

*Joshua*  
*the Anointed*

*Is He*  
*the SON of GOD*  
*or Part of*  
*a Trinity?*

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***“I do not pray concerning only these, but also concerning those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.***

***“And the glory which You gave Me I have given to them, that they may be one as We are one:***

***“I in them, and You in Me; that they may be perfected into one, and that the world may know that You sent Me, and have loved them as You have loved Me.”***

***John 17:20-23***

## **Jehovah and Joshua in the Scriptures**

**J**esus Christ<sup>1</sup> said He was the Son of God. Not only this, He even claimed that He and His Father were one. The Pharisees believed that by these claims Jesus was making himself equal with God.<sup>2</sup> Indeed, His words started an intense controversy which is still hotly debated today. Some use His statements to support the concept of the trinity. Others claim that His words clearly show that He is indeed the Son of God in every respect. Still others say that Joshua (Jesus) was merely a creation of God.

It is critical to know who Joshua really is to understand what His mission on earth was and who or what God is. So, exactly what did Joshua say, and what did He mean? If He was truly the Son of God, who was this Father of His? And how could they be one? We will examine these concepts in the light of Scripture.

### **Jehovah God**

Joshua, as explained in Footnote 1, means “Jehovah Saves”. But who is Jehovah? Jehovah is God. Jehovah is His personal name, used seven thousand times throughout the entire Bible. You may not be familiar with God’s actual name, as Bible translators mostly follow the anti-biblical tradition of Judaism and refuse to actually use His Name.

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<sup>1</sup> Jesus is the anglicised version of the Greek Ιησους (Iesous, pronounced ee-ay-sooce), which is the Greek version of the Hebrew יהושע (J@hshu‘a, pronounced jah-shoo’ - ah). As Jesus is the commonly recognised name of our Saviour, we will use it, as well as His actual Hebrew name Joshua throughout this article. Joshua means “Jehovah Saves”. In a similar manner, Christ is an English transliteration of the Greek Christos, meaning ‘the anointed’ after the Hebrew for Messiah, also meaning ‘the anointed’. These three terms will all be used for this title.

<sup>2</sup> The Jews who rejected Joshua claimed He was neither part of God nor God’s Son, but merely a self-deluded blasphemer. They, however, were never able to explain how Joshua performed His miracles, nor could they find His body after the Resurrection.

For example, the King James Version uses Jehovah only four times (Exo 6:3, Psm 83:18, Isa 12:2 and Isa 26:4) out of all of these thousands of places that Jehovah Himself and His servants use His Name.<sup>3</sup> The other occurrences of Jehovah's name are substituted with mere titles, such as LORD or GOD, printed in small capitals to acknowledge that it is really Jehovah in the original manuscripts. The oldest fully vocalised Hebrew manuscripts, including the Aleppo and Leningrad Codices, confirm that Jehovah (or Yehovah if you use the other major tradition of Hebrew pronunciation) is the true Name of our God.<sup>4</sup>

So Jehovah is God's Name. But what does that name mean, and who is this God? Jehovah has several meanings, including "the one who is", "the self-existing", "Giver of Life", "the one bringing into being".<sup>5</sup> Putting this together gives us a clear picture of who Jehovah is: He is the self-existing, eternal creator who has made everything that exists apart from himself and gives life to his creatures and sustains them. No one created Him. As the creator, He is greater than all that He has made. As the self-sustaining eternal being, His existence does not depend on anyone else. He has always existed, exists now and will always continue to exist.

Jehovah God also insists that He is the only self-existing eternal Creator:

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<sup>3</sup> Even worse, the NKJV and ESV refuse to use God's Name even once. And the Roman Catholic 'church', on 29 June, 2008, banned any use of any version of God's Name. On the positive side, Darby and Young's translations use Jehovah extensively.

<sup>4</sup> Jehovah is written fully vocalised fifty times in the Leningrad Codex, including Gen 3:14, 9:26, Exo 3:2, 13:3, 13:9, etc. For more detail, see *His Hallowed Name Revealed Again* by K Johnson.

<sup>5</sup> These meanings are given in the Brown-Driver-Briggs *Hebrew and English Lexicon*.

"Thus says Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts: 'I am the First and I am the Last; and apart from Me there can never be God.

Isaiah 44:6

"Listen to Me, O house of Jacob, and all the remnant of the house of Israel, who have been upheld by Me from birth, who have been carried from the womb: even to your old age, I am He, and even to gray hairs I will carry you! I have made, and I will bear; even I will carry, and will deliver you.

"To whom will you liken Me, and make Me equal and compare Me, that we should be alike?

They lavish gold out of the bag, and weigh silver in the balance; they hire a goldsmith, and he makes it a god; they prostrate themselves, yes, they worship. They bear it on the shoulder, they carry it and set it in its place, and it stands; from its place it shall not move. Though one cries out to it, yet it cannot answer nor save him out of his trouble.

