem" written "on their foreheads" when they will stand together with the Lamb on Mount Sion.⁴⁷

⁴⁰ Ludwig Albrecht Bibel - "Das Neue Testament und die Psalmen", in the Appendix on p.955 (cf. Dr. H. Wiese „Neues Testament" in the Appendix on p. 594)

⁴¹ Acts 2:21; 4:12; Rom.10:13; Matt. 21:9; John 5:43 - cf. Exod. 23:20-21

⁴² Matt. 1:21-25; Luke 1:31-35

⁴³ Heb. 1:2-4; John 5:43

⁴⁴ e.g. Paul - Paulson, Carl - Carlson, Lars - Larsson ... etc.

⁴⁵ cf. Rev. 2:3

⁴⁶ Rev. 2:13; 13:6 - cf. also Church of Philadelphia in Rev. 3:8b-11

⁴⁷ Rev. 3:12; 14:1-5; 22:3-7

With His unique name the Almighty - the only true God,
YAHWEH - reveals Himself within His law:

I am YAHWEH, thy God.
Thou shalt have no other gods before me.

1st commandment in Exod. 20:2-3

Thou shalt not make unto thee any graven image.
Thou shalt not bow down thyself to them, nor serve them.

2nd commandment in Exod. 20:2-3

Thou shalt not take the name of YAHWEH thy God in vain

3rd commandment in Exod. 20:7

"...YAHWEH ... this is my name for ever, and this is my memorial⁴⁸ unto
all generations." Exod. 3:15

"I am YAHWEH, I change not." Mal. 3:6

The Messiah testifies with a quotation of Deut. 6:4 -
"YAHWEH our God is one YAHWEH."⁴⁹ Mark 12:29b

The scribe knew:

"There is one God; and there is none other but he." Mark 12:32

The apostle Paul endorsed explicitly that we have only ONE God, the Father:
"We know that an idol is nothing in the world, and that there is none other God but ONE. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but ONE God, the Father, of whom are all things, and we in him; And one Lord [master] Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge."

1 Cor. 8:4b-7a

"For all people will walk every one in the name of his god,
and we will walk in the name of YAHWEH our God
for ever and ever."⁵⁰ Mic. 4:5

The Son of the living God, all prophets and apostles as well as
YAHWEH's people profess to believe in monotheism! (Belief in only ONE god)

⁴⁸ In *Luther 1984* it reads consequently: "...YAHWEH ... this is my name for ever to call upon me from generation to generation."

⁴⁹ TSS rendered: „Yahweh is your Elohim, Yahweh is one.“ CJB rendered: "Sh'ma, Yisra'el! ADONAI Eloheinu, ADONAI echad."

⁵⁰ cf. Zech. 6:12-13; 10:1-2,12; Jon. 1:5-9,14-16; 2:1; 11

Questions to think about:

1. Did the father (Hebrew YAHWEH) commission His Son (Hebrew Yahshua) to proclaim the doctrine of the "Holy Trinity"?
2. Did the Son of God ever proclaim personal ideas or did He teach theories which were unknown to his Father? (John 12:49,50)
3. Did the Messiah give His followers, according to Matt. 28:20, the freedom to teach anything that He himself never taught? (comp. Ga 1:3-10; 1John 2:22-26; 2Ti 4:1-4)
4. Did the apostles follow the commission for baptism in Matt. 28:19 which is considered the main argument for the existence of the Trinity?
5. Why was it impossible for any of the apostles to follow the commission for baptism, acc. to Matt. 28:19, despite the fact that they were fully aware that the Son of God gave to His disciples the commission in Matt. 28:20a to teach and to observe all things whatsoever He commanded them?
Every honest Christian can read the answer in the Holy Scriptures. The verses in Acts 2:38, 8:15-17, 36-37; 10:43-48; 19:4-5; Rom. 6:3-4,11; Gal. 3:27 substantiate that the apostles always baptized everyone in the name of Jesus Christ (Yahshua). In the Catholic Bible (1965) published by Herder-Verlag, we find the confirmation. In the margin of Matt. 28:16-20 it reads: "In the Early Church the Trinitarian baptismal formula evolved from the simple wording "in the name of Jesus"".
6. What did the Son of God ask His Father for in His intercessory prayer in John 17?
7. Did the Son of the Most High ask His Father in John 17:21-26 that His followers should be one - not only with the Father and His Son - but also with the "third person of the Trinity"?
8. Why is nobody able to come to the Father - except through His Son Yahshua, who is our deliverer and Saviour?
9. Could someone come to the Father through the mediation of a "third person"?
10. Did the Messiah breathe onto His disciples with a "third person", when He said: "Receive ye the Holy Ghost"? (John 20:21-22)

11. To whom does YAHWEH give His Holy Spirit?
(Acts 5:32c; Isa. 59:21; 2 Cor. 1:21-22)
12. Why does Jesus Christ, God's only begotten Son, testify: "I and my Father are one."?
(John 10:30; cf. Zech. 6:12-13)
13. How is the Son one with His Father? (John 10:20-21,25-30)
14. Are the Father and the Son one and the same person - or - are both one in the same spirit (which is holy indeed)?
(John 10:36, 38b)
15. Why does God's Son never mention thereby that He - besides His Father - is also one with "God the Holy Ghost"?
16. Was He at odds with the "third person" because He always communed with His Father in heaven - but never lost a single word with a "third divine Person"?
17. Was the Son of the Most High unfair towards the "third person in the Trinity" when He speaks that only the Father is in the Son and only the Son in the Father?
(John 14:10-11a)
18. Could the Son of the Most High not have known that for a Trinity not only two - Father and Son - but also a third is necessary?
19. Did God's Son by any chance commit the "sin against the Holy Spirit" in ignoring the "third person"?
20. Do Christians sin "against the Holy Spirit" (Matt. 12:31-32) when they do not mention and therefore ignore the "third person of the Trinity"?
21. Why does the Messiah say that blasphemy against the Spirit
(John 4:23-24) will never be forgiven?
(Mark 3:28-30)
(cf. Hos. 4:6-9; Heb. 6:4-6; 10:26; 2 Pet. 2:20-22; Ezek. 28:14-19; 2 Thess. 2:3,4,8-12; Rev. 12:7-9,17; 20:10)
Insult and calumny against the highest Majesty is blasphemy. Is blasphemy, the unpardonable sin, committed when the "third person of the Trinity" is insulted? (Mark 3:29)
But why can the insult against the Son of YAHWEH - in contrast to the "third person" - be forgiven? (Matt. 12:32a; Mark 3:28) After all, does the "third person of the Trinity" have a higher rank than YAHWEH's Son - or even than the highest Authority in heaven?
22. Whose Spirit is blasphemed when YAHWEH's servant will be accused as in Matt. 9:34b; 12:24b, 26a; Mark 3,22b, 30?
(cf. Matt. 12:17, 18b-21)

23. Will a "third person of the Trinity" be grieved and insulted by means of the sin of blasphemy or YAHWEH's Spirit, which is holy?
(Eph. 4:30; 1Sam. 15:23; Ezek. 20:19-24,27,32; Ezek. 35:13-14; Isa. 14:13,14; 30:1; 42:8; 48:9-11,18; 63:10
cf. John 4:23-24; 1Co 2:10+11-16; Isa 40:13; Matt. 10:20; 1John 2:18-26; 3:8,10-13; 4:1-6; 5:12-17; Eph. 4:27,30; Acts 5:3a)
24. Did the Messiah and the apostles not yet have the knowledge of Trinitarian "scribes" who teach: Ananias and Sapphira committed the sin against the Holy Spirit, which will not be forgiven because both deceived the "third person of the Trinity", which is "God the Holy Spirit"? (Acts 5:2-4,8,9a [Acts 5:4d - God = YAHWEH, Acts 5:3b+9a - this is YAHWEH's Spirit (Hebrew "ruach")], cf. John 4:23-24; Acts 4:30-31; Eph. 4:27,30)
25. Does YAHWEH tolerate other Gods besides Him?
(Exod. 20:3-5; 34:14-16; Deut. 4:24; 6:13-15; 27:15; Isa. 42:8-9; 48:9,11; Jer. 2:8,11-13,17,19; Rev. 14:6-11)
26. Are the positions of Father and Son interchangeable?
27. Why did the Messiah identified Himself as the only way through which we may come to the Father?
(John 14:6 - cf. Isa. 42:1; Acts 5:29-32; 1 Tim. 2:15; Heb.10,20)
28. Does the "Word" which was with God in the beginning, have the eternal legitimate name of "YAHWEH"?
(Col.1:15-17; Heb.1:2-3; Exod.3:14-15c; cf.- Exod. 6:2-3; 23:20-21; 1 Cor. 8:6; 11:3c)
(*"Tur-Sinai"* Hebrew Translation) translates instead of "YAHWEH": "The Eternal One")
29. Is the Old Testament creed (Deut. 6:4-8, 13-15) still effective for the New Testament? (cf. Matt. 4:4,10)
30. What did Jesus (Hebrew: Yahshua) say in reply to the scribe's question on the most important commandment?
"And Jesus answered him, the first of all the commandments is, Hear, O Israel; YAHWEH (the Lord) our Elohim (God) is ONE YAHWEH: And thou shalt love YAHWEH thy Elohim with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.
And the scribe said unto him, Well, Master, thou hast said the truth: for there is ONE Elohim; and there is none other but he.
And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."
(Mark 12:29-30,32,34)

31. Do the contemporary "scribes" answer just as discreetly as the scribe in Matt. 12:34 when they mean that they have to reinterpret the biblical credo in teaching now that the ONE God has to be "*triune*" (three in one)?
(cf. Isa. 45:5-6,22; 46:9-10; Jas. 2:19)
32. Should "Christian scribes" dare to interpret the commandment which God's own Son indicates as the first of all commandments in Mark 12:29-30 according to their own human ideas?
33. Has the Son of God ever prayed to a third person or has He ever bidden us to love and worship a "third person in the Trinity"?
(cf. Matt. 4:10; 5:9; Luke 4:8)
34. What did the Son of God answer to His disciples' request: "Lord, teach us to pray"?
(Luke 11:1-4; Matt. 6:9-13)
35. Did the Son of the Most High teach His followers to worship other persons aside from His Father? (Matt. 6:9)
36. Are we to pray to the Father in the name of Jesus (Yahshua) alone - or likewise in the name of a further (nameless) person?
37. Why did the Son of the Most High emphasize it over and over that it is solely His Father who is with Him?
(John 14:10-11a)
38. Why was there never a "third person" with Him?
39. Does Jesus (Yahshua) mean that we should trust in Him and the "*triune*" God when He said: "Trust in God [1] (YAHWEH) and trust in me[2]." (John 14:1 CJB)
40. Why are we asked to trust or believe only in the Father and His Son?
(John 14:1)
41. Where in the Bible is it written that the Messiah asked His followers to believe not only in the Father and His Son but also in a "third person of the Trinity"?
42. Why did the YAHWEH's Son ignore the "third person", "God the Holy Ghost" when He testified in John 14:23 that it is God's Son and His Father alone that make their dwelling place in us if we love the Father and the Son?
43. Did the Messiah promise His followers that aside of the Father and the Son there will come a third person to dwell in us - when we in addition to the Father and the Son - would love a "third person"?
(John 14:23)

