

## JESUS IS NOT THE ALMIGHTY GOD

William Barclay noted that:

Nowhere does the New Testament identify Jesus with God. *A Spiritual Autobiography*, p. 50.

In 325 A.D the Council of Nicea stated that Jesus was of the same substance as the Father and that therefore Jesus was God, the final decision being made by Emperor Constantine. This was not accepted by large numbers of Christians of the time.

### JESUS AND GOD ARE SEPARATE INDIVIDUALS

This is not a reference to the fact that *Jesus and the Father* are separate individuals, which premise is accepted by Trinitarians. Rather, the fact that *Jesus and God* are spoken of as separate individuals means that Jesus cannot be God in any metaphysical way. The NT contains some **60 phrases** which mention “**God and Jesus**” thereby showing that Jesus is not God Almighty:

- ❖ “...may our Lord **Jesus** Christ himself, and **God** our Father...” (2 Thess. 2:16).
- ❖ “...the only wise **God** be glory for evermore *through Jesus* Christ!” (Rom. 16:27).
- ❖ “Why do you call me [**Jesus**] good? No one is good except **God alone**” (Mark 10:18).
- ❖ “...that in everything **God** may be glorified *through Jesus Christ*” (1 Pet. 4:11).
- ❖ “But he [*Stephen*]...gazed into heaven and saw the glory of God and **Jesus** standing at the right hand of **God**. And he said, ‘Behold I see the heavens opened, and the **Son of man** standing at the right hand of **God**” (Acts 7:55-56).
- ❖ “But when **Christ** had offered a single sacrifice for sins, he sat down *at the right hand of God*” (Heb. 10:12). Also Romans 8:34.

#### THE FATHER IS GOD, BUT JESUS IS HIS AGENT

- ❖ ““**Father**, glorify your Son ... you (*singular in the Greek*), the only true **God and Jesus Christ** whom you have sent” (John 17:1, 3). See also John 14:1.
- ❖ “**Jesus** of Nazareth, a man attested to you by **God** with mighty works...that **God did through him**” (Acts 2:22).
- ❖ “...and with power He [**Jesus**] went about doing good and healing all who were oppressed by the devil, **for God was with him**” (Acts 10:38).
- ❖ “**God** raised this **Jesus** ... **God** has *made him* both Lord and **Messiah**” (Acts 2:32, 36).
- ❖ “...of the world has become the kingdom of **our Lord** and of **his Christ**...” (Rev. 11:15b).
- ❖ “...in **Christ God** was **reconciling** the world to himself” (2 Cor. 5:19).
- ❖ “For there is **one God** and there is **one mediator** between God and men, the man Christ **Jesus**” (1Tim. 2:5).
- ❖ “...and to **God**, the judge of all, and to the spirits of the righteous made perfect, and to **Jesus** the **mediator** of the new covenant...” (Heb. 12:23, 24).

From all these texts it is plain that God is one singular individual as “the only true God” and Jesus is a different individual – the Messiah who was used by God as the mediator between God and mankind **to reconcile** Mankind to God.

#### THE GREETINGS IN THE EPISTLES

NOTE: A THIRD SPIRIT PERSON IS NEVER MENTIONED

From Paul 11 times e.g. Romans 1:7: “Peace from **God** our Father and the Lord **Jesus** Christ.”

*Similar salutations can be found at 1Cor. 1:3, 2 Cor. 1:2, Gal. 1:3, Eph. 1:2, Phil. 1:2, 1 Thess. 1:1, 2 Thess. 1:2, 1 Tim. 1:2, 2 Tim. 1:2 and Titus 1:4.*

From James 1:1: "...a servant of **God and** of the Lord **Jesus** Christ..."

From 1 Peter 1:3: "Blessed be the **God** and Father of our Lord **Jesus** Christ."

From John

2 John 3: "...peace will be with us from **God** the Father and from **Jesus** Christ the Father's son."

Revelation 1:1: "The revelation of **Jesus** Christ which **God** gave him..."

