

WHO IS THE ONE TRUE GOD?

INTRODUCTION

The very first book of the Bible, Genesis, began by telling us that in the beginning God created the heaven and the earth, without really introducing God to us, who He was nor did it tell us which God. The word “God” was used repeatedly in the subsequent verses and assumed to be His name since no other word was used to identify Him therein. So by assumption it was taken for granted that that was His name. Until we came to **Gen 1:26** when we got to understand that there was another divine being with God during this creation process of the heaven and earth as it were.

Gen 1:26 “And God said, Let us make man in our image, after our likeness:”

Subsequently, we began to see the word “Lord” being added to “God” still without a seeming change in the usage, same case as with the word “God” only, neither was there any new introduction made identifying the person(s) bearing that title.

Gen 3: 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil:

Could there be another “being” also bearing the name “God” with “God”? The Bible gives us an insight to this in

Jn 1: 1 In the beginning was the Word, and the Word was with God, and the Word was God. **Vr.2** The same was in the beginning with God. **Vr.3** All things were made by him; and without him was not any thing made that was made.

This would imply that the word “God” was not a personal unique name attributable to only one personality but can be used by another. Here, we see two divine personalities bearing “God”. This gave us the understanding that the word “God” stands as a title and not a unique personal name used by only one divine being. And we know for sure by the Scriptures, that the Lord our God has personal identifiable name(s) by which He is known or has made himself known to mankind throughout the ages. For example,

Exo 3:13-16 (Vr.13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? **Vr.14** And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. **Vr.15** And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Exo 6:2-3 (Vr.2 And God spake unto Moses, and said unto him, I am the LORD: **Vr.3** And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my

name JEHOVAH was I not known to them.

As it were, many today worship what they know not, as “God”, whether as a trinity God or otherwise. But in this literature as we shall learn of Christ our Lord and Master in his doctrine, we shall seek to unravel this mystery of “Who is the one true God” among the “God” personalities identifiable above. **Jn 4:19-22; Acts 17:22-25; Lk 10:21-22**

THE SON ANSWERS “GOD” ALSO

Where the seeming misconception or mystery comes from as per “Who is the one true God?” most likely stems from the fact that many understand or see the term “God” as a personal unique name rather than a title that it is, more especially where the Son is concerned. And that both the Father and the Son answers the title “God” as distinct entities as it were.

A Title means a name, a term, or word describing a position, job or used in speaking to someone with a particular rank or job.

Definition of the title “God” - Such a definition can be gotten/deduced from the Bible in

II Thess 2:4 Who opposeth and exalteth himself above all **that is called God, or that is worshipped;**

The title “God” is for any divine being that is meant to be acceptably worshipped, honoured and glorified even as ordained by the Father which art in heaven. **Jn 17:1,5; Jn 8:54; Acts 3:13**

Jn 5: 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Also, more importantly, any divine being that has the power to execute eternal judgment, to raise another from the dead and power to give such eternal life thereafter, earns the title “God”, without which any claim to this title by any created being is false and a rebellious act.

Jn 5:21(ASV) For as the Father raiseth the dead and giveth life, even so the Son also giveth life to whom he will. **Vr.26** For as the Father hath life in himself, even so gave he to the Son also to have life in himself: **Vr.27** and he gave him authority to execute judgment, because he is a son of man.

Jn 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

As it were, worship of a divine being has to be approved/authorized by God the Father for that “being” to receive worship and be rightly addressed with the title “God”. It was only Christ Jesus, the Son that was elevated to that seat or position or rank at the right hand of His Majesty, and granted that privilege. God the Father gave him a throne and kingdom to back up his “God” status, but before then it was not so. Christ needed to be anointed by the Father above his fellows for this to be possible. **Lk 22:29-30; Eph 1:19-22; Rev 3:21; Lk 1:31-33**

Hebr 1:5 For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father and he shall be to me a Son? Vr.6... He saith, and let all the angels of God worship him. **Vr.8** But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. **Vr.9** Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Therefore by reason of this divine command, the Son receives worship from the angels of God and the permission/right to answer the title “God” even as the Father answers it amongst other of His titles that he is permitted to answer too. **Rev 1:7-8; Rev 11:17**

Isa.9:6 and his name shall be called ...The mighty God (The everlasting Father, The Prince of peace).

It is only the Father and the Son that truly bear this title “God” no one else, why? Because the Son is His only begotten Heir and He has given him the power to give life and to judge also; for so it pleased the Father for it to be. Through the Son the Father laid the foundation of this world that He made and has put everything therein under his feet. **Eph 3:9; Rev 13:8; Hebr 2:7-10**

Hebr 1:2 Hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds. **Vr.9** therefore God, even thy God, hath anointed thee...

