

GODHEAD COURSE

Lesson 16

Another Jesus

In previous lessons, it has been established biblically that:

1. There is one God. He is God the Father; **not** a trinity or a committee of three.
2. Jesus is the Son of God, not God the Son, the second member of the trinity. He is the Son of God because he was begotten of God in the days of eternity and is therefore equal with God in divinity.

Nowhere does the bible teach a three in one God. Misunderstanding of scripture has Christians worshipping a different god than is mentioned in the Bible.

In light of this, Paul's warning to the Corinthians becomes very relevant:

*"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."
2 Corinthians 11:3*

*"For if he that cometh preacheth **another Jesus**, whom we have not preached, or if ye receive **another spirit**, which ye have not received, or **another gospel**, which ye have not accepted, ye might well bear with him." 2 Corinthians 11:4*

Paul, under the inspiration of God, warned the Corinthians about a deception that will introduce a new Jesus and a new spirit which in turn will give them a new Gospel.

Notice the identifying mark about the true Jesus. Paul said:

"another Jesus, whom we have not preached" this means that Paul preached the true Jesus.

Knowing the Jesus Paul preached identifies any counterfeit.

According to Paul, who is Jesus?

*"And straightway he preached Christ in the synagogues, that he is the Son of God."
Acts 9:20*

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." 1 Corinthians 1:9

*"For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea."
2 Corinthians 1:19*

The Jesus Paul preached to the Corinthians is the Son of God not God the Son.

Paul preached a Jesus that is the Son of God, not a Jesus that is part of a God or who is the One God of the bible:

*“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.”
1 Corinthians 8:6*

There is only one God, it is the Father of whom are all things (source), and there is only one Lord, Jesus Christ, by whom are all things.

According to Paul, the one God is not Jesus Christ. Jesus Christ is the Son of the one true God:

Notice what else he said:

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” 1 Corinthians 11:3

The head of Christ is God. The Jesus Paul preached to the Corinthians is not the God of the bible. The God of the bible is the head of Christ.

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;” 2 Corinthians 1:3

Repeatedly Paul taught the Corinthians that the God of the bible is the Father of Jesus Christ implying that Jesus is the Son of the God of the Bible.

Paul warned the Corinthians about another Jesus, one who is not the son of God. This raises the question, has another Jesus been introduced into Christianity, a Jesus which Paul did not preach?

The majority of Christendom believes and worships Jesus, but not the Jesus Paul spoke about and worshiped. Christendom has accepted a Jesus who is not the Son of God in the fullest sense. The majority of Christendom believes in the trinity, or tri-theism, or modalism (Jesus only).

All these teachings deny the reality of Christ's sonship.

Modalism denies the existence of more than one being, thus the sonship is only a metaphor, or a role play. Jesus could not be the Son because there is no other being to father Him!

Tri-theism teaches that the Father, Son and Spirit are three separate Gods. No one came out of the other. Hence denying the Sonship of Jesus. If Jesus was not begotten of another, He could not be the Son of another.

The trinity teaches that Jesus is God the Son, the second person in the Godhead. Coeternal with the Father. And if He is co-eternal, He could not have been begotten at some stage in the days of eternity as the bible teaches. If Jesus never came out of the Father, and was never really begotten of the Father, then He could not be a real Son. Metaphor, yes, but not real.

Examples of what the trinity has led teachers to teach:

“The sonship of Jesus, however, is NOT ONTOLOGICAL, BUT FUNCTIONAL. In the plan of salvation each member of the trinity has ACCEPTED A PARTICULAR ROLE.” — The Trinity In Scripture by Gerhard Pfandl, Biblical Research Institute, Silver Spring, MD. June 1999

*“As God, the person we now know of as Jesus Christ had no beginning, was not begotten, was not a Son, and did not come into being... but as man and as God’s Son He was not eternal, He did have a beginning, He was begotten, this being the same time Mary had a Son. Therefore, the doctrine of eternal sonship of Jesus Christ is irreconcilable to reason, is unscriptural, and is contradictory to itself.” [Finis Jennings Dake, **Dake’s Annotated Reference Bible** (Lawrenceville, GA: Dake Bible Sales, 1963) 139 (N.T.).]*