44. Do the followers of Jesus (Yahshua) have the right to proclaim teachings which their master never taught?
45. Did the Messiah want to emphasize - while speaking with Nicodemus about the Spirit - that one has to be born again through a "third person"?
(John 3:1-18)
46. What impact did the words of Yahshua have on the theologian Nicodemus and what consequences did he meet when he later stood up for what he accepted as truth? (John 7:50-52)
47. Can one still encounter the same reaction today that the officers related to in John 7:46-49?
48. Do many of the rulers of today fear the same consequences as those in John 12:42-43 and do not dare to profess the biblical truth in public as a result?
49. Was the Son of the Most High sent from His Father only or was He also sent from a "third person" in heaven?
(John 3:16-19; 12:49; 17:5,23)
50. With whom was "the Word" (God's Son) closely united even in the beginning (at creation)? (John 1:1; 15:5,24)
 - with the Father (cf. 1 Cor. 8:6-7a)
 - or with a "*triune*" God
 - or with a "*third*" God?
51. Why did the Messiah after His resurrection clearly emphasize that He will ascend to His Father and His God - to the same who is also our Father and our God?
(John 20:17b; 14:28)
52. Did our Saviour want to return to His Father - or to a "third person" as well?
53. Does the Son of the Most High testify in John 17:3 that the "third person of the Trinity" is the only and true God just like the Father?
54. Has God the Father revealed through His prophets that - in the fullness of time - He would send a second God, "God the Son" into this world?
(Gal. 4:4-6)
55. Why do the "scribes" of today claim however that God was to come into our world to be crucified despite the fact that God's own Son said that the Father so loved the world that He sent His only begotten Son to die for us?
(John 3:16-18; 1John 5:12)

56. Of whom did the modern "scribes" get their revelation that the Messiah would be God when they maintain over and over:
- "God became man"
 - "God was born in Bethlehem in a manger"
 - "God died at the cross on Calvary"?

What would have happened when God (YAHWEH) the ONLY immortal one (1 Tim. 6:16) really died on Calvary?

(Ps. 104:29; Job 34:14-15; Zech. 12:1c; Acts 17:25)

Who could have resurrected Him again from the dead? (Eccles. 9:5)

57. What did the Son of God say when Peter professed: "Thou art the Christ (the Messiah), the Son of the living God."? (Matt. 16:17)
58. Who revealed to Peter that the Messiah is the Son of the living God? (Matt. 16:15-17)
59. Was the Messiah telling the truth (John 8:45) when He referred to Himself always - according to His descent - as the "Son of God" or as the "Son of man" but never as "God", "2nd person of the Godhead" or "God the Son"?
60. If the Messiah was actually "God" would it not therefore be consistent to call His mother Maria (Miryam) "*Mother of God*" or resp. "*God-bearer*" (Greek: *Theotókos*, "*the one who gives birth to God*")?
61. Whom does the Messiah denote - according to John 7:28b-29; 8:26b-27; 5:43-45a; 17:3; Matt. 4:10 - as the "only true" God?
62. With which text from the Bible can it be proven that the Son of man claimed of Himself to be the "only true God" as commonly translated in 1John 5:20?

Friedrich Pfafflin (German Bible) translates 1 John 5:20-21:

"We know the Son of God is come. He has given us the right mind to know the bearer of truth. To Him we belong: it is His Son Jesus Christ. In Him God and eternal life is manifested. Children stay away from idols!"

The Son testifies explicitly of His Father that He is:

- "the only true God" (John 17:3)
- "He that sent me is true, whom ye know not." (John 7:28b-29)
- "He that sent me is true." (John 8:26b)

They did not understand [editor's comment: unfortunately it still seems to be the same today] that he was talking to them about the Father.

(John 8:27; 3:33)

63. Did the Son of the Most High identify Himself as "God the Son", "2nd person of the Godhead" or "God" when the Jews accused Him of blasphemy? (John 10:36)
64. Who were the "Elohim" to whom the Word was addressed? The "Word of the LORD" (YAHWEH) came unto His servants the prophets. (Gen. 15:1; 1Sam. 15:10; 1Kings 6:11; 17:2+8; Ps. 33:6; Isa. 38:4; Jer. 1:2+4; Ezek. 1:3; Hos. 1:1; Jon. 1:1; Rev. 22:6) They were commissioned to proclaim a message with authority in the name of the Most High and to act in His name. (Exod. 7:1; 4:2,4,6,11-12,15,16; Rev. 1:1) YAHWEH gave the Revelation to His Son, who sends His angel to communicate it to His servant John.
65. How can humans - mentioned even as "Elohim" (Gods = mighty ones) in the Scriptures - accuse the Messiah with blasphemy because He said of Himself: "I am the Son of God (Elohim) ... and sent into the world"? (cf. John 10:36)
- In John 10:34 the Messiah explicitly explains with reference to Ps 82:6 whom He declares as "Elohim" (= Gods) namely authorized persons, commissaries and representatives of the Most High. YAHWEH says that the Sons of the Highest are called "Elohim" (Gods). (Ps. 81:9-10; 82:6-7)
- In John 10:35 God's own Son declares quite plainly that those unto whom the word of God came are defined as "Elohim" (Gods = authorized persons) - and the scripture cannot be broken! For this reason all prophets who are servants of the Most High are called "Elohim" (Gods) because the Word of the LORD (YAHWEH) came unto them.
- The Word of YAHWEH the Most High came first of all to His Son who therefore is entitled above all other commissaries of YAHWEH to hold the title of "Elohim" which means to be "authorized" or "empowered". But with that *mighty* position YAHWEH's *empowered* Son is therefore *not* "YAHWEH" the "*All-Powerful*" or the "*Almighty*".
- Nobody knew the Scriptures as well as the Messiah, the anointed one of YAHWEH. His interpretations are always in accordance with the other statements of the Holy Writ (OT).

66. Do the interpretations of the modern "scribes" of today correspond with the explanations of the Son of God in the Holy Writ? Since the Hebrew word אֱלֹהִים (= Elohim) is also expressed in the plural form, several of today's "scribes" claim that with the word "Elohim" the "Trinity" (one God in three persons) respectively the "Triad" of God would be definitely proven. (cf. Deut. 32:15c-18) The people who once apostatized from YAHWEH claimed their self-built golden calf to be their "Elohim". (Exod. 32:1-8 - cf. Jude 2:7, 10-14, 19)
67. Was a Moses who YAHWEH called in Exod. 4:16; 7:1 as "God" (Hebrew "Elohim") also in plural form or "triune"?
68. Were the Jews to whom YAHWEH's Son referred to in Ps. 82:6 "triune" Gods (Elohim)? (John 10:34-36)
69. Or was the one who according to Ezek. 28:14 was once a "God" (Hebrew "Elohim") possibly triune? (cf. 2 Cor. 4:4)
70. Does John 20:28 prove that the Messiah is nevertheless "God"? Most of the Bible translators write that Thomas called the Messiah his "God" (Greek theos) (cf. John 20:31)
71. In what language did the disciples as simple Jews communicate with their master? They hardly talked in Greek or Latin with each other, but in Aramaic or Hebrew respectively. (cf. Gen. 10:22b; 22:20-21b; Acts 21:40; 22:2; 26:14) Thomas was a Jew and would never address his master as "God" (Greek theos). "LORD" would also be inappropriate since this word is chosen by the translators when the term "YAHWEH" is used in the original text, which is the personal name of the Almighty. Thomas referred to Yahshua as "Elohim" and "Sovereign" (head). (cf. 1 Cor. 11:3)
72. Did Satan know the position and origin of the one whom he intended to challenge with incomplete quotations from the Scriptures and distorted interpretations? (Matt. 4:3a, 6a)
73. What kind of "weapons" silenced the tempter of God's Son? (Matt. 4:4a, 7a, 10)
74. Is there already a difference in the OT between the Father (YAHWEH), the "Ancient of days" or the "Ancient One" and His Son? (Dan. 7:9-10.13; Prov. 30:4; Ps. 83:18)

75. How was it possible that most of the translators denote God's own Son as "**The everlasting Father**"?
Isa. 9:6 - "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called ...**The everlasting Father**"
76. Does Isaiah really write that the Son would also be the Father of His own Father?
77. Is the child who was born - really the Son whom the Father gave for us - and - the everlasting Father at the same time?
Even for this question an answer is to be found in the Scriptures. If one consults different translators and compares several Bible translations it will be noticed that, e.g., *Dr. H. Menge* (1939) pointed out in a footnote that other translators render that passage with "**father (or initiator) of booty**". *Dr. de Wette* rendered it as "**father of spoil**". These translations are supported by Isaiah's prophecy in chapter 53:11-12 where it reads:
*"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."*⁵¹
God's Son the Righteous came into this world to justify many in making them righteous for His Father. By His death He saved many who without Him would be the prey or spoil of the adversary forever. In bearing the sins of many, the Messiah paid the ransom for the sinners with His blood. With that He will capture the spoil out of the claws of the adversary, the prince of darkness. (1John 2:2)
Through His sacrificial death the Son of the Most High became the father of spoil. (Heb 2:13-14; cf. Rev. 5:9)
The saved ones - the redeemed - became the spoil or booty of Yahshua, the Son of God. (cf. Rom. 5:6-19)
— for further comments please see the appendix
78. Who belongs to the "sheep" that listen to the voice of the "good shepherd"? (John 10:14-16; 14:6; 6:65)

⁵¹ The Complete Jewish Bible reads as follows:

"After this ordeal, he will see satisfaction. "By his knowing (pain and sacrifice), my righteous servant makes many righteous; it is for their sins that he suffers. Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having exposed himself to death and being counted among the sinners, while actually bearing the sin of many and interceding for the offenders."

79. Did the Son of God introduce Himself in Rev. 1:8 as "Lord" and as the "Almighty" (Hebrew El shaddai)?

80. Who in Rev. 1:4 is meant by Him "*which is, and which was, and which is to come*"?

Since it is usually translated with "which is to come" one might assume that this would signify God's Son.

Could this really be Christ in verse 4 when we continue to read in verse 5+6: ***"AND from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God {and}⁵² his Father; to him be glory and dominion forever and ever. Amen. Behold, he cometh with clouds...."***

In verses 5-7 it is doubtless God's Son since the Scriptures testify that He comes with clouds.

81. But do verses 4 and 8 as well as verse 5 indicate Christ who denotes Himself as "Lord" or "Lord God" and as the "Almighty"?

