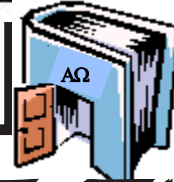


Creation Revelation

Proclaiming the remarkable truths in God's Word
Psalm 119:160

R3

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TRACES OF THE POTTER

In the book of Genesis we find the following recorded:

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. Genesis 11:1-9

Critics of the Bible cannot deny that diverse people scattered over the face of the earth retain knowledge of a great catastrophe that befell mankind. This knowledge is retained in their various cultural "myths." With some variation,

上帝

ShangTi

帝

emperor

上

above
(heavenly)

these myths repeat the same story. But are they myths?

According to Josephus, Adam prophesied that the world would be destroyed once by flood and once by fire.¹ Peter reinforces this idea in second Peter chapter three.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Peter 3:5-7

Vishnu (The Preserver), India's god, is supposed to have saved a righteous family from a flood that destroyed mankind on the Earth. Vishnu is the Sanskrit version of the Chaldee, "Ishnuh," meaning "man of rest." Ish = man, Nuh = rest, or Noah. Noah's name means rest.² The eastern Indians remember Noah, and have made him their god.

The Babylonian Gilgamesh Epic, written about 2000 to 1700 BC, gives a similar, though distorted, account of the flood.³ A divinely planned flood came on the world and life was preserved on a boat. Birds were sent out to test the decline of the waters. The family was subsequently blessed. In detail the Biblical account is more rational and therefore the Biblical account must have come from the primary undistorted source.

In Egypt, Osiris was shut up in a coffin and set afloat on the waters. The time period for that event, according to

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Plutarch, corresponds to the time which the Bible records for the flood, that is the 17th day of the 2nd month of the autumnal equinox.⁴

There are over 100 flood traditions worldwide, from Europe, Asia, Australia, the East Indies, Melanesia, Polynesia, South America, Central America, North America, and East Africa.⁵

The rest of this article will be devoted to what I consider the strangest record of all if we are to believe that these stories are mere myth.

The Chinese developed a written language more than 2000 years BC. The oldest date in Chinese history is an astronomical reference interpreted to be 2250BC. This date figures nicely with the supposed date of the dispersion from The Tower of Babel. For your information: The Chinese year is now 4697 (1999), and the Jewish year is now 5759 (1999). When the ancient and modern characters making up this written Chinese language are examined something interesting is discovered. We find that they tell the Biblical story of the Creation, the Fall, the Flood, and the Tower. These characters are extremely old. The written language would have been developed shortly following the dispersion from Babel, within recent memory of the worldwide deluge, the Biblical Flood. Encoded within the characters making up the written language are simple undistorted stories, more accurately faithful to the Genesis account than the cultural memories of the scattered tribes throughout the world. The interesting thing is that these characters reveal far more than the cultural memories of other lands.

The Creation

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. Genesis 1:1-3



God



proclaim,
manifest,
exhibit,
reveal,

In the very first verse of Genesis we find a singular God represented in the plural form "Elohim." "God" in Chinese is made up of characters that mean "proclaim," "manifest," "exhibit," and "reveal." The first verse indicates that God made everything from nothing, the building blocks of the universe. The third verse indicates that he did this by His Word, He proclaimed, manifested, exhibited, and revealed. His creative power was manifested by His command. This idea is expressed in the Chinese "Shen," meaning "God."⁶

Notice that this contains a "radical" on the left that means "proclaim," "manifest," "exhibit," and "reveal." The idea of God's nature expressed with this word-character is that God is a Spirit.⁷

In the second verse of Genesis 1 we find that the work of organizing the building blocks created in the first verse is the job of the Spirit. The word for Spirit is extremely revealing.

The second verse of Genesis 1 comes to light when we consider the construction of the Chinese character for Spirit. Spirit is constructed of radicals signifying "cover," "water," "rain," "mouth," and "worker of magic"—"And the Spirit of God moved upon the face of the waters." But what does "mouth" have to do with it?

The Chinese word character for "Spirit" contains the radical for "mouth" not once, but three times.⁸ How strange that the ancient Chinese could allude to the "Three-in-One" God in the makeup of their language at such an early date, or is it? The idea of the "Trinity" may have been clearly understood by Adam and his immediate descendants.