*“The Scripture nowhere calls Jesus Christ the eternal Son of God, and He is never called Son at all prior to the incarnation, except in prophetic passages in the Old Testament. The term “Son” itself is a functional term, as is the term “Father” and has no meaning apart from time ... Many heresies have seized upon the confusion created by the illogical “eternal Sonship” or “eternal generation” theory of Roman Catholic theology, unfortunately carried over to some aspects of Protestant theology. Finally; there cannot be any such thing as eternal Sonship ... the word “Son” definitely suggests inferiority.” [Walter Martin, **The Kingdom of the Cults** [Minneapolis: Bethany House, 1985) 117-118.]*

“Fifth, the father-son image cannot be literally applied to the divine Father-Son relationship within the Godhead. The Son is not the natural, literal Son of the Father. A natural child has a beginning, while within the Godhead the Son is eternal. The term “Son” is used metaphorically when applied to the Godhead. It conveys the ideas of distinction of persons within the Godhead and the equality of nature in the context of an eternal, loving relationship.” (Adventist World, November 2015 (What does the Bible mean when it refers to Jesus as “the Son of God”) also published on the Biblical Research Institute website <https://www.adventistbiblicalresearch.org/es/node/1185>)48

The Jesus preached and believed upon in most denominations is God the Son, a divine being who was never begotten of the Father in eternity. His sonship is just a metaphor i.e., a role play.

This is a different Jesus from the One Paul preached. Based on the word of God it is obvious that “another Jesus” has been introduced into Christianity. And the sad reality is that most Christians have been deceived into receiving him.

Through the trinity doctrine, Satan has managed to introduce another Jesus to God’s people. A Jesus who is not the Son of God.

The concept of Jesus, a metaphorical Son, has implications on the biblical gospel.

Consider this verse:

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” Hebrews 2:17

“For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” Hebrews 2:18

The above two verses teach that Jesus’ experience in humanity gave Him the experience or qualification needed to be a “faithful High priest” and “to succour (help) them that are tempted.”

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Hebrews 4:15

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:16

Our high priest was tempted like we are tempted; yet without sin. In other words, Christ, our High priest, was tempted and overcame temptation. He condemned sin in the flesh.

In order for Jesus to condemn sin in the flesh, two things had to be in place:

1. He had to take our nature upon Himself, not the nature of angels
2. He had to be tempted. To come face to face with sin, and conquer it.

“Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.” Hebrews 5:2

Paul means that Jesus was subject to like passions as his people were. His personal, experimental knowledge with the weaknesses and temptations of the flesh led him to have a sympathetic understanding of the weaknesses and failures of others, and qualified him to give counsel and help to those in temptation

“Though he were a Son, yet learned he obedience by the things which he suffered; “ Hebrews 5:8

“And being made perfect, he became the author of eternal salvation unto all them that obey him;” Hebrews 5:9

Jesus was made perfect through suffering (Hebrews 2:10). He became the author of eternal salvation.

His life on earth qualified Him to be the author of eternal salvation. It was during His life on earth that He conquered sin, and learned obedience through suffering. He experienced what it means to be a man, what it means to be tempted with sin, what it means to be tempted to walk away from God’s will and plan.

His temptation played a major part in qualifying Him to be the High priest of His people, and a major part of the gospel preached. The most cherished doctrine in Christianity, the trinity, denies this aspect of the gospel. It turns the temptations of Christ into a mockery.

Consider what James said:

“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man” James 1:13

James tells us God cannot be tempted. Yet the bible says Jesus was:

“in all points tempted like as we are, yet without sin” Hebrews 4:15

If Jesus was God in the fullest sense as God is God and if Jesus was the second person in the trinity, meaning, He was God the Son, then How could God be tempted to sin against Himself?