From Jude 1:

"To those who are called, beloved in **God** the Father and kept for **Jesus** Christ:"

#### *SEATED AT GOD'S RIGHT HAND*

Psalm 110:1 shows that the Messiah would be "seated at God's right hand;" and Jesus showed that he would later be the One to be in that position (Matt. 22:44). This language is metaphorical and means that Jesus shares God's sovereignty over creation. However, in the book of Revelation God is seen as having His own throne; whereas Jesus is either seated with God on His throne or as the Lamb is seen as standing before that throne:

- ❖ "The 24 elders and 4 living creatures...worshiped **God** who was *seated on the throne*" (Rev. 19:4).
- ❖ "The one who conquers, I will grant him to sit with me on my throne, as **I** also conquered and *sat down with my Father on his throne*" (Rev. 3:21).
- ❖ "...**one** seated on the throne ... & the four living creatures...never cease to say, 'Holy, holy, holy, is **the Lord God Almighty**, who was and is and is to come!' And whenever the living creatures give glory and honor and thanks to **him who is seated on the throne**, who lives forever and ever, the twenty-four elders fall down before **him who is seated on the throne** and *worship him* who lives forever and ever. They cast their crowns before the throne, saying, 'Worthy are you, **our Lord and God**, to receive glory and honor and power, for you created all things, and by your will they existed and were created.' And between the throne and the four living creatures and among the elders I saw **a Lamb** standing ... And he went and *took the scroll from the right hand of him who was seated on the throne* ... 13 And I heard every creature ... saying, 'To **him who sits on the throne and to the Lamb** be blessing and honor and glory and might forever and ever!'"

*(Rev. 4:2, 8-11 and 5:6, 7, 13).*

- ❖ "...hide us from the face of **him who is seated on the throne, and from the wrath of the Lamb**"  
*(Rev. 6:16).*

"...behold, a great multitude...standing *before the throne* and **before the Lamb** ... and crying out with a loud voice, 'Salvation belongs to **our God who sits on the throne, and to the Lamb!**' And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces *before the throne and worshiped God*, saying, 'Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.' 14 These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. 'Therefore they are *before the throne of God*, and serve him day and night in his temple; and **he who sits on the throne** will shelter them with his presence. They shall hunger no more... For **the Lamb in the midst of the throne** will be their shepherd, and **he** will guide them to springs of living water, and **God** will wipe away every tear from their eyes'" *(Rev. 7:9-12, 14-17).*

- ❖ “She gave birth to **a male child**, one who is to rule all the nations with a rod of iron, but her child was **caught up to God and to his throne**” (Rev. 12:5).
- ❖ “...the **throne of God** and of **the Lamb** will be in it, and his servants will worship him”  
(Rev. 22:1. See also vs. 3).

In this last verse there is a double singular: “his (sing.) servants will worship him (sing.)” Since this repeats the thought of 7:15, which a reference to the Father, this too is a reference to the Father and so He is the One who is worshipped as God. Also the *Word Biblical Commentary* on Revelation 22:1, 3 reasons that:

If “and of the Lamb” is a later expansion, it may well be derived from Rev 3:21, where sharing the throne of the Father is mentioned but the Lamb imagery is absent. Here **a single throne** is apparently in view, shared by both God and the Lamb. By sharing the throne of God, the Lamb also shares the sovereignty of God. This is the second of three instances in Revelation in which the sharing of a single throne by God and Christ or God and the Lamb is mentioned (3:21; 22:1, 3).

*In all these instances the exalted Jesus is shown to be a separate being from God and yet granted the privilege of sharing His sovereignty.*

#### THE SIMPLICITY OF BIBLICAL TEACHING ILLUSTRATED

A little boy came up to a Christian man and asked...“Do you believe that Jesus is God?” The man replied: “I will answer your question if you answer mine” The boy said: “Okay”  
So the man said: “In the Book of Revelation John, in vision, is fast-forwarded to the future and is in heaven with all the angels — now tell me this: The one seated on the throne and the lamb that takes the scroll, which one is God Almighty?”  
The boy replied: “The one seated on the throne”  
The man then asked: “So who is the Lamb?”  
The boy answered: “Jesus Christ”  
The man then said: “I have answered your question”  
The boy went his way while contemplating this answer.

#### THE RELATIONSHIP OF JESUS TO GOD

The term God – *O Theos* in Greek – is used **1,317 times** to define the Father as distinct from Jesus the Lord Messiah.

#### GOD IS JESUS' FATHER

In the NT Jesus is recorded as calling God his Father some **40 times** and the NT writers certainly acknowledged that fact many times e. g:

- ❖ “We always thank **God the Father of our Lord Jesus Christ**” (Col. 1:3).
- ❖ “...made us a kingdom, priests to **his God and Father**” (Rev. 1:6).