"Remember this, and show yourselves men; recall to mind, O you transgressors. Remember the former things of eternity, for I am God, and there is no other God, there is none like Me, Declaring the end from the beginning, and from the past things which were not yet done, saying, 'My purpose shall stand, and all My desire I will do,' calling a bird of prey from the sunrise, from a far land the man who will do My purpose. Yes, I have spoken it. Yes, I will bring it to pass. I have formed it. Yes, I will do it. Isaiah 46:3-11

Not only is Jehovah our Creator, He is also our Saviour:

But thus says Jehovah: "Even the captives of the mighty shall be taken away, and the prey of the terrible be delivered; for I will contend with him who contends with you, and I will save your children.

I will feed those who oppress you with their own flesh, and they shall be drunk with their own blood as with sweet wine. All flesh shall know that I, Jehovah, am your Saviour, and your Redeemer, the Mighty One of Jacob."

Isaiah 49:25-26

But if He is our Saviour, why didn't Jehovah die on the cross for us Himself? For one simple reason which we have already looked at: Jehovah is the self-existent, eternal Creator. He cannot die, for if Jehovah died, everything would cease to exist, as He sustains everything (Isaiah 42:5).

At some point, Jehovah decided that He would like to share being alive. Before anything was made, He considered all of the almost innumerable possible ways of creating other beings and universes for them to live in. Finally, He selected the most effective plan which would result in many, many loving children living together in joy and harmony for eternity. Implementing the plan began with the creation of His Son, a true son who was born directly from Jehovah (Psalm 2:7-12).<sup>6</sup> Joshua is made from the same 'God-stuff' as His Father. The difference between them is this: Joshua was a finite being. He had a beginning, he owed his existence to his Father, his life was sustained by His Father and he could die without taking down the soon-to-be-created universe with him (Dan 7:9-14).

### Joshua, God's Son

But like his Father, Joshua is also unique. He is the "**only begotten son of God**" (John 3:18). No one else will ever be born directly from the Father. In this way Joshua is also an "alpha and omega", "the First and the Last" like His Father (Rev 1:17). Joshua had to grow in wisdom, learning from His Father. His greatest trial was submitting to

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<sup>6</sup> All of these concepts are explored in greater detail later in this article. These paragraphs just provide an introductory summary.

death by Crucifixion. In this act, Jehovah offered up His Firstborn, fulfilling what He had prophesied through Abraham and Isaac and at the Passover in Egypt. And one of Joshua's rewards for allowing himself to be sacrificed was that He was given life within Himself. Now Joshua is self-sustaining, just like His Father (John 5:17 to 34). Again, Joshua is unique in this. Can you see why He is called the "express image of the Father", making Joshua also God, but not the Only True God (Col 1:13-19, I John 5:20, John 20:28)? Here are a few of the dozens of supporting Scriptures:

Hear, O Israel: Jehovah our God is one Jehovah!

Deuteronomy 6:4

... yet for us there is only one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.

1 Cor 8:5 & 6

Let this mind be in you which was also in The Anointed Joshua, who, existing in God's form, did not consider seizing equality with God,<sup>7</sup> but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men,

Philippians 2:5-7

Jesus ...said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

John 17:1-3

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<sup>7</sup> This is the actual literal rendering of this passage. It was Satan who tried to seize equality with God, not Joshua.

Joshua agreed to his Father's plan before anything else was created: he would one day have to die to redeem the yet-future fallen creation. Then he helped Jehovah create everything else (John 1:1-18). The entire plan of salvation is founded on love and built upon the death and resurrection of God's Son.<sup>8</sup>

Like His Father, Joshua is a triune being: he is one person composed of a body, soul and spirit.<sup>9</sup> We also have this image, though our current bodies are made from earth (I Thes 5:23). In contrast, God's Holy Spirit is divine, has a personality, but has no body and is under the authority of both Jehovah God and Lord Joshua (John 15:26). The papacy has a counterfeit: their renamed pagan trinity, shown below (also see Rev 16:13).<sup>10</sup> In this they deny both the Father and the Son (even while still using a version of their names), and we have a bizarre perversion of the truth promoted by the "church" of Rome and enforced brutally by the state governments under their control. And so we see one of the deep corruptions of the Great Apostasy.

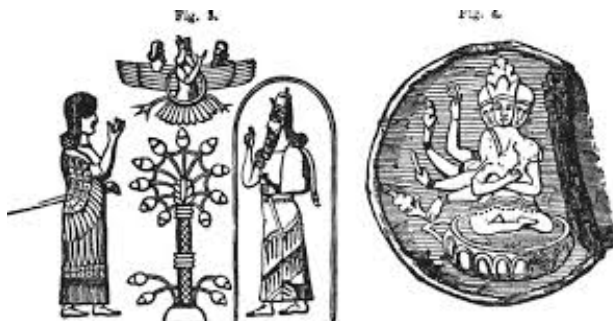
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<sup>8</sup> For much more information on how Joshua truly kept the Sign of Jonah and thus confirmed that He is our Saviour and God's Son, please read our article *God's Calendar and the Sign of Jonah*.

<sup>9</sup> Please read our *Spirit, Soul and Body* article for many more details.

