

Is Jesus Christ God Identical to or Equal to the Father?

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Beware of Attribution Concordism

Before setting the framework, let me give you some guidelines to broadly dismantle the main supports of the "concordists."

Imagine I decide to build my house. I only have the money to build my house. I call an architect, who makes the plans and supervises the construction.

The construction is conducted by a civil engineer, who uses a mason to build the walls.

When the house is finished, here is how each of us speaks about it.

I say: the house I built (referring to my house).

The architect says: the house I built (referring to my house).

The engineer says: the house I built (referring to my house).

The mason says: the house I built (referring to my house).

Who is lying among us? No one.

Am I the mason? No. The architect? No. Is it because we all say we built the same house that each becomes the other? No.

There is one who orders, one who leads, one who executes. We are all different, but it is the same house.

Let's take another case. I shout loudly, and my shout causes an eardrum to tear.

I can say that I tore the eardrum. My word can say that it tore the eardrum. The airwave, moved by my word, can say that it tore the eardrum.

In this image, I, who am the origin, can be likened to the Father, my word to the Son, and the airwave to the Holy Spirit (the active force of God).

Each has acted, but we are distinct.

What Was Taught to the First Christians as a Requirement of the Christian Faith and What I Believe

After this first framing, let's return to the Bible for better explanations. First of all, this debate about the nature of God should not be the main concern of Christians. The minimum defining the Christian belief is summarized here:

Mark 1:1: *"The beginning of the gospel of **Jesus Christ, the Son of God.**"*

John 20:31: *"But these are written, that ye might believe that **Jesus is the Christ, the Son of God; and that believing ye might have life through his name.**"*

1 Corinthians 8:5-6: *"⁵For **though there be that are called gods**, whether in heaven or in earth, (as there be gods many, and lords many,) ⁶**But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.**"*

John 20:17: *"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend **unto my Father, and your Father; and to my God, and your God.**"*

1 Corinthians 11:3: *"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.**"*

Luke 4:41: *"And **devils** also came out of many, crying out, and saying, Thou art Christ the **Son of God.** And he rebuking them suffered them not to speak: for they knew that he was Christ."*

Acts 8:37: *"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that **Jesus Christ is the Son of God.**"*

I believe that Jesus Christ is the Son of God, and that our God is also the God of Jesus Christ, as affirmed in 1 Corinthians 8:5-6 above.

No one taught a theory called the Trinity to the first Christians, nor even Unitarianism. What was required is clear here in John 20:31, and the belief of Christians concerning God is recalled in 1 Corinthians 8:5-6. If we stick to this, we do not sin and above all, we do not err. Everything else puts us on the slippery path of error, and we should not impose on a Christian to believe more than this to mark his Christianity, as no one imposed more than this on the first Christians.

Let each one be content to fulfill John 20:31 and he is certain not to be in error and to accomplish what is expected of him. Let's see again in the following passages what was taught and which remains until the end of time.

Basic Teachings and Revelation

John 20:31: *"But these are written, that ye might believe that **Jesus is the Christ, the Son of God**; and that believing ye might have life through his name."*

John 9:35-38: *"³⁵ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe **on the Son of God**? ³⁶ He answered and said, Who is he, Lord, that I might believe on him? ³⁷ And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. ³⁸ And he said, Lord, I believe. And he worshipped him."*

John 10:36: *"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"*

1 John 4:15: *"Whosoever shall confess that **Jesus is the Son of God**, God dwelleth in him, and he in God."*

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

Acts 8:37: *"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that **Jesus Christ is the Son of God**."*

Matthew 16:15-17: *"He saith unto them, But whom say ye that I am? ¹⁶ And Simon Peter answered and said, Thou art the Christ, **the Son of the living God**. ¹⁷ And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not **revealed it unto thee, but my Father which is in heaven**."*

1 John 5:1,10,20: *"Whosoever believeth that **Jesus is the Christ is born of God**: and every one that loveth him that begat loveth him also that is begotten of him."*

Revelation 1:1: *"The Revelation of Jesus Christ, which **God gave unto him**, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:"*

Revelation 3:2: *"Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect **before God**." (It's Jesus who is speaking here and he reveals the end of the world).*

Revelation 3:12: *"Him that overcometh will I make a pillar in the temple of **my God**, and he shall go no more out: and I will write upon him the name of **my God**, and the name of the city of **my God**, which is new Jerusalem, which cometh down out of heaven from **my God**: and I will write upon him my new name."*

Revelation 7:10: *"And cried with a loud voice, saying, Salvation to **our God which sitteth upon the throne, and unto the Lamb**." (it's Jesus who is the lamb, and it's his father who is seated on the throne).*

Revelation 5:13: *"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him **that sitteth upon the throne, and unto the Lamb for ever and ever.**"*

Galatians 1:8-9

⁸But though we, or an angel from heaven, preach **any other gospel** unto you than that which we have preached unto you, let him be **accursed!** ⁹As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed!