#### THE FATHER IS JESUS' GOD

In the NT Jesus is recorded as calling his Father “**my God**” **10 times** e. g:

- ❖ “My God, **my God**, why have you forsaken me?” (Matt. 27:46).
- ❖ “I am ascending to my Father...to **my God**” (John 20:17).
- ❖ “...the temple of **my God**...the name of my God...the city of my God...which comes down from my God” (Rev. 3:12).

The apostles certainly acknowledged the fact that Jesus clearly has a God:

- ❖ "...glorify **the God** and Father **of** our Lord Jesus Christ" (*Rom. 15:6*).
  - ❖ "Blessed be **the God** and Father **of** our Lord Jesus Christ" (*2 Cor. 1:3*).
- This last text is a salutation which occurs in most of Paul's letters.*

- ❖ "...**the God of** our Lord Jesus Christ, the Father of glory" (*Eph. 1:17*).
- ❖ "Blessed be **the God** and Father **of** our Lord Jesus Christ" (*1 Pet. 1:3*).
- ❖ "...made us a kingdom, priests to **his God** and Father" (*Rev. 1:6*).

It was even prophesied that the Messiah would have a God:

- ❖ "...therefore God, **your God**, has anointed you with the oil of gladness" (*Heb. 1:9* quoted from *Isa. 61:3*).

*SO JESUS PRAYED TO HIS GOD*

- ❖ "I thank you Father, Lord of heaven and earth..." (*Matt. 11:25*).
- ❖ "In the days of his flesh, Jesus offered up prayers and supplications; with loud cries and tears, **to him** who was able to save him from death." (*Heb. 5:7*).
- ❖ "And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "**My God, My God, why have you forsaken Me?**" (*Matt. 27:46*).

*TWO SEPARATE WILLS*

*Jesus subordinated his will to the will of his Father – God:*

- ❖ "...let this cup pass from me; nevertheless, not as **I will**, but as **you will**" (*Matt. 26:39*).
- ❖ "I have come to do **your will**, O God" (*Heb. 10:7*).
- ❖ "I have come down from heaven, **not to do my own will** but **the will of him** who sent me" (*John 6:38*).

## JESUS IS ALWAYS SUBORDINATE TO THE FATHER

*SUBORDINATE PRIOR TO HIS RESURRECTION*

- ❖ "...the Father is greater than I" (*John 14:28*).
- ❖ "My Father...is greater than all..." (*John 10:29*).
- ❖ "...[the Father] has granted the Son also to have life (*proleptic*) in himself" (*John 5:26*).
- ❖ "I live because of the Father" (*John 6:57*).

*Only in Philippians 2 do the Scriptures say that Jesus was equal to the Father. But in this case it is a functional equality because Jesus acts as God's agent (Please see STUDY 15). However, in the Gospel of John, Jesus makes it clear that the Father is greater in every other sense and in fact Jesus depends on Him for life.*

- ❖ "The Son can **do nothing** of his own accord" (*John 5:19*).
- ❖ "I can do nothing on my own" (*John 5:30*) also 8:28
- ❖ "I...speak just as **the Father taught me**" (*John 8:28*).
- ❖ "If anyone is willing to do His will, he will know of the teaching whether **it is of God** or whether **I speak from myself**" (*John 7:17*).
- ❖ "I have not spoken on **my own authority**, but the Father who **sent me** has himself given me a commandment" (*John 12:49*).
- ❖ "...you, the only true God and Jesus Christ **whom you have sent**" (*John 17:3*).
- ❖ "I came from God and am here. I came not of my own accord, but **he sent me**" (*John 8:42*).
- ❖ "**If I glorify myself**, my glory is **nothing**. It is **my Father who glorifies me**" (*John 8:54*).

*These verses show that Jesus was commissioned by God just as others before him had been. This means that Jesus was God's agent who speaks with God's authority, disseminating God's teachings and then being glorified because he had been faithful in carrying out his commission.*

SUBORDINATE SINCE HIS RESURRECTION

All of the following statements concerning Christ's subordination to God were made after he had been resurrected and the majority were made after his exaltation to God's right hand. This demonstrates that he did not return to any so-called position of equality with God and further showing that he will always be subordinate to God and thus not be God Almighty:

- ❖ "All authority in heaven and earth has been **given** to me" (Matt. 28:18).
- ❖ "...the times or seasons that **the Father** has fixed **by his own authority**" (Acts 1:7).
- ❖ Jesus called God "My God ... My Father" (Rev. 3:12, 21).
- ❖ "...the head of Christ is God" (1 Cor. 11:3).
- ❖ "...you are Christ's, and Christ is God's" (1 Cor. 3:23).
- ❖ "He is the one whom God **exalted** to his right hand..." (Acts 5:31).
- ❖ "...[God] has fixed a day on which he will judge the world in righteousness by a man **whom he has appointed**; and of this he has given assurance to all **by raising him from the dead**" (Acts 17:31).
- ❖ At the end of the 1,000 years "...then the Son himself will also **be subjected to him** who put all things in subjection to him, that God may be all in all" (1 Cor. 15:28).