Jn 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. **Vr.2** The same was in the beginning with God.

Every other Being setting himself up to be worshipped as “God” or other “gods” taking on the title “God”, does so rebelliously and therefore is false, a fraud, a counterfeit and doomed for destruction. And so is Satan, that deceiver, usurper and liar. **Rev.13:11-12,15; I Cor 8:4-6; Acts 12:20-23**

Isa.14:12-15 (Vr.14 I will ascend above the heights of the clouds; I will be like the most High

Ezek 28:2-9 (Vr.2 Because thine heart is lifted up and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: **Vr.9** Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.

Lk.4:6 And the devil said unto him, All this power will I give thee and the glory of them: for that is delivered unto me:... **Vr.7** If thou therefore wilt worship me, all shall be thine.

God the Father exalted Jesus Christ to this position of bearing the title “God” (**Phil 2:9-11; Isa.54:5; Isa.9:6**). For it is the Father that makes “gods” and such are not made to be worshipped as “God”. But the Father exalted only one to that position from amongst the “gods” and who was to be worshipped as “God”, the person of Jesus the Christ. Lucifer sought this title “God” by himself, trying to exalt himself to that rank from amongst the mighty in the heavens, but he was

instead abased and cast out as Satan to the pit on earth. **II Thess.2:4; Rev 19:10; Rev 22:8-9; Exo 7:1-2; Jn 10:34-35; Acts 7:42-43; Colo 2:18**

Isa.14:12-15 (Vr.13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: **Vr.15** Yet thou shalt be brought down to hell, to the sides of the pit.

Ps 82:1-6 (Vr.1 God standeth in the congregation of the mighty; he judgeth among the gods. **Vr.6** I have said, Ye are gods; and all of you are children of the most High. **Vr.7** But ye shall die like men, and fall like one of the princes.

Mtt.23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

The Father and the Son have their distinct personal names by which they are known by in heaven

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God and he.... And I will write upon him the name of my God and I will write upon him my new name.

For a more comprehensive understanding of this aspect, you are advised to get and read the literature **“The Title that is called “God” and “Lord”**.

So in this literature, our asking “Who is the one true God?” is really a question of who between the Father and the Son is the one true God, since they both truly bear the title “God” as it were. There is a pertinent need for us to distinguish between the two for a better and clearer understanding while reading the Bible generally to know which one of them is being addressed when you encounter the title “God” therein in order to have spiritual insights and knowledge. To us we recognize no other being as bearing the title “God” except the Father and the Son.

I Cor 8:4-7 (Vr.4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. **Vr.5** For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) **Vr.6** But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

You may ask “are they not one” as stated in **Jn 10:30** “*I and my Father are one*” then why the distinction? In the preceding verse of same chapter, Jesus had explained for us to have a true context of this oneness, **Jn 10:29** “*My Father....is greater than all*”. So it cannot mean that he is equal to the Father, if that was the case the Father can then not be greater than him in anyway.

“All” there is without exception including the Son whom the Father is greater than too (**I Cor 15:23-28**). Furthermore, just as husband and wife are one in marriage (**Gen 2:23-24; I Cor. 6:16**); we are one in Christ as the Church (**Rom 12:5; Eph 5:30,32**) and one with the Son as his brethren (**I Cor. 6:17; Hebr 2:11**) and one with the Father as His children; and the Son with the Father as his only begotten Son (**Jn 14:10-11**). These are some various configurations or context of this ONENess concept, yet many believers choose to be willingly ignorant of this truth in order

to hold onto a misinterpretation in meaning for this oneness of the Father with the Son in a lie instead, saying that the Father is the Son and vice versa. Christ told us exactly how it is him and the Father was one, but many do not hear him in his doctrine.

Jn 10: 38 that ye may know, and believe, that the Father is in me, and I in him.

Jn 14: 10 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. **Vr.11** Believe me that I am in the Father, and the Father in me:

Jn 17: 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. **Vr.21** That they all may be one; as thou, Father, art in me, and I in thee; **Vr.23** I in them, and thou in me, that they may be made perfect in one [*does this make us to be the Father or the Son?*];

That does not mean we are equal to Christ or does it mean that the wife is equal to the husband; for there is always a head above the other (**I Cor. 11:3**). Being ONE here does not imply equality as per EQUAL TO among the parties involved in the union nor does it stand for one personality or person appearing in different forms, rather it stands for unity amidst the distinct personalities involved.

