

## Jesus Christ is the only true God - All other gods are false.

It is written in John 1:17 ... *For the law was given by Moses; but **grace and truth** came by **Jesus Christ**.* In this text of the Bible, we can read that the **truth** did not come through the law of the Old Testament, but through the teachings of Jesus Christ. The opposite of truth is **lie** and **illusion**.

So, if the truth came **only through Jesus Christ**, everything that has been heard since the Old Testament **was not worthy of credit**.

Now we read in 1 John 5:20: ... *But we know that the Son of God came and gave us understanding, that we might know the truthful. And we are in the truthful, in his Son, **Jesus Christ. This is the true God and eternal life.*** This other text confirms that Jesus is the only true God and eternal life.

So, **if Jesus is the only true God**, then we can confirm that **all other gods are not true**, including the God of the Old Testament, Jehovah. Only Jesus revealed the Father (ABBA) how he really is.

In my opinion, Jehovah is a false god who disguises his real intentions to be higher than the absolute and true God. Jehovah's attitudes and behavior, as detailed in the Old Testament, prove that he is not the same as the God Father revealed by Jesus in the New Testament.

This opinion is not just mine. The philosopher Plato and the Christian Gnostic Marcion, as well as the Cathars, Albigensians and Bogomilists thought the same way, distinguishing between the Absolute God and a minor god, the **Demiurge**.

### Jesus said: "**I and the Father are just one**"

The attributes that were in Christ were also in the Father, since both have the same nature and essence. In John 10: 30-38 Jesus said: "**I and the Father are just one**". Therefore, the Son is not **another God**, but the Most High God, who incarnated and revealed himself to the people.

That's why In 2 Corinthians 5:19 Paul said to us, "**For God was in Christ, reconciling the world with himself**".

Together with the Holy Spirit, the three (the Father, the Son and the Holy Spirit) form the **Divine Trinity** with equal attributes and powers. Although they are three persons, the three interact as if they were one person, then the divine arithmetic is not by the sum ( $1 + 1 + 1 = 3$ ), but by the multiplication ( $1 \times 1 \times 1 = 1$ ).

Those who deny the identity between the Son and God Father are based on the statements of Jesus in John 5:19 and 14:28, and Paul's in 1 Corinthians 15:28, which apparently quote a hierarchy between the Son and God Father.

However, although those texts in the Bible seem to suggest a subjection of Christ to the Father, there are other texts that highlight the will of the Father to subject all things to the Son, honoring and exalting him to the fullest position, such as John 13:31-32, John 17:10, Philippians 2: 6-9; Acts 5:30-31; Ephesians 1:20-22 and Acts 2:36.

The characteristic of humility was always present in the life of Jesus. In his Gospel, Jesus taught that "**he who exalts himself will be humbled**" and "**he who humbles himself will be exalted**" (Matthew 23:12, Luke 14:11).

To give the example of teaching about humility, Jesus washed the feet of the disciples. However, this attitude did not diminish his glory (John 13: 4-15).

The more Jesus submitted himself to the Father, the more the Father honored him (Philippians 2: 3-11). Jesus never glorified himself (Hebrews 5: 5).

If the honor is mutual, as it occurs between the Father and the Son, **there is no greater or less**, but just the permanent desire of one wanting to honor the other (John 5: 19-23, 26-27).

Those who insist on establishing a hierarchy between the Father and the Son also want to establish a hierarchical difference between the man and the woman. However, in spite of man being considered "**head**", that does not mean that he is greater than the woman (*the body*), because **a disembodied head would be a monster**.

The discussion about which is **higher** or **lower** is simply ridiculous and looks very much like the ambitious search for empowerment, very common in business or political circles, but strange in the kingdom of God.

Nowadays there are still many "*Christians*" who behave like the disciple Thomas, who only believed and acknowledged the divinity of the Master after he saw the marks on Jesus' hands and feet. But as Jesus said to Thomas, there is no merit in believing after seeing the evidences. The merit belongs to those who believe, even without seeing the evidences.