In all of these instances it is the one who is greater i.e. God who gives and grants things to his subordinate i.e. the immortal human Jesus who now operates with all of God's authority.

FURTHER LIMITATIONS OF JESUS

- ❖ "Jesus **increased in wisdom**...and in favour with God" (Luke 2:52), whereas God never has to increase in wisdom. If Jesus were God how can God increase in favour with God?
- ❖ "Although he was a son, he **learned obedience**..." (Heb. 5:8). But does a 'God the Son' have to be obedient?
- ❖ "...concerning that day and hour, **no one knows...nor the Son**" (Mark 13:32). There were also other things that Jesus did not know as shown below. So Jesus lacks certain knowledge; but God knows all there is to know. With this information how could Jesus possibly be the Almighty God?

FURTHER EVIDENCE THAT JESUS IS NOT ALMIGHTY GOD

Throughout the entire Bible there are about **12,000 occurrences of the word God** or related terms. Yet not once is there a statement that *God* = God in three persons.

**I. JESUS IS A MAN – GOD IS NOT A MAN**

- ❖ "...he [God] has fixed a day on which he will judge the world in righteousness by a **man [Jesus]** whom he has appointed; and of this he has given assurance to all by raising him from the dead" (Acts 17:31).

See also 1 Tim. 2:5; Acts 2:22; Rom. 5:15; 1 Cor. 15:21; 1 Cor. 15:47

- ❖ "...for I am **God** and **not a man**" (Hos. 11:9).
  - ❖ "Listen: God is **not a man**, that he should lie..." (Num. 23:19).
  - ❖ "...the Glory of Israel does not lie or change His mind; for He is **not a man**" (1 Sam. 15:29).
- Although Jesus is now an immortal human that still does not make him the almighty God – the creator of the universe.

## 2. JESUS DOES NOT KNOW THINGS THAT GOD KNOWS

- a. Jesus did not know the time of his return:
  - ❖ “But concerning *that day and hour* no one knows, not even the angels of heaven, **nor the Son**, but **the Father only**” (Matt. 24:36).
- b. Jesus did not know the name of the man called “legion” (Mark 5:9; Luke 8:30).
- c. Jesus did not know who touched him (Mark 5:30; Luke 8:45).
- d. Jesus did not know what the scribes were arguing about (Mark 9:16).
- e. Jesus did not know how long this boy had been suffering convulsions at the hand of the demon (Mark 9:21).
- f. Jesus did not know where Lazarus was buried (John 11:34).
- g. If Jesus was ‘God the Son’ and knows all things, then why did God have to give His resurrected and glorified Son a revelation (Rev. 1:1)?

*For all these issues it is pointless to argue, as some do, that these accounts only concerned Jesus as ‘a man’ rather than as ‘God’, because such an argument is illogical and confusing. Factually, omniscience and ignorance regarding the same fact cannot exist together i.e. to know and to not know something at the same time is impossible.*

## 3. JESUS DIED - GOD CANNOT DIE

- ❖ “For the death he [**Jesus**] died he died to sin” (Rom. 6:10).
- ❖ “For if the dead are not raised, not even Christ has been raised; and if Christ has not been raised, your faith is worthless ... Then those also who have fallen asleep in Christ have perished”  
(1 Cor. 15:16-18).

*Therefore without God’s resurrecting action Christ would have perished. Could a “God the Son” really perish?*

- ❖ “...the blessed and **only Sovereign**, the King of kings and Lord of lords, who **alone has immortality**, who dwells in unapproachable light, whom no one has seen or can see”  
(1Tim. 6:15, 16).
- ❖ “To the King of ages, **immortal**, invisible, the only **God**...” (1Tim. 1:17).