Even in our common setting, “my son and I (his father) are one” means we are related either by blood or contract/agreement, as natural or by adoption. It does not translate to my son is equal in power or authority with me nor does it mean one individual manifesting as two persons or forms. A father can only delegate power to his son to act on his behalf when they are said to be one as it were. **Mtt 21:33-40**

I Cor 15:27 For He hath put all things under his feet. But when He saith all things are put under him, it is manifest that He is excepted which did put all things under him. **Vr.28** And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God [*the Father*] may be all in all.

WHY THE SON WAS MADE MANIFEST

Before the earthly advent of Christ, in the Old Testament [O.T.], man did not and was not able to differentiate categorically between the persons of the Father and the Son in operation as it were throughout the O.T. writings. Why? Because we saw them both answering the same titles without any form of clear distinction most of the times, though with some few exceptions as it were. So generally, it remained shrouded in mystery.

The Father did not expressly introduce the Son to anyone then until the fullness of time was come for his manifestation to the world. And because it was earthly servants of God that the LORD used in communicating with mankind, none of them was there in heaven or from heaven to be able to tell us the difference. So the fathers and prophets were limited in knowledge as per

the goings on in the heavens where God dwells and they did not know the Son as such. **Hebr 1:1-3; I Pet 1:19-21; Mtt 13:17**

Jn 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him

Jn 8:23 Ye are from beneath; I am from above; ye are of this world; I am not of this world.

Jn 3: 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. **Vr.31** He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. **Vr.32** And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. **Vr.33** He that hath received his testimony hath set to his seal that God [*the Father*] is true. **Vr.34** For he whom God hath sent speaketh the words of God:

At his first advent, Christ specifically unraveled this mystery of who truly calls the shots in the heavens and categorically made the distinctions between the Father and himself. He was unequivocal in his speeches explaining this. Christ did not return to heaven leaving this mystery of “Who the One True God is” unresolved nor was he ambiguous in the several definitive statements that he made about it strenuously throughout the New Testament (N.T.) teachings unlike what men would want us to still believe today. **Jn 4:25-26; Jn 15:14-15**

Jesus clearly told us who he was in relationship with the Father so that there will be no doubt or confusion in our minds. Though the Pharisees/Jews tried severally to entangle him in his talk in order to accuse him falsely of blaspheme and condemn him to death which they eventually did. They sought to sustain this confusion by their doctrines in lies and hypocrisy till date.

Jn 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

The above was the statement made by the Jews, that is, the Pharisees from the fact that Christ said that God was his Father. It is one thing to be “equal with” someone and it is a different thing to be “equal to/unto” someone. Therein lieth the ambiguity cum confusion for many. You can refer to our literature titled “**The Two Sides of Equality**” for more understanding on the differences.

Jn 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. **Vr.36** 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? **Vr.29** My Father, which gave them me, is greater than all;

Christ himself NEVER said he was “equal to” the Father nor that he was the Father come down in human form, rather he replied and explained to them in the verse that followed what “equal with” stood for where his relationship with the Father was concerned:

Jn 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself**, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.

This is a statement of total reliance and dependence on the Father by the Son as of an Apostle who is under the tutelage of his Master cum Lord (**Hebr 3:1-2; Jn 8:28; Jn 13:16**). Christ is the disciple/apostle of the Father even as we are the disciples/apostles of Christ. Christ is the Prophet of God, who came down from heaven and we are the prophets of Christ that are from beneath but called out of the world. **Acts 3:22-23; Jn 8:23; Jn 6:14-15**.

Deu 18:15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; **Vr.18** I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

The aim of this literature is majorly to highlight which of the “God” is the God above the other and therefore above all. This ought to be obvious even by now, but for confirmation sake and not by presumption, we will pointedly enumerate the sayings cum testimonies of Christ concerning this, as also witnessed by his apostles supporting such copiously throughout the gospel and epistles.

Jn 17:3 And this is life eternal, that they might know thee [*Father*] **the only true God**, and Jesus Christ, whom thou hast sent.

Lk 10:21 I thank thee, O Father, Lord of heaven and the earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so, Father; for it seemed good in thy sight. **Vr. 22** All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

I Jn 4:14 The Father sent the Son to be Saviour of the world. **Vr.15** Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.

I Jn 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and our hands have handled, of the Word of life; **Vr.2** (For the life was manifested and we have seen it and bear witness and shew unto you that eternal life which was with the Father and was manifested unto us;

1Jn 5:20 And we know that **the Son of God is come, and hath given us an understanding**, that we may know Him that is true, and we are in Him that is true, even in his Son Jesus Christ. This is the true God [*the Father*] and eternal life [*the Son whom He sent to give us understanding of Him, that we may know Him and therefore be in Him*].