In Rev.1:1 it already becomes plain that God (1) gave the Revelation unto His Son (2) who sent and signified it by His angel (3) unto His servant John. The question of who is meant in Rev.1:4+8 and in Rev.4:8 will be answered if we look it up in the translations of *Dr. L. de Wette* and *Dr. J.H. Kistemaker*. They rendered: "Grace be unto you, and peace, from him which is, and which was, and which shalt be; and from the seven Spirits which are before his throne; **AND from Jesus Christ, who is the faithful witness, and the first begotten of the dead ... I am the Alpha and the Omega, the beginning and the ending, saith the Lord God, which is and which was, and which shalt be, the Almighty.**" (Rev. 1:4,5,8) *H. Bruns* wrote in his annotation on Rev. 1:4: "The Jews sang in their convocations: "**which is, which was and which shalt be**." *L. Albrecht* wrote in a footnote on Re 1:4: "This is the paraphrase of God's name YAHWEH. (Exod. 3:14)."

YAHWEH speaks and acts through His Son - from the first book Genesis up to Revelation, the last book of the Holy Scriptures. The Most High introduces Himself with His eternal legitimate name "YAHWEH". (e.g., in Exod. 3:15; 6:3,6; 20:2-7; Deut. 5:6-11; Ps. 81:10-11; 83:18; Isa. 42:8)

⁵²Editor's comment: *Elberfelder* rendered "unto his God and Father"; *BBE* and *YLT* render "to his God and Father"; *CJB* rendered "for God, his Father" as well as many other translations. Unfortunately the *KJV* does not draw this clear distinction.

82. Why did the Son proclaim (John 6:27) that the seal (the authentication) of the Father would be on Him?

83. Who was already the spiritual rock of YAHWEH's people during their desert wandering? (1 Cor. 10:4b; cf. Gen. 49:24b-25a)

84. Who is designated by YAHWEH as an "Angel" "for my name is in him" (i.e. my messenger who is authorized to speak and act in my name)? (Exod. 23:20-23; cf. Mal. 3:1; 1 Cor. 10:3-10, 14-20; Heb. 1:2,4b) YAHWEH the God of the Hebrews (Exod. 5:3) sent His messenger to lead His people through the wilderness and to protect it. They had to obey the voice of YAHWEH's representative - since YAHWEH's "name is in him". (Exod. 23:20-21; cf. Jude 2:1-23)

In the Epistle of Paul to the Hebrews it is testified that YAHWEH appointed His Son who is the "express image of His person" to be "heir of all things". (Heb. 1:1-3) The excellent name (Heb. 1:4) which YAHWEH's Son inherited is Yahshua.

The Greek or Latin Name "Jesus" is not the authentic name of the Messiah. The original or initial name which YAHWEH Himself gave to His Son points to the kindredness of Father and Son. The Hebrew name Yahshua / Emmanuel means "YAHWEH saves" - YAHWEH is with us and saves us through His Son. (Matt. 1:21-25)

85. Who is the great Prince of the Angelic Host who rushes to help YAHWEH's people? (Dan. 3:28-29; 7:13-14; 12:1-4; Rev. 12:7-11) It is the "Son of God" (Dan. 3:25)

86. Why did Joshua bow down before the Prince (Commander-in-Chief) of the angelic host? (Josh. 5:13-17; 6:1-20) Would the Prince have been an angel (creature) only then he would have refused the reverence through Joshua. (see Rev. 19:10; 22:8-9)

Rupprecht, member of a German church council, stated in the *Deutschen Volksbibel* (1913) in reference to Exod. 23:20 - "...Angel (not a created one)." Verse 21: "My name is in him (and therefore I myself)" (cf. John 14:10-11).

87. Who is David's Lord (Sovereign/head) to whom YAHWEH spoke: "Sit thou at my right hand, until I make thine enemies thy footstool."? (Ps. 110:1) (cf. Matt. 22:41-46; Acts 2:29-35; 1 Cor. 15:25-28; Heb. 1:1-4,13; Phil. 2:6-11; Mark 12:35-37; Luke 20:41-44; 1 Cor. 10:1-4; John 8:51-58)

Pfafflin translates John 8:58 - "**Before an Abraham existed I was already there.**" [just as the *Concordant Literal NT*], cf. John 1:15,30; Luke 1:31ff)

88. Did God the Father anoint a second God? (cf. Heb. 7:7) "...therefore God, even thy God, hath anointed thee ..." (Heb. 1:9) Does this really mean that one God has anointed another God? However if you look up for the parallel text in Ps. 45:6-7 you'll find in the *Zürcher translation of 1949* the following: "Thy throne, O Divine, is forever and ever: the sceptre of thy kingdom is a right sceptre of law. Thou lovest righteousness, and hatest iniquity: therefore the Lord, thy God, hath anointed thee with the oil of gladness above thy fellows."

Friedrich Pfäfflin (1940) rendered Heb. 1:8-9 - "But to the Son: 'Thy throne, O Divine, has its existence from eternity unto eternity' and: 'The sceptre of thy kingdom is righteous solely. Righteousness is the matter of thy whole love and iniquity of thy whole hate. Therefore, o Divine, hath thy God anointed thee with the oil of gladness and raised thee far above thy kind.'"

Hans Bruns (1962) reads Ps. 45:6-7 as follows:

"Your throne, o Divine, is steadfast for all time; your ruling scepter is a scepter of righteousness. You love righteousness and hate iniquity. Therefore God has anointed you with the oil of joy in preference to your companions."

The "*Hoffung für alle*" translation conveys both of these texts in unison with 1 Cor. 15:24-28. Heb. 1:9 reads here: "...Therefore your God has appointed you as ruler and showered you more than all the others with gladness." Ps. 45:6-7 - "Your dominion, o King, God has transferred upon you therefore it remains forever. Righteousness reigns in your kingdom, you love the right and hate malice. Therefore your God has appointed you as ruler and presented you above all others with gladness."

Should not the translation of a quotation from the OT be paid meticulous attention to so that the same wording of the original is rendered as well as its context preserved? In Heb. 1:3 YAHWEH's Son is depicted as the brightness of the glory and express image of His Father. As the Anointed (i.e. the Messiah) or "Prince" He sits at the right side of the Majesty on High. The verse in Heb. 1:9 is a repetition from the OT, a quotation of Ps. 45:6-7. The text in Psalms makes it plain that the divine Son (prince) has a God as head. (cf. Heb. 7:7; 1 Cor. 11:3c).

The words in Heb. 1:9 are confirmed with Heb. 2:8 and point to Heb. 1:13; Ps. 110:1-2 as well as to 1 Cor. 15:25-28.

89. Did YAHWEH anoint His Son according to Luke 4:18; Acts 10:38 with a "third person of the Trinity", with "God the Holy Spirit"?

90. Is Christ Himself "God" resp. "God the Son" or is He "the Word" (Greek logos) the only-begotten Son and revelator of His Father YAHWEH?

According to *Ludwig Albrecht's* translation (as well as to

Dr. Heinrich Wiese und Curt Stage) John 1:1 reads:

"In the beginning (of all things) there was the Word already; the Word was closely united with God, even of divine being was the Word."

Bible translator's note: John 8:58; 17:5; 1John 1:1; Rev. 19:13; John 1:14, 16-17; Rev. 19:15; Ps. 33:6; 119:105; Prov. ch.8+ ch.9; Ps. 107:20; 147:15; Is. a 55:10-11; John 6:46; 17:24.

John 1:1 acc. to *Pfäfflin*:

"In the beginning was the Word. The Word waited on God's hint and was of divine force (or brunt)."

John 1:1 acc. to *Menge*:

"In the beginning was the Word, and the Word was with God*, and God** was the Word."

Bible translator's note:

*i.e. in communion with God; turned towards God. The idiom "the Word" (Greek logos) denotes here (as it is in John 1:14 and Rev. 19:13) the Son of God as revelator and executor of God's will.

** of divine being

John 1:1-2 acc. to *The Sacred Scriptures (Bethel Edition - Assemblies of Yahweh)*:

"In the beginning was the Word, and the Word was with Yahweh, and the Word was Elohim. The same was in the beginning with Yahweh."

Is the passage in 1 Tim.3:16 which in many Bible translations is rendered as: "God was manifest(ed) in the flesh" in conformity with John 1:1,14; John 3:16; Mark 1:11; Luke 1:11; Gal. 4:4 ? (cf. 1 John 4:1-3)

Dr. Martin Luther (1534 Edition) rendered: "...and great is the mystery of godliness which is revealed in the flesh..." In contrast: *Luther (1912 Edition)* rendered: "...and great is the mystery of godliness: God* is revealed in the flesh."

**Bible translator's note: John 1:14*

Elberfelder Revised Edition rendered: "... accepted and great is the mystery of godliness: The one who has been revealed in the flesh*..."

**Bible Translator's note: John 1:14*

Dr. H. Menge: "And something indisputable great is the mystery of godliness*. He* who is revealed in the flesh..."

**Bible Translator's note: i.e. the mystery revealed to the pious unto godliness*

F. Pfäfflin: "Accepted great is the mystery of godliness! **The one** who appeared as man in the flesh."

Albrecht: "And truly, something great is it with the mystery of godliness! **The one*** revealed in the flesh."

**Albrecht* comments on 1Tim. 3:16 as follows: "The word "God" instead of "the one" is unknown to all ancient witnesses; it is found not before the end of the 4th century A.D."

During this time the Council of Nicaea convened in the year 325 A.D. under the chairmanship of the Roman Emperor Constantine. There it was resolved that Jesus Christ be "God".

At the Council of Constantinople, which took place under the chairmanship of the Roman Emperor Theodosius I in 381 A.D., the Holy Spirit was declared as the "third person of the Godhead". Most of the Bible translators later used transcripts as the basis for their translations which were already molded according to traditional church doctrine.

Consequently certain texts were translated in conformity with the Trinitarian understanding. Since there were no punctuation marks in these manuscripts the translators rendered and interpreted some texts according to the dominating traditional understanding. (cf. Luke 23:42 with John 20:17)

Rom. 9:5 is an example of the making of Yahshua, the Messiah, into a "God" by means of corresponding punctuation (only in some translations!).

92. Is the **Son** of our heavenly Father really the "**over all God**" as is often translated according to the Trinitarian understanding?
93. Does God's Son by any chance rule even over His Father?

In the *Züricher Bibel* as well as with *Dr. de Wette* and *Friedrich Pfäfflin* it reads: 4"Who are of Israel; to whom pertain ... the covenants...", 5"whose are the fathers, and of whom came Christ in the flesh. God (YAHWEH) who is over all to be praised forever." Not the Messiah but YAHWEH is God (head) above all - hence above His Son (1 Cor. 11:3c; 1 Cor. 15:27-28). YAHWEH - the Most High - will be praised in all eternity because He sacrificed His only Son for lost humanity - whether it was Jew or Gentile.

(Rom. 1:16; 10:9-13; Gal. 3:26-29) Abraham was able to realize the outstanding greatness of YAHWEH's and Yahshua's sacrifice. When he was ordered to sacrifice his own beloved son he caught a glimpse of the work of redemption. And Isaac, his son, was ready to obey his father.

