

**Edward K. Watson**

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Version**

# **The Iglesia Ni Cristo Under a Microscope**

**Helping INC Members Keep More of Their  
Money, Survive Shunning, and Discover the  
Truth About Their Church and God**



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**Brainy Books**

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## Dedication

This book is dedicated to the regular Iglesia Ni Cristo church member. Although I am portrayed to be your worst enemy for writing this book, the truth is I wrote it because I want you to keep more of your hard-earned money, strengthen your family by eliminating the shunning, and regain your dignity as a proud Filipino who thinks for himself or herself and is no one's slave – not to any foreigner and neither to any INC minister or leader. In other words, I wrote it because I love you and am willing to suffer the attacks because of it.

This book only presents facts that you can easily confirm with mere *minutes* of effort. Look at the biblical passages in context and use multiple online versions. Don't believe my interpretation; don't believe the INC minister's interpretation – find out for yourself. Do your own independent study. **You are human and possess the most powerful computer in the universe—your brain.** For any church to tell you that you are incapable of understanding the Holy Bible and should just trust your minister to interpret it for you is an insult. You should be especially offended since the same person who tells you to trust him is the same man who takes money from you for his own benefit. You should recognize this conflict of interest practice for what it is: Unethical!

Filipinos are famous the world over for your hospitality and empathy. But the INC church has warped this noblest of traits into one that views all non-INC members, including precious innocent children, as deserving of eternal torture if not baptized INC! If this is true, then God is an evil monster.

You may not appreciate my help now in trying to stop you from being victimized, but you will. At some point, the threats of the INC leaders lose their power and you can walk away into freedom – freedom to control your own mind and money, and hopefully, freedom to truly follow Jesus Christ – the one who couldn't save us if he wasn't also "God."

May God bless you and give you the courage and strength to follow him, now and always.

## An Apology

Being laughed at is one of the most effective psychological tools to force people to reevaluate their decisions and lifestyle. When I wrote the original version of this book, I used a mocking tone to force INC ministers and members to get emotional when confronted with its contents. This way, those who aren't true believers would feel uneasy about their adherence and will start questioning their faith.

Since returning to true faith in Jesus Christ as my Lord and God, I recognize that while ridicule is effective and probably deserving in the case of the INC leadership, it isn't really the fault of the rank and file INC members that they are so ignorant of the Holy Bible's real teachings. *They are victims* who are manipulated into continually paying large sums of money to the very institution that keeps them ignorant and enslaved. And while they definitely deserve the salvation that comes from the living God, Jesus Christ; the moral thing for me would be to write this version by just stating the facts without mockery but injecting a little humor at Felix Manalo's expense. I will also be informal and personal when issuing challenges to INC leaders and ministers since they have elevated themselves into pretending to be the ultimate experts on the Bible while knowing full well that they've been lying to their members about what the Word of God teaches.

So, I apologize, for making fun of INC members in this book's original version. I was prideful and was wrong. However, I still condemn the INC leadership and ministers for their overwhelming dishonesty and manipulation of their members just to keep extracting money from them. God will not be mocked. I witness to them that **Jesus is the Christ, the Eternal God** and they will see him in his glory as our God and Creator of the universe when they stand before him to be judged. *The Holy Spirit witnessed this truth unto me and I dare not deny it.* Repent, and obey him before it is too late.

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## Notice and Warning

1. This book is about facts, things that are demonstrably true and easily verifiable by anyone with access to the internet or the Holy Bible. It does not rely on obscure sources that are hard for the average person to validate. Consequently, it does not contain anything about Felix Manalo's personal life—his alleged moral failings or rumors of what he did when he went to the United States. It does not discuss the scandals of the Iglesia Ni Cristo (INC) church under its current leader, Eduardo V. Manalo. *Neither does this book promote any specific church.* It primarily examines the beliefs of the INC and compares them to what the Holy Bible actually teaches. Anyone, regardless of faith or lack thereof, can use it to determine the credibility of the INC church.
2. Having said #1, this book also contains my opinion about the practices and motivations of the INC and their soteriological status. And as a Canadian who knows my natural right to freedom of speech comes from being a human and not from any government (and thus cannot be ethically violated provided my speech does not violate the natural rights of others or breaks the Social Contract), I have the right to express my honest views without fear of censorship or censure. For example, it is my opinion when I say, *"I believe that if the Iglesia Ni Cristo allowed their members to study the Holy Bible on their own without going through the filter of their ministers; then the INC would've returned to belief in a Trinitarian deity just as the Seventh-day Adventists and Armstrong's Worldwide Church of God did. This is because the Unitarian belief cannot be reconciled with the New Testament Greek."*
3. Every non-INC Filipino who knew I was writing this book, without exception, warned me of the dangers to my person if I published it and the INC found out who I was. This is because when many non-INC Filipinos think of the Iglesia Ni Cristo, the words they associate with the INC are not the typical Christian attributes of "humble, meek, submissive, kind, respectful of others, forgiving, tolerant, patient, or merciful" but "violent, intolerant, hostile, intimidation, scary, threats, assaults, beatings, arrogant, proud, brainwashed." Shockingly, even "murder, kidnapping, and salvage (assassination)" have also been used.

Westerners without experience living in the Philippines cannot fathom how a supposed Christian church could have such an overwhelmingly negative public image since we have no examples in the past two centuries of a similarly-viewed denomination.

While I believe most of the negative depictions of the INC is hearsay and exaggeration, there have been incidents both anecdotal and reported in the news that raise alarm. Also, I've personally experienced occasions with very aggressive and hostile INC ministers, so know first-hand that some of the negative depictions are accurate.

**I am not afraid of the INC.** They can certainly make me a martyr if they're stupid enough to think the blowback will be minimal, but threats do not work when the recipient knows the difference between libel and freedom of speech and has supporters to bring publicity to any unethical intimidation. Neither do threats work on someone who is not afraid of death because it means he gets to return to his God, Jesus Christ, sooner.

Regardless, the INC church has a serious negative image problem that it needs to correct. And this can only occur from a conscious decision from the top of their church to actually have its members live the way Jesus told Christians to live and treat others the way Jesus told us to treat them.

4. INC ministers are notorious for challenging others to public debates and claim refusal by others to engage them is “proof” that they’re the True Church. Since this book is a condemnation of the entire INC faith, any INC minister who wants to debate me needs to be their *best* debater and be officially recognized by their leadership as their representative. If they want to debate, **I accept**, but I get to choose the format and venue.
  - i) It will be held online at <http://www.debate.org/forums/religion/> and in written form so that all the observers can examine the arguments and references to see whose are valid. Each topic will have three rounds, 72 hours to argue per round, 10,000 characters max per argument, and a panel of judges who are world-renown biblical experts will vote on who won. I believe this extremely important issue should not be subject to oral rhetoric/sophistry and debate tricks. Religious disagreements should be resolved the same way scientific disagreements are resolved: in writing with references.
  - ii) I also agree to a face-to-face debate on a stage on the nonnegotiable condition that I shall show the audience on an overhead projector the biblical passages in context and in parallel with other Bible versions. I shall also include on the overhead screen live video connections with internationally-recognized scholars from [The Hebrew University of Jerusalem's Rothberg International School](#), who will declare to the audience the correct meaning of biblical Hebrew words and whether the INC's interpretation and arguments have any credibility. (These professors are Jews, so they're not biased in favor of Christianity. If anything, they should be more inclined toward the INC due to its Unitarianism.) I shall also similarly engage scholars from the [Harvard Divinity School](#) who will monitor the INC's interpretation of Koine Greek and will then declare to the audience whether the INC's arguments have any merit. These world-renown experts on Hebrew and biblical Greek will ensure the debate stays honest and the words are interpreted properly.

Unmodified copies of entire debates will be placed on my website's INC page ([www.edwardkwatson.com/inc](http://www.edwardkwatson.com/inc)) in perpetuity. Any claim to have beaten me in a debate will be false unless found within the websites above. If they claim to have bested me in a debate, demand specifics—where, when, who, and show an authenticated video or it didn't happen. Also, ask them to use the same argument in disproving the contents of this book (you will quickly see their inability). For confirmation of the legitimacy of any alleged debates, send an email to [ed@edwardkwatson.com](mailto:ed@edwardkwatson.com).
5. All the work within this book is my own and follows a systematic approach, meaning, it will provide most, if not all, biblical passages about the INC proof-texts instead of just one or two. This is to demonstrate that the INC is not just mistaken, but completely and utterly *wrong*, about everything it claims makes it the True Church. The chapter on Jesus Christ is a tiny excerpt from my **THE GOD WHO WASHES FEET** – the first book to detail empirical evidence that the New Testament's divine inspiration is highly probable (it is a frameless, unharmonized, correlative anthology). The chapter on the Holy Spirit is from my book, **“THE HOLY SPIRIT.”** The academic references found in the endnotes are in the Bibliography portion of this book.
6. I wrote this book because the INC church's chronic bullying and intimidation of others offend my sensibilities. I have experienced this first-hand in every initial encounter while a missionary for the Church of Jesus Christ of Latter-day Saints in 1989-1991. Its intent is to demonstrate the INC church is a paper tiger—nothing to be afraid of, only pitied or ridiculed. It's one thing to believe they're prophesied in the Bible and reject the deity of Christ; it's completely unacceptable to engage in unethical practices while claiming such behavior is the will of God and must not be questioned or disobeyed by the members.

It is also unacceptable to take biblical passages out of context and string them together while demanding their members take the word of their ministers and not conduct independent studies themselves. Enforced ignorance of the Word of God or anything else is shameful, but when the consequence of their ignorance means it is likely they can never be saved (if the Holy Bible is God's word and if Jesus is God made flesh); then the INC practice becomes unforgivable.

7. The INC has programmed its members to refer anyone who wishes to talk to them about their religion to their minister—the *same* person with a financial stake for keeping them within their church. This unethical conflict of interest practice is comparable to someone giving money to a “Nigerian prince” who when asked why, tells the person to speak to the “prince” and not to them. What would the “prince” say? To stop giving him money? Seriously, why would anyone willingly enslave themselves to the manipulation of their minister – who directly benefits from the money extracted from them?

A minister is supposed to serve his flock. His loyalty must be to what is in their best interests. That's the whole point of being a “shepherd.” Is it in their best interest to be prevented or discouraged from conducting independent Bible study to confirm whether their minister's interpretations are correct? Is it in their best interest to give a large portion of their income to the INC church instead of having it help their own family?

The point isn't on giving money to a church – those that give must do so willingly from a position of justified belief (i.e., belief validated by perceived knowledge). The point is the INC practice of keeping its members ignorant and completely reliant on their minister who ultimately financially benefits from the donation is *unethical*.

Just how honest are INC ministers when they have a conflict of interest? No moral person will engage in such an unethical practice and it is shameful that the INC ministers, the supposed only true representatives of God, control their flock in such a manner.

8. As one with over 70,000 hours of experience analyzing complex documentation, it's very easy for me to see the intentions of the INC leadership when they claim particular biblical passages are prophecies of Felix Manalo or the INC. Any verse that can be used, despite being out of context, is linked to other verses, also out of context, to create entirely new notions completely foreign to the biblical writers. And the new claims cannot be verified by their members.

I am not aware of any other Christian denomination that has been as blatantly dishonest as the INC. For its size, it is utterly unique in Christianity in the breadth and scope of dishonesty and unethical practices. It is so flagrant and deceitful that anyone who examines the context of the passages can immediately see the problems. If a Latter-day Saint were to link Gen 39:2's “Joseph” with Isa 44:12's “Smith” and then claim Joseph Smith's name is in the Bible, would such an action be honest, much less done by the Lord's “True Church”?

9. The INC New Testament proof-texts are examined using the [Nestle-Aland's Novum Testamentum Graece 28th Edition \(NA28\)](#) as the baseline (text is identical to UBS5). When there is a discrepancy between the Authorized King James Version (AV) and NA28, NA28 is presumed correct.
10. The chapters on Jesus and the Holy Spirit contain tables based on NA28 to help anyone understand what the biblical passage is trying to say, regardless of whether they are experts on the Bible or have minimal or even no familiarity with the scriptures. Passages are broken down to the individual verse level to help those who are studying the Bible and the biblical language, to not get lost. For example:

Philippians 2:6	
<b>Nestle-Aland 28</b>	ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ
<b>Transliteration</b>	hos en morphē theou hyparchōn ouch harpagmon hēgēsato to einai isa theō
<b>Literal</b>	Who in [the] form of God subsisting not something to be grasped esteemed it to be equal with God.
<b>Paraphrase</b>	<i>Although having the same nature of God, he didn't think to forcefully cling to his equality with God.</i>

- Row 1's "Nestle-Aland 28" is the *Novum Testamentum Graece* 28th Edition text and taken from <http://www.nestle-aland.com/en/read-na28-online/>.
- Row 2's "Transliteration" is the Society of Biblical Literature's transliteration of Row 1's NA28 Greek text using Faithlife's Logos Bible Software (<http://transliterate.com/>).
- Row 3's "Literal" is the literal interlinear version of the cited passage based on the Nestle 1904 version [Eberhard Nestle, H KAINH DIAΘHKH. Text with Critical Apparatus. (British and Foreign Bible Society, 1904)] <https://sites.google.com/site/nestle1904> as found in <http://biblehub.com/>. It is used since its difference from NA28 is relatively minuscule (texts that are struck-through are Nestle 1904 that are no longer in NA28).
- Row 4's "Paraphrase" is the author's understanding of what the text is trying to convey using current language from a conceptual, not literal linguistic sense and within a worldview that is contemporary and scientific. In other words, it is the author's *opinion* and not meant to supplant translations. Its credibility can be ascertained by comparing its phrasing with the ideas described in multiple Bible versions and Bible commentaries.

11. The INC Old Testament proof-texts are examined using the [Westminster Leningrad Codex \(v.4.20\)](#) as the baseline. [Scripture4All](#) is used for the visual Hebrew Interlinear Bible:

41:2	מי	העיר	ממזרח	צדק	יקראו	לרגלו	יתן
	mi	eoir	m·mzrch	tzdq	iqra·eu	l·rgl·u	ithn
	who ?	he-rouses	from·sunrise	righteousness	he-is-calling·him	to·foot-of·him	he-is-giving
	לפניו	גוים	ומלכים	ירד	יתן	קשפר	חרבו
	l·phni·u	guim	u·mlkim	ird	ithn	k·ophr	chrb·u
	to·faces-of·him	nations	and·kings	he-is- <sup>c</sup> holding-sway	he-is-giving	as· <sup>the</sup> ·soil	sword-of·him
	קש	נדר	קשתו	:			
	k·qsh	ndph	qshth·u	:			
	as·straw	being-whisked-away	bow-of·him				

The transliteration of Hebrew text is from <http://www.alittlehebrew.com/transliterate/> and the literal rendering is from [Bible Hub](#).

The links to the [over 50 parallel Bible versions are to Bible Gateway](#).

12. To assist INC members who probably don't have the Holy Bible in their homes, I have quoted their biblical "evidence" passages in context, without ellipses, and without alteration, to show an honest reading of the scriptures demolishes the interpretation of

their ministers. I have also provided links to Bible Gateway's over 50 Bible versions so that the reader can see how different versions translate the same passage.

This systematic methodology is admittedly wordy and tedious and totally out of character with how normal research is done (just a few points elaborated upon while the rest in references), but it is necessary to prove the INC members have been lied to and shows why they are discouraged and prohibited from reading the Bible.

13. As for the block quotations, they are from the AV merely for convenience as a public domain work. My personal practice is to simultaneously study multiple Bible versions using [Bible Hub's parallel feature of over 25 Bible versions](#) and adding the [New Revised Standard Version](#). If the INC attempts to dispute an AV wording (such as in Isa 41:9,25 and Isa 46:10 – since it is, after all, an over 400-year old version and there have been a lot of advances since then), simply look at the other Bible versions and commentaries to confirm that the INC's arguments cannot be supported.

There are also some block quotations comprised of my paraphrases. Their accuracy can be determined by examining parallel Bible versions.

14. Words mean something, and the best to define what they mean are those who are fluent in the language. Thus, those who fluently speak Hebrew and Koine Greek are the authorities on what Hebrew and biblical Greek words mean. It is not a Filipino INC minister who can't even hold a basic conversation in those languages. It is asinine to allege the tens of thousands of master Hebrew and Greek linguists who wrote the thousands of Bible versions, lexicons, dictionaries, and commentaries are *all* wrong about what Hebrew and Greek words mean just because they contradict the INC's theology.

For example, if I were to say, "*Namatay ang butiki nang naamoy niya ang utut ni Felix Manalo*"; then a non-Tagalog speaker cannot be considered credible when he argues that the word "utut" has another meaning than "fart." A Filipino who knows his own language would just laugh at any foreigner who claims utut actually means "book" or "rectangle."

This is why any INC minister who argues for a different definition of what a Hebrew or Greek word means in contradiction to what the actual experts say is automatically discredited. In other words, when thousands of experts on the language say a word means one thing while the non-expert INC minister says it means another, who should one believe?

This is why using multiple Bible versions is so important for those who cannot intimately comprehend the nuances of Hebrew or Koine Greek. Because the different Bible versions are usually written by real experts on the languages, it is possible for nonexperts to get the most likely translation by simultaneously examining over [25](#) or even over [50](#) Bible versions for every passage. If the overwhelming majority say "X" and only a handful or just one says the "Y" that the INC insist is the correct meaning, then one instantly knows the INC's understanding is incorrect without needing to argue about what a particular Hebrew or Greek word means. After all, the INC minister's argument is not with the nonexpert, but with the thousands of actual experts on Hebrew and Greek who wrote the different Bible versions.

All a nonexpert needs to do is say something along the lines of:

*"While I'm not an expert on what specific Hebrew and Greek words mean; I'm smart enough to know that the best authorities on their correct meaning are those who actually wrote the hundreds of Bible versions. Thus, if over 95% of all Bible versions understand*

*a Hebrew or Greek word one way and the INC minister interprets it a different way; then the majority's understanding will always be the correct translation."*

No amount of sophistry from the INC ministers can override such logic because it is common sense.

15. Whenever some Hebrew and Greek words are discussed in this book, the numbers immediately after the words in parenthesis are from Strong's reference numbers—for example: "*mizrach* (4217)." Those wishing to conduct an independent study on their own can use the Strong's numbers to see other instances of the referenced words to confirm how the Bible uses them (e.g., using online resources such as [www.BibleHub.com](http://www.BibleHub.com)).
16. I love Filipinos—my father was part-Filipino, and I grew up in the Philippines. Both my late wife and my current wife are Filipinas. I know for a fact that Filipinos are some of the most naturally loving and charitable people on earth. I have experienced their kindness, friendliness, and hospitality thousands of times. This makes the INC programming all the more offensive to me. Somehow, it convinces these wonderful people to believe the worst form of elitist bigotry where only INC members will receive eternal bliss while everyone else—including those who've never had a chance to convert and even unbaptized children—will receive *eternal torture*. (I have seen with my own eyes the coldness some adult INC display toward the children of unbelievers. It is an ugliness that one never forgets.) If I can convince just one INC to develop genuine charity and love towards others irrespective of that person's religion and view them as if they were Jesus himself (Matt 25:34-46), then the effort I put into creating this book will be worth it.
17. Lastly, this book contains some acronyms that may need explaining:
  - AV – Authorized King James Version of the Bible (1611)
  - cf – Compare to
  - INC – Iglesia Ni Cristo (a religion started by Felix Manalo in the Philippines in 1914)
  - LXX – Septuagint (the Old Testament in Greek used by the first-century Christians)
  - MT – Masoretic Text (Jewish Bible or Old Testament of the Christians – has slight differences with the LXX)
  - NT – New Testament
  - OT – Old Testament
  - vv – verses
  - YHWH – Name of God in the OT (alternate: YHVH). All consonants, no vowels. Some pronounce it as "Yahweh" others "Jehovah." The correct pronunciation is unknown.

**Extraordinary claims require extraordinary evidence**  
(Carl Sagan)



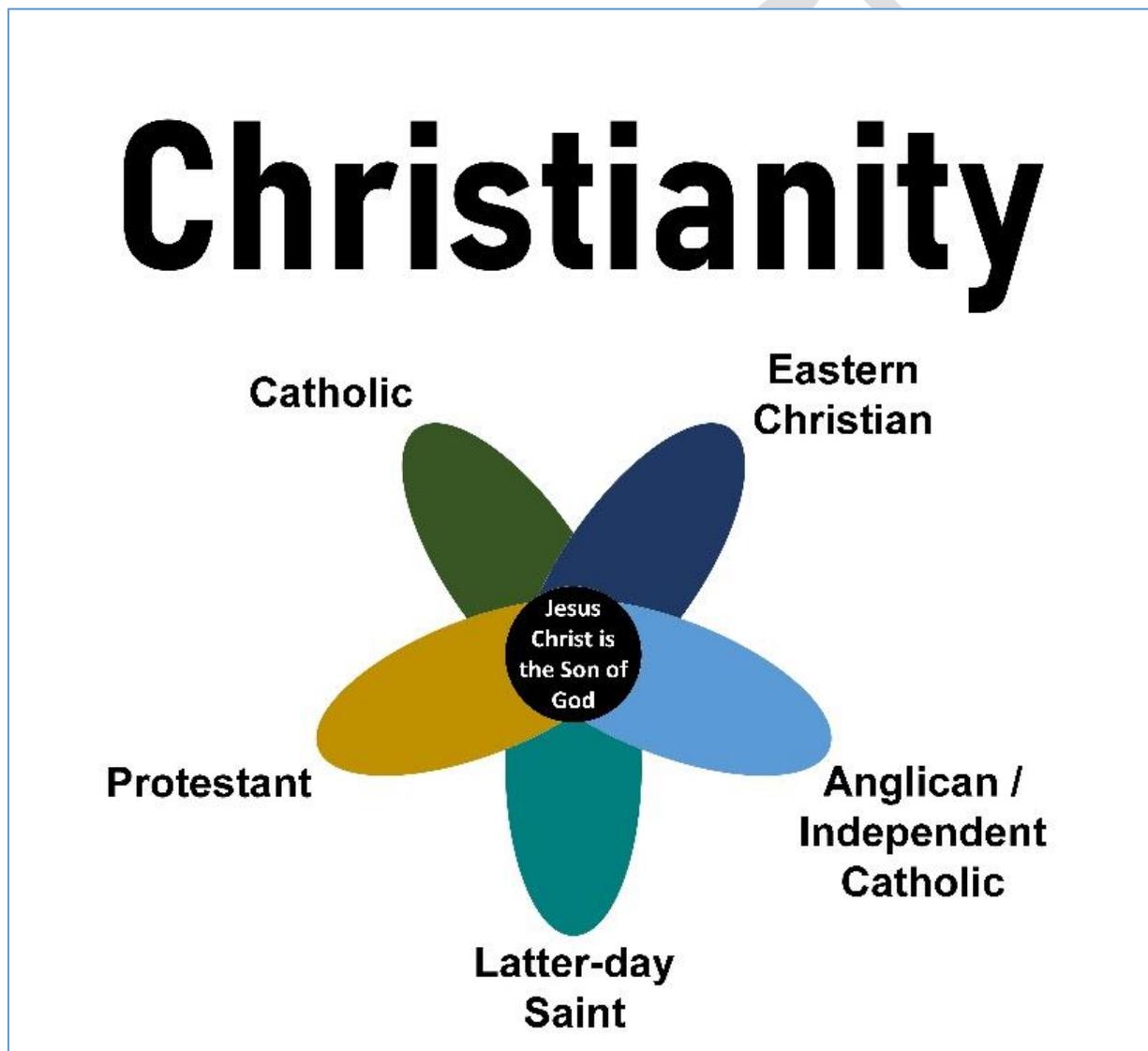
## Introduction

The Iglesia Ni Cristo or “Church of Christ” is a church started in the Philippines by Felix Ysagun Manalo in 1914. It is the most successful indigenous Filipino religion and has over 700 congregations outside the Philippines.