But, this idea continues in the remaining radicals making up the word "Spirit." The remainder of this word-character is made up of the radicals for "heaven," "work," and "man." Heaven appears as the covering of the character for "spirit."

The radical for "work" contains one "man" in its makeup, while two additional men, or persons, are indicated by the two additional radicals for "man." Notice that two radicals are shown, one a vertical line, the other appears as two legs. Each separately, the vertical line and the two legs, represent "man." In the radical "work" one man is represented by the vertical line, while in the character "worker of magic" the other two men are represented by the legs walking radical. We therefore have the idea expressed of three Persons working together under heaven in the creation of the earth. Together They perform supernatural works as indicated by the character "worker of magic."⁹

the other two men are represented by the legs walking radical. We therefore have the idea expressed of three Persons working together under heaven in the creation of the earth. Together They perform supernatural works as indicated by the character "worker of magic."⁹

Man

In Genesis we find the reason for the creation of the heaven and the earth.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:7

The word-character for "create" is made of the radicals for "dust," "breath," "alive," and "walking."¹⁰ This character for create clearly depicts the creation of man (Adam) by God. Man was formed from "dust," and he was



worker of magic



work



man



rain



heaven,
earth, one



cover



water



Spirit



rain



mouth,
person



worker of
magic

breathed to life by God's "breath," and he was able to "walk." "Breath" is

告

to speak,
talk

造

to create

ノ

"p'ieh," showing
life, motion

土

dust, mud

之

walking

告

to speak,
talk

口

mouth

先

first

ノ

"p'ieh," showing
life, motion

土

dust, dirt

儿

man, son

represented by the radical for "mouth."

The first man, Adam, was a live dust man. This can be further illustrated in the word-character "first." "First" is constructed of "alive," "dust," and "man."¹¹

The Fall

Adam was put by God in an especially prepared garden. God formed a companion for Adam from Adam's own body. The bliss of married life was soon interrupted by man's desire to be like God. A tempter arrived on the scene.

And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. Genesis 2:8, 9

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for

food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. Genesis 3:1-7

鬼

devil

ノ

"p'ieh," showing
life, motion

田

garden, field

儿

man, son

厶

secret, private

魔

tempter,
demon

宀

a covering

木 木

tree tree

鬼

devil

The word-character for "tempter" is

extremely revealing. It consists of the radicals for "secret," "man," "garden," and "alive," which make up the word "devil."

古

ancient

苦

sorrow, bitter,
suffering

十

ten

艹

grass, weeds,
plants

口

mouth,
person

古

ancient

The word "devil" when combined with the radicals for "trees" and "cover" form the word-character meaning "tempter."¹² The devil (Satan) disguised as a serpent, approached Eve in a clandestine, secretive, manner under the cover of the trees in the garden.

The creation was now under a curse brought about by man's fall. Man would have to work hard, but the ground would not yield easily its fruit, producing weeds in abundance. Man would have bitter sorrow.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Genesis 3:17-19

楚

sorrow,
pain

The word-character for "ancient" is composed of "ten fingers" and "mouth." This pictographically illustrates the act of eating. When "ancient" is combined with "plants" (weeds) we have "bitter sorrow." How odd that the act of eating should be depiction of

疋

a piece

bitter sorrow. The word "sorrow" itself is equally revealing. A character made up of two "trees" and "piece" depicts sorrow. This seems to represent Eve's act of taking the piece of fruit from the

tree.¹³

The Flood

船

boat

Wickedness once again came over the earth. God would send a flood to destroy that wickedness, but he would save a righteous remnant, Noah and his family, eight people on an ark.

舟

vessel

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the

八

eight

earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it

口

mouth

within and without with pitch. Genesis 6:12-14

共

total,
altogether

洪

flood, vast

井

hands joined,
together

水

water

共

total,
altogether

一

heaven,
earth, one

八

eight

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; Genesis 7:13

"Boat" is represented by characters depicting "a vessel," "eight," and "mouth." Thus eight mouths were saved on the Ark.