2 John 1:9

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

It is already a **deviation, another gospel, to change what a Christian is supposed to believe about Christ** to align with doctrinal currents or sources of division. We must, as in the beginning, stand to teach that Jesus Christ is the Son of God and ensure that this is believed. It was not required for salvation to believe that Jesus Christ is God equal or identical to the Father, but that He is the Son of God. It is also because of this other teaching that Islam has developed, and Muslim preachers ridicule pastors in debates and lead people to Islam. For one of the foundations of Islam is the struggle against this teaching. However, we know that Islam is a path of perdition, a form of anti-Christ. We must guard against sending people to perdition by teaching anything other than what was required and making it the foundation of the faith.

I. The Son is not the Father

John 17:3

And this is life eternal, that they might **know thee the only true God, and Jesus Christ, whom thou hast sent.**

Matthew 24:36

But of that day and hour knoweth no man, no, **not the angels of heaven, but my Father only.**

Jesus declares that the Father knows things that He does not know. How can they then be the same person? How can one person both know and not know?

Luke 22:41-42

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless **not my will, but thine, be done.**

Here, we see not only that the Father is distinct from the Son, but also that the will of the Father is distinct from that of the Son at death.

Matthew 27:46

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, **My God, my God, why hast thou forsaken me?**

God (the Father) abandons Jesus (the Son). How can one abandon oneself?

At the resurrection ?:

John 20:17

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father, and your Father; and to my God, and your God.**

Even after His resurrection, Jesus establishes that He is going to the Father, who is both His Father and His God. Going to the Father clearly establishes that He is not the Father.

Even after the resurrection, He is not the Father, and even at the end of time, He will not be.

John 14:28

Ye have heard how I said unto you, I go away, and come again unto you. **If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.**

1 Corinthians 15:27-28

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued **unto him, then shall the Son also himself be subject unto him that put all things under him**, that God may be all in all.

1 Corinthians 15:24

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Romans 15:6

That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Psalms 110:1

The LORD said unto my Lord, **Sit thou at my right hand**, until I make thine enemies thy footstool.

One does not sit at one's own right hand. And Paul almost systematically used the following greeting in his various epistles, leaving no ambiguity about each one's role:

1 Corinthians 1:3

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

2 Corinthians 1:3

Blessed be **God**, even the **Father** of our Lord Jesus Christ, the **Father** of mercies, and the God of all comfort.

Galatians 1:3

Grace be to you and peace from God the Father, and from our Lord Jesus Christ.

Ephesians 1:3

Blessed be the **God and Father** of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

Colossians 1:3

We give thanks **to God and the Father** of our Lord Jesus Christ, praying always for you.

Philemon 1:3

Grace to you, and peace, from God our Father and the Lord Jesus Christ.

2 John 1:3

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

1 Thessalonians 1:3

Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

1 Peter 1:3

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

1 Peter 1:2

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Jude 1:1

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ.

Titus 1:4

To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

2 Thessalonians 1:2

Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

Philippians 1:2

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Ephesians 1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

2 Timothy 1:2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Titus 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Romans 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and **peace from God our Father**, and the Lord Jesus Christ.

2 Peter 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

2 Corinthians 11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Galatians 1:1 Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;

Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of **God and our Father**:

Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Ephesians 1:17 That **the God of our Lord Jesus Christ, the Father** of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Ephesians 4:6 **One God and Father of all**, who is above all, and through all, and in you all.

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

Ephesians 6:23 Peace be to the brethren, and love with faith, from **God the Father** and the Lord Jesus Christ.

Philippians 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of **God the Father**.

Philippians 4:20 Now unto **God and our Father** be glory for ever and ever. Amen.

Colossians 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, **giving thanks to God and the Father** by him.

2 Thessalonians 2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

1 Thessalonians 3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Thessalonians 3:11 Now God himself and **our Father, and our Lord Jesus Christ**, direct our way unto you.