### ***Christianity’s Denomination Taxonomy***

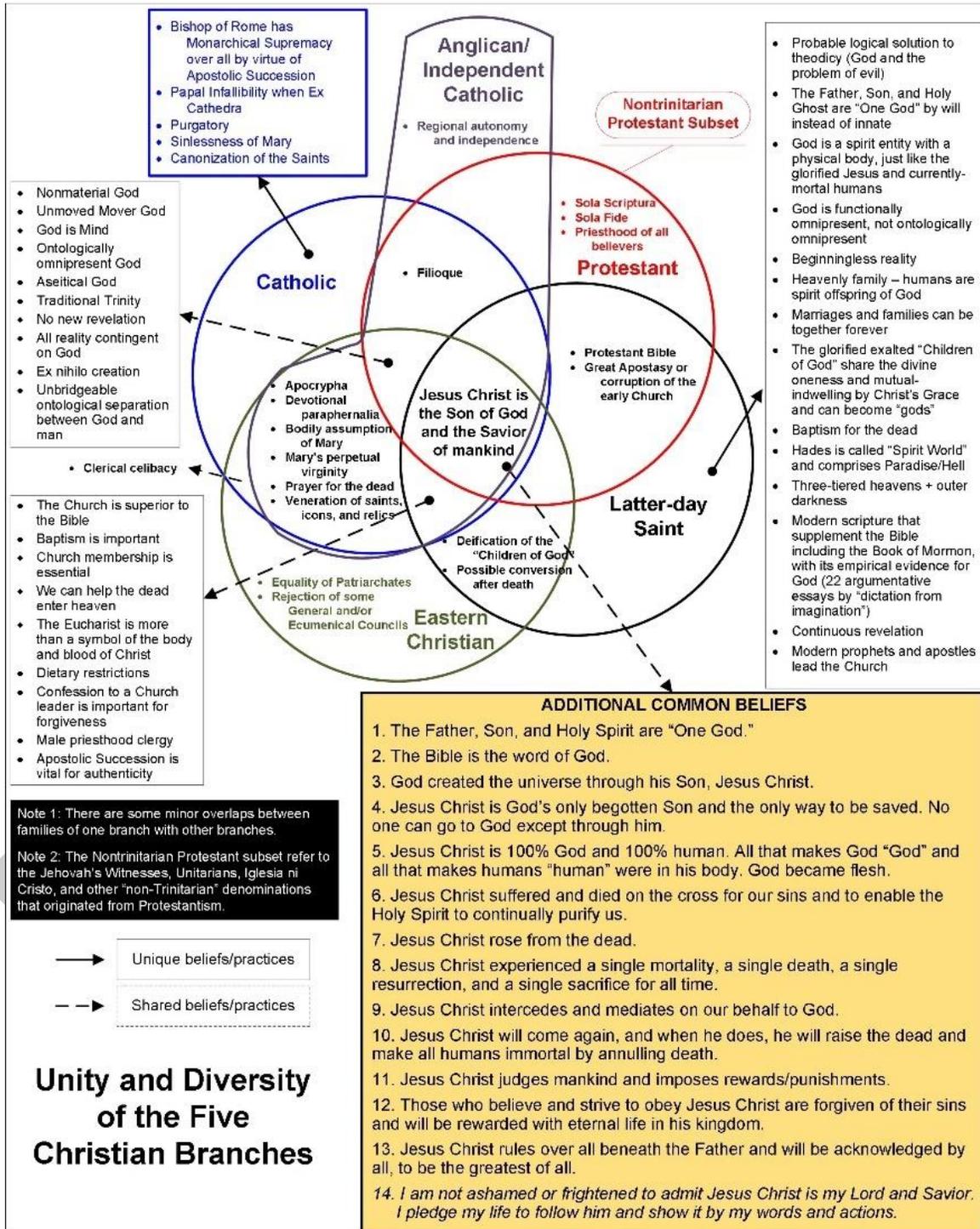
The INC claims to be a Christian faith and asserts to be the “True Church” of Jesus Christ. Since there are thousands of other religious groups that also claim to be Christian, a classification needs to be made to determine where the INC fits within the tapestry of the Christian religion.

Just as all life can be classified according to biological characteristics (archaea, bacteria, and eukaryote) so can Christianity, but into five main branches:<sup>1</sup>



## 2 | The Iglesia Ni Cristo Under a Microscope

- Catholic<sup>2</sup>
- Eastern Christian<sup>3</sup>
- Anglican/Independent Catholic<sup>4</sup>
- Protestant<sup>5</sup>
- Latter-day Saint<sup>6</sup>



This taxonomy gives a reasonably consistent framework that minimizes provisional clauses,<sup>7</sup> and is the *smallest* primary classification of how the different Christian faiths are grouped together (while preserving the unique differentials of all groups above half a percent of the overall number of Christian adherents).<sup>8</sup> It avoids bias based on theology (since it is human nature to want to exclude others or demand special privilege for oneself).

A characteristic of a Protestant faith is *Sola Scriptura*, where the Bible is held up as its ultimate source of authority. This means groups such as the Iglesia Ni Cristo and the Jehovah's Witnesses are categorically Protestants, even if they don't want to be and even though other Protestant faiths don't want to be associated with them, simply because they view the Bible as having ultimate authority while also believing Jesus Christ is the Son of God and Savior of mankind.<sup>9</sup>

PROTESTANTISM (Sola Scriptura)	
Trinitarian (~21 families with sub-groups)	Nontrinitarian (Autonomous entities within category)
<ol style="list-style-type: none"> <li>1. Adventist</li> <li>2. African Initiated Churches</li> <li>3. Anabaptist</li> <li>4. Baptist</li> <li>5. Brethren</li> <li>6. Charismatic</li> <li>7. Christian and Missionary Alliance</li> <li>8. Evangelical/ Nondenominational</li> <li>9. Friends (Quakers)</li> <li>10. Holiness Movement</li> <li>11. Lutheran</li> <li>12. Messianic Judaism</li> <li>13. Methodist</li> <li>14. Millerite</li> <li>15. Neo-Charismatic</li> <li>16. New Thought</li> <li>17. Pentecostal</li> <li>18. Reformed</li> <li>19. Restorationist (Stone-Campbell)</li> <li>20. United</li> <li>21. Other</li> </ol>	<ul style="list-style-type: none"> <li>• Unitarian Universalism</li> <li>• Unitarian Christian Association</li> <li>• Christadelphians</li> <li>• Church of Christ-Scientist</li> <li>• Doukhobors</li> <li>• <b>Iglesia Ni Cristo</b></li> <li>• Jehovah's Witnesses</li> <li>• Members of the Church of God International</li> <li>• Molokan</li> <li>• Oneness Pentecostals</li> <li>• Unification Church</li> <li>• etc.</li> </ul>

The INC's denial of Christ's deity falls within the Protestant-Nontrinitarian family of Christianity which has been around since the mid-1500s, starting with the Unitarians in Europe. This informal "family" is unique since it is the only one of at least 22 Protestant families that is explicitly Nontrinitarian (where the Son and the Holy Spirit are rejected as fully "God") while showing no splintering from earlier groups. It is a "family" only in the categorization sense of being "Unitarian" since its members, as a rule, don't have formal associations or alliances with the others. The most well-known sects in this "family" in the West are the Unitarian/Universalists and Jehovah's Witnesses.

It is hard for those familiar with the Bible to envision a religion like the INC claiming to accept the New Testament as God's inspired Word, while at the same time rejecting Christ being "God" in addition to being "Man," since Christ's divinity permeates all portions of the NT. It's even more puzzling why they name their church after a person they believe is solely a man.

### ***Christian Theology: Nontrinitarian Versus Basic Trinitarian Versus Expanded Trinitarian***

Christianity has different views of God. The INC subscribes to the **Nontrinitarian** view, specifically "Unitarian," where only the Father is fully "God." This view is shared by the Unitarian/Universalists, Jehovah's Witnesses, and other small denominations. Other Nontrinitarians subscribe to a "Binitarian" view, where only the Father and Son are fully "God."

Most Nontrinitarians will freely acknowledge "*Jesus Christ is the Son of God and only way for us to be saved*" (Matt 3:17; Matt 17:5; Heb 1:5; 2 Pet 1:17; John 1:14; John 3:16,18,35; 1 Jn 4:9-10; John 14:6; Rev 7:17; 1 Tim 2:5; Acts 4:10-12).

**Basic Trinitarianism** is a statement of what the New Testament says about the Father, Son, and Holy Spirit collectively without attempting to explain why. It accepts the fact that some things aren't clarified and that's ok. It takes what the Holy Bible says as fact without getting hung up on what they mean (that is, interpretation is ultimately irrelevant). When asked to explain how the Father, Son, and Holy Spirit are One God, adherents merely shrug their shoulders and point to what the NT text says while conceding that they cannot explain the how or what of the reality of the triadic God's nature and oneness since it is outside our reality.<sup>10</sup> Neither do we have the ability to comprehend the fundamental nature of an entity who simultaneously straddles this universe and the external realm where he dwells.<sup>11</sup>

*Basic Trinitarianism is the Holy Bible's Trinitarianism* because its components are the only ones that have genuine *prima facie* biblical support (Matt 3:16-17; Matt 28:19; Luke 3:22; John 20:21-22; 1 Cor 12:3 cf. Acts 5:3-4; John 10:30,38; John 12:45; John 13:31-32; John 14:7-12,20; John 17:21-23; 2 Cor 4:4-6; 2 Cor 5:19; Col 1:15; Col 1:19; Col 2:9; Heb 1:2-3; John 1:1; Phil 2:5-7; John 5:17-18; John 10:33; John 5:23; John 14:16; John 16:26; John 17:9,15,20). There's no need to argue the passages don't say what they are saying or interpret them using a theological filter.

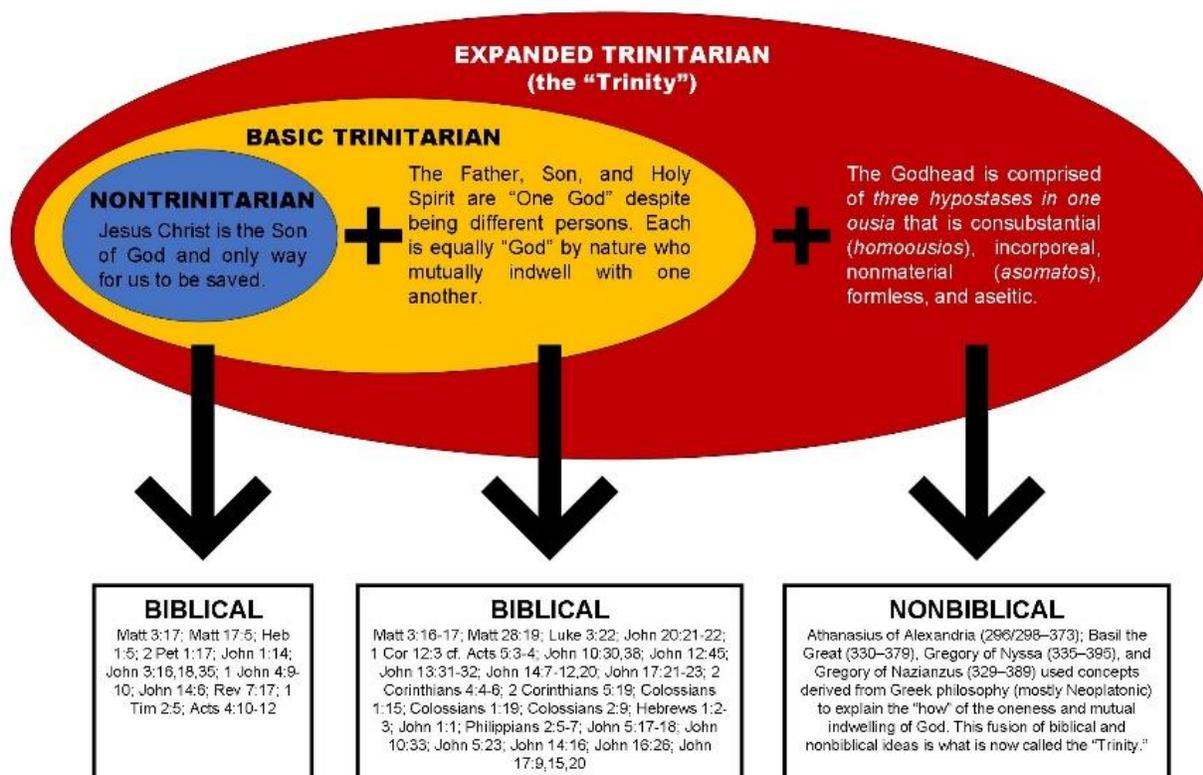
**Expanded Trinitarianism** is what is called the "Trinity." It blends the NT's Basic Trinitarianism with ideas from Greek philosophy. Its extra-biblical components are derived from Greek philosophical ideas (mostly Neoplatonic) that were merged with the biblical ideas in the fourth century by four brilliant figures: Athanasius of Alexandria (296/298–373) and the Three Cappadocians – Basil the Great (330–379), Gregory of Nyssa (335–395), and Gregory of Nazianzus (329–389) to create the fusion that is the "Trinity."<sup>12</sup>

Expanded Trinitarianism attempts to explain the "how" of the oneness and mutual indwelling of God as well as the composition of the nature of God. In short, Athanasius and the Three Cappadocians attempted to frame the orthodox definition of the three-in-one God using philosophical concepts that dominated their fourth-century intellectual environment. They succeeded spectacularly, and their core Expanded Trinitarian version has remained unchallenged for over 1600 years,<sup>13</sup> even after the *same* philosophical foundations were obsoleted by modern science and has been extinct for centuries in our civilization's milieu outside Christian theology. *Expanded Trinitarianism is the standard Trinitarian definition* of four of the five Christian branches<sup>14</sup> (excluding the Latter-day Saints – which only accepts the Basic Trinitarian definition derived from the New Testament).<sup>15</sup>

Expanded Trinitarianism's use of Greek philosophical foundations is why, to this day, to "correctly" understand the Trinity (without falling into heresy), one first needs to understand the Greek

philosophical concepts of hypostases, ousia, and asomatos to justify a wholly incorporeal, formless deity despite the Resurrected Jesus – he who can never again experience death (Rom 6:9-10; Rom 8:34; 2 Cor 5:15) – was a physical body that could be felt in a discernable form (Matt 28:9; Luke 24:36-51; Acts 1:1-11; John 20:19-20; John 20:25-29; 1 Cor 15:5-8 cf. 1 Jn 4:2-3 and 2 Jn 1:7). Given that any separation of the spirit from the body is death (Jas 2:26), then the Resurrected Jesus Christ exists and will exist forevermore as a physically immortal entity.

# Christian Theology



If a person needs to understand concepts derived from Greek philosophy to correctly describe the Christian God without falling into "heresy"; then that depiction is an Expanded Trinitarian view that uses elements that did not originate from the Holy Bible.

The three theologies on the person of Jesus Christ can be summarized as:

- a. **Nontrinitarian:** "Jesus Christ is the Son of God and the only way for us to be saved."
- b. **Basic Trinitarian:** "Jesus Christ is the Son of God and the only way for us to be saved. The Father, Son, and Holy Spirit are 'One God' despite being different persons. Each is equally 'God' by nature who mutually indwell with one another."

- c. **Expanded Trinitarian:** “Jesus Christ is the Son of God and the only way for us to be saved. The Father, Son, and Holy Spirit are ‘One God’ despite being different persons. Each is equally ‘God’ by nature who mutually indwell with one another. The Godhead is comprised of *three hypostases in one ousia* that is consubstantial (homoousios), incorporeal, nonmaterial (asomatos), formless, and aseitc.”

Basic Trinitarianism builds on the core faith statement of Unitarianism while Expanded Trinitarianism builds on Basic Trinitarianism.

The INC is squarely in the Unitarian group.

### ***INC Characteristics***

The Iglesia Ni Cristo has the following beliefs and practices:

- Unitarian Deity – the INC rejects the Christian concept of the Trinitarian deity and believe that only the Father is “God.” They don’t believe Jesus Christ is also “God” and neither do they believe there’s any entity separate from the Father and Son called the “Holy Spirit” who is also “God.”
- Exclusive Salvation – only the INC is saved. Christ only died for them.
- Universal Punishment of Nonbelievers – all nonbelievers will suffer an eternity of torture in the lake of fire.
- Scripture – multiple Protestant versions of the Bible without the Apocrypha (but do not have their own edition of the Bible).
- Anti-ecumenical and Intolerant of Other Faiths – hostile to all other Christian sects. INC ministers will not hesitate to challenge other religious representatives to public debates.
- Biblical Mistranslation When Contradicted – INC ministers claim a biblical passage is mistranslated whenever a critic furnishes a passage that contradicts their doctrine (and will utilize a different version of the Bible for those passages).
- “Son of God” is Titular, not Ontological – the INC believe in Jesus Christ as the “Son” of God but do not accept him as God incarnate—just a man, making the “Son” a titular designation without any actual filial connotation. Neither do they believe he is the Jehovah (YHWH) of the Old Testament.
- The True Church is Called “Church of Christ.”
- The Bible Prophecies of Felix Manalo.
- The Bible Prophecies of the Iglesia Ni Cristo.
- The Bible Prophecies of the current era Philippines.
- Restricted Diet – the INC do not eat products containing blood (but oddly, do not practice kosher) or drink alcoholic beverages.
- Block Voting for “Approved” Political Candidates.
- Bi-Weekly Worship Service – INC members must attend church twice a week, on Sundays and Thursdays.
- Ostensibly “Voluntary” Monetary Contributions.

- Public Shaming and Shunning of Disciplined or Excommunicated Members, including from their own family.

### ***INC Unethical Practices***

For the supposed “true church,” the INC is the only Christian denomination in the world with millions of adherents that openly engages in practices that are blatantly unethical because they violate the natural rights of others or are inherently dishonest.

For example:

- **Block voting** – The INC leadership or minister in the Philippines orders his members to vote for a chosen political candidate. This is voter fraud because it is no different than if the minister voted for the same candidate a thousand times if his congregation has a thousand voters. This is a violation of the INC church member’s natural right to freely vote for their political representative within the Social Contract of the Philippines.
- **Influence Peddling** – The INC leadership uses their promise of having millions of members block vote for a political candidate who gives them something valuable in exchange. This corrupt *quid pro quo* practice is identical to bribery because the outcome (voting) is supposed to be an exercise of a person’s natural right, which must be done without compulsion.
- **Shunning** – Congregants are threatened with excommunication and eternal torture in the lake of fire if they do not shun excommunicated members. This is devastating to an excommunicated person who relies on his or her family for survival and destroys families – the most important unit of any society. This practice sees the INC church intruding into the sanctity of the family unit, which violates each member’s natural right to their own family by virtue of being each other’s “property.”<sup>16</sup>
- **Having ministers as a gatekeeper in a conflict of interest position** – The INC minister does the thinking for the member who is discouraged from independently studying the Bible and who is told to refer all those who want to talk to them about religion to their minister. The minister is in a conflict of interest because he financially benefits from money extracted from the member while discouraging or preventing them from justifying on their own whether they should give money to the INC church. The INC member has no internal justification for willingly turning over their money to the church, which violates their natural rights to their own property.
- **Brainwashing of followers into fanatics** – The INC has taught its members all their lives that they are the true church and are the only ones who will be saved and only their ministers can understand the Bible correctly. There then exists people who know nothing about the Bible who are convinced that they are morally justified to harm others in defense of the INC church because they are doing God’s will. Unless the INC minister orders them *not* to harm others because it goes against what Jesus taught, the INC church becomes culpable for their actions.
- **Manipulating adherents into cash cows** – The INC claims all donations are voluntary and it does not impose a set amount to the members. While that is likely true, the INC membership has been taught since childhood that they belong to the true church and God requires them to sacrifice for the good of his church which includes an expectation to give at least something during the bi-weekly attendance. This makes them vulnerable to manipulation from the minister who may want, or be instructed from above, to extract more money from the members than what they are comfortable to give. Some unethical

ministers may take advantage of their congregant's vulnerability by using their faith as leverage, such as by using images of eternal torture if the members fail to give sufficiently to meet the quantity the minister wants. To people who firmly believe without independently knowing, the donation can be devastating to their family's security.

- **Trapping its own ministers into lifelong roles without transferable skills or independence** – The INC minister is the gatekeeper of his congregation, but his ministerial education is only relevant within the role as an INC minister or in another church administrative role. If the minister leaves his role or displeases the church leadership, he cannot obtain employment outside the church that recognizes his education and skills. Coupled with getting shunned by his own family, the minister is faced with a binary choice: poverty in the brutal hypercompetitive economic environment of the Philippines that has too many new college graduates for each job or continue in the ministry.
- **Distorting the Holy Bible's teachings** – The INC practice of discouraging its members from conducting independent study of the Bible has resulted in blatant claims about the legitimacy of the INC church and Felix Manalo that cannot be supported by honest study, both in context and by using parallel Bible versions.

### ***INC Membership Size***

A hundred years after its inception, the Iglesia Ni Cristo is counted among the largest religions in the Philippines. Their exact membership size is unknown because the INC does not release a systematic almanac of the number of adherents that subscribe to their faith, or how many convert to their church in any given year.