The word for flood is interesting. The combination of "eight," "united," and "earth" forms the word "total." When "total" is combined with "water" the word "flood" is formed. The idea conveys a universal, not local, catastrophe.¹⁴

The Tower

The people gathered to build a tower at Babel in defiance to God. To prevent this unified rebellion, God scattered the people and divided the earth into nations, confusing their languages to prevent unity of purpose.

Several Chinese words depict this event.

The word "tower" is significant. According to the Genesis account proud men with one language united together to undertake the construction of a tower. For this purpose bricks were made out of clay. Chinese radicals "mankind," "one," and "mouth" combine to make

合

all, united

苔

to undertake

塔

tower

人

man

艹

grass, weeds,
plants

一

heaven,
earth, one

土

clay

口

mouth,
person

合

all, united

苔

to undertake

乱

rebellion,
confusion

舌

tongue

丿

[right leg,]
(half of 儿)

"United." "United" then combines with "grass" or "weeds" to produce "undertake." "Undertake" then is merged with "clay" or "brick" to produce the word-character "tower." Notice that the sign of Adam's curse, the "weeds" are located on the pinnacle of the tower as if to indicate the folly of the venture.¹⁵

This venture was a direct rebellion against God. Today we live a life of affluence. It seems the more we accomplish and possess, the less we need of God. We say, "I did it my way." We enter into direct rebellion against our maker. There was rebellion in the making of the tower. There is rebellion today in the towers we build. It's almost as if we want to climb to the pinnacle of the highest peak and shake our fist in God's face. "We don't need You!"

The Chinese have a character that means both "confusion" and "rebellion." This character is made up of the radicals for "tongue" and for "right leg." Because of man's rebellion his tongue (language) was confused and he was scattered (right leg) into other lands.¹⁶

The confused people, unable to understand each other, broke up into small, probably family, units. These small units set out from Babel and scattered over the land. Part of the rebellion was a disobedience to the command of Genesis 1:28 and 9:1 to replenish the earth.

散

to scatter,
disperse

丩

all (abbrev.)

月

flesh
(people)

父

to follow

And God blessed them, and God said unto them, **Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and**

over the fowl of the air, and over every living thing that moveth upon the earth. Genesis 1:28

And God blessed Noah and his sons, and said unto them, **Be fruitful, and multiply, and replenish the earth.** Genesis 9:1



four

Having failed to obey God's instructions, man was now compelled to scatter away from Babel, away from people he could not understand. The Chinese radicals "all," "flesh," and "followed" produce the character meaning "scatter" or "disperse."¹⁷

The radical "four" is often used with the character for "scatter." This gives the meaning "to scatter in four directions."¹⁸ They were scattered to the four corners of the earth.

God did not leave Himself without a witness. We have many witnesses to choose from. We are indeed without excuse. We have the witness of His Creation all around us testifying of nature's design. That design is screaming for recognition of the Designer. The clockwork construction of the vast universe begs us for the same recognition. The "scarlet thread" running through the Word of God testifies of His love and shows us the path of redemption. Even without God's Word, the capacity to know the Creator is infused in man's heart. It is possible to know something about the Potter by observing His pottery.

The Chinese characters testify of the Creator and His love, even to those who have lost the ability to know Him because of their hardened hearts.

God draws all men unto Him. But it is man's duty to diligently seek Him, unless they miss Him through their ever-hardening hearts. **ΑΩ**

¹ S. A. Cranfill, *THEY CAME FROM BABEL*, Biblical History of the Americas Series - Volume I, Reno, NV: The Write House, Ltd., 1994, p. 75.

² Ibid. p. 75. Rev. Alexander Hislop, *THE TWO BABYLONS*, Neptune, NJ: Loizeaux Brothers, 1916, 1943, 1959, p. 135.

³ John C. Whitcomb, Th.D., Henry M. Morris, Ph.D., *THE GENESIS FLOOD: The Biblical Record and its Scientific Implications*, Phillipsburg, NJ: P & R Publishing, 1961, pp. 37-40. David Adams Leeming, *THE WORLD OF MYTH*, New York, NY: Oxford University Press, 1990, pp. 44-47.

⁴ Hislop, *THE TWO BABYLONS*, pp. 135, 136.