94. Does the Holy Scriptures confirm the interpretation of today's "scribes" who want to prove that there was a third person - aside from the Father and the Son - taking part in creation?

From the first up to the last chapters of the Bible - from creation (Gen. 1+2; Ps. 33:6; Prov. 30:4; John 1:1,3,10; 1 Cor. 15:22-28; Eph. 1:9-10,14,20-22; Eph. 3:9; Col. 1:15-17; Heb. 1:2-4b) up to His Second Coming - it is YAHWEH's Son who acts as ruler and representative in the name of His Father YAHWEH.

(John 5:19-21, 43-44)

The Son of YAHWEH has the same divine nature as His Father, because He is of divine descent.

The Son is "the Word" and of divine being (John 1:1 e.g., acc. to the Bible Translators Ludwig Albrecht, Dr. Heinrich Wiese and Curt Stage).

The apostle Paul explains in 1 Cor. 15:45, 22-28 with reference to the OT:

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit...

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he (Yahshua) must reign, till he (Editor's comment: YAHWEH) hath put all enemies under his feet. (Ps. 110:1 - cf. Eph. 1:19-22)

The last enemy that shall be destroyed is death. For he hath put all things under his feet. (Ps. 8:6)

But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son (Editor's comment: Yahshua) also himself be subject unto him that put all things under him, that God (Editor's comment: YAHWEH) may be all in all."

YAHWEH has handed over all rule and all authority to His Son. (John 3:35) Yahshua reigns as king because the Father has subdued all under His Son.

According to Rom. 2:16 and 1 Cor. 15:22-28 all will be subjected to the Son - except the Father - who will never be subjected to His Son. But YAHWEH's Son will be subjected to His Father for all eternity.

95. Did God's Son call any other person "YAHWEH" aside from His Father the only (LORD) YAHWEH in heaven?
96. Is YAHWEH the eternal King, the sole God and the Invisible One - or is it His Son Yahshua? (1 Tim. 1:17)
97. Is there any being - except YAHWEH the Invisible and Almighty One, the Sovereign above all rulers - immortal? (1 Tim. 6:16; 1John 4:1-3)
- In his translation *Dr. Kistemaker* leaves no doubt about who is meant here - if one reflects on 1 Tim. 6:14-16 in its context: **"Keep this commandment without spot and blameless, until the appearance of our Lord Jesus Christ which will be revealed in its time through him, who is the blessed one and sole Potentate, the King of kings, and Sovereign of rulers; Who alone has immortality, who dwells in the light which no man can penetrate; whom no man has seen, nor can see: To him be honor and everlasting dominion! Amen."**⁵³
98. Can it be that the Son of the Almighty is meant with the Sovereign in 1 Tim. 6:16?
- Was the Messiah really never been seen by a human being since He Himself is to be the invisible "God"? (John 1:14; 1John 1:1-4; 4:1-3, 11a, 13-15 - cf. Exod. 33:20,23)
99. Has the Messiah - being the immortal God - resurrected Himself from the dead "to take (up)His Life) again" as mostly interpreted with John 10:17-18?
- F. Pfäfflin* rendered: "Therefore my father gives me his life because I give my life in order to obtain it again. No one will take it away from me. I will use it of my own; yes I have full freedom to leave it and to receive it again. That's what the Father has intended for me."

⁵³The Sacred Scriptures - Bethel Edition- rendered it even plainer:

"Obey your commission spotlessly and irreproachably until our Lord Yeshua [or Yahshua] the Messiah appears. His appearing will be brought about in its own time by the blessed and sole Sovereign, who is King of kings and Lord of lords, who alone is immortal, who dwells in unapproachable light that no human being has ever seen or can see - to him be honor and eternal power. Amen."

100. Why does the Holy Scripture testify about 30 times (!) that YAHWEH the only immortal (1. Tim. 6:16), the Father, woke His Son, the Messiah from the dead? (Acts 2:24. 32; 3:15. 26; 4:10; 5:30; 10:40; 13:30. 33. 34. 37; 17:31; Rom. 4:24; 6:4.9; 7:4; 8:3. 9. 11. 15-17. 34; 10:9.10; 1 Cor. 6:14; 1 Cor. 15:15.45; 2 Cor. 4:14; Gal. 1:1; Eph. 1:19. 20; 2:4-6; Col. 2:12; 1 Pet. 1:21; 1 Thess. 1:10; Heb. 13:20)
- In spite of the great plenty of biblical texts, isn't it odd that almost the entire Christianity still believes, that Jesus Christ has risen from the dead by his own power? They believe that as a "God" and as the "second person of the trinity" he was as immortal as his father. Why was only YAHWEH, the only immortal, able to wake his son - the redeemer and saviour of all mankind - from the dead?
101. Did the Messiah really possess immortality - all by himself - and was he able to rise from the dead by his own power - if he of course was immortal as a "God"? (1. John 4:1-3)
102. Or has the Messiah (like some "scribes" refer to Rom. 8:11) not been called out of his tomb by YAHWEH, but by a third person?
103. Whom does the Messiah identify in John 17:3; 7: 28b-29; 8:26b-27; 5:43-45a as the "ONLY true", "truly indeed" God (YAHWEH)? (cf. Exod. 20:2-7; Deut. 6:6. 11)
104. By which name did the Almighty introduce himself to his people when he gave them his law - his handwritten constitution? (Exod. 20: 2-17; 24:12; 31:17. 18; Deut. 5:6-22; 9:10)
105. Does YAHWEH's law - the 10 commandments - only count for the Jews or for all people? (Eccl. 12:13. 14; Matt. 5:17-20; John 15:10; 1John 2:3.4; Heb. 10:16)
106. Why does the "name" of the legislator "YAHWEH" rarely get mentioned neither in his law, nor in the entire Holy Scripture, by the majority of the translators? A commendable exception is the Bible (1965) by the German Catholic publisher "Herder", in which they use the name of "YAHWEH" instead of "LORD" in the Old Testament. The name YAHWEH has disappeared from his law in the first five commandments, as from the complete Holy Scripture - in almost all translations. Mostly the words LORD/GOD are printed in capital letters, where originally the name YAHWEH stood. (Therefore, notice in the German Luther Bible 1984 in the explanatory part on page 20 re. "LORD". On page 7 you can read that also "Baal" the God of the Canaanites was called "Lord", which means owner or possessor.) Moreover, a great many men are called "Lords" nowadays. (1 Cor. 8:5)

107. Why has the name of our Heavenly Father "YAHWEH" been almost forgotten for 1600 years?
108. What is the reason for mentioning and worshipping a different name, a name that has never been mentioned in the Holy Scriptures - instead of "YAHWEH"?
- the "Triune" is supposed to have created the earth (cf. Ps. 33:6)
 - the "Triune" is being worshipped
 - the church services are opened in the name of the "Triune"
 - baptisms are carried out in the name of the "Triune"
 - the return of the "Triune" is expected and
 - people want to spend eternity with the "Triune".
109. Is it clear to all Christians that YAHWEH orders in his first commandment (Exod. 20:3):
"Thou shalt have no other gods before me."?
110. Isn't it curious that the major Christianity proclaims that there was a "second God", the son and even a "third God" the Holy Spirit - next to God the Father "YAHWEH"?
111. Why did YAHWEH order in the 2nd commandment:
"Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth!"
 (Exod. 20:4; Levi. 26:1-3. 11. 12)
- In ancient and modern paganism, there are countless sculptures and images showing triades of Gods, or a God with three heads, res. a God with three faces. After the 10th century similar sculpture and images of a mysterious triune God have found their way into Christianity (see images on the front and back cover). The "Triune Deity" is shown as a ghastly disfiguration with one face, four eyes, three noses and three mouths. This "one God in three persons" is often symbolically shown as an equal-sided triangle - occasionally with an eye in the centre (symbol of the Sun god!).
112. Are these abstract images of the "Triune" - whereby the living God "YAHWEH" is ridiculed and blasphemed in a ghastly manner - not a violation against the second commandment?
113. Why did YAHWEH order with emphasis: "Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God!"? (Exod. 20:5; cf. 2 Kings 23:3-7. 11. 13-15)

114. Does YAHWEH's second commandment get obeyed or disobeyed when liturgy and church services are opened or ended "in the name of the three persons of the Deity" ("God Father", "God Son" and "God Holy Spirit")?
115. Why does YAHWEH warn in the 3rd commandment all mankind not to take his name in vain? Jews avoid using the holy name "YAHWEH", because they fear they might misuse it. In doing so, they seem to have missed that YAHWEH has not forbidden the use of his name - but the misuse only!
116. In fact, should not Christianity be reflecting about the misuse of the name YAHWEH, while praising and worshipping the "Triune" during their church services?
117. Does YAHWEH, the legislator, reveal himself in the first four commandments as a "triune" God?
118. Does YAHWEH mention in Exod. 20:8-11 to remember the Sunday - the first day of the week - as a day of remembrance to six days of creation? (cf. Gen. 1:2-31; 2:1-3)
119. Is there - since the creation of heaven and earth - an eternal sign (seal) between YAHWEH and his people?
 (Exod. 31:12-18; Ezek. 20:11. 12. 19. 20; Rev. 7:2-3)
120. Is the first day of the week the same day of rest that has been blessed and hallowed by YAHWEH, so that everyone should be keeping this day holy as well? (Exod. 20:8. 10a. 11)
121. For what reason is there however in Rev. 13:6-18; 14:9; 16:2; 19:20; 20:4 a warning of another mark (sign)? (cf- Jer. 32:33-34; Ezek. 8:5-16; 9:2b-6)
122. Is there a coherence between the "Trinity" and "Sunday"?
 In the "Textbook of the Catholic Religion" (1895) Dr. A. Glattfelter wrote on page 48: "The Christian church shifted God's consecrated day of rest to the first day of the week. thus Sunday is the day of honour to the sacrosanct Trinity."
123. On which grounds did YAHWEH order in his 4th commandment to remember the Sabbath day and keep it holy as the day of rest? (Exod. 20, 11)
124. Does the Sabbath exist as recently as the legislature on Sinai? (Exod. 20:8-11)
 (compare with Gen. 2:1-4; 26:5; Exod. 16:14-15. 22-30)
125. Is the day - on which the creator himself rested, which he sanctified and blessed - only valid for the Jews?
 (Eccles. 12:13. 14; Isa. 66:14. 22. 23; Matt. 5:17. 20; 24:3-5. 20-25; John 15:10; Rev. 14:12)