In 1989, I was told on three occasions by INC ministers that there were anywhere from 7-10 million INCs. It wasn't until I examined the Philippine government's decadal census several years later that I realized those figures couldn't be trusted, and they only had 1.4 million members in 1990 or 2.3% of the Philippine population.<sup>17</sup>

These percentages have not changed much in the past 20 years according to the official Philippine national decadal censuses:

- **1990**: 1,414,393 INC members (2.3% of the 60.70 million Philippine population)
- **2000**: 1,762,845 INC members (2.3% of the 76.51 million Philippine population)<sup>18</sup>
- **2010**: 2,251,941 INC members (2.4% of the 92.34 million Philippine population)<sup>19</sup>

While increasing in absolute numbers, that rise is in pace with the overall population growth, showing no real change percentage-wise.<sup>20</sup> Their claim of having millions of members outside the Philippines is merely wishful thinking since most overseas INC congregations have less than 200 members due to the simple demographic density of Filipinos. There are probably fewer than a hundred overseas INC churches of over a thousand members and several hundred within the 200 to the 700-member range. This means the most optimistic number of overseas Iglesia Ni Cristo would be 300,000-350,000, but most likely is closer to 230,000-280,000 out of the 11 million Filipinos living outside the Philippines, or 2.4% of the total Filipino diaspora.<sup>21</sup>

Given that the Philippines has a decelerating annual natural growth rate of 1.9% as of 2010,<sup>22</sup> a more reasonable estimate of the total membership of the INC by the end of 2018 would be for it to have around **2.89 million adherents** worldwide, plus or minus 5%.<sup>23</sup> Barring a drastic change to its public image, **it should have a worldwide membership of 3 million by the end of 2020**, plus or minus 5%. This estimate will be confirmed if the 2020 Philippine national census shows the number of INC in the Philippines to be around 2.4-2.5% of the overall population.

## Is the INC Growing Rapidly?

Something is clearly wrong with the claim the INC is growing very rapidly. If it is, then why is it that its number of adherents hasn't increased relative to the rest of the population?

20-Year Growth Performance		
[Analysis of 1990 and 2010 Philippine national censuses]	Philippine Population	INC Population in Philippines
1990	60.70 m	1,414,393
2010	92.34 m	2,251,941
Natural Growth (absolute)	31.64 m	837,548
Growth (%)	52.13%	59.22%
Natural Growth (absolute) [52.13%]		737,255
Growth (%) from Assumed Conversion [59.22 – 52.13]		7.09%
Growth (absolute) from Assumed Conversion (7.09%) [837,548 – 737,255]		100,293
Annual Ave Assumed Conversion Growth [1990-2010] Absolute [100,293 / 20]		5,015
Annual Ave Assumed Conversion Growth [1990-2010] (%)		.003546

Real government data shows the INC is nowhere near as successful as it likes to pretend. If the INC's mortality, birth, and emigration rates are identical to other Filipinos; then they had an average of **5015** net Filipino converts every year between 1990 and 2010. In easily verifiable terms, this means a typical INC congregation of 560 members would've seen an annual conversion net growth of two additional members every year between 1990 and 2010. All other growth would've come from birth.<sup>24</sup> Thus, no less than 93% of INC membership growth should come from the baptism of INC children.

However, the INC abstains from drinking alcoholic beverages and blood-based meals (with their higher morbidity risks), which should give its members a measurably higher life expectancy (they should live at least three years longer than the typical non-INC).<sup>25</sup>

But if INC members live at least three years longer than non-INC due to the prohibition from drinking alcoholic beverages, then their ratio of the Philippine population should be increasing much faster than what is revealed by the Philippine census (which shows a relatively constant 2.3-2.4% over a 20-year period). Thus, its natural growth rate should be higher than average, resulting in an annual conversion net growth that is *lower* than 5000 a year and *lower* than .3%/year (one-third of one percent per year).<sup>26</sup>

These statistical differences mean it is likely over 95% of INC growth comes from baptisms of those born in the church.<sup>27</sup>

Something is dragging its numbers down. It can't be infant mortality – theirs is likely better than average which makes the problem of the missing members worse. The only variables that explain the numbers are if they have a much lower birthrate than non-INC Filipinos, they have a higher ratio of members who emigrate out of the country, or if they have a serious problem retaining members. I suspect it is the last cause that explains their flat ratio of the Philippine population. If

they truly attract lots of converts and those born in the faith stay in it, then a large percentage of those who join don't stay because something revolts them<sup>28</sup> or they are unable to live the lifestyle.

Facts are stubborn things. Despite their strenuous missionary efforts and frequent boasts of successful mass conversions, a real annual conversion rate of just *one-third of one percent* is hardly the hallmark of a rapidly growing religion.

### ***Inflated Membership Figures & Block Voting***

As mentioned above, every INC minister I spoke to cited membership figures vastly higher than the self-reported numbers in the government census. Why do they want to appear larger than what they are?

The answer lies in the INC policy of block voting and the tolerance of the Philippines to this type of voter fraud.<sup>29</sup> If the INC can project themselves to be much larger than what they are, then their clout with political candidates increases significantly. When these candidates meet with Iglesia Ni Cristo ministers and leaders to garner support, many use whatever means possible (even including giving a bribe) so that the minister will order his congregation to vote for the preferred candidate. From what I've been told, this "bribe" ranges from offering money to feigning interest in converting to promising to aid the INC in furthering its goals such as by placing INC members in key government positions.

It's a smart strategy by the INC because it takes advantage of the Philippines' Padrino or Patronage system, where one needs to obtain favor from someone influential to advance in society or government instead of succeeding on merit alone. The INC church's participation in the Padrino system, the very thing that has kept the Philippines backward and among the most corrupt nations on Earth,<sup>30</sup> gives them greater clout than what they would normally wield—but is utterly illegal in civilized nations because influence peddling and block voting are both unethical.

Block Voting = Voter Fraud = Unethical

Block voting is unethical because forcing people to vote for a specific politician on pains of church punishment and shunning by one's friends and family violates that person's natural right to freely vote for a representative within a Social Contract. And natural rights are innate within us as humans – they are from God and are not given to us by any government and thus cannot be taken away unless we violate the natural rights of others or break the Social Contract where the public knowingly agreed to have a human law supersede their natural rights.

While the Philippines is still a developing nation, its form of government is derived from the West's representative government where those in positions of power are selected by the public to ostensibly represent their best interests. Since all are supposed to be equal before the law; it is one person, one vote. Otherwise, certain elites will be able to disproportionately affect the outcome of the elections. Thus, voter fraud.

Block voting of a thousand INC voters = one INC minister voting for the same candidate a thousand times in the voting station = voter fraud

Since the effect is the same, if one is unethical then so is the other. Surely the Philippine government and media will complain if a single INC minister is allowed to vote for the same candidate a thousand times; how is this different from the INC minister ordering his congregation containing a thousand adults to vote for the same candidate?

Why the Philippines tolerates this unethical abuse of the ballot box is something I cannot explain, but it is shameful that the government and judiciary have not punished the INC church for this

influence peddling and voter fraud that denies Filipinos their right to vote for whomever they choose. It makes a mockery of free elections and has no place in a civilized nation.

If the Philippines wishes to improve its reputation as a nation that respects the natural rights of its citizens, then it must punish the INC church for influence peddling and voter fraud.

It's insane that a church that is just 2.4% of the Philippine population has such a disproportionate influence over politicians. 2.4% of the population is not a voting bloc that any politician with brains needs to be concerned about when the Catholic percentage hovers around 80%.

Given the real size of the INC and its overwhelmingly negative public image, any politician who campaigns to punish the INC church for its unethical practices that violate the natural rights of Filipinos should win in a landslide.

If I were a Filipino citizen, I would immediately file a legal complaint against the INC for its violation of the natural rights of Filipinos to choose their political representatives without coercion. It's strange that the Philippine judiciary hasn't punished the INC for violating one of the fundamental rights of Filipinos.

The INC churches outside the Philippines, such as in Canada and the US, have been much less vocal about this policy of block voting since we are more vigilant in maintaining the separation of church and state.

It is a gross violation of American and Canadian rights to have a tax-exempt religious organization dictate which political candidate they must vote for.

Canada Revenue Agency (CRA) and the Internal Revenue Service (IRS) can also revoke the tax-exempt charitable organization status of the Iglesia Ni Cristo if it or any of its congregations orders its members to vote for a particular political candidate or party.

All it takes is one complaint to the IRS<sup>31</sup> or CRA of coerced voting to initiate an investigation—and be the recipient of “whistleblower” financial rewards that could net the informer millions of dollars (hint, hint).

This method of projecting themselves to be bigger and more successful than what they are is seen when they have mass baptism of converts. They release photos of a large number of people in the water who are dressed in white. The unknowing reader assumes that all these people (or the vast majority) are converts, but in actuality, most of those in the water are already members and are comprised of the singers, ministers, and deacons. In a photo that contains a hundred people in the water, the new converts may be as few as ten. All the rest are already members.

Why does this church do this instead of taking a photo of just the new converts? Because they want the unsuspecting reader to believe that the Iglesia Ni Cristo is larger and more successful in its proselyting than it really is. It is a Potemkin village, a façade that gives the impression that it is growing very rapidly all over the world.

### ***Ethnic Composition of the INC***

The back of the official INC magazine, the *Pasugo* (God's Message), contains addresses of their churches all over the world. This gives the impression that many foreigners are flocking to join the faith. What the INC doesn't mention is the vast majority of members of these congregations outside the Philippines are nearly all Filipino migrants, and the few foreigners are mostly spouses

of the Filipino members who join because they love their spouses and don't want them shunned by their own family and friends for marrying a nonmember.

The INC is obsessed with converting non-Filipinos because it desires to appear as an international church instead of a Filipino church. While attending one of their services in Vancouver Canada to find out for myself what it was like, I observed all the Caucasians were given preferential treatment by having us sit in the front pews and later having a gaggle of friendly and helpful chums at our beck and call. This "friendliness" and attention can easily go to one's head, giving Caucasians an oversized sense of importance. One naturally wonders how this kowtowing to foreigners affects the self-image of ethnic Filipinos.

Since virtually all members in Philippine congregations are Filipinos, the only place with numerous foreign members would be in congregations outside the Philippines. If we assume there are 272,000 INC members in foreign congregations as of the end of 2018, then the number of foreign INC members can be determined by a rough estimate based on the ratio of foreigners to Filipinos within a sampling of congregations.

This means if 10% of the overseas congregants are foreigners, then there are 27,200 foreign INC members out of a total of 2.89 million members. However, if 5% of the congregants are foreigners (which is higher than the estimated 2% I saw when I attended an INC service), then this implies there are only 13,600 foreign INC members out of 2.89 million or roughly .5 of 1%. If the latter figure is correct, Filipinos by ethnicity or nationality comprise 99.5% of the total membership. *Either percentage has the INC as an over 99% Filipino religion.* I'm sorry, but any religion that has one ethnicity comprising over 99% of its membership is not an international faith but a homogenous faith that so happens to have a worldwide distribution.

What this means is despite half a century of strenuous effort, the INC has woefully failed to convince foreigners to convert. Their success in converting non-natives is infinitesimal compared to the Catholics, Baptists, Evangelicals, Pentecostals, Seventh-day Adventists, Jehovah's Witnesses, or Latter-day Saints, where the majority of their adherents reside in non-native countries. The INC failure is actually surprising since Caucasians are notorious for joining just about every kind of religion there is. It doesn't matter if the faith is based on a belief in UFOs, voodoo, crystals, Satan, yogi mystics, marijuana, or flying spaghetti monsters—there'll be thousands of people just waiting to convert.

### ***Why is the INC Successful With Filipinos?***

The INC religion is successful to a certain extent among Filipinos despite being a failure among non-Filipinos because it satisfies the Filipino need for cultural pride and their desire for social harmony. (Even non-INC Filipinos feel pride when seeing INC chapels overseas.) Filipinos view it as a "Filipino" religion since its founder, Felix Manalo, was a Filipino and preached the superiority of the Filipino race through the INC religion.<sup>32</sup> Tagalog, the Philippines' official native language is the primary communication medium for their services and publications. The INC is virtually the only organization outside the Philippines among Filipino émigrés that actively preserve Filipino culture and language as a whole (the only other alternatives are the tribe/province-centered sports leagues or purely religious gatherings at Catholic and Evangelical churches).<sup>33</sup>

Filipino INC members like hearing they're special and better than all the rest (95% of them have been hearing about it all their lives in their church). The INC's claim that they're the only ones who will be saved while all others will be damned for all eternity in hell gives them a sense of self-importance other churches can't satisfy.<sup>34</sup> Despite I believe INC claims are juvenile, the truth is ultimately less important than their sense of superiority, acceptance, and social harmony.

An additional observation is there appears to be a disproportionate percentage of non-Filipino ministers and deacons with their actual number within the INC church. It looks like non-Filipino male converts are pressured to become ministers and deacons in the INC's desire to move away from the "stigma" of being a Filipino religion.

This has resulted in the strange spectacle of foreigners, who are less than 1% of the membership, acting as ministers and deacons over overwhelmingly Filipino congregations of a fiercely cultural Filipino religion.<sup>35</sup> Hilarious when you think about it.

### ***Mindless Zombies***

Critical thinking is essential to success in this world. No smart manager will hire someone who doesn't utilize his or her brain or who is afraid to ask questions such as why, where, who, how, when. The reason the West has dominated the world for centuries is that their citizens refuse to become sheep who blindly accept what they are taught. Their skepticism, desire to learn and improve, and always challenging the status quo has given us computers and cell phones half a *billion* times more powerful than the computer used to send men to the moon. It has raised our life expectancy to twice as high as it was just a few centuries ago. Thanks to its invention of capitalism, it has raised more people out of poverty and improved their lives more than anything else in the history of mankind.

And yet, despite all this, the Iglesia Ni Cristo lobotomizes its members by telling them not to question their leaders. They produce brainwashed hordes who fanatically obey their leaders in attacking perceived opponents while also convincing these same fanatics to give large amounts of money to the INC church. The church members are told to refer anyone who challenges them on their religion to talk to their minister. They are "discouraged" from reading the Bible and conducting independent studies on their own. They are taught that anyone not of their faith will suffer eternal damnation, and if they do not follow the party line, then they will be shunned and ostracized by their family and friends. And while they are doing all this, they are turning over huge amounts of money to their church, which tells them it has their best interests at heart and any doubt means they will suffer eternal torture in the lake of fire.

If I claimed to have a box that contains a magic chicken that laid golden eggs, all a skeptic has to do is demand I show him the chicken and have it examined. What if I then said he has to take my word for it because I was chosen by God to start his church and only my followers can receive the blessing of the golden eggs? What if I prohibited my followers from looking into the box or ask me to provide proof on pain of excommunication and eternal torture? What if those who are not my followers can look into the box, but my followers cannot?

Ignorance plus arrogance is not a good combination and is especially dangerous when one is proud of his or her ignorance (such as when they assume success in oral debates by their ministers means they don't need to examine their faith). Are INC members also relying on their minister for their jobs, education, or safety? Isn't one's soul more important?

It's not difficult reading and understanding the Bible, especially with modern tools. There are hundreds of bibles with different writing levels. Some use language so simple that elementary school children can understand them. It is absurd to think the brains of adult INC members are so weak that they cannot comprehend passages non-INC *children* can understand. INC members should be insulted that their own church thinks so poorly about their intellectual capabilities.

The Bible itself encourages critical inquiry:

*(a) Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

*(b) 2 Tim 2:15 Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.*

*(c) Rev 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: For the time is at hand.*

These passages show that those who believe the Bible is the Word of God must abide by its teachings, one of which is that they must study the scriptures on their own. Christ expects his followers to act and not be passive—our souls are too important. The INC members must imitate the Jews at Berea who “*searched the scriptures daily whether those things were so.*”

How do the INC members know if what their minister is teaching is true – especially since he has a financial interest in keeping the members faithful contributors to the church? They need to examine the scriptures and verify their doctrines. For this to occur, they not only need to examine the passages their minister use but also passages others use that believe the opposite. They also need to examine the context of the quotation and verify the accuracy of the interpretation by examining what multiple Bible versions say.

When this happens, it becomes very obvious the real reason the INC discourages its members from reading the Bible on their own is that if they do, they'll realize very quickly that *their church has lied to them.*

This is probably why the INC is such a failure at converting people from a strictly religious perspective. Most people who convert to a church do so because they study and become convinced that the doctrines and practices of a faith suit them. When encountering the INC minister, they will examine the minister's arguments themselves and not just take his word for it. They continue the independent study of the Bible that they were already practicing. When doing so, they then quickly see he's misrepresenting the Bible and will refuse to join the INC church.

So where do most of the INC converts come from? They are usually those who are in love with an INC member and must convert to marry them so that the INC member won't get excommunicated and shunned by their own family. This emotional blackmail results in a baptized convert who's there just to make the one they love happy and does not have the religious conviction of a true believer. Another group may be young friends of INC members who don't have the knowledge of the Bible or the skills needed to conduct independent study on their own.<sup>36</sup>

The INC projects a façade that it is a proselyting faith but its “minister as gatekeeper” model, where the minister is elevated into becoming the brain of his congregation, tells me that the INC church's primary concern is to retain its existing members as continuous cash cows and not necessarily to entice outsiders to join. Why else are the excommunicated shunned and ostracized by the members instead of encouraged with love to return to the fold? Why else are outsiders not permitted to speak to the members about religion without speaking to the minister? The excommunicated and outsiders are treated like diseases who will infect the members if allowed to have an intimate dialogue with the faithful outside the presence of the minister.

Anyone seeking an open exploratory discussion is made to submit to a narrow structured interpretation completely controlled by the INC minister. The mere act of looking at biblical passages in context or using parallel bibles is enough for the minister to declare the outsider is not worthy for members to discuss religion with, and the members are then prohibited to discuss religion with the outsider on pain of shunning and eternal damnation.

## ***The Juvenile Level of INC Theology***

Real biblical scholars in the West consider the theology of the Jehovah's Witnesses to be the worst of any major Christian denomination. This is due to their rejection of Jesus being fully "God" and being the Old Testament Jehovah (YHWH) and for their modification of their Bible version's text to conform to their theology instead of accurately translating the passages (such as their insertion of "Jehovah" in the New Testament despite its absence in the source texts). But not even the Jehovah's Witnesses would claim Jesus is completely non-divine but recognize him to be "a god" since they can't deny that the New Testament ascribes divinity to him.

It sounds condescending but, unfortunately, true:

I have never encountered a more juvenile theology than that of the Iglesia Ni Cristo. It's like Calvin and Hobbes playing baseball—making things up as they go along, with no thought to accuracy or logic.

The amount of deception, misrepresentation, half-truths, and outright lying within INC theology is shocking! I'm not aware of any other church that has a similar blissful and shameless disregard for the context of cited passages. It staggers the mind to witness INC ministers quoting biblical verses in isolation from their contexts, string them together, despite being completely unrelated, and come up with interpretations that allegedly "prove" the Bible prophecies of Felix Manalo or the INC.

Their strains in coming up with novel arguments and interpretations to deny the plain reading of biblical passages are visible when they trot out libraries of books just to quote an isolated passage that they think justifies their theology (while disregarding the same book's interpretation of other biblical passages that contradicts them).<sup>37</sup> To be blunt, this sophistry is nothing more than a childish and dishonest attempt to spin gold from straw. Honest religious figures would cite reference materials where the majority agree on an interpretation—never where only one or two say "X" while dozens or hundreds of others say "Y." (This is why INC ministers always backtrack when one demands they stick to using a reference material or specific Bible version that they cite for a specific biblical passage for *all* their so-called biblical "proofs.")

Frankly, it does not matter if the INC minister cites a hundred verses as "proof" the INC church is true. If each doesn't say what he claims it teaches; then it cannot support the INC. In other words,  $100 \times 0 = 0$ .

When one conducts honest study, it becomes blatantly obvious the INC ministers have been lying to those they profess to love—their flock. And for what? It appears likely that it is to keep milking the members of their hard-earned money to keep the parasitic Manalo clan and other senior leadership figures in the lifestyle they have become accustomed to.<sup>38</sup>

If I were an INC leader or minister, I would be terrified knowing that I will be forced to stand before Christ at Judgment Day (Matt 16:27; 2 Cor 5:10; Rev 20:11-15), where my actions of distorting the Holy Bible to convince people that he is not God but solely a man is exposed and judged. At that great and terrible day, I will see him in all his glory as God and Creator of the universe (John 1:3,10,14; Col 1:13-17; Heb 1:8-10; Heb 2:10) who loved us so much that he emptied himself of his glory and stooped to become human (Phil 2:7-8) to perform the infinitely painful and terrifying Atonement on our behalf. I will then have no excuse for knowingly leading others to destruction and will deserve my eternal fate.

## **Why People Stay in the INC: Fear of Shunning**

Jesus said:

*Matthew 10:32-39 All who acknowledge me before others, I will acknowledge before my Father in heaven. 33 But whoever denies me before others, I will also deny before my Father in heaven.*

*34 Do not assume that I came to bring peace to the world; I did not come to bring peace but conflict. 35 For I came so that a man may go against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. 36 A person's enemies shall be their own family.*

*37 Anyone who loves their father or mother more than me is not worthy of me, and all who love their son or daughter more than me is not worthy of me. 38 Whoever does not take their cross and follow me is not worthy of me.*

*39 Those who find their life shall lose it and those who lose their life for my sake shall find it.*

Filipinos are much more aware than Westerners of the social connections, responsibilities, positions, and appearances of each person within their immediate family, extended family, community, and network of friends. *Utang ng loob* (debt of gratitude) is a serious thing to a Filipino. It is this very interconnectedness that traps a Filipino in staying within the INC church even after he or she has lost faith in it.

To most Filipinos, the family is everything. It is common for unmarried (and even married) Filipinos to continue living in the family home even into their late 20s and 30s. A Filipino home typically has three generations living in it – and many even have uncles and aunts and cousins all living under the same roof. Everyone that works chips in to help pay the family expenses. All band together against outside threats – any attack on one is an attack on all in ever-widening concentric circles. It is a home that is chaotic, loud, argumentative, and full of love – and Filipinos wouldn't have it any other way.

It is in this context that we must look at the family and social dynamics of the typical INC member.

Given that the number of INC members paces the natural growth rate of the Philippine population and they should enjoy a life expectancy bonus from abstaining from alcoholic beverages, it is easy to estimate that over 95% of all INC are legacies – they were born in the church and their family and friend networks are mostly if not all comprised of INC going back generations.

Since the control that the INC church has over the minds of its members is weakening rapidly due to sunlight exposing its childish beliefs and unethical practices; the INC has doubled down on the threat of shunning to anyone expressing doubts or thinking about leaving. No INC member may speak or aid an excommunicated person, and this includes his or her own family. The minister even announces to the congregation the names of those excommunicated and issues an anathema against them to ensure everyone the former INC member interacted with will sever all ties to the person.

While the typical INC member may be able to handle no longer speaking to his lifelong friends, the threat of having one's own family shunning them and severing all ties to them is a bridge too far. Their ignorance of the Bible's Matt 10:32-39 means they are effectively hostages to the whim of their minister.

Westerners don't have this problem (outside the Jehovah's Witnesses, Church of Scientology, and other smaller "cults") – if their church tells them they are prohibited from speaking to a church

member who leaves the faith on pain of excommunication themselves; the Westerner will simply leave the church and give the minister the finger on the way out the door.