James 1:27 Pure religion and undefiled before **God and the Father is this**, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

2 Peter 1:17 For he received from **God the Father** honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

1 Timothy 6:13 I give thee charge in the sight of **God**, who quickeneth all things, and before **Christ Jesus**, who before Pontius Pilate witnessed a good confession;

James 1:1 James, a servant of **God** and of the Lord Jesus **Christ**, to the twelve tribes which are scattered abroad, greeting.

Revelation 1:6 And hath made us kings and priests unto **God and his Father**; to him be glory and dominion for ever and ever. Amen.

The texts from Revelation mentioned above show that even at the end of times, Jesus calls the Father his God, and the Father is indeed distinct from him.

At the end of this document, we will analyze some passages used to make people believe that Christ is the Father ("the Father is in me and I am in the Father," "he that hath seen me hath seen the Father") to show that the interpretation made of them is erroneous. Moreover, as a Christian, I believe first and foremost in what Jesus Christ says. His words are unequivocal. His Father is our Father, and his God is our God.

The Title of God Often Used for Jesus Christ

Below, Moses is made God (with a capital G), and the angel is called the LORD. Does this mean Moses becomes God and the angel the LORD?

The Transfiguration of Moses

Exodus 7:1-2 "And the LORD said unto Moses, **See, I have made thee a god** to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land."

Aaron Appears to Be Confused with God in the Context of Concordism

Exodus 7:17-19 "Thus saith the LORD, In this thou shalt know that **I am the LORD**: behold, **I will smite** with the **rod that is in mine hand** upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. And the LORD spake unto Moses, Say unto Aaron, **Take thy rod, and stretch out thine hand upon the waters** of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone."

Notice here, God says He will strike with the rod in **His hand**. Later, it is said to Aaron to strike with his rod by stretching out his hand. In a concordist reasoning, one could conclude that Aaron is God.

The Angel of the LORD is Called the LORD

Judges 6:11-12 "And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the

winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour."

Judges 6:14 "And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

Is David Jesus? The following texts from Ezekiel, if interpreted literally in concordism, would give the impression that **David is Jesus**. But we know this is not the case.

Ezekiel 34:23-24 "And I will set up one shepherd over them, and he shall feed them, even **my servant David**; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it."

Ezekiel 37:24-25 "And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: **and my servant David shall be their prince for ever.**"

Likewise for this Psalm of David

Psalm 22:18 "They part my garments among them, and cast lots upon my vesture."

It is David who speaks without referring to another person. This prophecy is fulfilled for Jesus Christ. Should we conclude that David is Jesus?

Jacob Wrestles with God

Hosea 12:4-5 "Yea, **he had power over the angel**, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; Even the LORD God of hosts; the LORD is his memorial."

The Bible clearly tells us that Jacob wrestled with God. Now, the prophet Hosea informs us that it was with an angel of God. Just as in Judges 6, the angel of the LORD is also called the LORD.

Given that angels sent by the LORD are mentioned as being the LORD, and that Moses was made God (with a capital G) to Pharaoh, we can also understand the following verse:

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

Jesus Christ is called God here, but has a God, and it is His God who appoints Him as king and anoints Him. This God, His God, He says is our God ("I ascend unto my Father, and your Father; and to my God, and your God"), and He also calls Him His God in Revelation. The three angels who appeared to Abraham in Genesis 18 are often called by the name of the LORD: [Genesis 18](#). Repeatedly, we see in the Bible that the descendant can be called by the

name of the ancestor and the one sent by the name of the sender. If you fight against someone I have sent to fight you and you win, it will be said that you fought against me and won.

Hebrews 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

We know that this voice often and simply refers to the voice of a human, speaking for God. This voice called the voice of God does not make this human God.

Common Qualifications

The common qualifications can all be dealt with within the framework of the attribution concordism I mentioned at the beginning.

The Title King of Kings

Ezra 7:12 Artaxerxes, **king of kings**, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

Ezekiel 26:7 For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a **king of kings**, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

Revelation 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and **King of kings**: and they that are with him are called, and chosen, and faithful.

Jesus Christ, Artaxerxes, and Nebuchadnezzar are called kings of kings, yet the three are distinct, and the other two are not Jesus Christ.

The One They Pierced

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

These texts imply that the one who was pierced is God (Zechariah), then Jesus (Revelation), which would lead to the conclusion that the two are identical. The concordism observed between God and Aaron does not allow us to conclude identity here.