<sup>10</sup> See *The Two Babylons* by Hislop -on our website. Also note that the apparently trinitarian formula in I John 5:7-8 that appears in the KJV is a fraud that was added to these verses about 1300 CE.





**Chaldean and Hindu Trinities** from *The Two Babylons* by Hislop. Typical pagan trinities comprised the Father, Mother and Son. The Mother was often represented by a dove, as Romanism sometimes represents Mary.

### Athanasius' Heresy

As shown above, until about 120 CE, there was only one Christian view of the Godhead: Jehovah, the One True Eternal God and His only begotten Son, our Lord Joshua the Messiah. But during the first centuries of Christianity, a “new” and very different position on the Godhead arose.

This opposing position was in fact transposed from the Babylonian Mystery religion and grafted into an increasingly paganised perversion of Christianity. One of the main proponents of this new ‘Godhead’ was Athanasius (AD. 297-373), whose position is summed up in his Creed:

1. Whosoever will be saved, before all things [it] is necessary to hold the Catholic faith.
2. Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.
3. But this is the Catholic faith: That we worship one God in trinity, and trinity in unity;
4. Neither confounding the persons; nor dividing the substance.

5. For there is one person of the Father, another of the Son; another of the Holy Ghost.
6. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one: the glory equal, the majesty co-eternal.
7. Such as the Father is, such is the Son, such is the Holy Ghost.
8. The Father is uncreated; the Son is uncreated; the Holy Ghost is uncreated.
9. The Father is incomprehensible; the Son is incomprehensible; the Holy Ghost is incomprehensible.
10. The Father is eternal; the Son is eternal; the Holy Ghost is eternal.
11. And yet there are not three eternals; but one eternal.
12. And also there are not three uncreated; nor three incomprehensible; but one uncreated, and one incomprehensible.
13. So likewise the Father is almighty; the Son is almighty; and the Holy Ghost is almighty.
14. And yet there are not three almighties, but one almighty.
15. So the Father is God, the Son is God, and the Holy Ghost is God.
16. And yet there are not three Gods, but one God.
17. So the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.
18. And yet there are not three Lords, but one Lord.
19. For like as we are compelled by the Christian verity to acknowledge every person by Himself to be God and Lord;
20. So are we forbidden by the Catholic religion to say: there are three Gods, or three Lords.
21. The Father is made of none; neither created nor begotten.
22. The Son is of the Father alone; not made; nor created; but begotten.
23. The Holy Ghost is of the Father and the Son not made; neither created; nor begotten, but proceeding.
24. Thus there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.
25. And in this trinity none is before or after another, none greater nor less than another.

26. But the whole three persons are co-eternal together, and co-equal.

27. So that in all things, as aforesaid, the unity in trinity, and the trinity in unity is to be worshipped.

28. He, therefore, that will be saved, must thus think of the trinity.

Taken from: "The Creed of Athanasius" -- Vol.7, page 366, Anti-Nicene Fathers. However, there is some evidence that this creed was actually finalised after Athanasius' death.

The creed claims that our salvation is totally dependent on our belief in the trinity as expounded by the Catholic church. If this is true, this debate about God's nature is critical to our salvation. This concept partially explains the violence with which the Catholic church has enforced the trinity concept over the centuries.

It is undoubtedly true that our concept of God influences how we think about Him and how we relate to Him. Our relationship with God is very important to Him, as He demonstrates by devoting the first four of His Ten Commandments to that topic. But does God require us to believe He is a trinity before He will save us? Is God a trinity? Does He even want us to think He is a trinity? What does the Bible say on this subject?

### **The Trinity**

If God really is a trinity, why is Athanasius' Creed such contradictory gobbledegook? Even Athanasius admits five times in his own creed that his idea of the Godhead is 'incomprehensible'. Furthermore, why doesn't the Bible, not even once, say that God is a trinity? After all, one of the Bible's central purposes is to reveal God to man. Can God's attempt to reveal Himself to us be so incompetent that we find that He is 'incomprehensible'? Surely, if God is a trinity and He requires us to believe He is a trinity before He will save us, He will have clearly stated that He is a trinity and will have shown us that it is a necessary belief.

However, the only ‘scripture’ which openly supports the trinity concept is embedded into I John 5:7-8. This notorious section of the Bible is known as the ‘Johannine comma’. The italicised words between the colons in the following passage do not exist in any manuscript prior to about 1300 AD:

For there are three who bear witness in heaven: *The Father, the Word and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.* 1 John 5:7 & 8

The italicised sections have been, justifiably, removed from most modern translations. Evidently it was so difficult to prove the trinity was a Biblical concept that during the Dark Ages some overly zealous monks decided to add a verse to the Bible that would support their doctrine. Unfortunately they have almost certainly brought upon themselves (and their masters - the popes) the curse of Revelation 22:18, which states that “If anyone adds to these things, God will add to him the plagues that are written in this book.”

As the creed shows, Athanasius taught that the Father, Son and Holy Spirit were all of one essence, each ‘person’ just another aspect of this one essence. The trinitarians included the concepts of co-eternal and co-equality in their definition, which is the logical extension of this philosophy. And how do these concepts fit with God’s own Word?