To help free these “hostages,” these INC families, one needs to have the heads of the family – led by the patriarch or matriarch – examine the top concern that afflicts nearly all Filipino INC families: **Money**.<sup>39</sup> A simple, “*Instead of giving so much money to the INC church, why not use it to help your children [or grandchildren]?*” should kickstart the thought process. After all, if the INC church is truly the “true church,” then it shouldn’t be pressuring its members to give it money when they are suffering financial difficulties. Terrorizing people with images of ceaseless torture in hell for not giving money when they are already struggling to pay their bills is shameful. God will surely understand when one first needs to take care of their family before giving to the church.

The INC family heads should be encouraged to write down how much money their family as a whole gives to the INC church every year by creating a family budget.<sup>40</sup> They also need to put a monetary value on the food, clothing, and travel expenses they use to attend the different worship services. They should also factor in the loss of income from taking time off work to attend a special church gathering or rally. Total that full amount and compare it to what the family needs to spend on the education of the children, or the food, housing, utilities, medicine, and clothing necessities.

They will find that the amount of money that they spend on the INC church is not insubstantial compared to their family income. They then need to justify spending that amount on the INC church.<sup>41</sup> Should they continue taking the word of their minister or should they examine the Bible themselves to confirm it truly is saying what the minister claims it is teaching?

As a family, they should read the Bible passages in context and use multiple Bible versions such as those found on [Bible Gateway](#) or [Bible Hub](#) to see whether the true experts on the biblical Hebrew and Greek interpret the text the same way they’ve been taught. They should read Matt 10:32-39 and decide whether they are willing to follow Christ in all things even if everyone they associate with shuns them. If they conclude that the minister’s teachings are credible; then they can continue giving without worry. But if they determine they’ve been tricked; then they can exit the INC church together, as a family. No shunning between family members. And when their extended network of lifelong family and friends pressures them into returning; they should just say something along the lines of:

“We’ve trusted the INC church all our lives and gave so much money to them only to find out they lied to us about what the Bible teaches. Although it sounds great, it simply is not true that the Bible prophesies of Felix Manalo, the INC church, or the Philippines. It is also common sense that Felix Manalo’s baptisms are worthless if he himself wasn’t baptized into the INC since he cannot give something he does not have.

Do your own independent Bible study without being manipulated by the INC leadership. You will see that they’ve been lying to you just to take your money. We love you and will be here to help when you are ready to free your mind and wallet from their grasp.”

Perhaps then these INC families will discover the joy and peace that comes with becoming a disciple of the living God, Jesus Christ. And hopefully, whatever church they join – Catholic, Protestant, or Latter-day Saint, will give them a loving and supportive social network that replaces and improves on what they’ve lost.

## **Why Does the INC Use Different Bible Versions?**

It's impressive to observe how effortlessly the INC minister switches from one Bible version to another when preaching or debating. But unlike preachers from other faiths who do so to arrive at the truest meaning of the original writing; INC ministers do so to bolster their theology.

This is why they will switch to the following versions of the Bible for the following passages:

1. Acts 20:28 Lamsa (The INC uses this version to justify its claim the early church's name was the "Church of Christ.")
2. Isa 43:5 Moffatt (The INC uses this version to justify its claim Isaiah was prophesying of the INC in the "Far East" [i.e., the Philippines].)
3. John 1:1 Moffatt and Goodspeed (The INC uses these versions to justify its claim opponents who believe Jesus is God are misinterpreting the passage.)
4. Heb 1:8 Moffatt and Cassirer (The INC uses these versions to justify its claim opponents who believe Jesus is divine are misinterpreting the passage.)

These four passages are cited by only using these Bible versions since the INC knows they contain wordings not found in the original Greek and Hebrew texts that it uses in claiming it is the "True Church."

Can the INC show just one of at least 5366 Greek biblical manuscripts and bibles dating back to the second century, that have "Church of Christ" in their Acts 20:28 passages? All say, "Church of God" (oldest manuscripts) or "Church of the Lord" (after the 4th century). Lamsa had his reasons for replacing "God" with "Christ," but it was purely due to his personal Nestorian religious beliefs and wasn't an attempt to correct the text to its original.

Can the INC show just one Hebrew manuscript or Bible that teaches "Far East" in Isa 43:5? No, they must rely upon a poorly worded translation in the Moffatt version. Can they show Moffatt and Goodspeed's John 1:1's the "Word is divine" is an accurate interpretation of *kai theos en ho logos* [και Θεός ἦν ὁ Λόγος] (literally: "And God was the Word")? Or, doesn't it mean the Word (Christ) was ontologically "God"? Besides, "divine" means "God-like" or of relating to God in the context of the Word creating the entire universe—hardly the hallmark of a person who's solely a man.

Can the INC justify its citation of Heb 1:8 Moffatt's quotation of Ps 45:6 without disregarding the context of the passage and the Hebraist's tendency to utilize and modify OT passages and apply them to Jesus?

Honest religious leaders would do their utmost to be truthful about how they interpret the Word of God. If the INC ministers claim to be genuine disciples of God, then they should fearlessly embrace honest scholarship, such as by sharing with their members what multiple Bible versions and commentaries say for each of the so-called proofs that the Bible prophesies of the INC or Felix Manalo. Some great websites to verify the correct biblical interpretations are:

- [www.BibleHub.com](http://www.BibleHub.com)
- [www.StudyLight.org](http://www.StudyLight.org)
- [www.BibleStudyTools.com](http://www.BibleStudyTools.com)
- [www.BlueLetterBible.org](http://www.BlueLetterBible.org)
- [www.BibleGateway.com](http://www.BibleGateway.com)

## ***The INC Minister's Gatekeeper Conflict of Interest***

The INC minister is supposed to have two loyalties: to the INC leadership and to the INC congregation under his jurisdiction. He is definitely loyal to the INC leadership because it pays him, controls him, transfers him, and can fire him. It tells him what to teach and how to discipline his congregation. However, and despite claims to the contrary, no INC minister can be loyal to his congregation because he is not their servant or shepherd. Rather, he tells them what to do. He prohibits or “discourages” his congregants from conducting independent Bible study on their own. He scares them with images of eternal torture in the lake of fire and shunning from their own families if they do not follow their church’s doctrines and practices. He tells them he’s the only one who can correctly interpret the Bible and to refer to him all those who want to discuss religion with them. He manipulates them into giving money to the church without giving them the chance to determine for themselves whether they should.

The INC minister is in an unethical conflict of interest position because he financially benefits from the donations of his congregants<sup>42</sup> without giving them the chance to independently justify why they should give money to the INC faith.<sup>43</sup>

This is no different than someone manipulating an elderly person with dementia to give them money. If the person with dementia cannot intellectually justify the donation; then it is always unethical.

This is easily demonstrated in the following dialogue:

Outsider: Why do you give so much money to the INC church when the money can be better spent helping your family’s needs? Perhaps use it to buy your wife a new bag or pay your children’s tuition?

INC Member: God requires it because I belong to the true church.

Outsider: How do you know you belong to the true church?

INC Member: Because my church and Felix Manalo are prophesied in the Bible.

Outsider: How do you know the Bible says you belong to the true church when you’ve never read the passages in context and never examined parallel Bible versions like those found on [Bible Gateway](#) or [Bible Hub](#) to confirm the passages truly prophesy about the INC church and Felix Manalo?

INC Member: Well, my minister says so, and he’s the only one who can truly understand the Bible. If you want to talk about religion you can talk to him, not me.

Outsider: I’m curious, who told you only your minister can understand the Bible?

INC Member: Well, he did.

Outsider: How do you know he’s telling the truth? Have you confirmed his interpretation by examining the passages he cites as proof the INC church is the only true church?

INC Member: I don’t need to know because my church recognizes his credibility.

Outsider: You have the most powerful computer in the universe—your brain. Shouldn’t you use it to determine for yourself whether your minister is telling you the truth? After all, who pays for your minister’s salary?

INC Member: My church.

Outsider: But, where does the money ultimately come from? Doesn’t it come from you and the other members who give money to the church?

INC Member: Of course, it does.

Outsider: So, here's a man who financially benefits from his position as your minister from money that comes from you. (The amount is irrelevant, only that it exists.) This same person discourages you from conducting independent study on your own which means you are deliberately being kept ignorant because you can't confirm for yourself if what he's saying is true.

INC Member: That's not true! I can confirm anytime I want!

Outsider: Really? That's great! Let's test it out. Here's a link to over 50 Bible versions on Acts 20:28 (<https://www.biblegateway.com/verse/en/acts%2020:28>). Please show me just one Bible version that agrees with Lamsa's "Church of Christ."

INC Member: I don't need to look because I already know they're all wrong, only Lamsa is right.

Outsider: All the thousands of real Greek experts are wrong and only the INC ministers, the same ones who can't even speak Greek conversationally, are right?

INC Member: I don't care. My church is the true church!

Outsider: I can't force you to change your mind, but since your minister won't have a job without your money, he then is in an unethical conflict of interest position of taking your money while not letting you conduct independent study. Frankly, you owe it to yourself and to the welfare of your family to find out if what he's telling you is true. *If you can confirm that his interpretations are true, by all means, then give as much as you can and give joyfully.* I'm just asking you to confirm for yourself without anyone manipulating you. Don't listen to me; don't listen to your minister – find out for yourself. After all, I find it ironic that I seem to care more for the welfare of your family than you do.

At some point, most rational people question the reason for giving large sums of money to an institution if they're not allowed to examine the justification for the contribution. Surely INC members react the same way we do when seeing an unknown charge on their credit card or bank account statement – shouldn't they do the same with the much larger amount that goes to the INC church every year? In a world where so many live from paycheck to paycheck, INC members owe their families a valid explanation backed up by knowledge for giving so much of their money to the INC church.

### ***The INC Minister Is Not Evil – He's a Victim and Needs Help to be Freed***

While I condemn INC ministers for their practice of lying to their congregations and controlling them in a way that pressures them to continually give money to the INC church, I actually pity these ministers because I recognize that they are in some ways the worst victims of the INC church. Unlike regular INC church members, these are men who entered the ministry because they were full of zeal and had a genuine desire to serve God and their fellowmen. As young men who were usually born in the church, their only exposure to the Holy Bible was what was taught to them by their own ministers. They would've sincerely believed the INC is the true church because that's all they knew.

While ministry students, they were taught to think in a certain way, teach and argue in a certain way, and act in a certain way in the expectation that they will continue these mental modes while ministers.

As new ministers, they would be smarter and more mature than when they were students. Outside the rigid confines of the ministerial school for the first time, they would slowly begin to think for

themselves because the boundaries placed on their minds are now gone and only inertia carries them along the same path. As new ministers, they would be expected to fight and defend the church which opens them up to studying the Bible on their own to try to craft arguments defending the INC church. As they get exposed to genuine biblical truth for the first time, many of the smart ones are shocked and terrified because they now see that they cannot legitimately justify the INC church's interpretations.

When this happens, most decent new INC ministers bitterly realize that they are trapped by circumstance. Their lives are no longer their own but are solely at the whims of their superiors. As legacies who were raised in the INC church, they cannot leave the faith without suffering severe shunning from their own family. They also need to make a living to support their young families, and the only education they received—INC ministry training—is completely useless in other fields. The new minister recognizes that he is trapped and any deviation from the path laid out before him by his church leaders results in tremendous pain and hardship to his young family. He feels he must stay obedient to the will of his church and the sense of guilt is suppressed over time.

As he stays in the ministry, he becomes used to the comfortable perks of the job and the respect, adulation, and authority that go with it. He knows that as long as he follows instructions as an INC minister, he is guaranteed a stable, lifelong, and contented livelihood amid the economically destitute Philippines, where no well-paying job can be taken for granted, and employment opportunities are geared toward the cheaper new college graduates instead of the older and more experienced workers who command a higher base rate.

The INC church traps these good, decent men with young dependents using their fear of shunning and fear of poverty due to having an education that is useless outside the INC church body.

To be shunned is very hard; to be ostracized without having the means to support a young family is terrifying.

While a large number of INC ministers get addicted to the power and authority over others over time, there are a great many ministers who long to be freed from being forced to lie to their congregations and yearn to stop extracting money

from those who are already struggling to pay the bills. They look at their photos when they were idealistic student ministers and yearn to be that innocent again and take another path.

If Christians want to be successful in bringing INC members to the divine Christ, we must first recognize the humanity and basic decency of hundreds of INC ministers – those who aren't



addicted to power over their congregations. So many of them hate what they're doing and will leap at the chance to finally tell the truth to their congregations and family members.

To liberate these fine men, Christians must negate the two severe consequences that trap the INC minister: shunning and poverty.<sup>44</sup>

To partially negate the shunning problem, Christians must welcome the INC minister and his family into their church families and network and give them genuine love and charity. This goes far beyond Sunday fellowship, but be a daily positive interaction that goes on for months, perhaps years. The Christian must view them as if they were Jesus himself (Matt 25:34-46). While this won't completely salve the pain of the shunning from their own family, it will help a great deal.

To completely negate the poverty problem, Christian churches should financially support the INC minister and his family while he transitions to a different type of employment. This may include supporting him while he attends school or have a business owner give him employment despite his lack of qualifications so that he can develop transferable skills and experience.<sup>45</sup>

These two actions should not be reactive but be proactive. Christian churches and groups should prepare plans to transition the INC minister's exit from the INC church. Accommodations and employment should be arranged beforehand, perhaps in places where they are unknown in case there are threats to their physical security. These aids should be offered to the INC minister during conversations<sup>46</sup> so that they will know that their two greatest fears from leaving the INC church are negated.<sup>47</sup> For the first time in their adult life, they can finally be honest about what the Bible teaches and how they are pressured to extract money from their congregations.

As long as the amount the former INC minister receives doesn't exceed what he was making while a minister and he isn't obligated to convert to a specific faith; no one can credibly accuse him of leaving the INC ministry or joining a particular church for money.

If an INC minister wishes to be free from the trap the INC church has him in and wishes to avoid the fate of liars (Rev 21:8; Rev 22:15) when standing before Jesus Christ, I can be reached at [ed@edwardkwatson.com](mailto:ed@edwardkwatson.com) and can make arrangements for his liberation.

### ***No One, Not Even the INC Church, May Ethically Violate Someone's Natural Rights***

Human beings have ten natural rights – rights that are from God and do not come from any government. This means no government or person in a position of authority can ethically take them away provided the citizens of a society did not explicitly make them subservient to a human law within a Social Contract.

Natural rights are an ethical issue and are not the same as a human law. There are many laws that are unethical in the sense that they violate natural rights but are nonetheless "legal." When there is a conflict, people need to have the law changed to align with our natural rights to become "ethical."

Our ten natural rights are our rights to:

- |                               |                                      |
|-------------------------------|--------------------------------------|
| 1. <i>Life</i>                | 7. <i>Equality</i>                   |
| 2. <i>Liberty</i>             | 8. <i>Fair Trial</i>                 |
| 3. <i>Physical Security</i>   | 9. <i>Property</i>                   |
| 4. <i>Pursue Happiness</i>    | 10. <i>Vote for a Representative</i> |
| 5. <i>Freedom of Speech</i>   | <i>Government Within a</i>           |
| 6. <i>Freedom of Religion</i> | <i>Social Contract</i>               |

The reason why the Philippines has fallen behind other nations economically and socially compared to where it was in the past is that when it gained independence, those who gained political power refused to impose limits on themselves beneath a rule of law that respected the natural rights of the citizens. The newly-independent nation moved away from the model it inherited from the Americans, where their Founding Fathers deliberately handcuffed themselves and all successors from practicing corruption without consequence. Public office in the Philippines became a means to amass wealth and entire families positioned themselves into becoming dynasties who dominated the nation in all political niches, from individual barangays to cities to provinces to the presidency.

The past half century has shown that the Padrino or Patronage system of the Philippines has resulted in enormous damage to Filipinos, where over 10% of the entire population live outside the country, with most taking menial jobs despite being highly educated. The most valuable assets of the Philippines, its people, are demeaned and made to feel inferior to foreigners.

Things appear to be improving if Transparency International's Corruption Perceptions Index of the Philippines' ranking is any indication. But so much more needs to be done for the country to join the ranks of Japan, Hong Kong, and Singapore.

If no government or person in a position of power can ethically violate someone's natural rights; then no religion may do so either. This means no religion or religious leader may cause anyone to be threatened with death or violence. They cannot cause anyone to be held against their will. They cannot cause anyone to be harassed in public by its adherents or interfere with their pursuit of happiness such as by blocking traffic or yelling at people who are eating in a restaurant. They cannot cause adherents to damage, destroy, or seize the property of others. They cannot tell people to whom they must vote for on pain of excommunication and shunning by their own families.

In fact, religions only have one recourse with its followers who do not follow their rules: excommunication without intruding into the private relationship of the excommunicated with his or her family. Religions may only ethically do one thing with their nonmember detractors: file a legal complaint if the detractor violated their natural rights such as by damaging their property or by libel. But if their natural rights weren't violated, they can do nothing.

That's it!

The civilized West learned from history, especially from the brutality of the Thirty Years' War, that boundaries must be imposed on religions because their significant influence on the minds of their adherents results in violations of natural rights by those who think they are doing God's will.

## ***Violence and Intimidation From the INC Church***

Jesus Christ commanded his followers to love and forgive all, be humble, meek, peaceful, tolerate differences, and respect the rule of law and the rights of others. He told us to “turn the other cheek” when someone abuses us. He told us to give more when someone extorts from us. He told us to view others as if they were Jesus himself. He also said that people will know that Christians are his disciples when they love one another.

Virtually all Christian churches at least try to live by Christ’s commandments. People instantly know Christians lose their moral authority when they violate Christ’s directives, but the blame is typically laid at the feet of the fallen leader or member for violating their church’s code of ethics, never the institution themselves.

As mentioned in the Notice and Warning section above, when many non-INC Filipinos think of the Iglesia Ni Cristo, the words they associate with the INC are overwhelmingly negative.

Why? To Westerners, such a word association with any Christian denomination is unfathomable. It goes against everything Jesus Christ taught. We have no examples anywhere in the past two centuries where a large Christian denomination will have a comparable word association from non-adherents. They may use “brainwashed” in reference to the Jehovah’s Witnesses, or “polygamy” with the Latter-day Saints (despite it hasn’t been practiced in over a century) but never the other words.

But that is the reality in the Philippines. While it may be exaggerated and unfair, and, I wish, completely untrue, that negative public image is likely why at least 95% of the INC’s growth comes from the baptisms of children born in the church and most of the converts are those who are in love with an INC member and do not want them excommunicated and shunned by his or her family for marrying a nonmember.

However, the INC, a supposed missionary faith, isn’t doing itself any favors by having their ministers be so hostile and aggressive towards ministers of other faiths. I’ve personally experienced this unpleasantness when I was a missionary for my church in 1989-1991. While a naïve new missionary, I ended up on stage in a public plaza in Gerona, Tarlac having a debate with two INC ministers, who instantly violated the debate rules we just agreed upon. They bussed in their congregation to function as a cheering section and did nothing but attack our faith without once explaining theirs and wouldn’t let me speak to rebut their arguments.

I’ve had three INC ministers verbally attack me in a restaurant in Balanga, Bataan in 1990 just because they recognized me to be a Latter-day Saint missionary.

I’ve had an INC minister in Olongapo in late 1990 object to our presence in a barangay and tried to scare us off by telling me he and all the other INC ministers studied martial arts. This clumsy intimidation backfired when I said, “That’s awesome, so did I!” and showed him my Karate Canada membership card and mentioned I competed in Canada and the US before my mission.<sup>48</sup>

Even today, I have friends in the Philippines telling me stories of problems originating from the INC ministers. A simple internet search of “Iglesia Ni Cristo” and “violence” or a similar word will result in hundreds of thousands of returns.

This raises a question, what kind of “missionary” faith is so tone deaf to its public image that it does not make a serious attempt to fix it? Aren’t there any publicists it can hire to correct its public image?

I sincerely hope all the terrible accusations against it are false since it is shameful if true that a supposed Christian church would tolerate such anti-Christ behaviors within itself. The only explanation that makes sense for this neglect at improving its public image is if the INC church’s

primary motivation is to retain its members instead of attracting new converts. In that case, it wouldn't care what outsiders thought of it, only that it keeps tight control over its existing source of revenue – its members.

When we stand before Christ to be judged, we will not just be evaluated based on what we've done or not done in this life; we will also be assessed as to what type of person we've become compared to what we could've become. He expects us to eliminate hatred and only have pure love in our hearts. He demands we overcome our pride and become humble, meek, and patient. He requires us to stop giving in to temptation and live worthy of the Holy Spirit constantly dwelling within us.

It simply will not do to claim we violated the natural rights of others because we were only following orders from our church leaders, or we thought we were doing God a favor (John 16:1-3), or we had hatred in our hearts towards others because they belonged to a different religion or were excommunicated from the "true church."

*Galatians 5:14-23 For the entire law is summed up by just one commandment: Love your neighbor as you love yourself. 15 If you keep biting and devouring one another, beware! You will consume each other.*

*16 I'm telling you, live by the Spirit and not gratify the urges of the flesh. 17 For the flesh craves things that the Spirit opposes, and the Spirit craves things that the flesh opposes because they oppose each other and keep you from doing what you want. 18 But if you are led by the Spirit, you are not under the law.*

*19 The outcomes of the flesh are obvious: sexual immorality, impurity, promiscuity, idolatry, witchcraft, enmity, strife, jealousy, rage, contentions, dissensions, factions, 20 envy, drunkenness, carousing, and the like. I am warning you, just as I've warned you before, those who do these things shall not enter the kingdom of God.*

*21 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 22 gentleness, and self-control. There is no law against such things.*

The fact that some INC members think it is ok to violate the natural rights of others when done to defend the INC church should be an attitude the INC leadership quickly corrects and punishes if it wishes to improve their church's public image and increase its missionary success. It needs to clearly articulate a policy to all its members that no violations of the natural rights of nonmembers will be tolerated, regardless of cause and instantly expel everyone who violates the policy.

Perhaps by genuinely living as Christ expects all Christians to live will finally improve the INC's very negative public image.

### ***Truth, and Nothing but the Truth***

Readers of this book, especially INC ministers and members, should ask themselves, "Could any church that deliberately distorts the scriptures be God's 'True Church'?" Is the INC practice of distorting biblical passages and discouraging its members from studying the Bible on their own, a sign of truth or something else? Who is the father of lies? (John 8:44). What does God think of lies? (Prov 6:16-19; Prov 12:22) What is the fate of liars? (Rev 21:8; Rev 22:15)

Frankly, the Bible is obsessed with the "Truth," and those who believe it to be God's Word should be as well:

- True Christians, the true followers of Christ, will always have their loyalty to the Truth (Ps 71:22; Ps 86:11; Ps 138:2; Prov 3:3; Zech 8:16-19; Rom 2:8; 2 Cor 4:2; Gal 3:1; Eph 4:25; Phil 4:8; 2 Thes 2:10-13; 1 Tim 4:3; 2 Tim 2:25).