Consider also the following texts: Acts 10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Matthew 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

1 Corinthians 6:2-3 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?

So, who is ultimately the judge? Jesus? The apostles? The saints? Are the saints identical to Jesus? We find ourselves in the same situations as above. Jesus is the judge, but He can delegate His powers to the saints who judge in His name.

Matthew 25:34-40 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For **I was** an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: **I was** sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it **unto one of the least of these my brethren**, ye have done it unto me.

Here Jesus explains clearly that He will speak of Himself to refer to the acts done towards His brethren as being acts done towards Himself. Attribution concordism would lean towards confusing Him with His brethren. Any other concordist argument not mentioned here can be resolved with the cases presented here.

[On the Unity of God and Christ](#)

The disciples must have the same unity

John 10:30 I and my **Father are one**.

John 10:34-35 Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

John 10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the **Father is in me, and I in him**.

To understand that this verse does not mean that He is the Father or equal to the Father, see the following verses:

John 17:21 That **they all may be one**; as thou, Father, art in me, and I in thee, that they also **may be one in us**: that the world may believe that thou hast sent me.

The disciples must be one in the same way that He is one with His Father. If we are both disciples, we must be one as His Father and He are. Does that mean you become me?

He also dwells in the disciple with His Father:

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him**.

This means that we have the Father and the Son in us. Do we then become the Father and the Son?

Revelation 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Revelation 1:6 And hath made us kings and priests unto **God and his Father**; to him be glory and dominion for ever and ever. Amen.

Revelation 1:8 I am Alpha and Omega, the beginning and the ending, **saith the Lord**, which is, and which was, and which is to come, the Almighty.

Here, it is God who speaks and not Jesus Christ, it cannot be used for the Trinity. Here, people who quote this text forget to read that it is written "saith the Lord God" to indicate that this statement is that of the Lord God, and not that of Jesus Christ. Otherwise, Jesus Christ, who spoke in Revelation, would not have needed to remind from whom this statement came! Here, He is transmitting the message of the Lord God.

Let's also take this text:

Revelation 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

NB: Here, it is not Jesus Christ who speaks, but He who is seated on the throne, that is, God. For proof, see Revelation 21:5 just before:

Revelation 21:5 **And he that sat upon the throne said**, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And it is He who speaks from Revelation 21:5 to 21:8.

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

Answer:

John 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, **nor seen his shape**.

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

Jesus Christ says that he who sees Him has seen the Father, but He also says that the Father is greater than He and that no one has ever seen the face of the Father. Thus, obviously, He is not saying here that He is the Father, because that would also mean "he who kills me has killed the Father." Yet, the Father is immortal! Here, Jesus Christ establishes that as the representative of the Father, having the Father in Him, doing only what the Father asks Him to do, and saying only what the Father orders Him, and invested with all power to forgive sins, answer prayers, etc., He who sees Him sees the Father through Him, because God is

invisible. Christ is the image of the invisible God. However, your image is not you. **He who sees your photo has seen you, but your photo is not you.**

John 17:21 and John 14:23 cited above complete the answer, which is also valid for John 12:45 And he that seeth me seeth him that sent me; and John 14:7-10 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philippians 2:5-6 Let this mind be in you, which was also in Christ Jesus: Who, being in the **form of God**, thought it **not robbery to be equal with God**:

This text simply establishes that Jesus Christ did not seek to be equal with God and not that He was equal to God, **for one does not seize what one possesses, but what one aspires to.** And this is what Satan did; he tried to be equal to God.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God**, The everlasting Father, The **Prince of Peace**.

Answer:

Isaiah 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was **numbered with the transgressors**; and he bare the sin of many, and made intercession for the transgressors.

Isaiah prophesies that Jesus will be numbered with the transgressors, and this was fulfilled. Was He therefore a transgressor? Were the people who numbered Him with the transgressors right? Similarly, Isaiah prophesied in Isaiah 9:6 that Jesus Christ will be called the Everlasting Father, the Mighty God, **and this is indeed what we see people doing.** Does this mean that these people are right? Jesus Christ never claimed to be identical or equal to the Father. And if He is called God in the sense of the word "therefore **God, thy God, hath anointed thee...**", or in the sense of Moses who was made God to Pharaoh, or of the angel of the LORD called the LORD, this does not make Him equal **to His God and our God.**

1 John 5:20-21 And we know that the **Son of God** is come, and hath given us an understanding, that we may **know him that is true**, and we are **in him that is true, even in his Son Jesus Christ.** This is the **true God**, and eternal life. Little children, keep yourselves from idols. Amen.