126. Is Christ the end of the law?
(Matt. 5:17-20; 1 John 2:3-5; 5:3) Dr. Kistemaker noted the context and accurately translated Rom. 10:4 : "Christ is the aim of the law."
127. Has the Son of YAHWEH abolished the 10 commandments - the law of his Father?
(Deut. 11:1; Isa. 24:5 6; Ezek. 20:2. 11. 12; Rev. 12:17; 14:12)
128. Which are the 3 characteristics of the remaining, who are being impetuously antagonised by the "dragon"?
(Rev. 12:17 - cf. Rev. 19:10c - as well as Rev. 14:12)
129. Did the apostles feel the full and perfect joy, because they kept a close and dear fellowship (community?) with their heavenly Father 81) and with his Son (2)? (1 John 1:1-4)
130. Why didn't the disciples have a fellowship (community) with a "third person of the deity"? (1 John 2:18-26)
131. Are believers, who testify that they have fellowship (community) with their Heavenly Father and his son - just like the apostles - but who do not believe in a "triune" God liars and anti-Christians?
(1 John 2:22. 23)
132. Is the Messiah (who always called himself the "Son of God" or the "Son of Man" true God) or does he have one God with the name "YAHWEH", who is worshipped by his son YAHSHUA as the one and only true God?
(Rev. 3:12; John 1:3 - cf. 1 Cor. 8:6; 11, 3c; Ps. 83:18)
133. Have some of the theologians, who implemented the doctrine of the trinity, headed in the wrong direction?
Paul testifies in 1 Cor. 11:3a+c; Eph. 1:22; Heb. 8:1+2.
134. Should Christ, who is the principle (head) of every man, be a second "God" resp. "God the Son" or does the Son also have a principle (head) above him, like it is written in 1 Cor. 11:3c?
135. Why do so many Christians rarely consider nor mention Heb.8:1+2 or trivialize this "principal issue" to a minor matter? There are a lot of controversial conclusions made in today's Christianity about this "principle issue". Some say there was no sanctuary in heaven, some theologians declare with reference to Rom. 8:26 that there are two advocates (Greek: Parakletos = intercessors): Jesus, as well as the "3rd person of the trinity". Thereby they must have overseen, that in Rom. 8:34; 1 Tim. 2:5. 6 Paul unmistakably explains who the only one is sitting to YAHWEH's right and who exactly it is, who "pleads for our cases". Other scribes even think of each of the three persons of the Trinity function as our intercessors.

136. How many intercessors (advocates, mediators) are there, to mediate (arbitrate?) for us before our Heavenly Father?
(1 John 2:1; 1. Tim. 2:5)
137. Have there ever been two or more high priests in the sanctuary here on earth, who alluded to the sanctuary in heaven - to mediate between YAHWEH and his people?
(Heb. 9:7. 11. 12. 15. 24. 25. 28; 12:24)
138. Are there several mediators between God and us, who have become human and sacrificed themselves through their own blood for the redemption of mankind? (1 Tim. 2:5+6)
139. Did a 3rd person of the trinity become human and sacrifice himself for the redemption of mankind with his own blood - as one can presume in some modern translations of Acts 20:28?
140. Is the Father himself the "Lamb of God"? Did he himself die for our sins and does he cover for us now in the heavenly sanctuary with his own blood as our high priest? (cf. Heb. 8+9)
141. Does only the "Lamb of God" who died for our sins - mediate as our only advocate and intercessor (1 Tim. 2:5; John, 2:1; Rom. 8:34), to the right hand of his father? The Holy Scripture testifies only one mediator between YAHWEH and mankind: Yashua the Messiah.
(1 Tim. 2:5; Heb. 8:1+2. 5. 6; 9:11-15; 12:24 - cf. Zech. 3:1-9; 6:9. 11-13)
142. Do we slander (blaspheme) or honour the Messiah - our high priest, who mediates for us in front of his father - when we degrade him to the "second person of the trinity" ("without any field of function!")?
143. Did the apostles Paul and John know several "mediators" and "intercessors"?
(1 Tim. 2:5. 6; Gal. 3:20; 1 John 2:1-4; 4:1-5)
144. Are the new opinions of today's "scribes" about our high priest - who is serving as an intercessor and mediator in the heavenly sanctuary in accordance with Bible? (for instance with the chapters 8+9+10 in Hebrews, esp. Heb. 8:1-6; 9:1-7. 11. 12. 15-18. 22-28)
145. Did the Messiah betray or mislead his disciples when he comforted them with his words: "... I am with you always, [even] unto the end of the world."?
(Matt. 28:20b)
146. In spite of all the biblical proof - why do so many Christians unfortunately still insist, that not only Yahshua the Messiah and Son of the most High is our advocate, comforter, mediator and intercessor - but also the "third person of the trinity"?

147. Does the sanctuary service of the Old Testament indicate that there was a "third person of the trinity" or any deceased "saints" serving as intercessors and mediators in the heavenly sanctuary? (Exod. Chapters 28+29; Lev. 26:1+2) In order to create "proof" for the doctrine of trinity, people did not shrink from adding an "endorsement" to 1 John 5:7+8.

Hence many Christians concluded that not only a "third person" but also many deceased, so-called "saints" (e.g., Mary) have taken in () role as intercessors.

148. By which means did the so-called "Comma Johanneum"

(1 John 5:7.8) find its way into the holy scripture? Ludwig Albrecht explained in his annotations to 1 John 5:7+8:

"These words are not to be found in any of the early church fathers, who have been dealing with the doctrine of the Trinity from the third to fifth centuries. Nor are they to be found in in any Greek manuscript before the 15th century. Only about 400 A.D. do the words appear in the Occidental Church. During the Middle Ages these words were inserted into the Latin Vulgate - and from there into the Greek text. Also the words are absent in all the old translations, even in the manuscripts of the Vulgate, before the 10 century."

In his translation of the New Testament and the Psalms, published in 1920, Ludwig Albrecht shows that he has thoroughly studied ecclesiastical history. The add-on "For there are three that bear record in heaven" was included in the translation of Luther for almost 450 years - except in Luther's first original edition. In the Luther Bible, e.g., Of the years 1900 and 1912 the publishers explain in a footnote: "The words in verses 7 and 8 which are printed in other Bible editions: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" are neither to be found in the old manuscripts of the Greek texts, nor in Luther's own translation!"

By the verification of the first complete edition of Luther's Bible in 1534, the correctness of this annotation was confirmed. Likewise as in Luther's - in Schlachter's Bible translation, the "Comma Johanneum" was never found before his death. It is even more astonishing that this questionable text suddenly appears in the new edition of Schlachter's revised "2000 version". At least they admit in the addendum of the newly revised "2000 version" on page 1354 that the words: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And

there are three that bear witness in earth" are missing in the original text. Unfortunately it has been said, that the "Comma Johanneum" had not been included in Schlachter's own translation.

Even though the editors of "Schlachter 2000" are aware of the warnings in Deut. 4:2; Prov. 30:6; Hos. 4:3-10; Rev. 22:18. 19, they did not shy away from making serious modifications on Schlachter's translation - and ultimately God's word. The "Comma Johanneum" had been added against their better knowledge - instead of that in Rev. 14:1 the "name of the lamb" has been removed. Shortly before the "Comma Johanneum" has been added to the "Schlachter 2000 version", an effort had been made to back up on the doctrine of the Trinity to be obviously "biblical" - nonetheless it had been recognised to be wrong and unbiblical.

In Luther's first complete translation of the Bible of 1534, where John 1, 18 was unchanged until recently, it says: **"the begotten son"**. Since 1984 in the new version of John 1:18 it says: The begotten, whom is "God".

149. For what reasons was John 1:18 been rephrased in Luther's translation in the year 1984?

150. Was it because the new wording should increase the credibility of of the doctrine of the Trinity, and therefore **"the only begotten Son"** had been made a **"God"**? Unfortunately - or fortunately - John 1:14 and John 3:16+17 had been overlooked. In the Peshitta (the Aramaic NT, ca. 2nd century) John 1:18 reads as follows: **"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him]."**

1. Does YAHWEH's son testify that his father sent a second son in this world, instead of his begotten son, by whom the father has saved our world? The Messiah says clearly and unmistakeably about himself (cf. 1 John 5:12): "He that hath the Son hath life; [and] he that hath not the Son of God hath not life."

From ecclesiastic history it is known, that many followers of Yahshua the Messiah have been persecuted, judged and executed, because they did not believe that YAHWEH's son has been a second "God" in the first place and that he had the same age as his father.

(e.g., Col. 1:15-17; 1 Cor. 8:6; James 2:19; Prov. 8:22-25+30 (notice Luther Bible 1912); John 1:3+10; 1Pet.1:20; Eph.3:9; Heb.1:2-6)

Neither the Son of God himself, nor the Holy Scripture - but only the **"holy fathers"** (cf. Matt. 23:9!) addressed the Messiah as "true God".

This resolution was made on the Council of Nicea (325) and of Constantinople (381). It was confirmed and accepted as ecumenical in the year 451 at the Council of Chalcedon.

152. Did the "holy fathers" want to prove a special honour to Jesus Christ, by declaring him a second and "true God"?
153. By which confession can we distinguish YAHWEH's prophets from false prophets? (1 John 2:23; 4:1-4. 15; 2 John verses 2. 3. 7-10)
154. What does the Holy Scripture call Christians who deny that YAHWEH is the true father and Yahshua is literally the son of his father? (1 John. 2:22.23-26. 27. 28; 5:10-12)
155. Is it not astonishing that when some theologians claim - in spite of the biblical testimony - that YAHWEH could not possibly have a son in heaven, because there was no mother, who could have given birth to the son.
But even when today's theologians cannot deny that the name "Father" and "son" by which Father and Son reveal themselves! - are written in the Bible, they are explaining, that the names "Father" and "Son" (which every child is able to understand!) can only be understood symbolically.
156. Is the insight of the one true God and his Son really not an "issue of salvation" as some Christians say?
(Hos. 4:6. 9; John 17:3; Matt. 10:32.33)
157. Who is called in Matt.17:10-13 "Elijah"? John the Baptist rebuked as a second "Elijah" the spiritually declining authorities and of the people and called all to repentance and reversion. Using the words: "Repent ye: for the kingdom of heaven is at hand." He referred to the arrival and the public (inter-)acting of the Messiah.
(Matt. 3:1-3. 8-13)
158. Which extraordinary incidents must happen before the great and fearful day that YAHWEH comes?
(Joel 3:1-5; 2:27; Mal. 3:13-18; 4:6)
159. Will the prophet Elijah appear in person, before the Messiah returns to take us to heaven (as Elijah before)? (Mal. 4:5)
160. Does Maleachi compare the spiritual situation and the general apostasy from YAHWEH very accurately with the situation of the people in the times of Elijah, Ahab and Jezebel?
(1 Kings 19:10. 14)
161. Which spiritual condition were the people of Israel in when Elijah called on them to make a clear decision? (1 Kings 18:21)