- God is the God of Truth (Deut 32:4; Ps 31:5; Isa 65:16; Rev 6:10). Jesus is Truth (John 14:6; 1 Tim 2:7). The Holy Spirit is the Spirit of Truth (John 14:16-17; John 15:26; John 16:13; 1 Jn 2:27; 1 Jn 4:6; 1 Jn 5:6-10). God's servants speak the Truth (2 Cor 12:6; Gal 4:16).
- Truth consecrates Christ's followers (John 17:19) since sanctification is associated with believing the Truth (2 Thes 2:13) and purification (1 Pet 1:22). The "Truth" is our shield and armor (Ps 91:4; Eph 6:14) and always remains with righteous Christians (2 Jn 1:2).
- Worshiping God includes adherence to whatever is true (Ps 145:18; John 4:24). We serve God by loyalty to the Truth (Josh 24:14; 1 Sam 12:24).
- Truth always comes from God (Eph 5:9). We must love the Truth (Zech 8:16-19), rejoice in it (1 Cor 13:6), and teach it (1 Tim 2:7) no matter how unpleasant it may be.
- Those who are evil don't have the Truth. They reject, resist, and oppose the Truth and will be punished by God (Isa 59:4,14-15; Jer 9:3,5,9; Hos 4:1,3; 1 Tim 6:5; 2 Tim 3:8; 2 Tim 4:4; 1 Jn 1:10; 1 Jn 5:10) for their actions of following Satan who is devoid of all Truth (John 8:44).
- We must never reject the Truth (John 8:43-47) and will fail if we ever fight against it (2 Cor 13:8).

The Bible is very clear that Truth is from God and accepting Truth entails accepting God. If we know something is true, then deny, refuse, or fight against it; then we are fighting against God. Any dishonesty and any attempt to deliberately distort or deceive goes against God.

So, to INC members, I say:

Read and verify the contents of this book. Find out for yourself, if what I write is true or false. Pray and ask God to have his Spirit reveal the truth of my words and fearlessly open yourself to accepting that personal revelation from God.

And in the immortal words of Jesus Christ: "And ye shall know the truth, and the truth shall make you free." (John 8:32)

### ***Common Ground Among Non-INC Christians***

For all the differences between the five branches of Christianity (and indeed there are many), virtually all five have certain things in common in opposition to the Iglesia Ni Cristo:

- We love and honor Jesus Christ as our Lord and our God. The INC argue he's solely a man, without pre-existence, and without any divinity whatsoever.
- We honor the Holy Spirit as "God" and the third Person of the Godhead. The INC argue there's no such thing as a third person of the Godhead called the "Holy Spirit."
- While disagreeing on the extent and specifics of ontological separation, we still honor and praise the Father, Son, and Holy Spirit as "One God." The INC argue that only the Father is God, and there's no triadic or Trinitarian aspect to God.<sup>49</sup>
- We reject Felix Manalo, his false teachings, his deceitful twisting of the scriptures, his discouragement of INC members from reading the scriptures on their own, and his church's methodology of intimidation, hatred, and intolerance.

- All our faiths have been victimized by the INC by slanderous attacks in INC broadcasts and publications, by losing members who now reject the divinity of the Savior, and by receiving vitriolic abuse from their ministers.

This book is written to equip anyone, regardless of denomination, or lack thereof, with the knowledge of what the Bible actually teaches in relation to the INC's claims of prophetic fulfillment and nontrinitarian theology.

Chapters 1 through 4 contain minimal scholastic endnotes since hardly any real biblical scholar in the West has even heard of the INC, much less be familiar with its peculiar beliefs. Consequently, I've tried to simplify the scholastic level of the chapters to make it easier for those INCs who want to verify the included references concerning their prophetic proof-texts by mostly limiting myself to biblical passages.

Finally, many portions of Chapters 5 and 6 can also be used in refuting the Jehovah's Witnesses concerning their stance on Jesus and the Holy Spirit.

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<sup>1</sup> The classification of Christianity into five distinct branches is something I developed over years of effort and analysis. There are further overlaps between the different branches and loose threads, but these are outside the topic of this book.

<sup>2</sup> Two Families: *Roman Catholic*; *Eastern Catholic* (Chaldean Catholic, Chaldean Catholic, Coptic Catholic, Ethiopian Catholic, Maronite, Syriac Catholic, Syro-Malankara Catholic, Armenian Catholic, Albanian Byzantine Catholic, Belarusian Greek Catholic, Bulgarian Greek Catholic, Croatian Greek Catholic, Greek Byzantine Catholic, Hungarian Greek Catholic, Italo-Albanian Catholic, Macedonian Greek Catholic, Melkite Greek Catholic, Romanian-Greek-Catholic, Russian Byzantine Catholic, Ruthenian Catholic, Slovak Greek Catholic, Syro-Malabar, and Ukrainian Greek Catholic).

<sup>3</sup> It was difficult mapping out the taxonomies of the Eastern Christian Churches because in one sense, they could be combined into one branch (resulting in a five-branch Christian religion) with three major families and three minor families, or they can be viewed as three separate branches (making a seven-branch Christian religion) with three minor families. I concluded that the one branch – six families model best describes these oldest of Christian churches.

Six Families: *Eastern Orthodox* (Ecumenical Patriarchate of Constantinople, Patriarchate of Alexandria, Patriarchate of Antioch, Patriarchate of Jerusalem, Russian Orthodox, Serbian Orthodox, Georgian Orthodox and Apostolic, Bulgarian Orthodox, Romanian Orthodox, Church of Cyprus, Church of Greece, Polish Orthodox, Albanian Orthodox, Czech and Slovak Orthodox, American Orthodox); *Oriental Orthodox* (Coptic Orthodox, Syriac Orthodox, Ethiopian Orthodox Tawahedo, Eritrean Orthodox, Indian Orthodox, Armenian Apostolic Church, Malankara Syrian Orthodox, Armenian Apostolic Church of Celicia); *Dyophysite/Nestorian* (Assyrian Church of the East, Ancient Church of the East, Church of the East and Abroad); *Old Believers* (Russian Orthodox Old-Rite, Lipovan Orthodox Old-Rite, Russian Old-Orthodox, Pomorian Old-Orthodox); *Independent Orthodox* (Belarusian Autocephalous Orthodox, Bulgarian Alternative Synod, Orthodox Church in Italy, Macedonian Orthodox, Moglen Orthodox Archbishopric, Montenegrin Orthodox, Russian True Orthodox, Turkish Orthodox, Ukrainian Orthodox Church (Kiev Patriarchate), Orthodox Church of Greece (Holy Synod in Resistance), Ukrainian Autocephalous Orthodox, Church of the Genuine Orthodox Christians, Croatian Orthodox, Autonomous Ukrainian Orthodox Church in America); *Independent Oriental Orthodox* (Malankara Mar Thoma Syrian Church, Malabar Independent Syrian Church).

<sup>4</sup> Five Families: *Anglican Communion*; *Independent Catholic* (American Catholic Church in the United States, Ancient Apostolic Communion, Brazilian Catholic Apostolic, Catholic Apostolic Catholic, Catholic Apostolic Church in North America, Catholic Charismatic Church of Canada, Catholic Church, Inc., Celtic Catholic Church, Chinese Patriotic Catholic Association, Communion of Christ the Redeemer, Free Catholic, Latin Episcopal Church of Brazil, Liberal Catholic, Mariavite, Mexican National Catholic, North

American Old Roman Catholic, Palmarian Catholic, Philippine Independent, Polish National Catholic, Spiritus Christi, True Catholic); Old Catholic (Old-Catholic Church of the Netherlands, Catholic Diocese of the Old Catholics in Germany, Old-Catholic Church of Switzerland, Old-Catholic Church of Austria, Old-Catholic Church of the Czech Republic, Polish-Catholic Church of Poland, Old Catholic Church, Old Catholic Church of America, Old Catholic Church in Europe); Continuing Anglican (American Anglican, Anglican Catholic, Anglican Catholic Church of Canada, Anglican Church in America, Anglican Church in the USA, Anglican Churches of America, Anglican Episcopal, Anglican Orthodox, Anglican Province of America, Anglican Province of Christ the King, Christian Episcopal, Diocese of the Great Lakes, Diocese of the Holy Cross, Episcopal Missionary, Holy Catholic Church (Anglican Rite), Orthodox Anglican, Reformed Episcopal, Southern Episcopa, United Anglican, United Episcopal Church of North America); Independent Anglican.

<sup>5</sup> Twenty-two Families: Adventist; African Initiated Churches; Anabaptist; Baptist; Brethren; Charismatic; Christian and Missionary Alliance; Friends (Quakers); Holiness Movement; Lutheran; Methodist; Messianic Judaism; Millerite; Neo-Charismatic; New Thought; Evangelical/Nondenominational; Pentecostal; Reformed; Restorationist (Stone-Campbell); United; Other; Nontrinitarian (Jehovah's Witnesses, Iglesia Ni Cristo, Oneness Pentecostals, Unitarian Universalism, Unitarian Christian Association, Church of Christ-Scientist, Unification Church, Molokan, Christadelphians, Doukhobors, Members of the Church of God International, etc.).

<sup>6</sup> Four Families: Church of Jesus Christ of Latter-day Saints; Fundamentalist Mormons (Apostolic United Brethren, Fundamentalist Church of Jesus Christ of Latter Day Saints, Latter Day Church of Christ (Kingston Clan), The True and Living Church of Jesus Christ of Saints of the Last Days); Liberal Latter-day Saints (Restoration Church of Jesus Christ); Prairie Saints (Community of Christ, The Church of Jesus Christ (Bickertonite), Church of Christ (Temple Lot), Church of Christ (Elijah Message), Restoration Church of Jesus Christ of Latter Day Saints, Remnant Church of Jesus Christ of Latter Day Saints, Joint Conference of Restoration Branches, Independent RLDS/Restorationist churches).

<sup>7</sup> While it is fair to consider the Jehovah's Witnesses and especially the Friends (Quakers) as separate Christian branches; their religious anomalies pale in comparison with those of the Latter-day Saints, the undisputed *outlier* of Christendom, with its unique latter-day scriptures, the incomparable genius Project Joseph Smith, modern prophets and apostles, and multiversal cosmology. The JW and Friends' view on the Bible's essential *Sola Scriptura* importance (partial for the Friends) allows them to be placed within the Protestant branch but in different families, while preserving their unique characteristics.

<sup>8</sup> The Latter-day Saints is identified as the fifth branch of Christianity, while other families who may prefer to be independent branches, such as certain Nondenominational and Nontrinitarian denominations, are subsumed into different families within the Protestant branch because of their use of the Protestant Bible as canon to the exclusion of all others and/or belief in the traditional Trinity.

After all, there's very little real difference between Evangelical/ Nondenominational "Born Again" Christians from other Protestant families like the Baptists and Charismatics, compared to their differences with Catholicism or the Latter-day Saints.

<sup>9</sup> I believe most reasonable people will agree that if a denomination teaches "Jesus Christ is the Son of God who died for mankind's sins and rose from the dead—and all those who have faith in him and genuinely strive to follow his wishes will be saved"; then that sect is a "Christian" faith, even if they reject the deity of Jesus, and regardless of whether they define that obedience to mean inclusion into their faith. This viewpoint then includes the Iglesia Ni Cristo and Jehovah's Witnesses within the Christian religion while saying nothing about their actual soteriological status (that is, whether they are "saved" or "unsaved").

However, at the end of the day, my personal view (and those of anyone else) is irrelevant whether a denomination's nontrinitarian view places them outside the "Christian" designation or whether it affects their status as possibly saved.

Given that these Nontrinitarian denominations believe in *Sola Scriptura* (to various extents), and Protestantism is defined by belief in *Sola Scriptura* and not belief in the Trinity; this means the INC, JW, and the other Nontrinitarian faiths are also Protestant, just not the same as most Protestants.

Consequently, a Trinitarian Protestant loses nothing and avoids the risk of falsely judging others by *not* asserting the nontrinitarian beliefs of the INC (and JW) means they are not Christian or Protestant. The most that they can honestly say is:

The INC and other Nontrinitarians are Protestant Christians who do not believe Jesus Christ is equally “God” with the Father. They are “Protestants” only in the sense that they believe the Bible is the ultimate authority over them.

As to whether they can be saved because of their rejection of the deity of the Savior – only the views of Jesus, as the Judge of mankind, matters. While I personally believe any rejection of Christ’s deity means one cannot be saved because the Atonement wouldn’t be possible without his deity, I also do not believe one should presume to speak on behalf of Jesus concerning matters that only exist between Jesus and the person he’s judging. It is his call, not mine or anyone else’s as to whether a person’s mistaken belief that he is not God affects that person’s status. After all, every human will bend the knee and acknowledge his glory as our Savior and our God at Judgment Day. Where he places them for all eternity is his choice.

<sup>10</sup> That is, whatever God’s nature and oneness is, it already existed before the universe was created.

<sup>11</sup> This isn’t hard to understand. The Holy Bible describes God as existing *before* Jesus created this universe. God then existed somewhere before the Big Bang. Since we cannot see past this universe’s membrane to know what reality is like outside this universe; it is impossible for us to say with any authority what God’s nature is or isn’t.

<sup>12</sup> While the word “Trinity” was first used by Theophilus of Antioch in the late second century to describe the Basic Trinitarian concept of deity, it is now solely used in reference to the Expanded Trinitarian understanding.

<sup>13</sup> I believe Athanasius and the Three Cappadocians are the most impactful Christian figures after Paul, even exceeding the effects of Augustine of Hippo and Thomas Aquinas, because their formulation of the Trinity is still accepted without question by the vast majority of Christian thinkers. I cannot think of any other small group of thinkers that has had comparable impact on more people than these four men. Even now, thousands will argue to the death that their formulation is the only possible interpretation of the triadic NT God. I am in awe at what they achieved.

<sup>14</sup> An important clarification needs to be made. The Eastern Christian branch of Christianity has families that follow different Expanded Trinitarian models, but the core concept remains.

<sup>15</sup> Despite accusations to the contrary, the Church of Jesus Christ of Latter-day Saints is, without a doubt, a Basic Trinitarian denomination since it contains passages in its Book of Mormon, Doctrine and Covenants, and Pearl of Great Price (works it considers to be equal “Scriptures” to the Holy Bible) that clearly articulate the same basic understanding of the Trinitarian deity, using language even more explicit than what is found in the New Testament:

- **Jesus Christ is the Son of God** (1 Nephi 13:40; 2 Nephi 25:12-13; Jacobs 4:11; Alma 5:48; Alma 9:26; Helaman 3:28; 3 Nephi 11:1-17; Mormon 9:29; D&C 6:21; D&C 10:57; D&C 11:28; D&C 20:21; D&C 29:42; D&C 45:51-53; D&C 76:13-14,20,23,25,35; Moses 6:52; Moses 7:50)
- **Jesus Christ is the Only Way for Us to Be Saved** (1 Nephi 13:40; 2 Nephi 9:41; 2 Nephi 25:20,26,28-29; 2 Nephi 30:2; 2 Nephi 31:19-21; Mosiah 3:12,17; Mosiah 4:8; Mosiah 5:8; Mosiah 16:13; Alma 21:9; Alma 34:9,15; Alma 38:9; Helaman 3:28-30; Helaman 5:9; Helaman 8:15; Helaman 14:8; D&C 18:23; D&C 109:4; D&C 132:12; Moses 6:52)
- **The Father, Son, and Holy Spirit are One God** (2 Nephi 31:21; Alma 11:44; 3 Nephi 11:27,36; 3 Nephi 20:35; Mormon 7:7; D&C 20:28; D&C 50:43) [Note: This doctrine is believed by all traditional Trinitarian denominations despite it is absent in the Holy Bible outside the Johannine Comma interpolation of 1 Jn 5:7. The only “Scriptures” where this doctrine is explicitly stated is in the Latter-day Saints’ Book of Mormon and the Doctrine and Covenants.]

- **The Father and Son Mutually Indwell Within One Another** (3 Nephi 9:15; 3 Nephi 11:27; 3 Nephi 19:23,29; D&C 50:43; D&C 76:13,25,39; D&C 93:3-4,17,20)
- **Jesus Christ is “God” by Nature** (1 Nephi 19:7-10; 2 Nephi 6:9; 2 Nephi 9:5,20-21; Mosiah 3:5-12; Mosiah 7:27; Mosiah 13:28,34-35; Mosiah 17:8; Mosiah 26:23-26; Alma 11:38-40; Alma 42:15; 3 Nephi 11:14; Ether 3:6-18; D&C 19:1-4,16-19,24; D&C 39:1; D&C 93:3-9; Abraham 3:22-24)
- **Jesus Christ is Our God** (2 Nephi 1:10; 2 Nephi 9:20-21; 2 Nephi 10:3-4; Mosiah 26:23-26; 3 Nephi 19:18; Moroni 8:8; D&C 10:70; D&C 17:9; D&C 18:33,47; D&C 27:1; D&C 33:1,17-18; D&C 35:1-2; D&C 43:27,34; D&C 51:1,20; D&C 53:1-2; D&C 62:1; D&C 66:13; D&C 72:8; D&C 78:1,20; D&C 81:1,6-7; D&C 98:8,18,38; D&C 103:4-5; D&C 132:2,11-12; D&C 133:1-2,74) [Note: While all Trinitarian branches believe it despite the Holy Bible doesn't explicitly state the expression outside a Granville Sharp Rule interpretation, only the Latter-day Saints have Scriptures that clearly articulate it. For example:
  - Moroni 8:8 Listen to the words of *Christ, your Redeemer, your Lord and your God*. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me.
  - D&C 17:9 And *I, Jesus Christ, your Lord and your God*, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.]

It does not matter what one believes about the Latter-day Saints; the existence of these passages in our unique Scriptures proves our status as a Christian faith is not a matter of interpretation since it is *objectively* true that these teachings are found in the cited passages. This means it is absurd and intellectually dishonest to allege that a denomination that believes all of the above is not a Christian faith.

One does not need to believe the Church of Jesus Christ of Latter-day Saints is the “True Church” to recognize its unique Scriptures clearly makes it a Christian denomination and its uniqueness in many areas make it an independent branch of Christianity. The Latter-day Saints merely rejects the Expanded Trinitarian understanding for epistemological, scriptural, and logical reasons that are outside the scope of this book.

<sup>16</sup> Our natural rights to our family can be described as:

The husband is the “property” of his wife; the wife is the “property” of her husband; the children are the “property” of their parents; and the parents are the “property” of their children.

This is why the government cannot ethically tell a man to leave his wife and be married to someone else or without legitimate cause take a mother's children away from her and give her another child to raise as her new child.

<sup>17</sup> 1990 Philippine National Census of Population and Housing. Table 5. Household Population by Religious Affiliation, Sex and Region 1990. p.22.

<sup>18</sup> The Philippines in Figures 2014 p. 27 (<https://psa.gov.ph/sites/default/files/2014%20PIF.pdf>). [Retrieved Nov 2, 2015]

<sup>19</sup> The Philippines in Figures 2014 p. 27 (<https://psa.gov.ph/sites/default/files/2014%20PIF.pdf>). [Retrieved Nov 2, 2015]

<sup>20</sup> Increasing adherents by .1% relative to the overall population over a 20-year period is nothing to brag about. This is equivalent to taking 200 years to increase a religion's adherents by a single percentage point.

<sup>21</sup> Assume 11 million Filipinos in diaspora as of end of 2018 (extrapolation based on Commission On Filipinos Overseas' *The Filipino Diaspora As Long-Time Partners For Change And Development In The Homeland's* estimate of 10.24 million in 2013.

Since there's an increased chance INC members who relocate to places without an existing congregation either leave, become inactive, or become INC in name only, the 230,000 to 280,000 INC members outside the Philippines is more likely to be at the lower end of the range.

<sup>22</sup> <http://www.popcom.gov.ph/population-statistics>. 2000-2010 = 1.90%; 1990-2000 = 2.34%; 1980-1990 = 2.35%; 1970-1980 = 2.71%; 1960-1970 = 3.08%.

<sup>23</sup> Inside Philippines: 2,251,941 INC members as of 2010 × 1.9% compounded annual natural growth rate + 5015 average net converts/year = 2,622,899 INC members in Philippines as of end of 2018. [Note: This assumes the natural growth rate stays the same at 1.9% instead of continuing to decelerate to 1.6% by 2020.]

Outside Philippines: 11 million Filipinos in diaspora as of end of 2018. INC assumed percentage = 2.4% of total or 264,000. Foreign converts: Assume 3% of overseas INC or 7,920. Outside Philippines = 271,920 INC members as of end of 2018.

[Note: Despite it is highly likely that overseas INC have lower rates of adherence due to the absence of an immediate congregation, transportation difficulties, work schedule, freedom from peer and family pressure, and other factors; this calculation presumes adherence stays the same as it is in the Philippines.]

**Total assumed baptized INC members as of the end of 2018: 2,894,819.**

<sup>24</sup> Net growth = (converts + births) – (deaths + excommunication + emigration)

<sup>25</sup> Per life expectancy calculators, where the only changed variable is alcohol consumption.

<sup>26</sup> I suspect that the real conversion numbers are closer to 4000 a year than 5000 a year because the INC lifestyle and health awareness is better than the typical non-INC Filipino. Either that or their retention rate is terrible.

<sup>27</sup> 95% of growth from those born in the church is massive for a proselyting faith.

<sup>28</sup> Perhaps the doctrine that everyone who doesn't join the INC faith will be tortured in hell forever?

<sup>29</sup> If any INC church leader gets exposed ordering his congregation to vote for a specific political candidate within a Western nation (such as by being recorded on camera), that branch is likely to lose its tax-exempt status and the leader is likely to be charged with a crime.

<sup>30</sup> According to Transparency International's [2018 Corruption Perceptions Index](#), the Philippines was in the 99<sup>th</sup> spot of 180 assessed countries, putting it in "corrupt" category. By way of comparison, Taiwan ranked 31, Malaysia was 61, South Korea was 45, Japan was 18, Hong Kong was 14, China was 87, and Singapore was 3.

<sup>31</sup> Any INC member in the US who wishes to complain that they are being influenced or forced to vote for a particular political candidate by their leaders or aren't being given their charitable donation receipts that match their cash donations can fill out the Internal Revenue Service's *Form 13909, Tax-Exempt Organization Complaint (Referral) Form*. They may even be eligible for whistleblower status whereby they'll receive millions of dollars from levies and fines imposed on the INC if they can provide proof, such as a cellphone recording, that the minister is forcing them to vote for a specific candidate. See <https://www.irs.gov/Charities-&-Non-Profits/IRS-Complaint-Process-Tax-Exempt-Organizations> for more information.