In John 20:28-29 Thomas said: **My Lord and my God!** ... Jesus replied: *Because you have seen me, you have believed; **blessed are those who have not seen and yet have believed***. Therefore, even if it were possible to demonstrate with "*proofs*" the deity of Christ, there would be no merit in believing that he is God after having the incontestable proofs of his divinity and identity with the Father.

Those incredulous "*Christians*" also do not conform to the fact that God was pleased to exalt the Son to the highest level in Colossians 1:19 ... **it pleased the Father that in the Son should all fullness dwell**. It is important to observe that Christ never sought for his own glory, but Paul said that it pleased the Father that in the Son should all fullness dwell.

Now if the Father wanted to do this way, who is the man to question whether or not He should honor the Son to the fullest? Those "*Christians*" who do not accept that God the Father honored the Son as He honored act as the older son in the parable of Luke 15: 11-32, who became jealous because it pleased the father to give the youngest son the fatted calf and other gifts that the older son never had.

If the Son and the Father were not the same, each one would seek for his own glory. However, **the Son always pursues to honor the Father, and the Father acts the same way towards the Son** (John 5:23; Philippians 2:9), which reveals their **perfect interactivity**.

### **The humiliation and glorification of Jesus Christ**

For a short time of about 33 years Jesus Christ left his glory as the absolute God when he assumed the human form, as we can see in Philippians 2: 5-11 ... *Christ Jesus, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, **he made himself nothing** by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross! Therefore **God exalted him to the highest place** and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledges that Jesus Christ is Lord, to the glory of God the Father.*

Therefore, because of his humiliation and victory on the cross, **Jesus was restored by God the Father to his original glory, and even gave him a name above any other name**.

That's why the text says that God has **exalted him** and **raised him up**. If Jesus were not temporarily inferior, there would be no reason to be **exalted** and **lifted up**.

Anyone who does not admit that Jesus was inferior and susceptible to failure during his incarnation will be diminishing the merit of Jesus' victory as a human being, for the Bible says in Hebrews 4:15 that **Jesus was tempted in every way during the incarnation period, as well as any other man ... For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who *has been tempted in every way, just as we are—yet he did not sin.***

If Jesus was not susceptible to sin, then the efforts to resist for temptations were just a fictional tale and the agony in Gethsemane was only a theatrical essay. The "**days of his flesh**" mentioned in Hebrews 5:5 means the period in which Jesus voluntarily abdicated the ultimate glory as God and assumed the human nature with all its limitations and sufferings.

So we read in Hebrews 5:5-8 ... *Who in the **days of his flesh**, when he had offered up prayers and supplications with **strong crying and tears** unto him that was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned the obedience by the things which he **suffered.***

The abdication of Jesus to his divine prerogatives were totally voluntary, as we read in John 10:18 ... **No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again.**

The **temporary abdication** of Christ to his majesty did not diminish his glory. On the contrary, even as when he washed the feet of his disciples (John 13: 4-15), his noble attitude of humiliation credited him even more to be exalted to the top and to receive a name that is above any other name (Philippians 2: 10).

During the about 33 years that Jesus voluntarily emptied himself of his majesty as God, he was potentially vulnerable to sin. However, before or after this period and even today, Jesus can no longer be tempted, for he was exalted and glorified, as he himself stated at the end of his earthly ministry ... "**All authority in heaven and on earth has been given to me**". (Matthew 28:18)

Jesus did not cease to be God when He came into this world. It could not be otherwise, for 2 Corinthians 5: 19-20 says that **God was in Christ reconciling the world unto himself.**

Thus, Christ abdicated his majesty as God and emptied himself, giving up from his supernatural powers to be able to assume wholly the human nature with all its limitations, but he did not cease to be God anytime because **He could not change his natural essence.**

### **Jesus Christ was not a mere "God's representative on earth"**

Jesus Christ was not a mere "**God's representative on earth**", but he was the very God that voluntarily emptied himself of his majesty, according to Philippians 2: 5-6. Therefore, to consider Jesus as a mere "**representative of God on earth**" is to demote the will of the Father on exalting his Son to the fullest, as we read in Philippians 2: 9-10

Jesus didn't come to this world merely to stage fanciful scenes, just pretending he was really suffering. He really suffered in his flesh during his ministry between men and women, in order to perfectly exercise the priestly office, as we can see in Hebrews 4:15 ... **For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin.**

It is written in Philippians 2:9-11 that **Jesus was exalted to the highest place and received a name that is above every name**, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth.