It is well known that the trinitarian theory of the nature of God is not taught in scripture, but is born from pagan religions. Alexander Hislop shows this in his excellent book on the origin of pagan beliefs in orthodox Christianity entitled *The Two Babylons or The Papal Worship*. On pages 16 to 19 he illustrates and documents the ancient trinitaries of the Chaldeans, Babylonians and Indians. The Chaldeans later moved to Rome, bringing their religion with them, infiltrating and corrupting the

Christian Church there.

The trinity doctrine was one of the early distinguishing marks of the Roman Catholic church, which was used by them (via Constantine and most of the succeeding Roman Emperors) to justify persecution of Bible-believing Christians who refused to accept their perverted neo-pagan ‘Christianity’.

The trinity doctrine did not become dominant until it was enforced by Constantine in the fourth century<sup>11</sup>.

We would do well to remember the warning recorded in Jude, vs 3 and 4. Jude states that the faith had already been delivered then; before the end of the first century. We are told to earnestly contend for that doctrine. Furthermore, we are to beware of the heresies which were being stealthily introduced.

The danger of false teachings was also referred to more specifically by Paul, who in 2 Cor. 11:3-4 gives this warning:

But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the integrity that is in Messiah.

For if he who comes preaches another Joshua whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted, you tolerate it.

Our belief is that the changes to the Biblical concept of God required by Trinitarians actually give us another Joshua and another Spirit. Surely we should be very diligent in checking out what these changes mean and understanding why they have been introduced. Most importantly, are the

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<sup>11</sup> Which he did vigorously for some time. Eventually he discovered how immoral Athanasius was, rejected his trinity and reinstated Arius, who had vigorously opposed the introduction of the trinity. Catholic ‘history’ reverse these truths and pretend that it was Arius who was introducing a new heresy (see Appendix 1).

changes scriptural??

God says He made us in His image (Gen 1:26). Thus our composition should give us some idea of what He is like. We have a triune nature, composed of a body, soul and spirit (I Thes 5:23). Likewise the Bible tells us that God also has a triune nature: He has a body, soul and spirit (Dan 7:9, Lev 26:11, Gen 6:3). Note that in both cases this is not three persons in one being, but simply one person composed of three parts. This is not an incomprehensible concept: our very own being gives us some understanding of the nature of our Creator God.

Remembering this, let us see if the Bible supports the main concepts of the trinity.

### Co-equality?

Co-equality, of course, means that each person of the Godhead is equal with each other part, so that none is ascendent over the others.

**What does the Bible say?** All of the following passages clearly show that Joshua's Father is greater than Joshua, thus denying this aspect of the trinity which Athanasius pretends we must believe to be saved:

"You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for **My Father is greater than I.**

John 14:28

Only the Father, not Joshua knows the time of His second coming:

"But of that day and hour no one knows, neither the angels in heaven, nor the Son, but only the Father. Mark 13:32

But I want you to know that the head of every man is The Anointed, the head of woman is man, and **the head of The Anointed is God.** 1 Cor 11:3

Christ is **always** subject to God the Father:

But now The Anointed is risen from the dead, and has become the firstfruit of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead.

For as in Adam all die, even so in The Anointed all shall be made alive. But each *one* in *his* own order: Messiah the firstfruit, afterward those of Messiah at His coming.

Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death.

For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

1 Cor 15:20-28

God raised Joshua from death and exalted him to the position of His right hand as Prince and Saviour:

Then Peter and the apostles answered and said: "We ought to obey God rather than men. The God of our fathers raised up Joshua whom you murdered by hanging on a tree.

God has exalted Him to His right hand to be Prince and Saviour, to give repentance to Israel and forgiveness of sins. And we are His witnesses to these things, and also the Holy Spirit whom God has given to those who obey Him." Acts 5:29-32

This was confirmed by Stephen:

But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Joshua standing at the right hand of God, and said, "Look! I see the heavens opened and the Son of

Man standing at the right hand of God!"

Acts 7:55-56

Jehovah God gives the Revelation to Joshua:

The Revelation of Joshua Christ, which God gave Him to show His servants; things which must shortly take place. And He sent and signified it by His angel to His servant John, Rev 1:1

Jehovah God gives scroll to Joshua:

And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals.

Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?"

And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it.

So I wept much, because no one was found worthy to open and read the scroll, or to look at it. But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals."

And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.

Then He came and took the scroll out of the right hand of Him who sat on the throne. Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying: "You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed *them* to God by Your blood out of every tribe and tongue and people and nation, and have made them kings and priests to our God; and they shall reign upon the earth." Rev 5:1 to 10



Joshua says His Father is the Only True God:

Joshua spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

"And this is eternal life, that they may know You, the only true God, and Joshua The Anointed whom You have sent.

"I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

"I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. John 17:1 to 6

God the Father speaks to Joshua:

Jehovah said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." Psalm 110:1

While the Pharisees were gathered together, Joshua asked them, saying, "What do you think about the Messiah? Whose Son is He?" They said to Him, "*The Son* of David."

He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'Jehovah said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool" '?"