⁵ Whitcomb, Morris, *THE GENESIS FLOOD: The Biblical Record and its Scientific Implications*, pp. 37-40.

⁶ C. H. Kang, Ethel R. Nelson, *THE DISCOVERY OF GENESIS: How the Truths of Genesis Were Found Hidden in the Chinese Language*, St. Louis, MO: Concordia Publishing House, 1979, p. 36. The Chinese characters used in this article are reproduced from this book.

⁷ Ibid. pp. 14, 23, 36. Radicals are the keys or root characters of which the word-characters are constructed.

⁸ Kang, Nelson, *THE DISCOVERY OF GENESIS: How the Truths of Genesis Were Found Hidden in the Chinese Language*, p. 37.

⁹ Ibid. p. 38.

¹⁰ Ibid. p. 41.

¹¹ Ibid.

¹² Ibid. pp. 3, 4.

¹³ Ibid. pp. 70, 71.

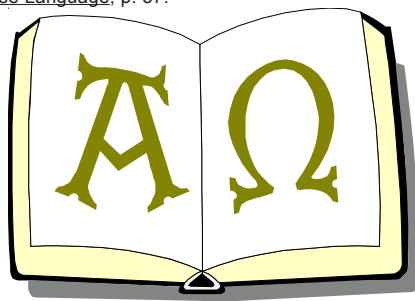
¹⁴ Ibid. pp. 97, 98.

¹⁵ Ibid. pp. 105, 106.

¹⁶ Ibid. pp. 106, 107.

¹⁷ Ibid. p. 108.

¹⁸ Ibid. p. 108.



The Logos and the Heresy of Arius

Logos is Greek meaning "word." Logos is undoubtedly what John had in mind when he penned his Gospel. The Logos was a concept that had been developed by Plato more than 300 years before Christ. Plato, in exploring the mysterious nature of the Deity, reasoned a system of three Gods, with the Logos being the Son of an Eternal Father.¹ John obviously intended to clarify the nature and identity of the Logos. In this respect we will examine in detail the first verse of the Gospel of John.

Let me say at the outset that just because the word "Trinity" does not exist in the Bible does not mean that the doctrine is not contained therein. Likewise we note that the word "theocracy" does not appear there, but no one would deny that the concept is contained throughout its pages. Again, nowhere in the Scriptures do we find the word "Jehovah" mentioned. The artificial word "Jehovah," usually attributed in 1518 to Petrus Galatinus, confessor to Pope Leo X, is a combination of the consonants YHWH (Yahweh; Latin JHVH) and the vowels of Adonai. Yet no one would deny the propriety of speaking of God as Jehovah.²

*In the beginning was **the Word**, and **the Word** was with God, and **the Word** was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And **the Word** was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:1-14*

"In the beginning" is a reference to the opening statement of the book of Genesis.

In the beginning God created the heaven and the

earth. Genesis 1:1

“In the beginning” (bereshith) signifies a beginning of time. Time was brought into being by the creative act of God when he created (bara) space (the heaven; shamayim) and matter (the earth; erets).³ This tells us that God exists in a realm outside of time (eternity). The following verses convey the concept of eternity, God’s realm:

I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past. Ecclesiastes 3:14, 15

Furthermore, words such as “in the beginning” are common Hebrew expressions of eternity.⁴

We find in Genesis 1:1 that “In the beginning God...” Likewise we find in John 1:1, “In the beginning was the Word...” The clear intent is to relate John 1:1 with Genesis 1:1. This comparison to God (Elohim) alludes that the Word (Logos) is Deity. Plato’s concept was that the Logos was Deity. Therefore, unless this was John’s intent, he should have avoided the use of the word Logos. Even at this early point in John 1:1 we can reason that John **intended** to convey the idea of Deity by the word Logos. These words would not have confused the readers of John’s day since Plato’s concept would have been well known. Not only was this term (Logos) used before the time of John, it was used by the Jews to refer to the Messiah. The equivalent Hebrew word was “Mimra” (Word).⁵ But, John’s concept differed from that of Plato. Plato’s idea represented a triad rather than the singleness idea represented by the doctrine of the Trinity. It was therefore John’s purpose to present Jesus Christ as Deity, of the same substance, nature, or essence as the Father.