In Colossians 1:16 we read that all things were created in Jesus Christ: both things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created **through him** and **for him**.

The text goes on to say that **all the fullness of God dwells in Jesus**, and through him all things were reconciled, whether on earth or in heaven, and through his blood shed on the cross he brought peace.

We also read in 1 John 5:20 that **Jesus Christ is the true God and eternal life**, which means that outside of Jesus there is no eternal life and that all other gods are false.

In John 12:38 the Son is recognized as the **arm of God**, as well in Matthew 12:28, the Holy Spirit is recognized as the **finger of God**.

Making an analogy with the human body, the Son is the arm of God, that is, the operative extent of the Father to perform his will. In his turn, the Holy Spirit is the finger of God, which is the extension of the arm to touch, sensitize and executes all the Son's purposes.

Just as in the human body **an arm or a finger cannot be considered outside the body**, so also the Son and the Holy Spirit cannot be disassociated from the Father, although they have different functions.

Paul said in 1 Corinthians 12: 15-20 that a member of the body is permanently attached to the body, and a member of the body cannot be judged superior to another, for all of them are equally important.

That is why there is no hierarchy between the Father, the Son and the Holy Spirit, for they are **perfectly integrated like a unique body**. There is no any felling of exclusivity or superiority between them.

If Jesus (the Son) is of the same essence of God (the Father) and the attributes and purposes that are in the Father are also in the Son, how to say that they are not united, and worse, that there is a hierarchy between them?

In order to recognize the deity of Jesus Christ, it is necessary to descend from the pedestal of pride and religious paradigms, which make it difficult to receive the message of the Gospel with the **simplicity of the children** (Matthew 18:1-5).

Those "*Christians*" who insist that the Father and the Son are not just one keep on trying defending what is unsustainable. They do not have the humility of a child, who does not need many persuasive arguments and material proofs to accept with simplicity the realities of the Kingdom of God.

Nicodemus was a much respected man in the Jewish religious milieu, but he could not understand the concept of the new birth that Jesus presented to him, because his mind was **blocked by the religiosity** (John 3:1-7).

On the other hand, a thief condemned to death by crucifixion called Jesus "*Lord*". He understood that Jesus had an eternal kingdom and knew that Jesus had power to remember him after he left this world (Luke 23:42-43). All these concepts were totally unknown even to his most prepared disciples, which were three years learning directly from him.

In order to recognize the deity of the Son it is necessary to descend from the pinnacles of pride and religious paradigms, which hamper to receive the true message of Jesus' Gospel with the simplicity of the children (Matthew 18:1-5). Jesus is not a "*stumbling stone*" or a "*rock of offence*" only to the Jews (1 Peter 2:8), but also to all who cannot recognize the deity of Christ.

So, if Paul stated in 2 Corinthians 5: 19-20 that **God was in Christ, reconciling the world unto himself**, why complicate the simplicity of this message and forge a reality different from what the apostle said? Now, if the Father **was in Christ**, reconciling the world unto **himself**, is this no longer sufficient proof of the identity between the Father and the Son?

The accusation of the Pharisees was justly that **Jesus was making himself equal to the Father** (John 5:18) and **Jesus did not deny them**. So, the Father is not superior to the Son.

**The more Jesus submitted to the Father, the more the Father honored him** (Philippians 2: 3-11). In no time Jesus glorified himself (Hebrews 5: 5).

If the honor is mutual, as in the case of the Father and the Son, **there is no greater or less, but the permanent desire of one wanting to honor the other** (John 5: 19-23, 26 and 27).

### **Jesus interfered radically in the history of mankind, in order to correct a plan that was doomed to failure**

Jesus did not come merely to fulfill the prophecies of the Old Testament. Rather, he came to **interfere radically in the history of mankind**, in order to **correct** and **reinvent** a plan that was doomed to failure.

The plan that Jehovah drafted in the Old Testament was **doomed to failure** because it served just to condemn and make all the humanity guilty. Those absurd laws were just means of tyrannical constraints and coercive methods. There was no free will, and people fulfilled the law just through intimidation and reprisals.