"If David then calls Him 'Lord,' how is He his Son?"

And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

Mat 22:41 to 46

Unconverted Jews think Joshua claims to be equal with his Father. However, Joshua denies this, explaining that everything he does is done

under his Father's authority and after his Father's example. Joshua bases this difference on the fact that only the Father originally had life in Himself, though He has given this to Joshua too:

But Joshua answered them, "My Father has been working until now, and I have been working."

Therefore the Jews sought all the more to kill Him, because He not only loosened the Sabbath, but also said that God was His Father, making Himself equal with God.

Then Joshua answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will for the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

"Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

"Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

"For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man.

"Do not marvel at this; for the hour is coming in which all who are in the tombs will hear His voice, and come forth; those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgement.

"I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

"If I bear witness of Myself, My witness is not true. There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

"You have sent to John, and he has bore witness to the truth. Yet I do not receive testimony from man, but I say these things that you may be saved. John 5:17 to 34

God calls Joshua His Servant:

Behold, My Servant shall deal prudently, He shall be exalted and extolled and be very high.

Just as many were astonished at you, so His visage was marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations. Kings shall shut their mouths at Him; for what had not been told them they shall see, and what they had not heard they shall consider.

Who has believed our report? and to whom has the arm of Jehovah been revealed? For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. He is despised and rejected by men, a man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.

All we like sheep have gone astray; we have turned, every one, to his own way; and Jehovah has laid on Him the iniquity of us all.

He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not his mouth.

He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the

living; for the transgressions of My people He was stricken. And they made His grave with the wicked; but with the rich at His death, because He had done no violence, nor was any deceit in His mouth.

Yet it pleased Jehovah to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see [His] seed, He shall prolong [His] days, and the pleasure of Jehovah shall prosper in His hand.

He shall see the travail of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.

Therefore I will divide Him [a portion] with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors.

Isaiah 52:13 to 53:12

Joshua confirms that his Father has sent him:

"But I have a greater witness than John's; for the works which the Father has given Me to finish; the very works that I do; bear witness of Me, that the Father has sent Me. And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.

John 5:36 & 37

Joshua confirms that his Father is greater than him:

"Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.

John 13:16

Paul says he worships one God (the Father) and one Lord (Joshua The Anointed):

For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is only one God, the Father, of whom are all things, and we for Him; and one Lord Joshua Christ, through whom are all things, and through whom we live. 1 Cor 8:5 & 6

We are reconciled to God through Joshua The Anointed:

Now all things are of God, who has reconciled us to Himself through Joshua The Anointed, and has given us the ministry of reconciliation, that is, that God was in Messiah reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

Therefore we are ambassadors for The Anointed, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

2 Cor 5:18 to 21

There is one God and one Mediator:

For there is one God and one Mediator between God and men, the Man Messiah Joshua, who gave Himself a ransom for all, to be testified in due time, 1 Tim 2:5 & 6

There is one Lord and one God, who is the Father of all: There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one immersion; one God and Father of all, who is above all, and through all, and in you all. Eph 4:4 to 6

This accurate translation of Philippians shows both the glory of Joshua' pre-human position in the Heavens and His attitude:

Let this mind be in you which was also in The Anointed

Joshua, who, existing in God's form, did not consider seizing equality with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men.

Phil 2:5 to 7

As Isaiah 14:12 to 17 and Ezekiel 28:14 to 17 show, it was Satan who had no such reservations about his own importance. This led to his attempt to usurp God's throne and his subsequent removal from God's sanctuary. Satan, though one of the principal angels, was not a begotten son of God like Joshua, but merely a created angel, created by Joshua under His Father's instructions (John 1:1, Colossians 1:13 to 16).

Thus these scriptures show beyond any doubt that Joshua is indeed not equal with His Father. But this does not detract from Joshua's unique position as Jehovah's only begotten Son.

The two scriptures following indicate Joshua's true authority, but note that even they do not go as far as making Joshua and his Father equal:

God the Father is called the Almighty God:

Also God said to him: "I am God Almighty.                      Genesis 35:11

Joshua is called the Mighty God:

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of Jehovah of hosts will perform this.

Isaiah 9:6 & 7

Note that the Hebrew word *owlam* translated as Everlasting essentially means to 'advance without end'. It does not say that the object or person referred to has always existed in the past. A typical example of this usage of *owlam* is Genesis 3:22, where *owlam* is translated as forever:

Then Jehovah God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever";

Genesis 3:22

And is the Holy Spirit equal in power and authority to Jehovah and Joshua? The scriptures clearly show that the Holy Spirit always acts under instruction from them, and never shows the reverse. Therefore the Holy Spirit is of lesser power and authority than theirs:

"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

John 14:26

"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

John 15:26

"Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

John 16:7

There is also no Biblical evidence that the Holy Spirit has a body, also making it of a lesser nature than the Father and His Son. But even so, this is still God's Spirit, and of enormous importance.

This brings us to the next conjecture of the trinity: That the various 'persons' of the Godhead always will and always have existed together.