162. Whom did kings and the majority of YAHWEH's people serve before Elijah rebuilt the altar of YAHWEH, to worship YAHWEH - the only true and living God?
(Judg. 2:1-22; 1 Kings 16:13. 19. 25. 26. 29. 30-33; 1 Kings 18:18)
163. Where did the King of Israel go, and which God did Ahab worship after marrying the Sidonite princess Jezebel? (1 Kings 16:29-31)
164. In which country did Ahab build an altar for Baal in the temple, where "ecumenical" services were being celebrated?
(1 Kings 16:32; Isa. 9:15)
165. Why did the King of Israel even make an image of the pagan goddess of fertility - the wife of Baal? (1 Kings 16:33)
166. Did YAHWEH, the living and jealous tolerate those ecumenical events to honour the "sun god Baal" and the "moon goddess Asherah"? (1 Kings 16:29-33)
167. Did the King of Israel prevent his wife - who worshipped Baal and Asherah - from taking over the spiritual guardianship over the head of state and YAHWEH's people?
(1 Kings 18:4. 19; 19:10; cf. 1 Kings 21:3-16. 25)
168. How did Jezebel, daughter of **Ethbaal** (both were named to honour **Baal**) get YAHWEH's people to honour and worship other gods?
(1 Kings 16:31; 18:4. 9. 13. 19; 19. 1. 10+14)
169. By what words does the prophet Elijah lament the apostasy from YAHWEH, the only God? (1 Kings 18:22; 19:10. 14)
170. With which assurance was Elijah comforted by YAHWEH in his discouragement? (1 Kings 19:18)
171. How did YAHWEH confess to his loyal servant?
(1 Kings 17:1a. 2a. 8. 20a. 22a. 24)
172. Despite persecution and death threats by King Ahab and Queen Jezebel - which decision did Elijah make, considering himself the only prophet of YAHWEH being left? 1. Kings 18:4a. 10. 13. 15-22)
173. Do the servants of YAHWEH even today get accused by respective kings of having rushed the people into misery - just because they call apostasy - like Elijah - by its name?
(1 Kings 18:17. 18)
174. Was it perhaps unnecessarily, or indeed not an issue of salvation, that the prophet Elijah, called upon the people, who limped on both sides, to make a clear decision? (1 Kings 18:21)
175. How did the people react, when it was appealed insistently to decide between YAHWEH, the living God and the idol Baal (=Lord)?
(1. Kings 18:21c)
cf. Luther Bible 1984 Appendix p.7 to "Baal" as p.20 to "Lord".

176. Is not common even today, that people limp on both sides and mostly remain silent, even though they should clearly decide and speak for YAHWEH?
177. What did the prophet Elijah ask his God YAHWEH for, when he rebuilt the broken altar of YAHWEH, to honour YAHWEH and HIS eternally valid name?
(1 Kings 18:30-37; cf. 2 Kings 23:1-27; Exod. 3:15)
178. What were the people of Israel convinced of when YAHWEH set fire falling down from heaven? (1 Kings 18:38. 39)
179. Did the Israelites still think that the "Lord" = Baal was their God after the powerful intervention of YAHWEH? Note: The Canaanites worshiped, e.g., Baal Shalisha, the "triune" "Lord" and at the same time "sun god". The goddess of fertility "Asherah" or "Astarte" was the wife of Baal - also called Baaltis - and had been worshipped as "moon goddess".
The festivities in honour of "Baal" and "Astarte", who is also called the "love goddess, creating descendants", were always associated with sexual debauchery. Often, it came to a change of roles and garments between "Baal" (now female) and "Astarte" (now male).
From Jer. 7:18+19; 18:15-17; 44:2-6 it is known that Israelites served a "Queen of heaven", whose symbols were the crescent of the moon and the Venus star (sex symbol). (cf. Portraits of the Virgin Mary (Mother of God)!)
In 1888 the spiritualist Helena Blavatsky wrote in her book "The Secret Doctrine - The Synthesis of Science, Religion and Philosophy Vol. 2" about the change of roles: But in antiquity and reality, Lucifer, or Luciferus, is the name of the angelic Entity, presiding over the light of truth as over the light of the day. ... Lucifer is divine and terrestrial light, the "Holy Ghost" and "Satan", at one and the same time, visible space being truly filled with the differentiated breath invisibly.
180. Does the majority of God's people today rather trust their leaders - out of comfort - because they think that these "specialists" know best, whether to decide for a triune God or for YAHWEH, the only true God?
181. Since when did YAHWEH's chosen people get used to participate in ecumenical services to the honour of various other Gods - in spite of knowing that they enrage the living God YAHWEH and lose their lives by doing so?
(1 Kings 11:1-11; 16:25.26.29-34; Judg. 3:1-8a; 2:1-3.7.10-23; Deut. 16:21.22; 11:16-22.26-32; 7:1-26; Num. 25:1-5.9.11; Exod. 32:1-10a)

182. Did YAHWEH's people after the long march through the desert, forget that they had made a covenant with their God, when YAHWEH gave them his commandments and his promises?
(Exod. 19:3-5. 6-8; 20:1-11. 23 - cf. Rev. 14:6-12; 12:17)
183. Why did King Balak - offspring of Abraham's nephew (Gen. 19:37; Num. 22-24) - call the prophet Bileam, the offspring of Abraham's 6th son Midian?
(Gen. 25:1. 2. 4; Num. 22:5. 7; 24, 11. 14)
184. Which deceitful plan did Bileam "who limped on both sides" forge to destroy Abraham's rightful heirs (Gen. 17:19) - in spite of the failure of his curses - shortly before reaching their goals?
(Num. 25:1-3; 31:16 - cf. Rev. 2:14; 18:3. 4)
185. Why did all the Israelites, who have taken off from Egypt - with the exception of Joshua and Caleb - die, before they had reached the promised land of Canaan? (Num. 25:1-5. 9-13; 32:10-14; 14. 18. 22-24. 44; 26:65; Lev. 26:1-3. 9. 11-25. 33. 34. 40-45; Exod. 32:1-9. 28. 34. 35; Exod. 31:14. 17; Josh. 14:9b; cf. Heb. 3:19; 10:26-29)
Hosea, who was leading the people from the desert into the Promised Land was renamed into Joshua = Yeashua = Yahshua = saviour. This name means "YAHWEH is rescue (salvation)"
(cf. Notes in the Elberfeld Bible to Exod. 17:9; Num. 13:16b - cf. Acts 7:44. 45a)
The name of the father (1) "YAHWEH" has a meaning. So has the name of the son (2) "Yahshua".
(cf. John 5:27-30. 37. 43.44)
But which name has the Ghost, whom most of the "scribes" just call the "third person of the deity"? In Zech. 3:1-9; 10b (Luther 1984) it is written, that the high priest Yeshua was sued by Satan. But Yeshua received comfort and confidence through the "Branch" (Zech. 6:12. 13; Rom. 15:12) and the "Rock" with "seven eyes" (cf. Rev. 5:5-13; 22:16; Matt. 21:42; 1. Pet. 2:4. 6-8). The names Joshua, Yeshua and Yahshua have the same meaning: YAHWEH is saviour. They symbolically allude to Yahshua, our high priest and son of YAHWEH (Zech. 6:11-13). Yashua is the "Lamb" with "seven eyes" (Rev. 5:6), the "Rock" (Acts 4:11. 12; Eph. 2:20) as well as our only mediator (1 Tim. 2:5), intercessor (Rom. 8:34; 1 John 2:1-6) and high priest. (Heb. 2:17; 4:14; 8:1-6. 13; 9:11. 15. 24-28; Isa. chap. 53; John 3:13-18) YAHWEH saves through Yashua (Zech. 13:9b), who will someday lead YAHWEH's people in the promised, heavenly Canaan.
(Zech. 14:9; 1Thess. 4:14-18; Rev. 7:9. 10)

186. Did the Moabites have evil intentions (Gen. 19:36. 37) when they kindly invited their relatives who had just arrived to the ecumenical service? (Deut. 25:2. 3)
187. Would it not have been impolite and unkind to reject such a too-friendly invitation - particularly since the sons of Israel - and especially the rulers of the people - already had made intimate contact with the daughters of the Moabites? (Num. 25:1)
188. Did the Midians (offspring of Abraham and Ketura - Genes. 25:1.2.4.6a) and the Moabites (offspring of Lot's son - Gen.19:36.37) let themselves be converted into worshipping YAHWEH by these friendly contacts with the people of Israel?
189. Did the ecumenical dialogues between Abraham's and Lot's dissenting offspring and his chosen people find the approval of YAHWEH? (Num. 25:3-5. 9-11. 18)
190. What painful consequences did Abraham's and Sara's offspring have to bear as a result of their ecumenical dialogues with the descendants of their half-siblings? (Num. 25:3b. 4. 5. 11+18)
191. How did some of the community react when they learned that many who had once made a covenant with YAHWEH, only a few years later participated in idolatry and worship of the sun god Baal? (Num. 25:6c)
192. Was on the other hand, Zimri, a prince from the tribe of Israel, impressed by the sadness of the rest, as he took the Midianite Kosbi - even a descendant of Abraham - in his tent and into his chamber? (Num. 25:6. 14. 15)
193. Why does the Holy Scripture warn us insistently not to fall from YAHWEH the only true and living God, and to worship other God instead? (Exod. 32:1-10a. 35; Lev. 26:1. 2. 11-15. 24. 25. 32. 33; Num. 14:21-24. 43; 25:1+9; 32:10-14; Josh. 24:8-12. 14-24; Judg. 2:1-23; 2 Kings 17:32-41; 1 Chron. 16:25-28; Ps. 96:5-10; Ezek. 8:5-16; Isa. 30:1-3. 9+15; 1 Cor. 10:1-11; Heb. 3:8-19; Heb. 6:4-6. 9-11. 18-20; 10: 26-39; Rev. 14:7-12; 18:1-4)
194. Is YAHWEH, who does not allow any other Gods besides him and who reveals himself as a jealous God, therefore also an unmerciful God? (Exod. 20:5.6 - cf. Ezek.8:5-18.9:1-6; Acts 20:21; Rom.1:16;10:9-21)
195. Was there really not a single person among the people - who YAHWEH rejected after centuries of being patient with them - who still belonged to YAHWEH's people after all? (Exod. 2:16-21; Num. 12:1; Acts 7:29; Heb. 11:31)