<sup>32</sup> Felix Manalo's logic is since only INC members will be saved, and since over 99% of all INC members are Filipinos; then over 99% of those who will go to heaven will be Filipinos. Everyone else—all Asians, all Arabs, all Jews, all whites, all blacks—will suffer an eternity of torture in the lake of fire for their failure to join the INC religion.

<sup>33</sup> This probably explains why it fails to convert foreigners since most will feel like strangers and outsiders in their own lands when participating in the INC.

<sup>34</sup> Just think of what the INC message means to a Filipino who feels anger at the humiliation of being subjugated by foreigners for over 400 years and who still sees foreigners insulting, ridiculing, and degrading

Filipinos until now, because they are forced by circumstance to work menial and degrading jobs overseas. (Only the INC will be saved while all others are going to suffer eternal torture in the lake of fire!)

What this means is psychologically, the INC satisfies the need for Filipinos to feel special and better than everyone else. Unlike other Filipinos who join religions started by outsiders, the INC is homegrown and doesn't "betray" its people. That's a powerful message regardless of the fact the premise is nonsensical. A comfortable lie is still a lie.

<sup>35</sup> The mindset of the INC's executive leadership appears to be mired in the colonial history of the Filipinos: To be credible, they must have foreign (especially, white) leaders over congregations. How else does one explain why there is even a single white INC minister anywhere, given the overall number of foreigners, both male and female, are less than 1% of the male membership, are converts, and no congregation exists anywhere where all its members are non-ethnic Filipinos? Since there's a limited pool of open leadership positions every year, are they seriously implying those who are second and third generation INC are less righteous and capable of becoming ministers than a white convert? Legacies mean nothing in a faith that had the son and now grandson now leading the institution? Really?

This preferential treatment of foreigners should greatly bother Filipino INC members. Why should the foreigners be given lifelong financial security and authority over the members? Given that there should be around a hundred Filipino male members who were born in the faith for every foreign male convert (who is usually married to a Filipina INC), and the economic security opportunities are much more limited for the Filipinos than the foreigners; why should Filipinos be forced to pay for the financial security of the foreigners?

It's easy to estimate the favoritism by counting the number of foreigners who become minister candidates (and other authority positions such as deacons) compared to the actual number of foreign male INC converts. Given that the Filipino-Foreigner ratio should be no less than 100:1 and the foreigners are converts while most of the Filipinos are born in the faith; any ratio greater than one foreigner for every two hundred Filipino candidates means the selection process is biased in favor of the foreigners.

Thus, if 5% of student ministers are foreigners, then the favoritism is ten times higher for foreigners. If 10% are foreigners, then it is twenty times higher.

Since those born in any faith naturally have more warrant than those who are mere converts of just a few years (the generational track record of proven loyalty to the faith); they are always given preference. Their legacy status demand it.

So, if there is more than one foreigner as a candidate or in a leadership position in the INC for every 200 Filipino males in a comparable position and duration, then, once again, Filipinos are marginalized, but this time, by the INC leadership over its own members.

This practice reminds me of the [cuckoo bird laying its egg in the nest of another species](#) and forcing the other species to raise the baby cuckoo—who also eliminates the competition to monopolize the resources to itself. Something to think about when seeing a foreigner take a financially-beneficial role paid for by Filipinos that would otherwise go to a struggling Filipino.

<sup>36</sup> I am doubtful anyone who regularly studies the Bible on their own will ever be convinced of the truthfulness of the INC church, where they will be expected to discontinue their independent study and just trust their minister's interpretations.

<sup>37</sup> The logic of the INC is asinine – Lamsa is correct in Acts 20:28 but is incorrect in Isa 41:2? Moffatt is correct in Isa 43:5, but is incorrect in A,B,C,D,E,F,G passages? How do they know Lamsa is correct in Acts 20:28 when every other Bible version on the planet contradicts Lamsa? How do they know Moffatt is correct in Isa 43:5 when every other Bible version contracts him? And these from people who can't even speak Hebrew and Koine Greek conversationally.

<sup>38</sup> At least those whom Eduardo V. Manalo hasn't excommunicated yet.

<sup>39</sup> It sounds crass, but the best way to help INC members recognize they are victims is to always bring up the fact that they are "encouraged" to give so much money to the INC church since even the most fanatical member struggles to give what the church is constantly asking of them. The brainwashing they've received

all their lives can only be punctured by the pain they endure from being made to give so much money to their church.

<sup>40</sup> Those wishing to help these INC families can offer to help them write out a family budget. There are hundreds of free templates that can be downloaded. This crystalizes just how much they give to the INC church every month and every year.

<sup>41</sup> When the INC minister and others try to threaten and interfere, they should tell them to butt out since their financial study and Bible study are a family affair and their decision to stay in the INC or leave it is also a family affair and no one else's business.

<sup>42</sup> It is easy for INC ministers to get out of their unethical conflict of interest:

- (1) They can encourage their congregants to conduct independent Bible study on their own without guidance or instruction from the INC minister and urge them to arrive at their own conclusions on the credibility of the INC church's claims. If the members can justify the faith in their mind, then they should continue to give money to the INC church.
- (2) They can serve as ministers without compensation just like Latter-day Saint ministers (bishops or branch presidents). No salary, no benefits, no pension. They get a job outside the church to support their families and volunteer their time to the needs of their flock.

<sup>43</sup> It is easy for an INC minister to disprove my charge that money appears to be the primary driver for his actions in keeping his congregation ignorant of the Bible. Just tell his congregation not to donate a single peso to the church for the whole year above the independently-audited and publicly-revealed operational expenses of the congregation. Whatever money they save should go to helping their own family. He should also get a regular job to support himself and his family and volunteer his time to their needs.

Of course, I doubt this will ever happen since it is unlikely that the INC leadership will tolerate a minister telling his congregation to give less money to the church.

<sup>44</sup> Many have told me of a third fear facing an INC minister who is tempted to leave – the threat of assassination or assault from fanatical INC members under instructions from senior leaders.

I'm uncertain whether I can take this threat seriously since the blowback should be enormous if the news ever got out. This means the more public the ex-minister is, and the more coordination is done with local law enforcement and the media, the safer the minister should be. Only the truly stupid would be violent towards someone in the public eye.

<sup>45</sup> The top desire of the Christians should be whether they can help the INC minister transition to genuine faith in the living God, Jesus Christ, and not on whether he is a positive contributor to the business' bottom line during the earliest training months. After all, his soul is much more important, and God will definitely reward those who sacrifice for the salvation of others.

<sup>46</sup> After Christian churches are prepared to help the minister transition, they should approach the minister or a member of his congregation (who will deflect the Christian to the minister) and seek a discussion. This is where the INC minister as gatekeeper for his congregation as biblical expert becomes a vulnerability. The "freedom" seed can be planted in the minister's mind and he becomes open to the idea of breaking free from the trap he is in now that the negative consequences of his freedom from the INC church's control can be negated.

<sup>47</sup> Although Westerners cannot fathom the very real danger of a minister leaving the INC church in the Philippines; the Christians who help the INC minister as well as the INC minister himself should always emphasize the money aspect because that is a language even INC fanatics understand.

If the former minister is threatened with violence, he should just tell the fanatic that he left because he couldn't in good conscience keep manipulating the members into giving the INC church more money despite the pressure from the church's leadership. He loved them too much to take more money from them when they were already suffering.

If the business is threatened or boycotted for giving employment to the former INC minister, they should tell the fanatics why the minister left – because he felt guilty tricking people into continually giving money to the INC church despite they really needed the money for their own family and children. Their offer of

employment to the former minister is an expression of genuine charity – something Jesus himself commands of us.

<sup>48</sup> I used to take Isshin-ryu Karate from Sensei Don Shapland in Abbotsford BC. I was also built like the Hulk, and outmassed him quite a bit.

<sup>49</sup> Expanded Trinitarians say the oneness and mutual indwelling of the Father, Son, and Holy Spirit is ontologically innate, while the Latter-day Saints, the Christian branch that rejects the post-New Testament Greek philosophical foundations of the “Trinity,” say the oneness and mutual indwelling of the Father, Son, and Holy Spirit is by will, to explain Christ’s very real isolation on the cross (where he had to perform the Atonement by himself, without any help from the presence of the Father and Holy Spirit).

*Either option is possible* since the Holy Bible doesn’t explain which trait is the default ontological state and which is functional. It only says that, somehow, Jesus is one with the Father, is equally “God” in nature to the Father, and he mutually indwells with the Father (the Basic Trinitarian view). And since the Father commanded his only Begotten Son to create the universe (1 Corinthians 8:6; Hebrews 1:2-3; Revelation 3:14 cf. John 1:3,10,14; Colossians 1:13-17; Hebrews 1:8-10; Hebrews 2:10), that relationship already existed *before* the universe began. And since no one knows what reality was like before Jesus triggered the Big Bang; one can only guess which side is correct.

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# Chapter 1: Iglesia Ni Cristo Logical Problems

## *Lessons in Logic*

What is possible is not necessarily probable and what is probable is not necessarily proof.

Possible  $\neq$  Probable  $\neq$  Proof

For example, flipping a coin can either be heads or tails. Since it is a binary selection, the probability is  $\frac{1}{2}$  or 50% that the coin will land heads [ $P = 1 - \frac{1}{2}$ ]. The likelihood that two coin tosses will result in two heads and no tails is  $\frac{1}{4}$  or 25% [ $P = 1 - (\frac{1}{2} \times \frac{1}{2})$ ]. Three heads in a row is  $\frac{1}{8}$  or 12.5% [ $P = 1 - (\frac{1}{2} \times \frac{1}{2} \times \frac{1}{2})$ ].

Is it possible to flip a coin and have it land heads ten times in a row? By following the above process and extending it ten times, we can determine that the probability of ten heads occurring is  $P = 1 - \frac{1}{1024}$  or just.00097656. In other words, it is 99.9% *unlikely* that a person will be able to get ten heads in a row. It isn't impossible, just incredibly unlikely (by the way, this is a fun activity to do in a school gymnasium full of kids).

So, is it *possible* for a person to get ten heads in a row on his or her first attempt? Sure! As shown above, the likelihood is just once in a thousand attempts, but it's still possible.

Is it *probable* for a person to get ten heads in a row on his or her first attempt? No. A thousand-to-one odds against anything means it is not probable but improbable. "Probable" requires the likelihood to be above 50%, and the higher the percentage, the more probable it is.

Is it *proof* a person can get ten heads in a row on his or her first attempt? Absolutely not. One-in-a-thousand odds means it isn't proof. Heck, nine hundred ninety-nine in a thousand is still not proof (i.e., as evidenced by the inverse of the above scenario: One *cannot* claim it is *provable* that a person can *never* get "heads" ten times in a row).

Proof is solid and cannot be credibly contested.  $1 + 1 = 2$  is proof. Statistically speaking, proof is anything above five sigma ( $5\sigma$ ) or anything that is 99.99994267% certain. Anything below this level falls in the "Probable" category.

The Iglesia Ni Cristo claims to be the one True Church and the only institution that possesses genuine baptismal authority. However, there are thousands of other faiths that say the same thing. The INC loudly proclaims it can provide "proof" that it is true;<sup>1</sup> but, as this book will demonstrate, any simple challenge rapidly sees the boast collapse into merely "Possible" territory, completely bypassing the "Probable" domain.

Now that the proper logical framework is established, let's look at the INC claims more closely.

To ascertain the validity of the INC, there must be at least one determinant that makes the INC different from all other churches. How then does one determine whether the INC is credible? By identifying something that is unique to it and evaluating its credibility.

These "Unique Differentials" are vitally important; since they are the only things that make a belief system stand out from the rest (in other words, they're the only faiths that have them). There are two kinds, the Authoritative, and the Evidential.

Authoritative refers to the necessity of inclusion into that particular faith while the Evidential furnishes proof supporting the Authoritative claim. An Authoritative claim can't stand on its own without providing something tangible—and these are found in the Evidential claims.

Unique differentials are easy to identify: Roman Catholicism has the Pope. It also has Papal Infallibility, the Assumption of Mary, opposition to all forms of artificial birth control, and several other uniquely Roman Catholic doctrines that aren't also believed by the other Christian branches.

Eastern Christianity has the equality of patriarchs and absence of Filioque from their Nicene Creed.

Protestantism as a whole has Sola Fide and Sola Scriptura.

The Latter-day Saints has the Book of Mormon and the other Latter-day Scriptures, Joseph Smith and other modern prophets, including a current living one, a multiversal reality, and a rational theodicy.

Jehovah's Witnesses has Charles Russell, Joseph Rutherford, and the New World Translation (other religions believe in the separation of Jesus and YHWH).

Seventh-day Adventists has Ellen G. White and her writings (other faiths believe in worshipping on the seventh day).

What then are the INC's unique differentials that make them unique among all faiths?

**Authoritative:**

1. Felix Manalo is the only one who had the genuine authority to restore the "True Church."
2. Felix Manalo is the only one to possess the genuine authority to baptize others.

**Evidential:**

1. The Bible prophecies of Felix Manalo.
2. The Bible prophecies of the Iglesia Ni Cristo.
3. The Bible prophecies (more correctly, mentions) the Philippines.

By their nature, if just one of the Authoritative claims is shown to be false, then the INC religion has *no* chance of legitimacy. After all, if it is disproven that Felix Manalo received genuine authority to restore the "True Church"; then the INC religion is automatically false. If Felix Manalo did *not* receive genuine baptismal authority; then the INC religion is automatically false.

Furthermore, the first two Evidential claims are vital to the INC because they are the only things that can provide support for its Authoritative claims (i.e., Felix Manalo has the genuine authority to restore the "True Church" *because* the Bible prophecies of him).

Since the INC isn't the only faith to emerge or exist in the Philippines, it is possible for the third Evidential claim to be valid without proving the INC denomination is the "True Church." Consequently, the citation of the third Evidential claim, while helpful, can never prove the INC is the "True Church."

So, the only things that can prove the authenticity of the INC faith are:

1. The Bible prophecies of Felix Manalo.
2. The Bible prophecies of the Iglesia Ni Cristo.

Neither of the two Authoritative claims of the INC is sufficient to prove its authenticity because both rely on its first two Evidential claims for support (i.e., How did Felix Manalo get the genuine authority to restore the "True Church"? *Because* he was prophesied in the Bible. How did Felix Manalo get the genuine authority to baptize? *Because* the INC was prophesied in the Bible to emerge from the "Far East").

## ***The Burden of Proof is on the Iglesia Ni Cristo***

Anyone can make claims. I can claim to bench press 200 kg. I can claim Pia Wurtzbach has a crush on me. INC ministers can claim to have refuted this book or beaten me in a debate. Claims, by themselves, mean nothing without the provision of supporting evidence.

Since the Iglesia Ni Cristo boasts of fulfilling dozens of biblical prophecies, they are then obligated to prove their claim is true since the rules of logic demand the burden of proof is *always* on the claimant, never the skeptic.

This proof needs to be extraordinarily clear and incontrovertible since fulfillment of prophecies thousands of years ago is incredibly extraordinary, because they show tangible evidence of the supernatural—something no one's been able to prove empirically following the scientific method (with at least a five-sigma [ $5\sigma$ ] level of evidence) despite centuries of effort.

This means Felix Manalo can't self-servingly say "This prophecy is about me" and leave it at that. He needs to prove he truly is who he claims to be. Russell's teapot demands nothing less.

If the Bible really prophesies of Felix Manalo, then it should clearly say so and does it in a way that excludes the tens of billions of other people who lived on the earth. After all, why can't Isa 41:2; Isa 46:11; and Rev 7:1-3 refer to me? I'm also from the "east." If these verses are good enough for Felix, why can't they be good enough for me? Or for you? Perhaps those passages are referring to *you*, dear reader? After all, if the INC can blissfully disregard the context of their cited passages and claim to be legitimate, why can't anyone else do likewise?

To aid readers, this book provides all the evidence needed to prove the true identities (if possible) of those found in the "prophetic fulfillment" passages used by the INC. This is to combat the INC tactic of shifting the burden of proof to the skeptic by demanding the critic prove who their selected prophetic proof-texts talk about if they're not about Felix Manalo or the INC.

This INC practice is a dishonest attempt of arguing from ignorance (*argumentum ad ignorantiam*), to avoid the unpleasant fact the burden of proof is on the INC. It's quite simple:

If the Iglesia Ni Cristo claims prophetic fulfillment, then they must prove it.

It won't do for them to demand a skeptic prove the identity of the angel from the east or the ravenous bird from the east or the identity of the isles—that's not the skeptic's problem since *it is a logical fallacy to assume a thesis is true just because someone cannot disprove it*. It is the INC that claims they fulfill those passages, so they must prove their allegations.

It is vital that at least one out of the 35 or so prophetic proof-texts used by the INC is proven to be valid and irrefutable. It has to be indisputable because "Extraordinary claims require extraordinary evidence."

This Carl Sagan axiom is appropriate since it's extraordinarily amazing a biblical prophet 2700 years in the past talked about a person far in the future, whom we now know to be Felix Manalo. It is also extraordinarily amazing to find the "True Church" out of the approximately 30,000 different belief systems that currently exist on earth.

If I claim to deadlift 300 kg, all a skeptic has to do is demand I prove it. The burden is on me to prove it. If I claimed there's a really cool-looking teapot floating in space between Earth and Mars, I'd better make sure I can back it up. Likewise, with the INC. Since it claims the Bible prophesies of Felix Manalo and the Iglesia Ni Cristo faith, and these prophecies are the justification for validating their claim to being the "True Church"; the burden is on *them* to prove these scriptural proof-texts are really about Felix Manalo or the INC, and not about someone else.

Now that the proper logic is defined, we can get down to the business of determining the validity of the INC faith by examining its two Authoritative claims.

### **1.1) Was Felix Manalo the Only One to Possess Genuine Authority to Restore the True Church?**

Any discussion with the Iglesia Ni Cristo always returns to their founder, Felix Manalo. Their church's interpretation of biblical prophecies is justified because Felix Manalo interpreted them that way and he is the "Last Messenger" who is the only one capable of properly interpreting the Bible.

The INC claim they are the only ones who will be saved because:

- They are the only ones who've been legitimately baptized because,
- Felix Manalo and his successors are the only ones who possess the legitimate authority to baptize.

Everyone else, regardless of faith, baptism, or righteousness will be condemned for all eternity in hellfire (dagat-dagatang apoy) unless converting to the INC faith.

#### **Biblical precedent for acquiring authority**

The INC claims Felix Manalo was called by God to restore the True Church in 1914. For a person to receive such a calling, he needs to receive the authority to restore the "True Church."

The Holy Bible explains how a person receives this divine authority to baptize and establish a new faith:

*Heb 5:1-5 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.*

*And no man taketh this honour unto himself, but he that is called of God, as was Aaron (kai ouch heautō tis lambanei tēn timēn alla kaloumenos hypo tou theou kathōsper kai Aarōn [kai ouχ έαυτω τις λαμβάνει την τιμήν αλλά καλούμενος υπό του θεου καθώσπερ και Άαρών]).*

*So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.*

While Heb 5:4 discusses high priests, its focus on Christ being a high priest despite not being a holder of the traditional office shows it concerns itself with the proper transfer methodology of authority. *No man can claim legitimate authority on his own.* He needs to be called of God in the same manner Aaron was called.

For Felix Manalo to be called by God and receive the authority to organize the True Church (if it was absent), he needs to receive that calling just like Aaron received his calling. How did Aaron receive his calling?

*Ex 28:1,41 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons ... And thou (Moses) shall put them*

*upon Aaron thy brother, and his sons with him; and shall anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.*

God himself called Aaron, but he didn't ordain Aaron directly. God spoke to his representative at the time, Moses, and told Moses he wants Aaron to become a priest. The prophet (Moses) informed Aaron he was chosen and subsequently ordained him and his four sons. This authority was then passed on to the descendants of two of his sons (Eleazar and Ithamar), who retained it for centuries while functioning in the office of high priest.

So, according to the Holy Bible, the proper method of transferring authority is:

God → Lord's Representative → Minister → ...Minister

During the Old Testament period, the Lord's Representative was Moses. During the New Testament period, it was John the Baptist (for baptism) and the Twelve Apostles (below Christ).

Most Christians don't have a problem with Heb 5:4's biblical condition of authentic transference of authority since they believe in apostolic succession:

1. Catholic: God → Lord's Representative (John the Baptist + 12 Apostles) → Catholic Priest → ...Catholic Priest

Catholics<sup>2</sup> believe John the Baptist possessed legitimate authority to baptize, which in turn was transferred to others. They believe the 12 Apostles passed on their authority (including John's baptismal authority) to the early bishops of the Catholic Church, which was then passed to their successors until this day.

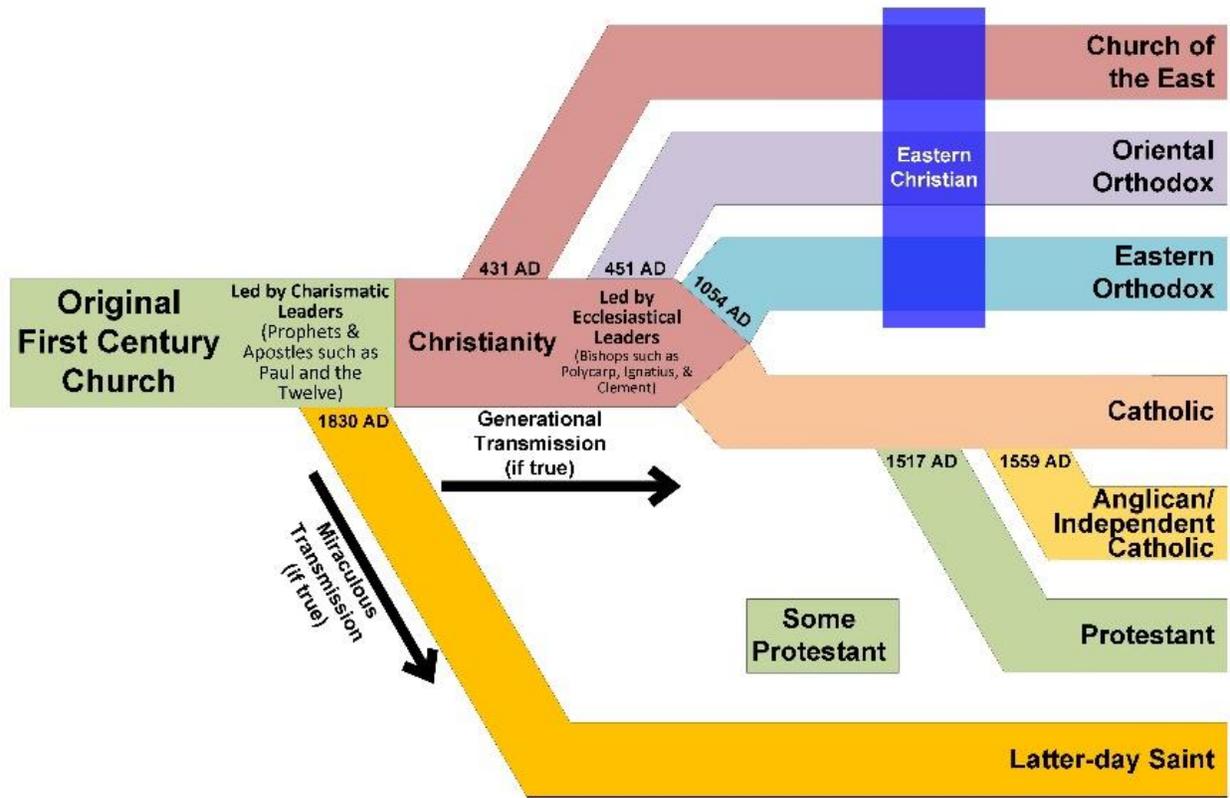
2. Most Protestants: God → Lord's Representative (John the Baptist + 12 Apostles) → Catholic Minister → ...Protestant Minister

Most Protestants who believe in the necessity of baptism also believe in the extension of apostolic succession to their own denominations during the Reformation because their founders were either former ordained Catholic priests or could trace their line of authority to Catholic priests. They believe John the Baptist possessed legitimate authority to baptize, which in turn was transferred to others. They believe the 12 Apostles passed on their authority (including John's baptismal authority) to the early bishops of the Catholic Church, which was then passed to their successors – until being passed on to those who became founders of the Protestant churches. This authority was then perpetuated to their successors until this day.