God makes the laws and therefore it is impossible for God to sin or even be tempted to sin because God cannot sin against Himself.

Bear in mind that according to the trinity, the one God of the bible is God the Father, Son, and Holy spirit. Not just one person, or two persons, but three persons making up the one substance who is God. He is the indivisible God. So, when James says, “God can not be tempted with sin” according to the trinity, “the Father, Son, and Holy spirit, can not be tempted with sin.”

Question: if God is a trinity, then how could God be tempted to sin against Himself? Obviously, He cannot.

John Ankerburg in answer to the question “Could Jesus have sinned” quotes the following theologian to say that No, Jesus could not have sinned. Note what it says

If it be argued that Christ’s humanity seemed to act separately in matters of knowledge, human weakness, and limitations, this may be conceded; yet not without a reminder that, though His humanity might seem to act independently in certain ways which involved no moral issues, because of the unity of His Person **His humanity could not sin without necessitating God to sin....**

This vexing problem is thus reduced to the simple question whether God could sin; for Jesus Christ is God. **If it be admitted that God cannot— not merely would not—sin, it must be conceded that Christ could not—not merely would not—sin.** It remains only to observe that... He is “the same yesterday, and today, and forever” (Hebrews 13:8)....

Lewis Sperry Chafer, *Systematic Theology* (Dallas, TX: Dalls Seminary Press, 1971), Vol. 1, pp. 393-394.

From Christian Apologetics & Research Ministry CARM

<https://carm.org/could-jesus-sin>

No, Jesus could not have sinned. So, Jesus was offered a temptation in Matthew 4:1-11; but because of his divine nature, he could not have sinned.

Notice what this Christian website says (Got Questions.org)

Could Jesus have sinned?

Answer: ... The clear teaching of Scripture is that Jesus was impeccable—**Jesus could not have sinned.** ... He remained sinless because **God is incapable of sinning.** It is against His very nature (Matthew 4:1; Hebrews 2:18, 4:15; James 1:13). Sin is by definition a trespass of the Law. God created the Law, and the Law is by nature what God would or would not do; therefore, sin is anything that God would not do by His very nature

If the trinity is to be followed to its logical conclusion, one must teach that Jesus could not have sinned because Jesus is God the Son. He is the second person of the trinity. Not all trinitarians believe the same regarding this issue. The only reason a trinitarian would believe Jesus could have sinned and could have fallen is because they have not logically thought through their belief. If Jesus is the second person in the three in one God, then what would have happened to “God” had Jesus sinned?

How could James be true in saying “God (3 in 1) cannot be tempted with sin,” and at the same time believe that “God the Son” was tempted with sin? It just cannot be!

Jesus being taken into the wilderness and tempted is just a play, a **metaphor**. Because Jesus could not have sinned; it doesn’t matter what the situation was, or what the temptation was, there really was no real risk. It wasn’t a real temptation like your temptation because Jesus could not have sinned.

If Jesus could not have sinned, then God did not really risk much because Jesus could not have fallen.

The trinity denies the reality of this aspect of the Gospel. It turns the temptations of Jesus, and the risk God took in sending His Son into a mockery, a metaphor.

A belief in the trinity, turns

- God’s fatherhood into a metaphor
- Christ’s sonship into a metaphor
- God’s immeasurable sacrifice in sending His Son into a metaphor
- Christ’s suffering and battle with sin into a metaphor.

Nothing can be further from the truth. Christ’s incarnation placed Him in a position where He could have sinned, and could have fallen; he had a real battle with sin.

That is why He prayed, *“not my will but thine be done.”*

Jesus’ sonship has implications on other aspects of the gospel. If the foundation is wrong, the outcome will be wrong. If the sonship is real, the rest of the gospel is real. If the sonship is a metaphor, the rest of the gospel is a metaphor.

The testing question is this: **Is Jesus the literal Son of God or is He not?** Paul said He is and the Corinthians believed He was. Jesus Himself said He was (John 10:36).