196. Can every man choose between blessing and curse? (Josh. 24:14. 15)
197. On what does YAHWEH's blessing depend? (Deut. 7:9-11 - cf. Josh. 14:9b; Num. 14:24)
198. What was the reason that YAHWEH was moved to transform a curse into a blessing for some relatives of the Midians, Canaanites and Moabites? (Exod. 18:1-10. 11. 12; Josh. 2:1. 11b; 6:23-25; Ruth 1:4. 15. 16c; 4:13. 14. 17. 21. 22; Matt. 1:1. 5)
199. Who belongs to the people of YAHWEH?
Do Jews or converted pagans have certain privileges? (Ezek. 18:4; 33:11-19; Joel 3:5 - cf. Acts 2:16-26; 18, 4; Matt. 23:37-39; Luke 13:34. 35; John 10:14-16; 14:6; 1 Cor. 1:18-31; 12:13; Rom. 1:16; 2:10-16; 3:1-11; 9:23-27. 33; Rom. 10:9-21; 11:1-36; Eph. 1:2-14. 19-22; 2:11-22; 4:13-15; 6:9; Gal. 3:28. 29; Col. 3:11-17. 25; Jas. 2:14-26)
200. Does YAHWEH ignore apostasy and rebellion within his chosen people? (Heb. 6:4-6; Isa. 9:12-15; 29:9-16)
201. Does YAHWEH distinguish between Jews and pagans or leaders and simple folk, when they ignore his instructions and orders? (Hos. 4:6. 9)
202. Will leaders and role models be made responsible and receive an especially hard punishment? (Num. 20:7-12; Deut. 1:34. 35. 38; 3:23-27; 32:48-52; 34:4-6; Exod. 32:1. 4-9. 18. 19; Deut. 9:15. 20; Rev. 15:3 - cf. Hos. 4:6. 9; Isa. 28:7-22; Isa. 56:10. 11; Rev. 22:15)
203. To which events in the past does the "faithful witness" refer, as he warns the seven churches of the apostasy from YAHWEH, the Almighty? (Rev. 1:5; Rev. chap. 2+3)
204. Did the churches in Ephesus, Smyrna, Pergamon and Thyatira recognise due to this piece of advice, what the "faithful witness" meant by: "false apostles", "apostasy", "Nicolaitians in the church", "blasphemy by the synagogue of Satan", "temptation", "martyrdom", "imprisonment and death", "Satan's throne", "Antipas", "Bileam's doctrine" and "Jezebel's doctrine"? (Rev. 2:2. 5.6. 9. 10. 13. 14. 15. 20. 24)
205. Did the staunch believers of Smyrna have to experience the "blasphemy" against YAHWEH and suffer in a long period of persecution by "Satan's synagogue" in the beginning of the 4th century? (Rev. 2:9+10)

206. By which promise do the faithful believers in their distress get comforted by HIM who has been resurrected by his father and made alive? (Rev. 1:17b. 18; Rev. 2:8. 10)
207. Did YAHWEH's people in Pergamon have to experience that he actually lived in the place where "Satan's throne" was, where there was "fornication" and eating things sacrificed unto "idols"?
208. Did the faithful believers of this church know from the history of YAHWEH's people of the "doctrine of Bileam" and "the Nicolaitians" and who "Antipas, the faithful witness" was, "who was slain among them"? (Rev. 2:13)
209. Did the attentive believers of Thyatira understand what the "false prophetess Jezebel" had done to either kill YAHWEH's servants (1Kings 18:4a) or seduce them to commit (spiritual) "fornication" and to "eat things sacrificed unto idols" and to worship Baal? (1 Kings 18:18)
210. Did "Jezebel" make use of her space to "repent from her fornication"? (Rev. 20:2-22)
211. What does the son of God, who has eyes like the flames of fire, say about the others of Thyatira, who have not been influenced by the doctrines of the Nicolaitians, Bileam (cf. Num. 31:16) and Jezebel? (cf. 1 Kings 18:19b; 21:3b. 7-15. 25) (Rev. 2:24-25 - cf. Rev. 3:8-11)
212. Does the soon returning Son of God promise all those who overcome in Rev. 3:12:
- that he will make them a pillar in the temple of his "triune" (?) God?
 - that he will write the name of his "triune" (?) God on the forehead (cf. Rev. 14:1b)?
 - that the new Jerusalem will bear the name of his "triune" (?) God?
 - that the city will come down from his "triune" (?) God?
213. Where do the words of the Messiah point to, when he tells his disciples and followers in John 14:1a: "Let not your heart be troubled!"?
214. Did he want to prepare his followers, that they may suffer repudiation, hatred and even persecution and death, if they refused to worship the triune God - and despite of all hostility believe in YAHWEH, the ONE and solely true God alive? (Rev. 12:11.17; 13:6-8 - cf. John 16:1-3. 20. 23. 28. 33; Luke. 21:7-19. 28; Matt. 10:16-36; 24:21. 22; 1 John 3:10-13)

215. Of which dangers have the congregations of all times already been warned - by Luke, (Acts 20:29) and Paul (2Thess. 2:3-12; Gal. 1:3-10)?
216. Which terrifying, tyranny "of iron" is described by the prophet Daniel (Dan. 2:40; 7:7-25) as well as by the apostle John (Rev. 13:3-10. 15-18) in the New Testament?
217. Which power is typified by the "little horn"? (Dan. 7:8. 11. 19-21, 23-25)
218. Which characteristic feature identifies this empire? (Dan. 7:8c. 25)
219. Which doctrines have been imported and violently enforced in the 4th century during the dominion of the "little horn"?
220. By which intrigues does the "little horn" blaspheme "them that dwell in heaven"?
221. Whereby will - according to Rev. 13:6 (cf. Dan. 8:10-14. 24-26).
1. YAHWEH
 2. YAHWEH's name
 3. YAHWEH's dwelling tent, tabernacle and sanctuary be blasphemed?
- (cf. Exod. 25:16. 21; 40:20; Deut. 10:1-5; Heb. 9:3. 4. 24)
222. Is by annunciation, worship and adoration of a triune God - who is nowhere to be read of in the Bible - YAHWEH's name rather aggrandized or abused? (cf. Rev. 13:17. 18)
223. What are the goals, that the "little horn" goes after when it opens its mouth and speaks blasphemous words against the most High and shall wear out the saints of the most High? (Dan. 7:8b. 11a. 25)
224. Why fought and destroyed the "little horn" the three of the first horns? (Dan. 7:8. 19. 21. 23-25; Rev. 13:7)
225. Who were the three tribes (three horns), that were wiped out in the years 493, 534 and 538 by the "little horn"? (Dan. 7:8. 20. 24)
226. Why are these tribes described in Dan. 7:21+24 as the saints of the most High?
227. Were they devotees of the new state religion?
228. Did the three Aryan tribes - the Eruli, the Vandals and East Goths (both East Germanic tribes) - worship a triune God (trinity)?
229. How long will the saints of the most High be persecuted and slain and called heretics (Fallen from the right belief)? (Dan. 7:9-15. 19-27)
230. Up to when will the "little horn" desecrate and desolate YAHWEH's sanctuary? (Dan. 7:9. 10. 21-27; 8:17c; 9: 24-27; 11:31-39; 12:1-4. 7. 10-13. cf. Heb. 9:1-4.7; Rev. 13:3. 5) Consider expl. notes to Dan. 9:24 (Luther 84) - cf. Ps. 90:4; 2. Pet. 3:8)

231. When will the desolated and devastated sanctuary and the sanctum be resanctified (justified), anointed and cleansed?
(Dan. 8:13. 14. 17. 19. 26; 9:24-27)
232. To what extent is Daniel a role model for all believers at the end of the predicted time?
(Dan. 9:3-11. 13-19)
233. When will the time come that YAHWEH gives his servants - the prophets and the saints and those who fear YAHWEH's name - the reward? (Rev. 11:18 cf. Dan. 7:9-15. 18b. 22. 26)
234. Are the nations and tribes (ethnic minorities) angry yet?
(Rev. 11:18)
235. When will the time come for the dead to be judged and to destroy those who destroy the earth? (Rev. 11:18)
236. When and why will YAHWEH's heavenly temple be opened?
(Rev. 11:19. cf. Dan. 8:13. 14. 17c; Rev. 10:6; 14:5)
237. Why does YAHWEH at the end of time open the ark of his testament once again to be seen by all mankind?
(cf. Exod. 25:16. 21. 22a; 26, 34; Deut. 31:9.12.13a.16.18-22.26.27; Heb. 8:5. 6; 9:24-28)
238. Whereupon does the angel in Rev. 14:7b call attention to when he quotes, with a great voice for all mankind who live on the earth, parts of YAHWEH's 4th commandment? (Exod. 20:8-11)
239. Why does in Rev. 14:6. 7 the angel proclaim not a new - but an everlasting Gospel which is: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters!"? The counsellor of the consistory Rupprecht accounts it for: "Fear God, and give glory to him (instead to the antichrist)."
240. Is it written, that the inhabitants of the earth shall hear a new Gospel (cf. Gal. 1:3-9) shortly before the return of our saviour which would be: Fear the *triune* God and give the *triune* God glory?
241. Which angel has proclaimed, that all people should worship the *"triune"* God - only because some "scribes" claim that the "Triune" has created heaven and earth - even if it is not mentioned once in the whole Bible?
242. Why are the saints to have patience according to Rev. 14:12; (cf. Rev. 22:14 Luther 1912) and to keep the commandments of YAHWEH, and the faith of Jesus?
(Heb. 10:23. 35.36 - cf. Eccles. 12:13. 14)

243. Which commandments has the son of YAHWEH fulfilled, respectively paid attention to, and kept?
(John 15:10; Matt. 5:17. 18)
244. Did the Messiah mention exactly how long YAHWEH's law - his 10 commandments - would be valid for all mankind?
(Matt. 5:17-20, cf. Rev. 22:14, Luther 1912)
Various translators write, that till heaven and earth pass, not one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
Ludwig Albrecht amends:
The jot was the smallest letter in Aramaic lettering at the time. Only by a very small dash or tick could the very similar-appearing letters be distinguished from another.
245. Did the Messiah - like today's Christianity - believe in a "triune" God, respectively in a "third person of the deity"? Unmistakeably the son of YAHWEH tells his followers in whom they should believe:
"Ye believe (1.) in God (YAHWEH) believe also (2.) in me (YAHSHUA)"
(John 14:1).
246. Do Paul, Peter, John, James and Jude introduce themselves in their letters as "servants of the trinity", who have been assigned as apostles by a triune God? (Rom. 1:1; 1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; 1 Tim. 1:1; 2 Tim. 1:1; Tit. 1:1; Phil. 1:1; 1. Pet. 1:1; 2 Pet. 1:1; 1 John 1:1-4; 2 John 3; Jas. 1:1; Jude 1:1; Rev. 1:1)
247. Had the 3rd person of the trinity been revealed to the apostles, when they addressed the believers with their letters: "Grace to you and peace from (1.) the Father, and (2.) the son" - but they never mentioned a 3rd person of the trinity? (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2.3; Gal. 1,1.3; Eph. 1,2.3; Col. 1:1-3; Phil. 1:2; 1 Thess. 1:1.3; 2 Thess. 1:2; 1 Tim. 1:2; Tit. 1:4; Philem. 1:3; 1 Pet. 1:2.3; 2 Pet. 1:2; 1 John 1:3; 2 John 3+9; Jas. 1:1; Jude 1)
248. Why did the son of the Almighty point out in Rev. 14:12 that the saints should not keep the commandments of man but YAHWEH's commandments?
(Mark 7:6-9)
249. Why did the apostle Paul insistently warn us - already 2000 years ago - against deceit and apostasy at the end of times?
(2 Thess. 2:1-3. 5-8 - cf. Ezek. 8:5-16)