### **Are Joshua and His Father Co-Eternal?**

The Bible clearly teaches that Joshua and His Father exist together now, and will always continue to do so in the future. But does the Bible teach that both Joshua and his Father have always existed, or does it teach that there was once a time when only God the Father existed?

"I was watching visions in the night, and behold, *One* like the Son of Man was coming with the clouds of heaven! And He came to the Ancient of Days, and they brought Him near before Him.

Then to Him dominion was given, and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

Daniel 7:13 & 14

It is clear that the Son of Man referred to in this passage is none other than Joshua The Anointed, and further that the Ancient of Days is Jehovah God, Joshua' Father. Again we see the word everlasting, this time referring to a Kingdom which does not yet exist, but which will continue to exist forever once it is established.

Daniel refers to Joshua as the Son of Man. But the Scriptures also contain many references to Joshua as the Son of God and to God as Joshua' Father. One example is given here:

To the saints and faithful brethren in The Anointed who are in Colosse: Grace to you and peace from God our Father and the Lord Joshua the Anointed.

We give thanks to the God and Father of our Lord Joshua The Anointed, praying always for you, Col 1:2 & 3



Joshua is referred to as the Image of God, His Firstborn and Only Begotten:

He has delivered us from the power of darkness and transfers us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins.

He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

And He is before all things, and in Him all things consist.

And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. For it pleased the Father that in Him all the fullness should dwell,

Col 1:13 to 19

"And to the angel of the church of the Laodiceans write, "These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:

Rev 3:14

"And to the angel of the church in Thyatira write, "These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass:

Rev 2:18

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John 1:14

No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

John 1:18

"For God so loved the world that He gave His only begotten Son, that everyone believing in Him should not be fully destroyed but have everlasting life.

John 3:16

If we are to believe that Joshua is literally and actually God's Son, when and how did he come into being? Does the Bible say anything about this?

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. John 1:1 to 3

This passage makes it clear that if Joshua had a beginning, it must have been before the creation of our physical universe, as he played a key role in its' creation.

In the beginning God created the heavens and the earth. Genesis 1:1

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea, over the birds of the air, and over the livestock, and over all the earth and over all the creeping things that creep on the earth." Gen 1:26

Again, Joshua must have been with His Father when Adam and Eve were created. However, in Psalm 2, God says He has begotten His Son:

Why do the nations rage, and the people plot a vain thing?  
The kings of the earth set themselves, and the rulers take counsel together, against Jehovah and against His Anointed, saying, "Let us break Their bonds in pieces and cast away Their cords from us."

He who sits in the heavens shall laugh; Jehovah shall hold them in derision. Then He shall speak to them in His wrath, and distress them in His deep displeasure:

"Yet I have set My King On My holy hill of Zion."  
I will declare the decree: Jehovah has said to Me, ' You are

My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel.' "

Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him. Psalm 2:1 to 12

Psalm 2 has been spoken by God the Father. However, note the change of speaker in verse 7, which is spoken by Joshua. Also note that the change of speaker is not announced or documented.

In the same manner, Joshua has inserted a section in the middle of a discourse on wisdom given in Proverbs 8 which explains the time and manner of his birth as God's son. Also read 1 Corinthians 1:24 which teaches us that Joshua is the power and wisdom of God, showing that all of Proverbs 8 can be applied to Joshua:

"Jehovah acquired me at the beginning of His way, before His works of old. I have been anointed from everlasting, from the beginning, before there was ever an earth. When there were no depths I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills, I was brought forth; while as yet He had not made the earth or the fields, or the primeval dust of the world.

When He prepared the heavens, I was there, when He drew a circle on the face of the deep, when He established the clouds above, when He strengthened the fountains of the deep, when He assigned to the sea its limit, so that the waters would not transgress His command, when He marked out the foundations of the earth,

Then I was beside Him, as a master craftsman; and I was daily His delight, rejoicing always before Him, rejoicing in His

inhabited world, and my delight was with the sons of men.

"Now therefore, listen to me, my children, for blessed are those who keep my ways. Hear instruction and be wise, and do not disdain it.

Blessed is the man who listens to me, watching daily at my gates, waiting at the posts of my doors. For whoever finds me finds life, and obtains favour from Jehovah; but he who sins against me wrongs his own soul; all those who hate me love death."  
Prov 8:22 to 36

The word *chuw*, translated as *brought forth* in Proverbs 8:24 and Isaiah 66:8 show that the word often refers to birth. This confirms that this passage of Proverbs does indeed reveal that Joshua was born from God the Father before the beginning of our earth.

"Before she travailed, she gave birth; before her pain came, she delivered a male child.

Who has heard the like of this? Who has seen the like of this? Shall the earth bring forth in one day? Shall a nation be born in one step? For Zion travailed and she gave birth to her sons.

Isaiah 66:7 & 8

God, referring to Joshua's then future birth in Bethlehem, says in Micah 5:2: "But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be ruler in Israel. His origins have been from of old, from the days of eternity."

So we see again that Joshua did have an origin, but it was during the days of eternity, ie- before the beginnings of the creation of our physical universe.