3. Latter-day Saints: God → Lord's Representative (John the Baptist + Peter, James, and John representing the 12 Apostles) → Latter-day Saint Minister → ...Latter-day Saint Minister

Latter-day Saints believe John the Baptist possessed legitimate authority to baptize, which in turn was transferred to others in 1829 in a supernatural visitation. They believe the 12 Apostles, in another supernatural visitation, this time by Peter, James, and John, passed on their authority to Joseph Smith and Oliver Cowdery, also in 1829, which was then passed on to their successors until this day.

# Baptismal Credibility Within Christianity



Source of Alleged Authority	Apostolic Succession by Generational Transmission	No Need for Apostolic Succession	Apostolic Succession by Miraculous Transmission
Christian Branch	Catholic Eastern Christian Anglican/Independent Catholics Some Protestants	Some Protestants	Latter-day Saints
Claimed Justification	Tradition	Priesthood of all believers due to Sola Fide and Sola Scriptura	The resurrected John the Baptist and Peter, James, & John ordained Joseph Smith & Oliver Cowdery in 1829

#### 4. Some Protestants: God → Bible → ...Protestant Minister

Some Protestants disbelieve the necessity of this transference of authority and believe the Bible gives them all the authority they need. But since they don't place baptism as a condition for salvation,<sup>3</sup> they aren't trapped by the limitation imposed by Heb 5:4.

As can be seen in the illustration above, all branches of Christianity have a plausible claim to legitimate baptism based on the assumed transfer of authority from the Original Church. The Catholics and Eastern Christians have an equally-strong claim due to the presumed generational transmission of authority through apostolic succession while most of the Protestants and the Anglicans/Independent Catholics have claims that originated out of Catholicism's authority because before they separated from the Catholic Church, their founders were ordained by Catholic priests. Their claims would not be as strong as the Catholic or Eastern Christian from a logical perspective because an argument can be made that the act of separation invalidates the legitimacy of baptismal authority.<sup>4</sup>

Even the Latter-day Saints' alternative miraculous transmission for apostolic succession<sup>5</sup> is logical if it is true that the first-century church apostatized and the Church was restored when John the Baptist and Peter, James, and John gave the baptismal and confirmation authority to Joseph Smith and Oliver Cowdery in 1829.<sup>6</sup> It could be true, or it could be false, but at least it is logically coherent and plausible given the assumption.<sup>7</sup>

Let's now examine the INC's baptismal claim.

#### 5. Iglesia Ni Cristo: God → INC Minister → ...INC Minister

The INC believes John the Baptist possessed legitimate authority to baptize, which in turn was transferred to a few others in the first century. This authority was lost at the deaths of the 12 Apostles when they did not transfer their authority to anyone. They believe God chose Felix Manalo and gave him the baptismal authority and this authority is passed on to his successors to this day.

Something's missing. Here once more is the correct biblical description of authority transfer:

God → Lord's Representative → Minister → ...Minister

It is immediately apparent that the INC (and Jehovah's Witnesses for that matter) have a tremendous problem because they remove the "Lord's Representative" from the proper methodology laid out in the Bible while still insisting one must be baptized in their church to attain salvation.

Before illustrating this difficulty, it is important to ask:

1. Did Felix Manalo fulfill the requirements of being called by God? Did God call him through an *authorized representative*? (No.)
2. Did an authorized representative ordain him? (No.)
3. Since these conditions did not occur despite the very clear statement in Heb 5:4, what validity is the unsupported claim of Felix Manalo? (It is immaterial.)

### **How did Felix Manalo receive genuine authority?**

How exactly did God call Felix Manalo? How did he receive his calling? What or who gave him the right to restore the True Church? Some INC members told me that Felix Manalo concluded he was chosen by God to restore the True Church after a passage in the Bible appeared to glow

red. This occurred after Felix Manalo allegedly sequestered himself in a room without food and water and did nothing except read the Bible over a period of many days.

This was a supposed sign from God that he was chosen to restore the True Church? No angelic visitations? No theophanies? No miracles or supernatural manifestations? No prophecies that came to pass? No voice from heaven or bestowal of additional Scripture? No possession by the Lord's Spirit?

I do not know the validity of Felix Manalo's claim but even if it did appear to Felix that it happened, was it really a sign from God or was it brought about from being cooped up in a room and reading for many days?

Surely, there must be something tangible and witnessed by others to bolster Felix Manalo's claim to be the "Last Messenger" instead of a self-serving claim impossible to verify. At the very least, where are his "works"? What has Felix Manalo taught or done that proves he is really who he claimed to be? Has he done any miracles or given prophecies that were fulfilled? Has he solved the dilemma of theodicy? Has he provided mankind with a previously unknown but credible cosmology? Has he restored teachings that were corrupted and lost? Did he give humanity additional Scripture?

And if we use Jesus Christ's "By their fruits ye shall know them" (Matt 7:15-20) discernment test, Felix Manalo's fruits of distorting the biblical text, unethical block voting, discouraging members to independently study the Bible, and creating the minister as gatekeeper model all show exactly his credibility. And it isn't good.

Creating a new religion, or converting people is a dime a dozen. Thousands of people have done it. While Felix Manalo is more successful than most in the sense that he's now acquired nearly three million followers, his accomplishment regarding the number of followers pales in comparison to others with vastly more numerous adherents.

In essence, if the INC's growth and size are proof of Felix Manalo's authenticity, what are we to make of the founders of the more than 400 faiths that have over one million adherents? What about Mohammed, Joseph Smith, Ellen G. White, Charles Russell, Martin Luther, Baha'ullah, Sun Myung Moon, Mary Baker Eddy, Miki Nakayama, Aimee McPherson, Alexander Campbell, Calvin, Knox, Wesley and hundreds of others?

Regardless of Felix Manalo's "calling," which allegedly gave him the legitimate baptismal authority, Christ founded his Church upon the apostles and prophets (Eph 2:19-20). *Upon men*. His representatives were always men, not books. He gave authority to men to build his church (Matt 16:18; Mark 16:15-16; John 15:16; John 20:21; Heb 5:1-6), never to a book or group of books (the Bible) which wouldn't exist for another two hundred years after the church was established. The Holy Bible cannot ordain anyone—only another person can. Who then ordained Felix Manalo and gave him genuine authority? No one.

This wouldn't be a problem if he did not insist that only his church possessed saving baptism – but he did. Thus, unlike some Protestants who believe faith alone is needed for salvation and not membership in a church; Felix Manalo is trapped by his own exclusivity.

### **Circular reasoning**

Where is the evidence Felix Manalo received authority from God to restore the "True Church"?

Since the INC can't point to anything tangible, they claim he fulfills biblical prophecy. However, when one examines the context of their cited proof-texts (i.e., Isaiah 41:2; Isa 41:9-15; Isa 42:1,4-7; Isa 46:11; Mal 4:5-6; John 3:34; John 6:29 and Rev 7:1-3 and Rev 14:9 - see [Chapter 2](#) below)

and points out they have nothing to do with Felix Manalo; the INC then claims we can't see it because we aren't believers in Felix Manalo.

This classic case of circular reasoning, or begging the question, whereby the premise is a consequence of the conclusion, would be hilarious were it not for the earnestness of INC followers. It's heartbreaking to see people willfully suspending their reasoning ability just to maintain a semblance of legitimacy for Felix Manalo.

The following scenarios illustrate the INC's circular reasoning:

### **Scenario 1: Felix Manalo's claim to authenticity**

Felix Manalo: I am chosen by God to restore his church.

Skeptic: How were you chosen?

Felix Manalo: I was reading the Bible asking God for guidance over a period of three days and the words of one verse appeared red.

Skeptic: Perhaps you only imagined it. Are there any witnesses to this event? What verifiable proof can you offer that you are who you claim to be?

Felix Manalo: I am prophesied in the Bible.

Skeptic: Now that's more like it. Where?

Felix Manalo: I am the righteous man from the east mentioned in Isa 41:2; the ravenous bird from the east mentioned in Isa 46:11; the angel from the east mentioned in Rev 7:1-3; and the third angel in Rev 14:9. I am the Elijah figure mentioned in Mal 4:5-6 and the one Jesus described as sent by God in John 3:34 and John 6:29. God described me in Isa 41:9-15, and Isa 42:1,4-7, calling me his servant and telling me he chose me from the ends of the earth.

Skeptic: I'm puzzled. I don't find any indication these passages talk about you. Their context shows this righteous man or bird of prey from the east is King Cyrus of Persia who lived at the "ends of the earth" and a "far country" east of Israel whose standard was a bird of prey. The angel from the east will only appear after the signs of Christ's return devastate the earth. Likewise, with the third angel. The Elijah figure was used in reference to John the Baptist and is used as a harbinger of the returning Messiah. The John references are perhaps the most disturbing since their context clearly shows Christ was referring to himself and the last time someone tried to usurp Christ's glory was when Satan tried, resulting in him and his followers being condemned to be cast into the lake of fire for all eternity for it. Finally, the context of Isaiah 41 and 42 describe God's servant as a personification of Israel, and the returning remnants in particular.

Felix Manalo: Well, you can't see it because only I have the authority to interpret the scriptures correctly.

Skeptic: How did you get this authority?

Felix Manalo: Because I am chosen by God to restore his church.

### **Scenario 2: INC claim to authenticity**

INC: I belong to the True Church.

Skeptic: How do you know?

INC: Because the Bible prophesies of our church.

Skeptic: That's incredible! Where?

INC: Our church is the seed from the east mentioned in Isa 43:5-7; those afar off upon the sea mentioned in Ps 65:5; Christ's other sheep of John 10:16; those who fear God from the rising of the sun of Isa 59:19; and whose name is Church of Christ in accordance with Rom 16:16.

Skeptic: Where? The context of every passage you cited shows they don't have anything to do with the INC religion of the 20-21<sup>st</sup> century Philippines and, in fact, your interpretation conflicts with numerous other biblical passages.

INC: Well, you can't see it because you don't belong to the True Church.

The INC's claim of Felix Manalo having legitimate authority from God to restore the True Church is devoid of any credible, tangible proof of authenticity. All the INC can do is engage in the logical fallacy of circular reasoning, which merely comes down to:

Felix Manalo has genuine authority because Felix Manalo said so.

This is hardly credible. Anyone can claim prophetic fulfillment or of receiving divine authority. It's another thing to prove it. Heck, the only thing stopping me from claiming it is my sense of decency.

## **1.2) Was Felix Manalo the Only One to Possess Genuine Authority to Baptize Others?**

The most fatal logical error of the INC is their insistence that a person can only be saved if they are baptized into the INC religion.

According to INC belief, only those who join the "True Church" can be saved. This is accomplished when an INC minister baptizes them because he is the only one who possesses the authority to perform such an ordinance. Without baptism, a person cannot be saved, and neither can he receive authority to baptize others.

The INC cites many biblical passages in attempting to prove the necessity of baptism such as John 3:3-5; Acts 8:12-21; Acts 19:1-6; Mark 16:16; Rom 6:3-5; Luke 7:29-30; Matt 7:21; Gal 3:27-28; Acts 16:30-33; Acts 2:37-38,41; and so forth.

While these passages do emphasize baptism's importance, the INC isn't a unique claimant to them since every Christian religion that believes in its necessity will cite them as well. Catholics, Latter-day Saints, and Eastern Christians will also quote them. Does this mean the INC believes these Christian branches are automatically true just because they cite the same passages?

It is also important to point out none of these passages say we must be baptized into the INC church that was created by Felix Manalo in the Philippines in 1914. All they imply is baptism in the New Testament church was important (either for regeneration, for membership, or as an outward witness of one's faith). Which of the thousands of churches today inherited the NT's church's authority?

The INC needs to provide clear evidence they are the valid successors of the first-century Christian church if they expect intelligent people to be impressed by their citation of biblical passages that show the importance of baptism.

After all, a Catholic merely has to say, "I completely agree with you – baptism in the Lord's church is important. This is why I was baptized Catholic" to force the INC minister to move on to furnishing the so-called "proofs" that the INC church is true, and the Catholic's church is false.

## The INC's Achilles Heel: Who baptized Felix Manalo into the INC faith?

The INC insists no one can be saved without being subject to baptism into their church. We can then justifiably ask the INC minister:

Who baptized Felix Manalo into the Iglesia Ni Cristo?

This simple question poses enormous problems for the Iglesia Ni Cristo since one cannot give what one doesn't have. Can I give a million dollars if I don't have a million dollars? Can I give the flu if I don't have the flu? One cannot give what one doesn't have.

Felix Manalo couldn't perform legitimate baptisms if he wasn't baptized legitimately. Sure, he was baptized Catholic and Protestant – but these baptisms aren't valid according to the INC.

Regardless of INC excuses, the fact still remains that Jesus needed to be baptized (Matt 3:13-17) *despite* being sinless (2 Cor 5:21; Heb 4:15; Heb 7:26; Heb 9:14; 1 Pet 2:22; 1 Jn 3:5) and despite being the greatest man who ever lived.

Was Felix Manalo so much greater than Jesus that he didn't need to be baptized?

We can then continue asking the INC minister:

According to you, an unbaptized person cannot be saved, which naturally means he cannot possess the authority to baptize or else all churches are equally true. If Felix Manalo wasn't baptized, then according to your own standards, he couldn't possibly have any authority to baptize others. Are his baptisms then valid?

The INC gets trapped in their exclusivity. No matter what the INC minister says, he can't avoid the force of the argument: *Felix Manalo cannot give what he never received*. The only things the INC minister can do is to avoid the argument or utilize circular reasoning (i.e., "Felix Manalo's baptisms are valid because he was chosen by God to restore the True Church in our time") but as shown above, this is groundless and dishonest.

The Achilles Heel of the INC faith is brought home by the coup de grâce:

If his baptisms aren't valid and have no authority, why then should I join the Iglesia Ni Cristo when it lacks legitimate authority?

## INC excuses, evasions, and red herrings

The INC will strenuously attempt to avoid discussing Felix Manalo's lack of baptism into the INC faith by using a slew of arguments that when examined, show they are merely excuses, evasions, or red herrings that can't negate the impact of the undeniable fact that *Felix Manalo can't give what he doesn't have.*

I have encountered a bunch of excuses from INC ministers as to why Felix Manalo didn't need to be baptized. These were:

1. He was the Last Messenger, who was authorized by God to re-establish his church.
2. The Bible prophesies of him.
3. There was no one in 1914 that had the authority to baptize him.
4. God has the power to forgive his sins without needing baptism.
5. John the Baptist wasn't baptized.
6. The repentant thief on the cross wasn't baptized.

7. Old Testament prophets weren't baptized.

The nature of these arguments shows the INC doesn't think them through since if they are valid in exempting Felix Manalo from needing to be baptized in the INC faith; then *they equally exempt everyone else* from needing to be baptized in the Iglesia Ni Cristo!

Consequently, no one needs to be baptized INC to be saved.

## Responses to INC excuses

### #1. He was the Last Messenger, who was authorized by God to re-establish his church.

There's absolutely no proof Felix Manalo was called by God to restore his "True Church" other than Felix Manalo's financially-beneficial self-serving claim. Anyone can claim to be called of God to restore his "True Church." Heck, I can claim to be God's "Last Messenger." Will the INC accept me and obey my every whim and give me money just on my say so? The INC stance is further complicated by the fact that regardless of whether God chose Felix Manalo; baptism is still needed "to fulfill all righteousness" (Matt 3:15). Jesus was "chosen," but he still needed to be baptized. *Is Felix Manalo greater than Jesus Christ?* Should their church be renamed the "Church of Manalo?" Can the INC prove Felix Manalo was chosen and furnish proof being "chosen" miraculously negates the necessity of baptism?

If they can't prove he was chosen, then they need to furnish clear and logical support for his calling and, preferably, also demonstrate actual historical precedence in the New Testament after Christ created his church that would warrant such an assumption.

Unfortunately for the INC, all they have is circular reasoning and a fraudulent distortion of the context of so-called prophetic proof-texts (see [Chapter 2](#)). They can't provide anything tangible that supports their claim Felix Manalo was called by God and doesn't need baptism.

Any INC claim to Felix Manalo's divine calling is incapable of overcoming the fact Felix Manalo can't legitimately baptize others if he himself wasn't legitimately baptized.

### #2. The Bible prophecies of him.

The INC point to Felix Manalo fulfilling biblical prophecy as proof he doesn't need to be baptized. As we will see below, none of the so-called prophetic proof-texts talk about Felix Manalo at all.

But even if the Bible prophecies of Felix Manalo, the dozens of OT passages used by Christians in claiming the OT prophecies of Jesus still didn't take away the fact *he still needed to be baptized* (Matt 3:13-17).

If Jesus, who Christians say, was prophesied dozens of times in the Old Testament, still needed to be baptized; why not Felix Manalo?

### #3. There was no one in 1914 that had the authority to baptize him.

The INC claims there wasn't anyone possessing legitimate authority in 1914 that Felix Manalo could go to for baptism. If this is the case and if baptism is as important for salvation as the INC claim, then Felix Manalo has an enormous problem because one cannot claim legitimate authority on his own (Heb 5:4). Anyone he baptizes won't have legitimate baptism and any they baptize won't have legitimate baptism either. Wishing otherwise doesn't make it so.

Why didn't God send someone from the first century who had legitimate authority to make sure Felix Manalo was legitimately baptized? He is, after all, God, and can do anything. Why didn't Felix Manalo anticipate this problem and imitate the Latter-day Saint claim of supernatural visitations by John the Baptist to avoid being trapped? Probably because it wasn't until after he

created the INC in 1914 when he first learned of the Latter-day Saints or maybe he wasn't smart enough to see he had a problem.

The fact remains Felix Manalo can't legitimately baptize others if he wasn't legitimately baptized.

#### **#4. God has the power to forgive his sins without needing baptism.**

The INC cites many biblical passages (such as Ps 86:5; Isa 44:22; and Jer 31:34) that show God has the power to forgive Felix Manalo's sins even though he wasn't baptized. That may be true, but as the INC always points out, ever since God gave man the new covenant in the New Testament (Luke 22:20; 1 Cor 11:25; 2 Cor 3:6), he has specifically shown how a person attains forgiveness and that is by baptism (Acts 2:38; Acts 22:16; 1 Pet 3:21).

If the INC claims to be the continuation of the New Testament church, then it has to limit itself to what the NT says about baptism and the forgiveness of sins.

#### **#5. John the Baptist wasn't baptized.**

Can the INC prove John the Baptist wasn't baptized? Their attempt to shift the burden to John the Baptist misses the point:

Would Jesus go to John the Baptist for baptism if John lacked legitimate baptismal authority?

Of course not. Consequently, the attempt by the INC to ask about John the Baptist's baptism is merely a red herring. Since all the passages used by the INC for the importance of baptism are all post-John the Baptist; whether he was baptized or not is beside the point.

#### **#6. The repentant thief on the cross wasn't baptized.**

How does the INC know the repentant thief on the cross (Luke 23:40-43) wasn't baptized? The Bible is silent on his baptismal status. It doesn't say he was or wasn't. The INC assume he wasn't baptized and was yet saved. In the interest of fairness, if the argument this thief was saved without baptism justifies Felix Manalo being saved without baptism in the INC – then it will also justify all non-INC's as having the opportunity of being saved without needing to be baptized in the INC faith.

Mark 1:4-5 shows John the Baptist baptizing a great multitude of people both in the land of Judea and from the city of Jerusalem. Luke 3:21 describes the huge number of those he baptized by saying "all the people were baptized." It's possible that the thief was among these people who were baptized but we can never know for sure, and in the end, it doesn't matter since Christ can save whomever he wants.

The sheer number of people who John baptized and the ruins of Qumran show the Jews of the time were familiar with baptism and what having it brings despite the silence of the Old Testament on the practice. After all, the Jews recognized the legitimacy of what John was doing which explains why they flocked to him for baptism.

#### **#7. Old Testament prophets weren't baptized.**

Were the OT prophets baptized? The Bible doesn't say. It still wouldn't help the INC even if the ordinance wasn't practiced during the OT era since it claims to be the restoration of the *New Testament* church – a church that practiced baptism.

To return the argument to the INC ministers:

“Is Jesus a liar? If Felix Manalo didn’t need to be baptized, then Christ lied when he said no one can enter the kingdom of God without being born of water and the Spirit (John 3:5). Why then should I believe Felix Manalo instead of Jesus Christ?”

### **1.3) The Futility of INC Baptism**

If Felix Manalo wasn’t legitimately baptized, then he can’t be saved, and neither can he legitimately baptize others. No matter how the INC try to avoid the issue, the fact that they insist a person must join their church through baptism or else they can’t be saved, and Felix Manalo himself wasn’t baptized into their church – negates any other argument for the validity of their church. Sure, Felix Manalo was baptized, but he was baptized in other religions—whose baptism isn’t valid in the eyes of the INC.

#### **The credibility of baptismal claims**

As shown above, virtually all other Christian churches who teach the necessity of baptism have a greater chance of legitimacy than the INC (or JW – “Who baptized Charles Russell as a Jehovah’s Witness?”) because of their belief in apostolic succession.