External evidence that John believed in the Deity of Christ is the testimony of Irenaeus, of Polycarp, that John refused to remain under the same roof as the Gnostic heretic Cerinthus, who denied the incarnation of Jesus Christ.⁶

The Christian concept of “Logos” (Word) conveys the idea of the conduit through which the Father promulgates His will and issues His commandments.⁷ Jesus said:

I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. Jesus said unto them, 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. John 8:26, 38, 42

This idea is further established in the creation where we see in Isaiah:

I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. Isaiah 45:12

The Chaldee translation of Isaiah 45:12 renders this verse “**By my word**, have made...”⁸

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; Hebrews 1:2

We next see that “the Word was with God.” This expression simply conveys the idea of intimacy.⁹ Therefore the Logos was intimate with God, i.e. the Son was intimate with the Father. Also, “The same was in the beginning with God.” shows that the Word was intimate with the Father before the world was made.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. John 17:5

John 1:1, “... and the Word was God,” shows that the “Logos” is God. This is as clear a statement of the Deity of Christ as anyone could ask for, but there are those that have tried to distort the Scripture to cloud this interpretation. The Jehovah’s Witnesses attempt to distort the meaning by translating this verse as “... and the Word was a god.” The problem for them is that in order to destroy his clear statement of the Deity of Christ, they must resort to translating the same word, “Theos/Theon,” differently within the same verse. They correctly translate the first use of the word “Theon” as “God,” but render the second “Theos” as “a god.” This is inconsistent and incorrect. They justify this position by noting that the article “the” before the first “Theon” is absent before the second, “Theos.” They incorrectly claim the translation is thus “the God” in the first case and “a god” in the second. There is no justification for the English article “a” before the second “Theos,” other than to destroy the meaning of the verse. The Watchtower explanation is that since there is no definite article (the) and it occurs before the verb, this points to a *quality* about someone, therefore they say the correct translation is “a god.” You might notice that the second “God” (Theos) has a different ending than the first “God” (Theon). This is properly explained as a change in the grammatical role played by the two words. This in no way changes the meaning of each word as “God.” Therefore Theo, Theos, and Theon are the same words with different grammatical indicators. This can be shown clearly by looking at the following verse that contains the word “Theos” properly translated “God”:¹⁰

For God [Theos] so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16

In Jehovah’s Witness logic this verse should be rendered: For [a god] so loved the world...”

In addition, the “authorities” cited by the Watchtower

as supporting this interpretation, “a god,” crumble on close scrutiny. One such authority, Dr. Julius R. Mantey, a Greek scholar, emphatically denies support for the Watchtower interpretation.¹¹

According to Dr. Mantey:

The Jehovah's Witnesses have forgotten entirely what the order of the sentence indicates—that the 'Logos' [or Word] has the same substance, nature, or essence as the Father. To indicate that Jesus was just “a god,” the Jehovah's Witnesses would have to use a completely different construction of the Greek.¹²

Dr. Mantley adds:

I believe it's a terrible thing for a person to be deceived and go into eternity lost, forever lost because somebody deliberately misled him by distorting the Scripture!... Ninety-nine percent of the scholars of the world who know Greek and who have helped translate the Bible are in disagreement with the Jehovah's Witnesses. People who are looking for the truth ought to know what the majority of the scholars really believe. They should not allow themselves to be misled by the Jehovah's Witnesses and end up in hell.¹³

According to Charles L. Feinberg:

I can assure you that the rendering which the Jehovah's Witnesses give John 1:1 is not held by any reputable Greek scholar.¹⁴

In support of their position, the Watchtower quotes John L. McKenzie out of context saying that he said “the word was a ‘divine being,’” indicating that Jesus is less than Jehovah, i.e. “a god.” They ignore the fact that McKenzie states that Jesus is called God in John 1:1-18, John 20:28, and Titus 2:13.¹⁵

*And Thomas answered and said unto him, **My Lord and my God.** John 20:28*

*Looking for that blessed hope, and the glorious appearing of **the great God and our Saviour Jesus Christ;** Titus 2:13*