“Who the One true God is” is not a mystery to those who have received and accepted the true witness and revelations of Christ unto the saints concerning the person of the Father, who is the

true God (**Jn 17:3**). Till today all those that have the Spirit of Truth have this inner witness of who the Father is to them and to our Lord Jesus Christ, He is the God above all.

The Apostle Paul unmasked/revealed who the UNKNOWN GOD was to the idol worshippers in Athens and he said that if this gospel be hid, it is hid to those that are lost. **Acts 17:22-34; 2 Cor. 4:2-6**

Jn 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

WHO DID CHRIST SAY THAT HE IS?

Christ never hid his identity or status in his pronouncements, especially, as per his relationship with the Father. Also, he NEVER said that he was "equal to" the Father. Any such assumption to that effect is strictly based on men's wisdom, presumption, deduction and inference in error. Christ has always told us repeatedly that he was sent by the Father, and it is so pertinent that ye believe this truth wholly that the Son was sent by the Father. **Jn 6:57; Jn 13:16; Jn 17:8,20-21,25**

Jn 4:25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. **Vr.26** Jesus saith unto her, I that speak unto thee am he.

Jn 10:36 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?**

Jn 9:35 Dost thou believe on the Son of God? **Vr.36** He answered and said, Who is he, Lord, that I might believe on him? **Vr.37** And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

Mtt 16:13 Whom do men say that I the Son of man am? **Vr.16** Thou art the Christ, the Son of the living God. **Vr.17** For flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Jn 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God.

Jn 6:69 And we believe and are sure that **thou art that Christ, the Son of the living God.**

Jn 14:1 Ye believe in God, believe also in me.

Jn 16:27 For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God.** **Vr.28** I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Jn 20:17 I ascend unto my Father and your Father; and to my God and your God.

Jn 1:29 Behold the Lamb of God, which taketh away the sin of the world.

Rev 21:22 For the Lord God Almighty and the Lamb.

Jn 13:16 The servant is not greater than his lord; neither he that is sent greater than He that sent him. [*The Father sent the Son so the Son is the servant of the Father*].

Mtt 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him

Mtt 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Jn 15:1 I am the true vine, and my Father is the husbandman.

Jn 10:9 I am the door: by me if any man enter in, he shall be saved. **Vr.11** I am the good shepherd

Jn 14:6 I am the way, the truth, and the life: no man cometh unto the Father, but by me.

I Cor 15:24 Then cometh the end, when he [*Christ*] shall have delivered up the kingdom to God, even the Father; **Vr.28** And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him that God may be all in all [*the Son is subject to the Father in all things and always*].

Acts 3:13 The God of Abraham, and of Isaac and of Jacob, the God of our fathers, hath glorified his Son Jesus;

Acts 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour

Jn 6:57 As the living Father hath sent me, and I live by the Father:

Jn 14:28 I go unto the Father: For my Father is greater than I

Jn 10:29 My Father, . . . , is greater than all

Jn 5:26 For as the Father hath life in Himself; so hath he given to the Son to have life in himself; **Vr.27** And hath given him authority to execute judgment also, because he is the Son of man. **Vr.30** I can of mine own self do nothing;

I Thess 1:9 How ye turned to God from idols to serve the living and true God. **Vr.10** And to wait for His Son from heaven, whom He raised from the dead, even Jesus.

Col 1:15 [*Christ*] Who is the image of the invisible God. [**II Cor 4:4**]

Heb 1:3 Who being the brightness of His glory, and the express image of His person [*Christ is the brightness of God's glory, Christ is the express image of God's person*].

Heb 5:5 Thou art my Son, today have I begotten thee.
[*Christ was (as it were) begotten of (made by) God to be His Son on a particular or certain day.*]

Heb 9:24 For Christ is not entered into the holy places made with hands,.....; but into heaven itself, now to appear in the presence of God for us.

Colo 1:15 [*Christ*] the firstborn of every creature

Rev 3:14 [*Christ*] the beginning of the creation of God;

Lk 23:35 If he be Christ, the chosen of God.

Any doctrine of men that misconstrues, misinterprets or misrepresents the Scriptures to postulate that the Son was the Father come down in human form on earth is an antichrist doctrine as it were. Unfortunately, such doctrines seem to be what is obtainable and generally acceptable in mainstream Christianity in the form of some Trinity doctrine postulations. We did not learn such from Christ in his doctrines as it were. It is those that hear not Christ that hold unto such erroneous postulations. **Jn 14:6-10; Jn 12:44-45; Jn 10:30; I Tim 3:16; I Tim 4:1-2**

Christ as the image and likeness of the one true God, the Father is “a form of God” as it were.