250. Does the son of the most High promise to all people who have chosen the "broad way" and the "wide gate" (Matt. 7:14-23), or the wedding guest who has shown up without a wedding garment (Matt. 22:1-13), or the wicked husbandmen (Matt. 21:40. 41) or the evil servant (Matt. 24:51; 25, 29, 30), or the foolish virgins (Matt. 25:11-12) or the rams to his left (Matt. 25:33. 41. 45. 46) that they will all get a second chance after their death - to be granted eternal life after all? (cf. Eccles. 9:3-6.10; 12:13.14; Dan.12:2; Mal.3:19; Matt.13:30.36-43; 2 Cor.5:10; Rev. 20: 11-15; 21:27)
251. Who is the "opponent", who opposeth and exalteth himself above all that is called "God", or that is "worshipped"; so that he as God sitteth in the "temple of God", shewing himself that he is "God"? (2 Thess. 2:4)
252. Isn't it amazing that an earthly power - the "beast", whose deadly wound was healed - dares to blaspheme the Almighty - ruler of heaven and earth? (Rev. 13:6 - cf. 2 Thess. 2:3)
253. By whom and why will the "beast" (identical with the "little horn" in Dan. 7) will be honoured and worshipped? (Rev. 13:8)
254. Which requirements, respectively conditions, will the worshippers of the "beast" fulfill? (Rev. 13:14c. 16)
255. What happens to those, who won't be deceived and who will refuse to worship the "image of the beast"? (Rev. 13:11-15. 17 - cf. 1. Kings 16:31-33; 18, 4a)
256. Who will be menaced by an economic boycott in the end of days? (Rev. 13:17)
257. How many people will therefore receive a mark (the "name of the beast" or "the number of its name") on their "right hand" or "forehead"? (Rev.13:8. 15-17)
cf. Exod. 13:9; Deut. 4-8; 11,13.16 18.26-28; Ezek. 7:1-27; 8:1-16; 9:2b-4-6c-11) It is written in Gen. 24:21. 22. 30a. 37-53a. 57. 58. 67 that the chosen bride receives a golden headband as a sign of her engagement to her forehead (symbolic for mental agreement/accordance) and golden bracelets for her hands (symbolic for physical action).
Also the apostle Paul wrote about an "engagement" and the fidelity in one single man (2. Cor. 11:2; Eph. 5:31.32 - cf. Rev. 19:5-9).
But he fears the "sly beguiling serpent"
(2 Cor. 11:3.13-15; 2 Thess. 2:1-12; - cf. Rev. 17:3-6)

258. Why have - for 1600 years - millions of saints rather chosen martyrdom than to betray or deny "YAHWEH and his name" and the "name of YAHSHUA" his anointed son?
(Luke 21:12.17; Acts 5:28.29.38-42; 7:56-58; Rev.6:9-11; 12:11; 20:4)
259. Do the 144000 redeemed have three names written on their forehead - or rather only one name - as it is written in the "King James Bible (cf. Schlachter 2000)" - in Rev. 14:1?
(Rev. 3:12; 14:1b)
- b. Will there be Christians - according to Rev.15:2-4 (cf. Deut.32:1-39) - standing at the sea of glass who have not achieved the victory over:
1. "the beast",
 2. "his image" and
 3. the number of his name?
- (Rev. 13:14. 15-18)
261. Which duty are the conquerors (overcomers) assigned for in heaven, because they have remained unshaken?
(Rev. 20:4. 6)
262. Is it written anywhere that the "third person of the trinity" should take place on the heavenly throne - perhaps to the left of the Father?
(Acts 7:55. 56)
The place to the right of his Father YAHWEH will be taken by his Son YAHSHUA, the Messiah.
The Son of the most High testifies it himself.
(Matt. 26:64; Luke 20:42-44; 22:69. 70; Mark 14:62; 16:19; 12:36.37 - cf. Ps. 110:1; Matt. 22:46; 1 Cor.15:25; Phil.2:8-11; Heb. 10:12.13)
Already King David testified this in Ps. 110:1.
The apostles testify it. (Acts 2:33-36; 7:55; Rom. 8:34; Eph. 1:20; Heb. 1:13; 8:1; Heb. 10:12; 12:2).
263. In front of whose throne will the great multitude clothed with white robes once be standing?
(Rev. 7:9; 19:6-10 - cf. Isa. 61:1-3. 8-10)
264. Will the great multitude be crying out with a loud voice: "Salvation to our triune deity which sitteth upon the throne"?
(Rev. 7:9-17; 11:15b)
265. Will the elders and the angels be glorifying, praising, honouring and thanksgiving the "Holy Trinity" for ever and ever?
(Rev. 7:11. 12; 21:22; 22:1)

266. Do Christians, who consider themselves as followers of Jesus, have the right to preach terms like "triune God", "trinity" "God the Son" and "God the holy Spirit" as biblical truth, even though these terms have never been used by the Son of the most High and are nowhere to be found in the holy Scriptures? (Isa. 8:18-20; 9:12-16; 2Kings 17:28.29a.32.33. 35-41; Isa. 1:1-4; 24:5.6; 28:7-22; 29:9-16; Isa. 30:1; 44:6-10; 45:5.18; 51:12-16; 56. 10-12; 59:19.21)
267. Which consequences must those fear who add unbiblical and pagan imaginations of God to the inspired word of God? The answer is found in the Old Testament, Deut. 4:2; Prov. 30:6 and Hos. 4:3-10 as well as in the New Testament in Rev. 22:18b)
268. Should the biblical understanding of God really be "secondary" or "irrelevant" or "not a question of eternal life" - like some Christians carelessly claim - when the Son of the most High claims that our eternal life is depending on the knowledge and the cognition of YAHWEH, the only true God and his son YAHSHUA, whom he has sent? (Isa. 56:10-12 - cf. Rev. 22:15; Jer. 2:8-11-13. 17. 19; John 17:3; 2 Peter 2:15. 20. 21; Heb. 6:4-6; 10:26. 29. 32. 35-37)
269. Can anyone survive in the hour of the last judgement, who has thoughtlessly ignored the serious warning of the third angel? (Rev. 14:6-11; cf. Rev. 11:15-17; 18:1-5 - cf. Ezek. 3:17-21)
270. Why have the three angels been instructed to insistently call upon all inhabitants of the earth for the last time and with a loud voice to fear YAHWEH - the only true God - and give glory to him and worship him? (Rev. 14:7)

YAHWEH's begotten Son says:

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

(John 5:39)

He unmistakeably testifies in his high priestly prayer:

"And this is life eternal, that they might know thee the only true God, and YAHSHUA the Messiah (Jesus Christ), whom thou hast sent."

(John 17:3)

The Messiah gave his disciples the mission:

"Teach them to observe all things whatsoever I have commanded you"

(Matt. 28:20a)

The apostle Paul endorsed:

"We know that an idol is nothing in the world, and that there is none other God but ONE. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but ONE God, the Father, of whom are all things, and we in him; And one Lord [master] Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge."

(1 Cor. 8:4b-6)

The apostle John endorsed:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." (1 John 1:3.4)

The Son of the most High reassures his followers that they need not have fear if they only believed and taught what his followers had been teaching 2000 years ago:

"Let not your heart be troubled: trust in God (YAHWEH) and trust in me (Yashua)."

(John 14:1, translation of Dr. Hermann Menge)

He knew: **"And ye shall be hated of all [men] for my name's sake: but he that endureth to the end shall be saved."**

(Matt. 10:22 - cf. Matt. 24:5. 9-13; Luke 21:8-19; Hebr. 13:13-15)

He comforts us with the words:

"... and, lo, I am with you always, [even] unto the end of the world. Amen." (Matt. 28:20b)

Appendix

Contribution on question no. 77:

*"Behold, the day of the Lord cometh, and thy spoil
shall be divided in the midst of thee."⁵⁴*

"Spoil": "What one takes away from somebody with cunning and force, especially the booty which is made during a war."⁵⁵

With regard to the great controversy between Christ and Satan the Bible speaks of the "spoil" or "prey". Through man's sin the prince of this world has usurped it.⁵⁶ The sin of our first parents in Eden was a "spoil".⁵⁷ "They ate of the forbidden fruit, for which they had no right."⁵⁸ Adam's children became a "captive of the mighty"⁵⁹. The victory on Calvary has cast out the "prince of this world"⁶⁰, has broken his might, and has "divided" to the Prince of Life "a portion with the great"⁶¹. "He shall divide the spoil with the strong"⁶², which means: with those who became strong in God.

Thus the Bible speaks of the "spoil" of the adversary - and of that of the Prince of Victory. It is the "adversary, the devil, [who] as a roaring lion, walketh about, seeking whom he may devour."⁶³ As long as his time persists, he is on the prowl, spoiling and pillaging. The holy work in the children of faith, the saving out of the hands of a defeated foe, is the antitypical making of the booty, the wresting away from the kingdom of darkness. In that sense the Bible speaks of the "spoil" found on the side of God and that found on the side of the enemy in quite a different way.

The word of Scripture mentioned above (Zech. 14:1) contains the meaningful wording: "...thy spoil shall be divided in the midst of thee." This metaphor or image points to "the mercies and talents purchased through Christ which have taken from Satan 'all his armour'"⁶⁴. Similarly it says in Ps. 68:12: "...while the women at home divide the spoil." (CJV)⁶⁵ The "women at home" are God's victorious Church. Isaiah speaks of these mercies in fullness: "Then is the prey of a great spoil divided; the lame take the prey."⁶⁶ - Just as Zechariah speaks in his book in chap. 14:1.

⁵⁴ Zech. 14:1

⁵⁵ According to M. Gottfried Büchner's "Concise Concordance" (Büchner's Handkonkordanz), 28th Edition, p. 806 under the entry word or headword "spoil" ("Raub")

⁵⁶ See Luke 4:6

⁵⁷ Gen. ch.3

⁵⁸ According to "Büchner's Concise Concordance" - see there under footnote 90

⁵⁹ Isa. 49:24, 25 - please compare also with Mark 3:27

⁶⁰ John 12:31

⁶¹ Isa. 53:12 - Luther's translation reads: "I will divide to Him a great spoil"

⁶² Isa. 53:12 continued. Luther reads here "he shall get the strong for spoil."

⁶³ 1Pet. 5:8

⁶⁴ According to "Büchner's Concise Concordance" - see footnote 90 and Luke 11:22

⁶⁵ CJV - acc. to the KJV it reads: "...she that tarried at home divided the spoil."

⁶⁶ Isa. 33:23

Dear reader,

please note, that this brochure has been translated from German into English.

You may find, that a lot of the references only exist in the German language.

Also, there are a lot of quotations from German Bible translations, which may differ from the English translations. We have tried to translate everything as precise as possible, using mainly the King James Online Bible. Should you find anything missing or not matching, kindly inform us via e-mail: maranatha_1@web.de

Legal notes

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