Some people claim that Joshua only became the Son of God when he was conceived within Mary. That is when He became the Son of Man. But how could that possibly make Him God's Son as He already existed

as a divine being? That He was already the Son of God when His divine nature was sent to earth to be implanted in a human egg within Mary is shown by the following scriptures:

"For God so loved the world that He gave His only begotten Son, that everyone believing in Him should not be fully destroyed but have everlasting life.

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

John 3:16 & 17

In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.

In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

1 John 4:9 & 10

The conclusive evidence that Joshua was born of the Father is given by Joshua himself:

"I came forth out of the Father and have come into the world. Again, I leave the world and go to the Father."

John 16:28

In this passage, Joshua uses the Greek word "ek" which means "out of" not "apo" which means "from"; yet when he talks of returning to his Father, Joshua does not say He will go into his Father, but literally says he will go towards (pros) Him.

If Joshua is God's Son as Proverbs suggests and Joshua says, it is also probable that He, like human children, needed to mature. The two following passages suggest that was indeed the case, and Joshua' life and death as a mortal on earth were an essential part of his development as God's Son.

And He said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be completed.'  
Luke 13:32

For every priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also beset by weakness. Because of this he is required as for the people, so also for himself, to offer for sins.

And no man takes this honour to himself, but he who is called by God, just as Aaron was.

So also Messiah did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, today I have begotten You." As He also says in another place: "You are a priest forever according to the order of Melchizedek"; who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered.

And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest "according to the order of Melchizedek," of whom we have much to say, and hard to explain, since you have become dull of hearing.  
Hebrews 5:1 to 11

Oddly enough, Points 21 and 22 of Athanasius' Creed actually support these truths. They affirm that the Father is self-existent, and acknowledge that Joshua proceeds from the Father alone, that he was not created, nor made, but begotten.

## What Did Joshua Mean When He Said “I and My Father are One”?

"My sheep hear My voice, and I know them, and they follow Me.

"And I give eternal life to them, and there is no way they shall perish for ever; and no one shall pluck them out of My hand. My Father, who has given *them* to Me, is greater than all; and no one is able to pluck *them* out of My Father's hand.

"I and My Father are one." John 10:27 to 30

Note that even while Joshua claims a type of identity with His Father, He still acknowledges that His Father is superior to himself.

Joshua said to him, "I am the way, and the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would also have known My Father; and from now on you know Him and have seen Him."

Philip said to Him, "Lord, show us the Father, and it is sufficient for us."

Joshua said to him, "Have I been with you so long a time, and you do not know Me, Philip? The one who sees Me has seen the Father; so how can you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father is in Me? The words that I speak to you I do not speak from Myself; but the Father who dwells in Me, He does the works.

"Believe Me that I *am* in the Father and the Father *is* in Me; and if not, believe Me for the works themselves.

"Truly, truly, I say to you, the one who believes in Me, the works that I do that one will do also; and greater *works* than these he will do, because I go to My Father.

"And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. John 14:6 to 13

There is much to study in this passage, but the essential point for this

discussion is that Joshua says seeing Him is the same as seeing the Father. This is consistent with Colossians 1:15, which we looked at before: "He is the image of the invisible God, the firstborn over all creation." Joshua is exactly like his Father, but He is still a separate individual.

Let's examine the 'Father and I are One' concept a little more deeply:

"I do not pray concerning only these, but also concerning those who will believe in Me through their word; that *they* all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

"And the glory which You gave Me I have given to them, that they may be one as We are one:

"I in them, and You in Me; that they may be perfected into one, and that the world may know that You sent Me, and have loved them as You have loved Me.

"Father, I desire that those whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me because You loved Me before the foundation of the world.

"Righteous Father! Indeed the world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."

John 17:20 to 26

Note especially verse 21. Joshua says that all of us who believe in Him will all be One in exactly the same manner that He and His Father are One. And not only that, but we will also be One with Him and his Father. And how can Joshua, his Father and we all be One? Is there some way we can all be fused into a single body, and yet still remain basically separate beings? Is it not by all sharing the One Spirit, God the Father's own Holy Spirit? Is there scripture which clearly shows us how this all works? Yes, there is!



But one and the same Spirit works all these things, distributing to each separately as He wills.

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all immersed into one body; whether Jews or Greeks, whether slaves or free; and have all been given to drink into one Spirit.

For in fact the body is not one member but many.

1 Cor 12:11 to 14

So not only can this happen, it has already happened to all of us who have God's Spirit. The connection between Joshua and his Father is built on exactly the same basis as the relationship between any two Spirit-filled Christians, though obviously Joshua and His Father have a much richer and fuller connection. As Messiah perfects us, our union with each other and Him will grow stronger and we will become more completely part of His body. This theme is expanded in the following scriptures:

"I and the Father are one."

Then the Jews took up stones again, that they could stone Him.

Joshua answered them, "Many good works I have shown you from My Father. For which of these works do you stone Me?"

The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

Joshua answered them, "Is it not written in your law, 'I said, 'You are gods'' ' If He called them gods, with whom the word of God was (and the Scripture cannot be removed), do you say of him whom the Father sanctified and sent into the world, 'You blaspheme!', because I said, 'I am the Son of God'?"