Phil 2:5-9 (Vr.5 Let this mind be in you, which was also in Christ Jesus: **Vr.6** Who, being in the form of God, thought it not robbery to be equal with God: **Vr.9** Wherefore God also hath highly exalted him, and given him a name which is above every name:

IS THE “ONE” TRUE GOD THREE PERSONS IN THAT “ONE”?

Throughout his teachings whether it be in parables, in the secret with his disciples, by plain statements directly or indirectly, we are yet to discover where Christ said for ONCE that “the ONE true God” is Three in One (3 in 1). Any such statement is deductions or inferences made out by men from such biblical verses like

Mtt 28:19 “... baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”
or

I Jn 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

These are statements of recognition of the existence of the three distinct divine personalities at most and not a statement of equality in power, status or the likes. Any such assumption is open to dispute for there is no other supporting witness or sayings made by Christ himself on such presumptive equality postulation imposed on simple minded believers in all ages. It is the same misinterpretation of the ONENess concept that we had addressed previously that is at play here.

Unfortunately, it is on loads of similar erroneous deductive reasoning that form the basis for the doctrines of various Churches as business organizations (CAO) as we have them today. For example:

Gen 1:26 “And God said, Let us make man in our image, after our likeness:

Gen 3:22 And the Lord God said, Behold, the man is become as one of us, to know good and evil: [*which one of “us” is referred to here? How many beings comprise the “us”?* **Isa 7:14-16; Num 23:19; Heb 2:11,14; Jn 10:30**]

The “us” here can stand for 2 persons or more persons, depending on what understanding you have chosen to hold as a dogma. Some have concluded the “us” is the Trinity in council. The question is what understanding did Christ give us? and what did he continually call the “us” in all his teachings:

Jn 8:16-18 (Vr.16 And yet if I judge, my judgment is true: for I am not alone, but **I and the Father** that sent me. **Vr.17** It is also written in your law, that the testimony of two men is true. **Vr.18** I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Jn 10:30 I and my Father are one.

Jn 14:23 If a man love me, he will keep my words: and my Father will love him, and **WE** [*the “us”*] will come unto him, and make our abode with him.

Jn 17: 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. **Vr.24** 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 lovedst me before the foundation of the world.

The CAO teach the “us” to be three (3) while in Christ teachings of the “us” we see two (2) persons consistently mentioned- I and my Father (**Jn 10:30; Jn 16:15-16, 28; Jn 1:1-2; I Jn 1:3**). This is typical of the CAO deductive errors in formulating their foundational doctrines.

A typical example of the CAO erroneous inference on number of persons involved in a biblical verse that is a “we” can be glimpsed from their age long teachings and dramatization every Christmas season of the fact that it was “three (3) Wise men” from the East that gave gifts to Christ at his birth. Why? On the presumption that since the gifts are three (3) then it must be three (3) men that gave it, even though the Bible never said so, but rather said “wise men” from the east. Several men can present three (3) gifts collectively. Must it be three (3) men as the CAO teaches? But this is a common trend in majority of the CAO presumptuous teachings as it were; teaching a lie in the place of the truth, causing men to believe in a lie rather than the truth as contained explicitly in the Bible. Even when the CAO know or discover the truth it is not in them to ratify or change the lie rather they maintain it. Why? Because the lust of their father they shall continually do without fail. **Mtt 2:1-16; 2 Cor.4:2-4; Jn 8:41,44**

Our religious leaders have through their own inferences established doctrines premised on such assumptions in order to still mystify the relationship between the Son, and the Father, as per “Who is the one true God” and postulating that they are equal in all ramifications (office, power, glory, honour, rank, might, etc). Such revelations are from flesh and blood and not from our heavenly Father as He revealed it to Peter in **Mtt 16:16-17**, for they are not equal in power nor position though they bear the same title “God”. By such error the CAO adherents worship who they know not as “God”, which is called “the three in one God”. **Jn 4:20-22**

The Father is greater than the Son in all ramifications. Our Lord Jesus Christ himself never taught us otherwise nor did his Apostles. As such our faith ought not to stand on the deductions of men according to their own wisdom, but should be rooted on the word of God and the testimony of Jesus (as it is, not as presumed) which is unto us the power and wisdom of God. **I Cor 2:5; Mk 12:24**

Note that “presumption” is a sin which we have to desist from, that ye be not partakers of other men’s (presumptuous) sins. **Deu 18:20; Ps 19:13; II Pet 2:10; Rev18:4-5**

If one says that both the Son and the Spirit proceedeth from the ONE true God, the Father, that is a truth supported by the teachings of Christ, but not that the ONE God is made up of three persons; for there is no support from the doctrine of Christ for that except that of men as it were. **Jn 8:42; Jn 15:26.**

Lk 18:19 Why callest thou me good? None is good save ONE, that is, God [*not 3 in 1 but simply the Father who is the ONE*]

Matt 19:17 And he said unto him, Why callest thou me good? there is none good but ONE that is God.