If Jesus had not come to this world, people who were faithful to the Old Testament's laws would still be offering animal sacrifices on the altars, practicing circumcision, keeping the Sabbath, and other similar religious practices.

Jesus radically **revolutionized the form of worshiping God**, which was merely ritualistic in the Old Testament. Jesus taught that the cultivation of the internal principles of character and moral is much more important than all the exterior religiosity contained in the Mosaic Law.

Therefore, Jesus is not a mere **supporting actor**, but the **main protagonist** of the universal redemption plan of God Father. He changed the destiny of the world in a drastic and effective way, providing a way to salvation and an abundant life. That's why he said in John 10:10 ... *I have come that you may have life, and have it to the full.*

Before the coming of Jesus into this world, mankind's fate seemed to be an uncontrolled car plunging unhindered by a steep slope leading to a terrible abyss. But, fortunately, that which was doomed to destruction got a new chance.

That is why Paul thus defined in Romans 8:20-22 the agony that lived all creation before Jesus ... *For the creation was subjected to **frustration**, not by its own choice, but by the will of the one who subjected it ... We know that **the whole creation has been groaning as in the pains of childbirth right up to the present time.***

### **There is only one true worship of God Father**

Just as there is only one true God, who is Jesus Christ, so **there is only one true worship of God Father**, which is the one Jesus presented to the Samaritan woman in John 4:21-24, for he said: *"A time is coming when you will worship the Father neither on this mountain nor in Jerusalem, ... when the **true worshipers** will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth".*

With those words, Jesus taught that the cultivation of the internal principles of character and moral is much more important than all the exterior religiosity contained in the Mosaic Law. Thus, Jesus revolutionized the form of worshiping God, which was based in **outward appearance** in the Old Testament.

Jesus always rebuked the outside worship that the Jews practiced without the approval of God Father. Jesus rebuked the Pharisees, for they were impeccable in the fulfillment of outer religiosity, very typical of Old Testament's law, but they were negligent in regard to the values of character and spirituality, which are internal and well valued by God.

In Matthew 23: 25-28, Jesus vehemently reproved the outward appearance religion practiced by followers of the Old Testament laws. He said: ... *Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the **outside** of the cup and dish, but **inside** they are full of greed and self-indulgence. First clean the inside of the cup and dish, and then the outside also will be clean. Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which **look beautiful on the outside** but on the inside you are full of the bones of the dead and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.*

In the same way, in the incident of the temple of Matthew 21:12, Jesus rebuked the **sacrificial worship** practiced in the temple, for such kind of outside religiosity does not please the true God Father (ABBA). That's why in Hebrews 10:8 it is written: ... *Sacrifices and offerings, burnt offerings and sin offerings **you did not desire, nor were you pleased with them**, though they were offered in accordance with the law.*

### **The ministry of death and condemnation from Old Testament**

Defenders of the Old Testament usually call **stoning** as a kind of justice but in fact **stoning** is a macabre rite of torture on the basis of a slow and cruel extermination.

If the ruthless law of the Old Testament were to be fulfilled to the letter, Jesus should have been **stoned**, instead of **crucified**. According to John 5:18, the reason for the Jews tried to kill Jesus was that he broke many times the Sabbath and even called God his own Father, making himself equal with God.

The adulterous woman of John 8:3-5 only escaped being stoned because Jesus publicly exposed the hypocrisy of those who accused her. ... *The teachers of the law and the Pharisees brought in a woman caught in adultery. They said to Jesus: Teacher, this woman was caught in the act of adultery. **In the Law Moses commanded us to stone such women.***

On one occasion, Jesus was in the temple and because of his statements, the Jews tried to stone him, but he hid and managed to escape from among them. John 8:58-59 ... ***they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.***

In John 8:19-20 we read that Jesus was not stoned to death just because his hour had not yet come. ... *Yet no one seized him, because his hour had not yet come.*

Also Paul, because of the contrast between what he preached and what the Old Testament commanded, was stoned and almost died. Acts 14:19 ... *Then some Jews came from Antioch and Iconium and won the crowd over. **They stoned Paul and dragged him outside the city, thinking he was dead.***

Stephen was martyred by stoning because the Jews could not bear to hear the words of truth concerning the gospel of Christ which Stephen spoke to them. Acts 14:54-60 ... ***dragged Stephen out of the city and began to stone him.** ... While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit".*

With so many stones and stoning it is not for nothing that Paul called the Old Testament "**Ministry of stone tablets**", contrasting with the "**Ministry of human hearts tablets**" from New Testament (2 Corinthians 3:3).