*If Jesus were the almighty God we would have to ask: how does one who is immortal die? Such a concept is a logical impossibility and so Jesus cannot be the immortal almighty God.*

## 4. JESUS WAS TEMPTED - GOD CANNOT BE TEMPTED

- ❖ “For we do not have a high priest who is unable to sympathize with our weaknesses, but one [**Jesus**] who in every respect has been tempted as we are, yet without sin” (Heb. 4:15).
- ❖ “...for **God** cannot be tempted with evil...” (Jas. 1:13).

## 5. JESUS IS THE SERVANT OF GOD

- ❖ “...the God of our ancestors has glorified **his servant Jesus** ... When God raised up his servant [**Jesus**], he sent him first to you, to bless you...” (Acts 3:13, 26).
- ❖ “...to the angel...write: ‘The words of the Amen, the **faithful and true witness**, the beginning of God’s creation’” (Rev. 3:14).

JESUS IS THE MEDIATOR, THE LORD MESSIAH,  
AND SON OF GOD - NOT THE ALMIGHTY GOD

A mediator is a person who serves as an intermediary to reconcile differences between two parties. Moses served as mediator between God and the nation of Israel in the wilderness (Gal. 3:20). So God is one party and now it is Jesus who serves as the intermediary and therefore he cannot be the Almighty God:

- ❖ "...there is **one mediator** between **God** and men, the man Christ Jesus" (1Tim. 2:5).  
*Furthermore, rather than being God Almighty Jesus is the Lord Messiah – one who was viewed by Jews who anticipated his arrival as being a human:*
- ❖ "...and **one Lord**, Jesus Christ (**Messiah**), *through whom all things are...*" (1 Cor. 8:6b).

So when Jesus asked PETER "Who do people say the Son of man is?" Peter replied: "You are **the Christ the Son of the Living God**" (Matt. 16:16). Then verse 20 informs us that:

- ❖ "[Jesus] strictly charged the disciples to tell no one that he was **the Christ**."  
*If he were God he would have charged them to 'tell no one that he was God.'*

The Apostle JOHN testifies that:

- ❖ "...these things have been written that you may believe that Jesus is **the Christ (Messiah)**), the Son of God" (John 20:31).

When PAUL had regained his strength after his conversion he "confounded the Jews who lived in Damascus, proving that this is **the Messiah**" (Acts 9:22 NAB). *So if Jesus were the Almighty God then that fact would have been revealed to Paul as the subject he should preach.* The term "Son of God" does not mean *God the Son* but rather it means the Messiah – the one sent by God. In Israel the phrase "Son of God" always denoted **an office** e.g. king or a **function** e.g. of the angels. Such ones bearing the title "Son of God" were Adam (Luke 3:38), Solomon (2 Sam.7:14), the Israelite nation (Ex 4:22) and the angels (Job 1:6; 2:1; 38:7). In the case of Jesus the term "Son of God" is given the extra dimension beyond denoting **an office** or a **function** inasmuch as Jesus was literally begotten (*brought into existence*) by God.

COULD A GOD THE SON ACT AS OUR MEDIATOR  
AND HIGH PRIEST?

Some **43 times** the New Testament records inform us that Jesus is called "**the Son of God**." So leading theologian Colin Brown comments that: "To be called the Son of God means that one is not God." In fact, the claim that *the second person* of the Trinity acts as mediator between man and God is impossible because of the **supposed co-equality** of *God the Son* with "God the Father." However, Jesus stands between God and mankind. So it is impossible for him to have co-equality with God:

- ❖ "There is one God, and there is one mediator between God and men, **the man** Christ Jesus..."  
(1Tim. 2:5).

This statement is a reference to Jesus after his resurrection and ascension to heaven. So it is only the fully human Jesus in his now glorified state who alone can act as mediator. If Jesus were *God the Son* there would need to be another mediator between men and him. Yet the Bible speaks of only the one mediator. Because Trinitarians say that the Trinity is one God, the problem arises that Jesus would have to mediate with the whole Trinity including himself. How then could he possibly be a mediator between God and men? If Trinitarians say that mediation is only with the Trinitarian "God the Father" they would show that they are really tritheists positing 3 Gods. Yet 1Timothy 2:5 speaks of God in His entirety – the whole of God.

## JESUS AS HIGH PRIEST

If one is a high priest then one cannot be the God to whom one ministers on behalf of other humans. Clearly Jesus, as high priest, must be human just as are those he ministers for are human, so that Christians:

❖ "... have such a high priest, one who is seated at the right hand of the throne of the **Majesty** in heaven, **a minister** in the holy places..." (*Heb. 8:1, 2*).