Answer: Jesus Christ is the Son of the True, the Son of God. The True mentioned here is God and not Jesus Christ, who is presented as the Son of the True. The True is clearly specified in John 17:3 And this is life eternal, that they might know thee the **only true God**, and Jesus Christ, **whom thou hast sent.**

John 16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Answer:

John 3:35 The Father **loveth the Son**, and hath **given all things into his hand**.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Answer: Moses was made **God** to Pharaoh, the angel of the LORD is called the LORD, and Hebrews 1:8-9. Jesus Christ is called God but declares that His God is our God. The designation of Jesus Christ as God with a capital G without making Him equal to God (the Father) is established in the text Hebrews 1:8-9 already cited above ("therefore God, thy God, hath anointed thee..."). By looking at the case of Moses and the angel of the LORD, and the angel who wrestled with Jacob, we see that this designation can be used for those sent by God or who are the manifestation of God, as opposed to the term god used for gods that are not the manifestation of God.

John 8:54 Jesus answered, If I honour myself, my honour is nothing: it is my **Father** that honoureth me; of **whom ye say, that he is your God**:

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to **my Father**: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my **God**, and your **God**.

John 20:28 "Thomas answered and said unto him, My Lord and my God! Jesus saith unto him,"

Response: Moses was made as God, the angel of the LORD is called the LORD, and **John 20:31** "**But these are written, that ye might believe that Jesus is the Christ**, the Son of God; and that believing ye might have life through his name."

What is important about **John 20:31** is that it is the same chapter, John 20, just three verses later. The author of **John 20:28** refrained from saying that this was written so that we might believe that Jesus Christ is God, but rather that we might believe that Jesus Christ is the Son of God. Furthermore, let us read this word from Jesus Christ:

Matthew 16:23 "*But he turned, and said unto **Peter**, Get thee behind me, **Satan**: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*"

Can we, in light of this text from **Matthew 16:23**, conclude that Peter is Satan (especially since he did not contest)? Or that Peter's thought manifested Satan? Thus, we can more easily understand Thomas without confusing the Father and the Son or making Jesus Christ equal to the Father.

Colossians 1:15-16 "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

Response: **Revelation 3:14**, **1 Corinthians 8:5-6**, **John 6:46**, and **John 5:35**, and what we have already said above about "he who sees me has seen the Father."

Colossians 2:9 "For in him dwelleth all the fulness of the Godhead bodily."

Response: **John 17:21**. One must be cautious about any literal interpretation that might give the impression that God was entirely contained within the body of Jesus Christ, which would imply that God was no longer in other places on earth when Christ was on earth, or that God is not elsewhere than in the physical body of Jesus Christ. However, **John 17:31** allows us to understand this text in the sense that He Himself is the Son and in Him are the Father and the Holy Spirit. Note also that in the Christian who has the word of Jesus Christ and keeps it, dwell the **Father, the Son, and the Holy Spirit (Acts 2:38, John 14:23)**. Also note **Colossians 2:10** "And ye are complete in him, which is the head of all principality and power,"

and **2 Peter 1:4** "Whereby are given unto us exceeding great and precious promises: that by **these ye might be partakers of the divine nature**, having escaped the corruption that is in the world through lust."

Romans 9:5 "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen!"

Response: The same as those already given above relating to the appellations of God for Jesus Christ. We have already justified these appellations, mentioning that He Himself explains that **His God is our God**, although He is called the anointed God by His God. And when it says "over all," this does not apply to God, in accordance with **1 Corinthians 15:27-28** cited above.

2 Peter 1:1 "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us **through the righteousness of God and our Saviour Jesus Christ:**"

Response: Here, a distinction is made between God and Jesus Christ.

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

Response: We ourselves call God our Father without being equal to God. The reflection of the Jews is not the reason or the truth.

Additional Resources

For further arguments to refute other verses supposedly making Jesus Christ God equal to the Father, consult the following link and search for "trinity unitarism," or scroll until you reach it (published on August 3). There are four voices on the subject:

[Podcast Amour, Royaume et Justice de Dieu sur Amazon Music](#)

For more information on our various publications, go to

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- A WhatsApp link where you can follow daily teachings in the form of voice messages and also receive free publications.

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