The book of Hebrews states in chapter 10:4-20 as follows: ... *It is impossible for the blood of bulls and goats to take away sins ... He **sets aside the first to establish the second**. For by one sacrifice he has made perfect forever those who are being made holy. Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can **never take away sins**. Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a **new and living way** opened for us through the curtain, that is, his body.*

Based on this text that mentions a **new and living way**, I would like to point out that the path presented by Jesus is not only **NEW**, but also **ALIVE**, which means that the Old Testament path, besides being passed, was **DEAD** and stinks.

Yet in Hebrews, the author said in chapter 8:13 ....*By calling this covenant "new," he has made the first one **obsolete**; and what is **obsolete** and **outdated** will soon disappear.*

This proves that those Old Testament principles and rules, such as the physical circumcision of males, the observance of the temporal Sabbath, the animal sacrifices, the dietary rules, and everything else from the Mosaic Law, are effectively **dead** and they have lost all their value faced with the greatness of the **new and living way** pointed by Jesus Christ.

The Old Testament ministry was called the **ministry of death and condemnation**, as 2 Corinthians 3:7-9. And so, while the ministry of Jesus brought **life and salvation** to men, the Old Testament ministry only brought **death and condemnation**. This is strong evidence that the protagonists of the respective ministries are different.

Indeed, while the Old Testament's ministry revealed terror, violence, authorization for retaliation and revenge, concern for outward religiosity, and radical punishments such as stoning, Jesus' ministry in the New Testament revealed mercy, impartiality, freedom to choose and concern for moral and spiritual values.

### **Jesus came to make all things new, both in heaven and on earth**

Jesus did not come just to carry out the plan begun in Genesis, which extended throughout the history of the Jewish people, going through the pilgrimage in the desert, the period of the judges, kings, prophets and the exiles.

**Jesus came to make all things new**, both in heaven and on earth. He came to interfere radically in the history of mankind, in order to correct and reinvent a plan that was doomed to failure. For this cause Jesus is the Mediator of a **New Testament**, as we read in Hebrew 9:15.

Jesus revolutionized the obsolete form of worshiping from Old Testament, which was merely a liturgy of appearance. He taught his own commandments based on moral and ethics principles, without the traces of xenophobia, racism, or sexism against women and physical born disabled, which were very typical in the Mosaic Law.

For that reason, Jesus brought up the concepts of **new** birth, **new** circumcision, **new** Sabbath, **new** living sacrifice, as well as **new** commandments requiring the practice of forgiveness and love even to enemies, which were totally unknown in the Old Testament.

The moral principles that governed the Old Testament laws and commandments were a total disaster. By saying "*I give you a **new commandment***" (John 13:34), Jesus established a **new, much higher ethical and moral standard**, which the Jews never knew in the commandments of Moses.

Jesus said in John 14:15, "*If you love me, keep **my commands***". His **own and new commandments** are based on good moral and ethics principles, without the traces of xenophobia, racism, sexism against women and prejudice against physical born disabled, which were very typical in the Mosaic Law.

Jesus did not come just to carry out the plan begun in Genesis, which extended throughout the history of the Jewish people, since the pilgrimage in the desert, the period of the judges, kings, prophets and the exiles.

***Jesus came to make all things new, both in heaven and on earth.*** He came to interfere radically in the history of mankind, in order to correct and reinvent a plan that was doomed to failure. For this cause Jesus is the Protagonist and Mediator of a New Testament, as we can read in Hebrew 9:15.

Therefore, in 2 Corinthians 5:17 it is written ... *If any man be in Christ, he is a **new creature**: old things are passed away; behold **all things are become new.***

Oswaldo Carvalho