For the sake of consistency the Jehovah's Witnesses need to render other verses containing “Theon/Theos” without the article “the” as “a god.” They do not do this except in the instance where the Deity of Christ is in question. This is dishonest Scripture twisting for the sake of doctrine. Try the following verses to see if they would make sense translating “Theon/Theos” as “a god” (in each case there is no article “the”):

Blessed are the peacemakers: for they shall be called the children of [a god]. Matthew 5:9

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve [a god] and mammon. Matthew 6:24

But of him are ye in Christ Jesus, who of [a god] is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Corinthians 1:30

One final point regarding John 1:1 is from New Testament scholar F. F. Bruce who indicates that the structure of the clause in the Greek “demands the translation ‘The Word was God.’”¹⁶

Regarding the Deity of the Logos, the Jehovah's Witnesses lean heavily on the supposed corruption of the Council at Nice (325 AD) by Constantine. While Constantine held considerable influence and took an active part, we should reflect on the fact that the Bishops attending were tried in the fires of considerable persecutions, so would have not swayed easily their doctrinal positions. It is also known that Constantine himself did not favor the position of the majority (Christ's Deity), but inclined toward the middle ground towards the position of Arius in the extreme minority position. While holding considerable influence, Constantine seems to have taken the position as facilitator, rather than dictator. He encouraged consensus in the arguments. Once consensus was reached, he concurred and supported the outcome.¹⁷ However, the doctrine of the Deity of Christ does not need the dictates of the Nicene Council for validation. Internal Scriptural evidence supports this view.¹⁸

Arius, like the Jehovah's Witnesses today, believed that Jesus Christ was a created being, therefore not God. This controversy arose in a debate between Arius and the Bishop of Alexandria, and caught fire. This heresy was the driving force for the Council at Nice. To support their position, the Arians used Proverbs 8:22 as their proof text.

The LORD possessed me in the beginning of his way, before his works of old. Proverbs 8:22

The text used by the Arians was from the Septuagint (the Greek translation of the Old Testament), which read: “He **created me** in the beginning of His ways.” Had the Hebrew been referred to, and understood, they would have known that the correct translation should have been “The LORD **possessed me...**”¹⁹

In John 1:14 we come across the words, “And the Word was made flesh, and dwelt among us, (and we beheld his glory, **the glory as of the only begotten of the Father,**) full of grace and truth.” At first glance this might appear to mess up our doctrine of the uncreated Second Person of the Godhead. But, the meaning is literally “an only child.” In this respect it fully means “as an only child is peculiarly dear to a parent, it means one that is especially beloved.”²⁰

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¹ Edward Gibbon, *THE DECLINE AND FALL OF THE ROMAN EMPIRE*, New York, NY: The Modern Library, 1995, Vol. I, p. 593.

² David Noel Freedman, et al, (editors), “Yahweh,” *THE ANCHOR BIBLE*

DICTIONARY, New York, NY: Doubleday, 1992, Vol. VI, p. 1011. Ron Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, Eugene, OR: Harvest House Publishers, 1993, p. 221.

³ Philo discusses this same premise, that time cannot exist without an "interval of motion" (without

something which can be moved, time cannot exist). See: C. D. Yonge (transl.), THE WORKS OF PHILO, Hendrickson Publishers, p. 5.

⁴ Albert Barnes, NOTES ON THE NEW TESTAMENT: LUKE AND JOHN, Grand Rapids, MI: Baker Books, 1884-85, reprinted 1996, p. 173.

⁵ Ibid, p. 173.

⁶ Philip Schaff, HISTORY OF THE CHRISTIAN CHURCH, Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1910, reprinted 1995, Vol. I, p. 430.

⁷ BARNES, NOTES ON THE NEW TESTAMENT: LUKE AND JOHN, p. 173.

⁸ Ibid.

⁹ Ibid, p. 174.

¹⁰ Duane Magnani, THE WATCHTOWER FILES: DIALOGUE WITH A JEHOVAH'S WITNESS, Minneapolis, MN: Bethany House Publishers, 1983, 1985, pp. 192, 193.

¹¹ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, pp. 101-104.