Mk 12:29 And Jesus answered him.... The Lord our God is ONE LORD. **Vr.32** And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Jn 8:41 We have ONE Father, even God. **Vr.42** If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself but He sent me.

I Tim 2:5 For there is ONE God and one mediator between God and men, the man Christ Jesus. [*not 3 in 1*]

Gal. 3:19-20 Now a mediator is not a mediator of one, but God is ONE.[*Who is that one God? He is The Father*]

Hebr 12:9 Shall we not much rather be in subjection unto the Father of spirits, **Vr. 23** and to God the Judge of all.... **Vr.24** And to Jesus the mediator of the new covenant

I Cor 8:4 and that there is none other God but ONE; **Vr.6** But to us there is but ONE God, the Father....and one Lord Jesus Christ....

Eph 4:6 ONE God and Father of all, who is above all and through all and in you all

I Jn 5:7 For there are three that bear record in heaven [*even as there are three that bear record on earth*], the Father, the Word and the Holy Ghost: and these three are one [*“one” in the same sense as explained for Jn 10:30, there the Holy Ghost was not mentioned by Christ*]. **Vr.8** And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one [*the three bear the same testimony*].

Jam 2:19 Thou believest that there is ONE God; thou doest well: the devils also believe and tremble. [*Is this belief of the devils in the One God referring to Christ or the Father? For it is possible for one to believe in the Father and reject the Son. That is why Jesus said in Jn 14:1 “Ye believe in God, believe also in me”.*.)

Mal 2:10 Have we not all one father? Hath not ONE God created us?

Mtt 23:9 And call no man your father upon the earth: for ONE [*God*] is your Father, which is in heaven.

Jn 8: 41 Then said they to him, We be not born of fornication; we have one Father, even God.

IS THE ONE TRUE GOD THE GOD OF JESUS CHRIST TOO?

In the relationship with Jesus Christ, the Father is the God of our Lord Jesus Christ as well as His Father and His Lord. Jesus is His Son, His Prophet (**Acts 3:22-23**), His Messenger, and His servant (**Mtt 12:18-21**). The Son worships the Father and not vice versa. The Son is subject to the Father and not vice versa (**I Cor 15:28**). The Son liveth by the Father and not vice versa. The Father giveth the Son life and not vice versa. Without the Father, the Son cannot be, but not vice versa (**Jn 6:57**). All that the Son has or owns was given unto him by the Father (**Jn 17:7-8**). We have One Father, who is the One God. He is the only God above Jesus Christ.

Col 1:3 We give thanks to God and the Father of our Lord Jesus Christ.

II Cor 11:31 The God and Father of our Lord Jesus Christ.

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ;

Rom 15:6 Glorify God, even the Father of our Lord Jesus Christ.

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory.

I Cor 11:3 The head of Christ is God.

Heb 6:13 For when God made promise to Abraham, because He could swear by no greater, [*God is greater than Christ*] He swore by Himself. (**Jn 13:16; Jn 14:28; Heb 6:16; Gen 22:16**)

Even the very words “father” and “son” imply a difference and contradicts the thoughts of oneness of person as per bodily, rather it is of oneness of purpose. The word “father” signifies “Life-giver” while the word “son” signifies the one who has received life from another. The Father receiveth life from no one, instead He is the fountain, the source of life, not only to our Lord Jesus His only begotten Son but through Christ to us all. **Jn 5:21,26; Jn 6:57**

Rom 6:11 but alive unto God through Jesus Christ our Lord. **Vr.10** For in that he died, he died unto sin once: but in that he liveth, he liveth unto God [*Christ liveth unto God the Father his source*].