*Because the work of a high priest is to act between his people and God it could not be possible for Jesus to be actually God. Jesus appears before God for us:*

❖ "For Christ has entered, not into holy places made with hands...but into heaven itself, now to appear in the presence of **God** on our behalf" (*Heb. 9:24*).

*Here, too Christ (Messiah) appears, not in the presence of himself as part of the Trinity neither before another part of the Trinity but before God in his entirety.*

## COULD A GOD THE SON PRAY TO "GOD THE FATHER"?

All of Jesus' prayers were to his Father who alone is God (John 17:3) and not to a First Person i.e. not to a "God the Father" in the Trinitarian sense. Therefore, if the Trinity were true, the problem arises that Jesus would have to pray to the whole Trinity including himself. The purpose of prayer is so that those who are not God can pray to God. Significantly this means that **prayer is from man to God** and Jesus, some **88 times** is called "**the Son of Man**" in the NT. This shows that he recognized himself as always fully human and therefore could legitimately pray to his God.

## PARADOX OR CONTRADICTION?

As shown above, Jesus exhibited many of the very limiting characteristics of normal human life such as being limited in: knowledge, wisdom, and obedience. He did not speak on his own authority. He acted as God's servant. He prayed to God. He was tempted, He got tired. He died. All these facts contradict any statement that Jesus could, in fact, be God Almighty whose characteristics are the very opposite of those described in the Scriptures concerning Jesus. Because of their claim that Jesus was actually God some Trinitarians try to explain these facts away by saying that these things are merely paradoxical. Yet a paradox is only a seeming contradiction i.e. contrary to expectation, whereas the above facts would be actually contradictory if Jesus were, in fact, God Almighty.

## JESUS RECEIVES ALL HIS PRIVILEGES FROM GOD

It is the person who is greater who grants privileges and appointments to the subordinate person, and the Scriptures consistently show that Jesus is the recipient of such privileges and appointments from the hand of God and so showing that God is greater than Jesus (John 14:28) as Jesus himself had said that:

❖ "All things **have been handed over to me by my Father...**" (*Matt. 11:27 also Luke 10:22*).

❖ "*The Father* loves the Son and **has given** all things into his hand" (*John 3:35*).

❖ "And Jesus came and said to them, "All authority in heaven and on earth **has been given** to me""  
(*Matt. 28:18*).

❖ "Jesus, knowing that *the Father had given* all things into His hands, and that He had come from God and was going to God..." (*John 13:3 NKJV*).

❖ "And he [**God**] **put all things under his [Jesus'] feet** and gave him as head over all things to the church..." (*Eph. 1:22*).

❖ "...but in these last days he [**God**] has spoken to us by his Son, whom **he appointed** the heir of all things, through whom also he created the world" (*Heb. 1:1, 2*).

- ❖ “For ‘**God has put all things in subjection under his [Jesus] feet.**’ But when it says, ‘all things are put in subjection,’ it is plain that he is excepted who put all things in subjection under him. When all things are subjected to him, then **the Son himself will also be subjected to him [God]** who put all things in subjection under him, that God may be all in all” (1 Cor. 15:27-28).
- ❖ “For He has not put **the world to come**, of which we speak, in subjection to angels. But one testified in a certain place, saying: “*What is man that You are mindful of him? Or the son of man that You take care of him? You have **made him a little lower than the angels**; You have crowned him with glory and honor, And set him over the works of Your hands. You have put all things in subjection under his feet*” For in that **He [God] put all in subjection under him [Jesus]**, He left nothing *that is* not put under him. But now we do **not yet see all things put under him.** But we see *Jesus, who was made a little lower than the angels*, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone” (Heb. 2:5-9).

So because Jesus is given these appointments God and Jesus must be separate beings. If God were a trinity then it would be all 3 persons of Him including a so called ‘God the Son’ [Jesus] who would grant all these privileges and prerogatives to the exalted Jesus. Obviously this makes no sense in view of the fact that the Scriptures tell us that God is one person. Please see STUDIES 3 and 4.

#### CONCLUSION

From the above information it is evident that the earlier quoted statement by William Barclay was correct when he said: “**Nowhere does the New Testament identify Jesus with God.**” So the final decision made by Emperor Constantine at the end of the Council of Nicea in A.D 325 established a doctrine of God and Jesus that is completely foreign to the teaching of the Holy Scriptures.

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