¹² Ibid, p. 103.

¹³ Ibid, p. 104.

¹⁴ Ibid, p. 99.

¹⁵ Ibid, p. 105.

¹⁶ Ibid, p. 109.

¹⁷ For a complete treatment of this subject refer to: Gibbon, THE DECLINE AND FALL OF THE ROMAN EMPIRE, Vol. I, pp. 593-607. Phillip Schaff, HISTORY OF THE CHRISTIAN CHURCH, Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1910, reprinted 1995, Vol III, pp. 337, 338, 622-632. Isaac Boyle, "The Historical View of the Council of Nice," THE ECCLESIASTICAL HISTORY OF EUSEBIUS PAMPHILUS, Grand Rapids, MI: Baker Book House, translated 1850, reprinted 1990, pp. 18, 28, 29.

¹⁸ Refer to: Robert W. Tozier, "Are You Able To Show That Jesus Is God?," CREATION REVELATION, July - September 1998, Volume 2, Issue 3, pp. 5-7.

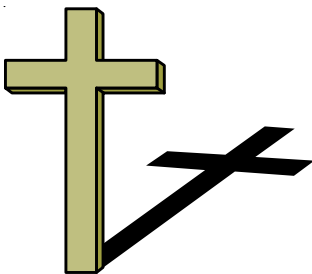
¹⁹ Charles Hodge, SYSTEMATIC THEOLOGY, Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, reprinted 1995, Vol. I, p. 455. Boyle, "The Historical View of the Council of Nice," THE ECCLESIASTICAL HISTORY OF EUSEBIUS PAMPHILUS, pp. 6, 7.

²⁰ BARNES, NOTES ON THE NEW TESTAMENT: LUKE AND JOHN, p. 181.

The Shadow

The following was recently received by email. The author is unknown, and I don't know if the story is true.

"In 1967 while taking a class in photography at the University of Cincinnati, I became acquainted with a young man named Charles Murray who also was a student at the school and training for the summer Olympics of 1968 as a high diver.



"Charles was very patient with me, as I would speak to him for hours about Jesus Christ and how he had saved me.

"Charles was not raised in a home that attended any kind of church, so all that I had to tell him was a fascination to him. He even began to ask questions about forgiveness of sin.

"Finally a day came when I put a question to him. I asked if he realized his own need of a Redeemer and if he was ready to trust Christ as his own Savior? I saw his countenance fall and the guilt in his face. But his reply was a strong 'no.'

"In the days that followed he was quiet and often I felt that he was avoiding me, until I got a phone call and it was Charles. He wanted to know where to look in the New Testament for some verses that I had given him about salvation. I gave him the reference to several passages and ask if I could meet with him. He declined my offer and thanked me for the scripture. I could tell that he was greatly troubled, but I did not know where he was or how to help them.

"Because he was training for the Olympic Games, Charles had special privileges at the University pool facilities. Sometime between 10:30 and 11:00 that evening he decided to go swim and practice a few dives.

"It was a clear night in October and the moon was big and bright. The University pool was housed under a ceiling of glass panes so the moon shone bright across the top of the wall in the pool area.

"Charles climbed to the highest platform to take his first dive. At that moment the Spirit of God began to convict him of his sins. All the Scripture he had read, all the occasions of witnessing to him about Christ flooded his mind.

"He stood on the platform backwards to make his dive, spread his arms together his balance, looked up to the wall and saw his own shadow caused by the light of the moon. It was the shape of a cross. He could bear the burden of his sin no longer. His heart broke and he sat down on the platform and asked God to forgive him and save him. He trusted Jesus Christ twenty some feet in the air.

"Suddenly, the lights in the pool area came on. The attendant had come in to check the pool. As Charles looked down from his platform he saw an empty pool which had been drained for repairs. He had almost plummeted to his death, but the cross had stopped him from disaster." **ΑΩ**

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Email: rtozier@creationrevelation.org.

<http://www.creationrevelation.org>.

Webmaster: Dave Ashcraft.

Mail: Robert & Mary Tozier, 92-222 Hoalii Place, Kapolei, HI 96707. Tel: 808-672-7229 - ALOHA! **ΑΩ**