Jesus Christ as “God” over man, receives worship, honour and glory from men and gives it to the Father without exception – **Jn 5:23; Jn 8:49-50**. This Satan does not do- **Mtt 4:8-10; Rev 13:7-8,11-15**. Rather, Satan seeks to divert and retain the worship, honour, and glory due to the Father that men give by deceiving men to engage in idolatrous practices. That is why he wanted to be like the Most high in his heart, and was damned thereafter - **Isa 14:12-15**. The Son has no honour and glory of his own except that which the Father, his God, giveth to him- **Jn 8:54; 2 Pet 1:17; Jn 17:1,4-5**.

Mtt 4:10 Then saith Jesus unto him,Thou shalt worship the Lord thy God and Him only shalt thou serve.

Eph 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

II Pet. 1:17 For he received from God the Father honour and glory,

Jn 13:31 Now is the Son of man glorified and God is glorified in him; **Vr.32** If God be glorified in him, God shall also glorify him in himself and shall straightway glorify him.

Acts 7:56 I see the heavens opened and the Son of man standing at the right hand of God.

Num 23:19 God is not a man, that he should lie; neither the son of man [*like Christ*], that he should repent:

II Cor. 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ **Vr.19** To wit, that God was in Christ.

I Cor 15:24 Then cometh the end, when he [*Christ*] shall have delivered up the kingdom to God, even the Father; **Vr. 28** And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him that God may be all in all [*the Son is subject to the Father in all things and always*].

Jn 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

The Father is the God of Jesus even as Christ is our God, but it is the Father that is the Godhead as it were. We live unto the Father through the Son. It is the Father that anointed the Son and gave him the titles “God” and “Lord”. That is the way in which both answer the titles “God” and “Lord”. **Lk 4:18; Mtt 12:18; Lk 10:21; Jn 13:13-14**

Jn 20: 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. **Vr.28** And Thomas answered and said unto him, My Lord and my God.

Mk 12:35-37 (Vr.36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

Jn 1: 1 In the beginning was the Word, and the Word was with God, and the Word was God. **Vr.2** The same was in the beginning with God.

Hebr 1: 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. **Vr.9** Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Mtt 23:9 And call no man your father upon the earth: for ONE is your Father, which is in heaven. **Vr.10** Neither be ye called masters: for one is your Master, even Christ.

Acts 5:31 Him hath God exalted with His right hand to be a Prince and a Saviour.

Acts 2:36 That God hath made that same Jesus whom ye have crucified both Lord and Christ [*a mighty God over mankind*].

Acts 17: 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; **Vr.29** Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Ye are in Christ and Christ is in God, which is the divine flow of relationship ordained by the Father.

I Cor 3:23 And ye are Christ's; and Christ is God's.

Col 3:3 Your life is hid with Christ in God.

Rev 1:6 And [*Christ*] hath made us kings and priests unto God and his Father;

THE SEVERAL PARABLES OF JESUS

In several parables and stories that Jesus taught, he told us exactly the relationship between him and God the Father, though the CAO throw a blind eye to such teachings and understandings in

order to continue holding unto a Trinity error. Jesus revealed the Father to us severally though it be hidden to many that hear him not in his doctrine:

Mk 12:1-12 (Vr.1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. **Vr.2** And at the season he sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard. **Vr.3** And they caught him, and beat him, and sent him away empty. **Vr.6** Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. **Vr.7** But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. **Vr.8** And they took him, and killed him, and cast him out of the vineyard. **Vr.9** What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. **Vr.10** And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

Mtt 22:1-13 (Vr.1 And Jesus answered and spake unto them again by parables, and said, **Vr.2** The kingdom of heaven is like unto a certain king, which made a marriage for his son, **Vr.3** And sent forth his servants to call them that were bidden to the wedding: and they would not come. **Vr.4** Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. **Vr.8** Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. **Vr.9** Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. **Vr.10** So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

Jn 10:1-18 (Vr.1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. **Vr.2** But he that entereth in by the door is the shepherd of the sheep. **Vr.3** To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. **Vr.14** I am the good shepherd,.... **Vr.15** As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

Jn 15:1-10 (Vr.1 I am the true vine, and my Father is the husbandman. **Vr.2** Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. **Vr.8** Herein is my Father glorified, that ye bear much fruit;

Lk 13:6-9 (Vr.6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. **Vr.7** Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? **Vr.8** And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: **Vr.9** And if it bear fruit, well: and if not, then after that thou shalt cut it down.

Jn 14:1-3 (Vr.1 Ye believe in God, believe also in me. **Vr.2** 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.

We can go on and on. The Master was unambiguous about who the ONE TRUE GOD is, but men continue to misconstrue what he and his disciples said about it in order to continue to keep men in the dark, rather than have them come to the truth and the light, this is quite unfortunate.

HAS ANY MAN SEEN THIS ONE TRUE GOD?