"If I do not do the works of my Father, do not believe me; but if I do, even if you do not believe me, believe the works, that you may know and believe that the Father is in me, and I in Him."

John 10:30 to 38

Behold what manner of love the Father has given us, that we may be called children of God! Therefore the world does not know us, because it did not know Him.

Beloved, now we are children of God; and it has not been revealed yet what we shall be, but we know that when He is revealed, we shall be like Him, because we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as that *One* is pure. 1 John 3:1 to 3

### **Are We to Become God's Children?**

Truly God does say that we are to become His children, brothers to Joshua The Anointed, His First-Born Son.

The trinity concept denies this. It obscures the distinction between the One True God and His First Born Son. In doing this it denies that Joshua is truly God's Son. It also gives the Father's glory to His Son, which is something which neither Joshua nor the Bible ever does. Indeed Joshua's glory is second only to His Father's, but it is still different to the Father's glory. The trinity concept also denies that we can ever truly be brethren to Joshua and God's children. God is not a God of confusion, requiring us to believe something as obscure, inexplicable and nonsensical as the trinity.

Instead, He wants us to worship Him in Spirit and in Truth. He is a god with so much love that He chose to share His love by creating us and giving us an opportunity to become His own children for all eternity. Our world, despite all of its seeming flaws in its current state, has been selected by Him as the best possible environment for each of us to grow into the people He wants us to become. We need only to choose to trust and obey Him and then work with Him so His plan for us can unfold. The joy of knowing God can start in your life today!

### Conclusion

And what of Athanasius' claim, still enforced by the Roman Catholic church today, that we must believe in the trinity to be saved? Let us see what God, through the Apostles Peter and John, said was necessary for salvation:

"Therefore let all the house of Israel know assuredly that God has made this Joshua, whom you crucified, both Lord and Messiah."

Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?"

And Peter said to them, "Repent, and every one of you be immersed in the name of Joshua Messiah for the forgiveness of sins; and you will receive the gift of the Holy Spirit. "For the promise is to you and to your children, and to all who are far off, as many as Jehovah our God calls."

And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation."

Then those who gladly received his word were immersed; and that day about three thousand souls were added to them. And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

Acts 2:36 to 42

And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son.

"But the cowardly, unbelieving, abominable, murderers, sexually immoral, drug dealers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."

Rev 21:6 to 8

**Appendix 1: the Arian Dispute**

As noted above, when Athanasius tried to make the Babylonian trinity into Christianity's new Godhead, Arius strongly opposed him. There can be no doubt that the scriptures used throughout this article were used by Arius.

Sadly, our knowledge of Arius' teachings mostly come from his opponents, the trinitarians. Indeed, Roman Emperor Constantine made it a crime worthy of death to possess anything written by Arius in an attempt -largely successful- to destroy any trace of what he believed. It is very likely that his real position is the one presented in this article - Joshua is the only begotten Son of God.

However, the position that the Catholic church give to him says that he taught that there was a time before Jesus existed, and that Jesus was essentially merely a created being, though the first created being. In saying this, they claim that Arius denied that Jesus was in any true sense divine or a real member of God's family.

This view conflicts with what we do know about this dispute: First, Arius had a high view of scripture and he would not have been able to derive the doctrine they put into his mouth from God's Word. Second, Arius' friends claimed that Arius did not originate his teachings on the nature of Joshua, but in fact received them from his teacher, Lucian of Antioch, who in turn claimed that his teachings were passed down unchanged from Joshua's Apostles.<sup>12</sup> Third, we have records of the teachings of "Arian's disciples" which show that what they believed is what has been presented throughout this article. To quote from the creed of Ulfilas, a missionary to the Goths in the fourth century who translated the Bible into Gothic:

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<sup>12</sup> There is a series of very useful short articles on Arius and Arianism in Wikipedia that show a good level of understanding on these issues.

I, Ulfila, bishop and confessor, have always so believed, and in this, the one true faith, I make the journey to my Lord; I believe in one God the Father, the only unbegotten and invisible, and in his only-begotten son, our Lord and God, the designer and maker of all creation, having none other like him (so that one alone among all beings is God the Father, who is also the God of our God); and in one Holy Spirit, the illuminating and sanctifying power, as Christ said after his resurrection to his apostles: "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be clothed with power from on high" (Luke 24:49) and again "But ye shall receive power, when the Holy Ghost is come upon you" (Acts 1:8); being neither God (the Father) nor our God (Christ), but the minister of Christ ... subject and obedient in all things to the Son; and the Son, subject and obedient in all things to God who is his Father ... (whom) he ordained in the Holy Spirit through his Christ.

Today the Jehovah's Witnesses embrace the Arian position as formulated by Arius's opponents, who claimed that Arius taught that Jesus was in His essence different from God and thus fully a creation rather than a true son. The Catholic, Orthodox and most Protestant churches embrace Athanasius' heresy. Only some in the Churches of God have retained knowledge of the true nature of God and His Son as it is taught in the Word of God.

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