The Father himself is the one true God and no man hath heard His voice at any time nor seen His shape, but the Son of God has been seen and touched by men, having been made flesh and dwelt amongst us during his earthly ministry. **Jn 1:14; Hebr 2:9,14,16**

I Jn 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life [*the Son, Jesus Christ but not the Father*];

Lk 24:36-43 (Vr.36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, "Peace be unto you. **Vr.37** But they were terrified and affrighted, and supposed that they had seen a spirit. **Vr.39** Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

“God is a Spirit” and no man in the flesh can see a spirit, except angels and spiritual beings, as it were - **Jn 4:24; Mtt 18:10**. The Father hath always dealt or related with men via the disposition of angels (**Acts 7:53**). Many err, not knowing the scriptures, nor the power of God (**Mtt 22:29**).

A simple question would be - Has anyone seen the Holy Spirit before? Or spirit of devils? No. Then why do men believe that they can see and have seen God, the Father of spirits? Because they have been made to believe a lie as taught by men, rather than the Truth that the Son of God from heaven came down to teach us. That is the bane of Christianity today. How? Those that claim to be Christians (Christ-like) hardly read, listen to and hold unto the sayings of Christ, rather they prefer to hold unto sayings of earthly servants and men from beneath instead. **Jn 3:31-34; Jn 5:39-47; Hebr 12:9; Gal 3:19; Exo 33:17-23**

Acts 7: 30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. **Vr.31** When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, **Vr.32** Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. **Vr.38** This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: **Vr.53** Who have received the law by the disposition of angels, and have not kept it.

Hebr 1: 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, **Vr.2** Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; **Vr.3** Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Exo 20:4 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: [*Why? Because no man has seen the shape of God the Father before so how can you make picture/image of whom you have not seen before?*]

Jn 5:37 And the Father himself,..., ye have neither heard his voice at any time, nor seen his shape.

I Jn 4:12 No man hath seen God at any time.

Jn 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Jn 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

I Tim 1:17 Now unto the King eternal, immortal, invisible, the only wise God

I Tim 6:14 Until the appearing of our Lord Jesus Christ: **Vr.15** Which in his times he shall shew, Who is the blessed and Potentate, the King of kings and Lord of lords; **Vr.16** Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see;

In that day as resurrected children of God, the children of the resurrection, equal unto the angels, we shall see the face of the Father, even as our angels in heaven behold His face presently. That is our hope and his promise to us. **Mtt 18:10; Lk 20:34-38; Jn 16:25; Rev 22:1-4**

CONCLUSION

It is at the end that all men will know who is who, more especially those that have not presently received and accepted the witness of Christ throughout his teachings to the fact that the Father is the One true God, and not the Holy Spirit nor the Son as a combo. These truths are not given to everyone to understand but to those that the Spirit of truth reveals it to as simple as it might seem. **I Cor 2:7,10,13-14; Lk 10:21-24**

I Cor 8: 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. **Vr.7** Howbeit there is not in every man that knowledge:

Mtt 13:9-17 (Vr.11 Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. **Vr.13** Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. **Vr.14** And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: **Vr.15** For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them.

I Jn 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. **Vr.11** And this is the record, that God hath given to us eternal life, and this life is in his Son. **Vr.20** And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God [*the Father*], and eternal life [*the Son*].

Jn 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. **Vr.3** And this is life eternal, that they might know thee the ONLY TRUE GOD [*the Father*], and Jesus Christ, whom thou hast sent.

Jn 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God.

There is ultimately only ONE from whom all life, power, authority emanate and to whom all live unto, which is God the Father (**Lk 20:38; Acts 17:22-31; Rom 13:1-2**), not the Son, rather the Son live unto Him too (**Jn 6:57**). The Father alone art God and there is none like Him. Why? Because the Son is the servant of the Father as it is. How? because it is the Father that sent him. **Mtt 12:17-21; Jn 8:42; Jn 13:13-17**.

For now, the Father and the Son answereth the titles “God” and “Lord” on earth, but in the end when all things shall be made new again, only ONE shall be called those titles and that is God the Father; for then shall we know Him even as we are known of Him. **I Cor 15:27-28; Jn 16:25-28; Jn 20:17; Lk 10:21; Rev 21:3; I Cor 13:8-12**

Mk 12: 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

Let he that hath ear let him hear what the Spirit saith to the Church, for the time is at hand. Let no man deceive you in worshipping and serving that which is not the one true God. **Rev. 22:9-14**

FEEDBACK

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God bless and keep you heaven bound while ye still walk on this earth. MARANATHA.