Just as with the case of an authority to establish a church, the INC’s view on baptismal authority is out of step with the rest of Christianity. As this chapter has shown, this *isn’t* a good thing. It shows the INC faith has virtually *no* chance of being legitimate, regardless of their cited proofs.

This means:

No circumstances exist whereby the Iglesia Ni Cristo can be the “True Church.” Anyone who is only baptized in the INC needs to be re-baptized in another Christian faith to even have a chance of salvation.

#### **An ironic twist of fate**

The INC has portrayed Catholicism and Protestantism as satanic and rejects their baptism as invalid, with their ministers bereft of any real authority from God.

However, it is said that on December 25, 1918, 4½ years after creating the INC religion, Felix Manalo received the laying on of hands from a group of Protestant pastors.

I’m not saying it really happened and, of course, the INC vehemently deny it, but, and this is the irony, *if* it really occurred, then it actually *helps* the INC have a more credible claim of authority.

*If* the INC accepts this laying on of hands as a legitimate bestowal of authority on Felix Manalo and *if* they accept the legitimacy of the Catholic and Protestant baptisms that Felix Manalo received *before* he started the INC religion; then all the subsequent baptisms Manalo performed *after* December 25, 1918 would’ve been encompassed within the Protestant claim of authenticity. The INC faith would then have a greater claim to authenticity since it would’ve inherited the authority that was passed down through the Protestant branch of Christianity.

O, the irony! The INC denies, obfuscates, and minimizes the only thing that can potentially help them!

Unfortunately for the INC, Felix Manalo already baptized people before the laying on of hands incident allegedly occurred, which would mean all who converted before this date would need to be re-baptized, and any they baptized would also need re-baptism and so forth. Yikes!

## ***Closing Thoughts***

This chapter has demonstrated the INC faith is incapable of adhering to its own standards and teachings of possessing baptismal exclusivity.

The INC needs to provide proof Felix Manalo received genuine baptismal authority without needing to be baptized in the INC himself. And we're not talking about two-sigma ( $2\sigma$ ) or even four-sigma ( $4\sigma$ ) probabilities, but actual proof (above  $5\sigma$ ) since they base their entire Authoritative claim on "proof" instead of probable evidence.

Anyone can claim to be called by God. If God really commissioned Felix Manalo, then God surely would have given evidence that Felix was his chosen representative. Where is the evidence that God really chose Felix Manalo?

An examination of the history and claims of the INC shows that whether the apostasy took place or not, the Iglesia Ni Cristo has no chance of being the True Church due to its weakness based upon authority.

This chapter has proven without a doubt that the INC fails its own soteriological doctrines and standards, and its two Authoritative claims are meaningless.

Chapters 2 to 4 will examine the credibility of its Evidential claims.

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<sup>1</sup> Every INC minister I've spoken to claimed they can "prove" theirs is the True Church, but rapidly backed away when they saw my well-worn and well-marked Bible and when I asked them to back up their claim.

<sup>2</sup> And Anglicans/Independent Catholics and Eastern Christians.

<sup>3</sup> The belief that baptism does not regenerate is only found in the Protestant branch of Christianity, and even then, the oldest Protestant families (Lutherans, Methodists, and others) view baptism the same way the Catholics, Eastern Christians, Anglicans, and Latter-day Saints do—essential for salvation.

<sup>4</sup> Hence the excommunications and anathemas issued by the Catholic Church over centuries. However, this does not make the argument true or false, just that it exists. Catholics traditionally chose to believe it while Protestants and the Anglicans/ Independent Catholics chose to reject it.

<sup>5</sup> To show the logic:

*"Who baptized Joseph Smith as a Latter-day Saint?"*

*"Oliver Cowdery."*

*"Who baptized Oliver Cowdery as a Latter-day Saint?"*

*"Joseph Smith. They baptized one another after receiving the baptism authority from the resurrected John the Baptist on May 15, 1829 per D&C 13)."*

*"I don't believe that happened."*

*"It does not matter if you do or do not believe it. The claim complies with Hebrews 5:4's condition which means the claim is plausible given the premise."*

<sup>6</sup> While it sounds fantastic, the Latter-day Saints do have an empirical evidence that can be tested for our claim – the Book of Mormon with its argumentative essays that were "dictated from imagination" by Joseph Smith to Oliver Cowdery in 1829 at a pace of 4000 words per day. (Anyone who's had to create coherent argumentative essays in university knows that they are a form of literature that require a logical structure and cannot be dictated from imagination.) Their existence in a book that claims it was written to convince the world that "*Jesus is the Christ, the Eternal God*" and to convince the world that the Holy Bible's teaching concerning Jesus is true is an objective challenge that demands an explanation.

<sup>7</sup> One advantage the Latter-day Saints have is it is the only viable alternative to the generational transmission of apostolic succession for legitimate baptismal authority. Thus, for those who accept the notion that one cannot give what they don't have, it's either one or the other.



## Chapter 2: Is Felix Manalo Prophesied in the Bible?

The Iglesia Ni Cristo cites many biblical passages and interprets them to mean their church and Felix Manalo are the fulfillment of prophecy that can only apply to them. The next three chapters will prove the INC misinterprets common Semitic expressions and utilizes interpretations that are radically different from the understanding of any Hebrew or Greek-speaking person.

### 2.1) Isaiah 41:2 – Is Felix Manalo, the “righteous man from the east”?

*Isa 41:2 Who raised up the righteous man from the east (mizrach), called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow.*

#### INC claims

The INC claims Felix Manalo is this “righteous man from the east” because:

1. He comes from the Philippines, which is “east” of Israel.
2. This man was “righteous” because he brought the true “Gospel.”
3. The “islands” in verse 1 refer to the Philippines since Israel is not an island.

#### Response to INC claims

##### #1. He comes from the Philippines, which is east of Israel.

The identity of the “righteous man” is discussed in [Section 2.2](#) below. This commentary will examine the context of Isaiah 41:2:

*Isa 41:1-7 Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.*

The context of Isa 41:2 shows this “man from the east” is a military ruler. He conquered many nations and obliterated his opponents with his sword and scattered them like chaff with his bow. He pursued them and passed through their territory unmolested, and with such rapidity, that it seemed his feet didn’t even touch the ground. Who has done such a mighty deed and directed the affairs of mankind before they occur? The LORD did. The coastal nations of the west and the distant lands in the east trembled with fear when seeing the accomplishments of this “man from the east” and hastily had idols created for protection in the hopes he won’t do to them what he did to others.

Does this sound like Felix Manalo? Did he conquer many nations and terrorize neighboring states with his rapid military conquests? Did other nations create idols for protection from him?

**#2. This man was “righteous” because he brought the true “Gospel.”**

The INC builds a straw man here because the 400-year old AV version says, “the *righteous* man from the east” and argue rulers who have people killed cannot be “righteous.”

Isaiah 41:2							
41:2	מי	העיר	ממזרח	צדק	יקראהו	לרגלו	יתן
	mi	eoir	m·mzrch	tzdq	iqra·eu	l·rgl·u	ithn
	who ?	he-rouses	from·sunrise	righteousness	he-is-calling·him	to·foot-of·him	he-is-giving
	לפניו	גוים	ומלכים	ירד	יתן	קעפר	חרבו
	l·phni·u	guim	u·mlkim	ird	ithn	k·ophr	chrb·u
	to·faces-of·him	nations	and·kings	he-is-holding-sway	he-is-giving	as·the·soil	sword-of·him
	קש	נדף	קשתו	:			
	k·qsh	ndph	qssth·u	:			
	as·straw	being-whisked-away	bow-of·him				
<a href="https://www.biblegateway.com/verse/en/isaiah%2041:2">https://www.biblegateway.com/verse/en/isaiah%2041:2</a>							
<b>Westminster Leningrad Codex</b>	מי העיר ממזרח צדק יקראהו לרגלו יתן קעפר חרבו יתן קשתו נדף קשתו:						
<b>Transliteration</b>	Mi he'ir mimizrach, tzedek yikra'ehu leraglo; yitten lefanav goyim umelachim yard, yitten ke'afar charbo, kekash niddaf kashto.						
<b>Literal</b>	Who raised up one from the east, who in righteousness called him to his feet, who gave before him the nations and over kings? Made [him] rule who gave [them] as the dust [to] his sword, as stubble driven to His bow.						

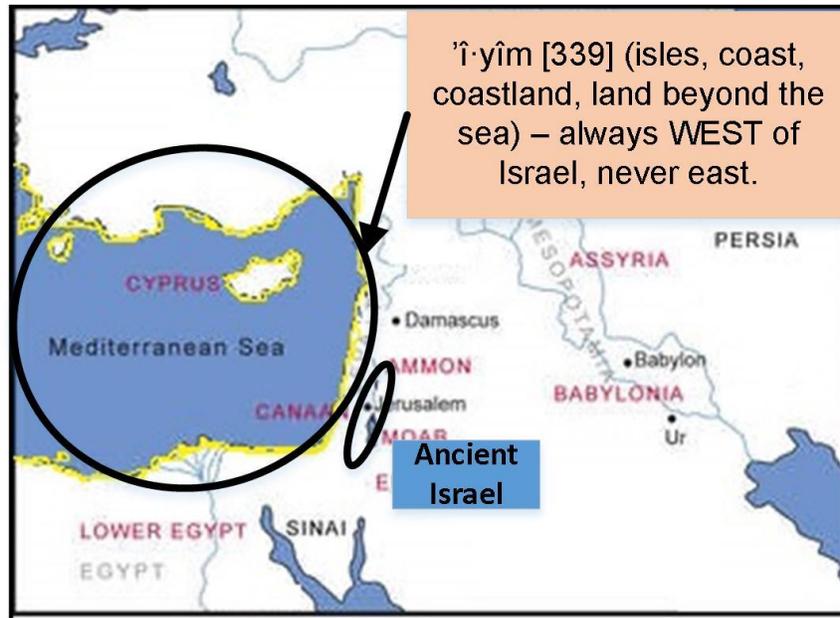
The link to Bible Gateway shows only the AV and those derived from it calls the man “righteous” (due to the AV’s reliance on the Vulgate version whereas the other Bible versions are based on the MT, LXX, and Dead Sea Scrolls).

This man was called to do God’s will. That execution was “righteous” because it was what God wanted. The passage says nothing about the man’s morality, only that he was used to fulfill God’s purpose. And the purpose is clearly military in nature.

Was Felix Manalo a ruler who militarily conquered nations?

**#3. The “islands” refer to the Philippines since Israel is not an island.**

The “islands/isles” [*‘î-yîm*] (339) in Isa 41:1,5 refer to the maritime regions surrounding the Mediterranean (Jer 25:22).



The Hebrew “î·yîm” (339) translated as “Isles, islands, coasts, or land beyond the sea” always referred to places west of ancient Israel, never east. It was also used as a synonym for “west” when contrasted with “east.”

We’ll go into detail about the location of these so-called “islands” in [Section 4.2](#).

## 2.2) Isaiah 46:11,13 – Is Felix Manalo the “ravenous bird from the east”?

*Isa 46:11,13 Calling a ravenous bird (ayit) from the east (mizrach), the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it...I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.*

The INC understands this ravenous bird to refer to Felix Manalo and consider the reference to a far country to be the Philippines.

### INC claims

The INC claims Felix Manalo is this “ravenous bird from the east” because:

1. He comes from the Philippines, which is “east” of Israel.
2. “East” comes from the Hebrew mizrach, which means “Far East.”
3. He lived in the “Far East” whereas Cyrus of Persia lived in the “Middle East.”
4. The Philippines is a “far country” from Israel.
5. He brought God’s counsel and God’s righteousness to those who were hard-hearted.
6. He brought near God’s righteousness.
7. The phrase “declaring the end from the beginning” in verse 10 refers to the last days.

## Responses to INC claims

### #1. He comes from the Philippines, which is “east” of Israel.

Isaiah 46:11								
46:11	קרא	ממזרח	עֵיט	מְאָרֶץ	מְרַחֵק	אִישׁ	עֲצָתוֹ	
	qra	m·mzrch	oit	m·artz	mrchq	aish	otzth·u	
	one-calling	from·sunrise	bird-of-prey	from·land-of	far-off	man-of	counsel-of·him	
	עֲצָתִי	אֵף	דְּבַרְתִּי	אֵף	אֲבִיאֵנָה	יִצְרְתִּי	אֵף	אֲעֲשֶׂנָּה
	otzth·i	aph	- dbrthi	aph	- abia·ne	itzrthi	aph	- aosh·ne
	counsel-of·me	indeed	I- <sup>m</sup> spoke	indeed	I-shall- <sup>o</sup> bring·her	I-formed	indeed	I-shall-do·her
	ס							
	s							
<a href="https://www.biblegateway.com/verse/en/isaiah%2046:11">https://www.biblegateway.com/verse/en/isaiah%2046:11</a>								
<b>Westminster Leningrad Codex</b>	קרא ממזרח עֵיט מְאָרֶץ מְרַחֵק אִישׁ עֲצָתוֹ עֲצָתִי אֵף-דְּבַרְתִּי אֵף-אֲבִיאֵנָה יִצְרְתִּי אֵף-אֲעֲשֶׂנָּה: ס							
<b>Transliteration</b>	Korei mimmizrach ayit, me'erezt merchak ish tztv atzati; af-dibbarti af-'avi'ennah, yatzarti af-'e'esennah. S							
<b>Literal</b>	Calling from the east, a bird of prey from a country far. The man who [executes] My counsel indeed, I have spoken [it] also I will bring it to pass – I have purposed [it] also I will do it.							

Just because the Philippines is east of Israel doesn't mean this person from the east is Felix Manalo. There have been *tens of billions* of people who lived east of Israel in the past 2600 years, which means the odds of this person being Felix Manalo is, without exaggeration, tens of billions-to-one.

Also, this “ravenous bird” is from the Hebrew “*ayit*” (5861) and refers to birds of prey like eagles, falcons, and other raptors. The real question is why would God refer to a specific person as a bird of prey who executes his purpose? What makes “*ayit*” of special significance about this man from the east?



**Cyrus the Great's Standard was a raptor [*Derafsh-e Shahbaz-e-Talay*] (Image credit: Wikimedia Commons: User: Fry1989)**

Isa 41:2 and Isa 46:11 are talking about the same person. Is it reasonable to assume Isaiah was talking about Felix Manalo despite he wouldn't be around for another 2600 years and his name is not associated with a bird of prey in any way outside his self-serving claim of biblical prophecy? Or, is it more reasonable that these passages from Isaiah refer to Cyrus of Persia,<sup>1</sup> who lived in the distant east, who conquered many nations and whose standard was a bird of prey, the *Shahbaz*, the representation of the Achaemenid Empire? (The Shahbaz standard was placed on a staff and carried into battle at the head of the Persian armies as they conquered Babylon and other nations.) Seeing that standard told everyone whose army they belonged to and in whose name they acted.

"His ensign was a golden eagle with outspread wings mounted upon a long shaft."<sup>2</sup>

## **#2. "East" comes from the Hebrew "mizrach," which means the "Far East."**

The Iglesia Ni Cristo understand the Hebrew word, "*mizrach*" to mean the "Far East" or a place east of Babylon while the Hebrew words "*qadim*" or "*qedmah*" refer to places "east" within the area of Israel, Babylon, or Assyria. It uses the Moffatt version of Isa 43:5 because that version says "far east" in this passage and then argues that the word "east" in Isa 41:2 and Isa 46:11 should also be understood to mean the "Far East."

Where is the Far East they'll ask? It is the area around, Japan, Korea, China, and the Philippines. They reason that since no other country in the Far East is a Christian country except for the Philippines, these passages have to be about a person or group of persons in the Philippines.

However, all the Hebrew in Isa 43:5 says is “*mizrach*” [east] (4217) and “*ma’arab*” [west] (4628). It doesn’t say “*rachowq mizrach*” (far east) or “*rachowq ma’arab*” (far west). Here’s proof:

Isaiah 43:5								
43:5	אל	- תירא	כי	אתך	- אני	ממזרח	אביא	זרעך
	al	- thira	ki	ath·k	- ani	m·mzrch	abia	zro·k
		must-not-be		with·you	I	from·sunrise	I-shall- <sup>q</sup> bring	seed-of·you
	וממערב	אקבצך	:					
	u·m·morv	aqbtz·k	:					
	and·from·west	I-shall- <sup>m</sup> convene·you						
<a href="https://www.biblegateway.com/verse/en/isaiah%2043:5">https://www.biblegateway.com/verse/en/isaiah%2043:5</a>								
<b>Westminster Leningrad Codex</b>	אל־תִּירָא כִּי אִתְּךָ אֲנִי מִמְּזֹרַח אֲבִיא זְרַעְךָ וּמִמְּעַרְב אֶקְבְּצֶךָ:							
<b>Transliteration</b>	Al-tira ki ittecha-'ani; mimmizrach avi zar'echa, umimma'arav akabbetzeka.							
<b>Literal</b>	Not-fear for with you I [am] from the east, I will bring your descendants and from the west-gather you.							

While Dr. Moffatt did something amazing by translating the entire Bible by himself, he was *one man* and made many mistakes which is why his version is considered obsolete and the Revised English Bible (1989) can fairly be said to supersede it.

Dr. Moffatt paralleled “far east” with “far west” (from *ma’arab*) and for whatever reason inserted “far” in his translation despite the original Hebrew lacked it [*rachowq*] (7350).

This is probably because he knew both *mizrach* (east) and *ma’arab* (west) are used in reference to places *within* Israel and he was emphasizing the large area from which the migrants came. It’s a global gathering, not just a regional one (see [Postscript A](#)). However, since he wasn’t consistent in inserting “far” with the other global migration passages, it appears likely that his version of Isa 43:5 was a simple mistake (just one of many he did). After all, not one of literally hundreds of other Bible versions by thousands of expert linguists corroborates “far east” in Isa 43:5.

Besides, why is it the INC insists only Moffat, out of hundreds of Bible versions, is the correct one on Isa 43:5 but only Lamsa is correct on Acts 20:28? Why can’t Lamsa be correct on Isa 43:5 (“Fear not; for I am with you; *I will bring your descendants from the east*, and gather you from the west.”) and Moffatt is correct on Acts 20:28 (“Take heed to yourselves and to all the flock of which the Holy Spirit has appointed you guardians; shepherd *the church of the Lord* which he has purchased with his own blood.”)?

To assess which is correct, one needs a fixed standard, but the only standard the INC provides is their own theology. It is absurd that a sect that does not have any recognized Hebrew and Koine Greek biblical translators has the temerity to claim everyone else is wrong in their interpretation of ancient Hebrew and Greek.

The Iglesia Ni Cristo may have a point if “*mizrach*” only refers to a place east of Babylon but does the Bible support such a claim? What does the Hebrew word “*mizrach*” (4217) mean? Does it really refer to a location in the “Far East”?

Anyone having access to a biblical concordance will immediately realize that this is not the case. There are vastly more instances where “*mizrach*” is used to refer to places *within* the Israel area alone than all “east of Babylon” put together:

- a) **Josh 4:19** And the people came up out of Jordan on the tenth [day] of the first month, and encamped in Gilgal, in the *east (mizrach)* border of Jericho.



- b) **Josh 12:3** And from the plain to the sea of Chinneroth on the east (*mizrach*), and unto the sea of the plain, [even] the salt sea on the east (*mizrach*), the way to Bethjeshimoth; and from the south, under Ashdothpisgah:



The Sea of Chinneroth (Galilee) and the Dead Sea are in the east (*mizrach*). Are they found in the Philippines?

- c) **Josh 11:3** [And to] the Canaanite on the east (*mizrach*) and on the west, and [to] the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and [to] the Hivite under Hermon in the land of Mizpeh.

Some Canaanites lived in the east (*mizrach*). Did they live in the Philippines?

- d) **Josh 12:1** NOW these [are] the kings of the land, which *the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east (mizrach).*

Israel possessed the east (*mizrach*) under Joshua. Was the Philippines part of ancient Israel's conquered land?

- e) **Josh 16:1** AND the lot of the children of Joseph fell from Jordan by Jericho, unto *the water of Jericho on the east (mizrach), to the wilderness that goeth up from Jericho throughout mount Bethel,*

The water of Jericho was on the east (*mizrach*). Was it in the Philippines?

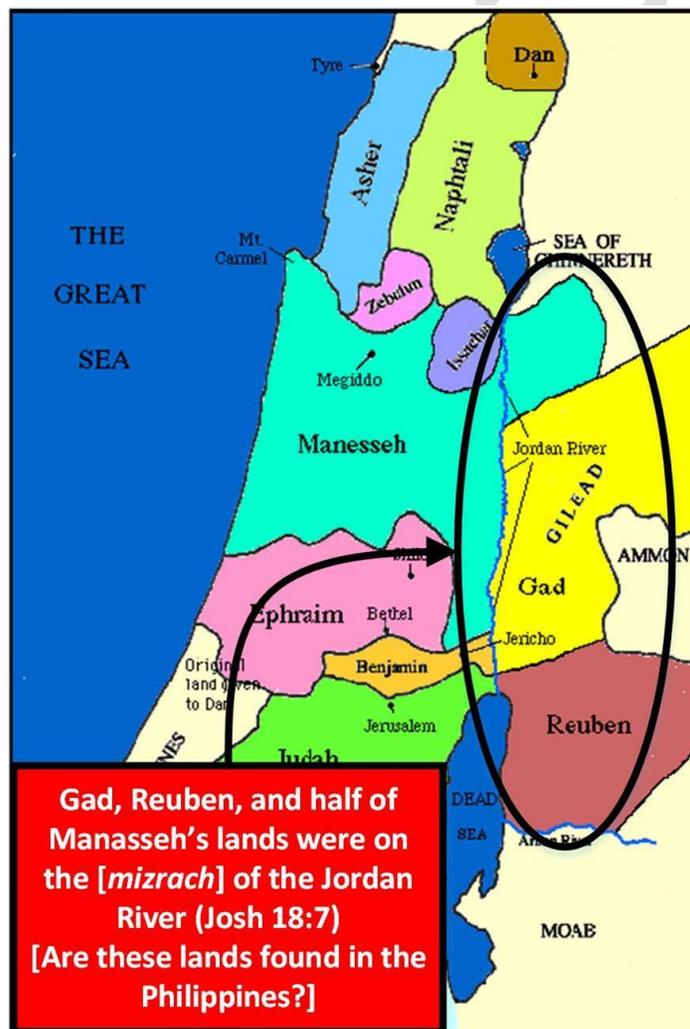
- f) **Josh 16:5-6** And the border of the children of Ephraim according to their families was [thus]: even the border of their inheritance on *the east (mizrach) side was Atarothaddar*, unto Bethhoron the upper, And the border went out toward the sea to Michmethah on the north side; and *the border went about eastward unto Taanathshiloh, and passed by it on the east (mizrach) to Janohah*;

The border of Ephraim's inheritance on the east (*mizrach*) was Atarothaddar and Janohah. Did the Ephraimites live in the Philippines?

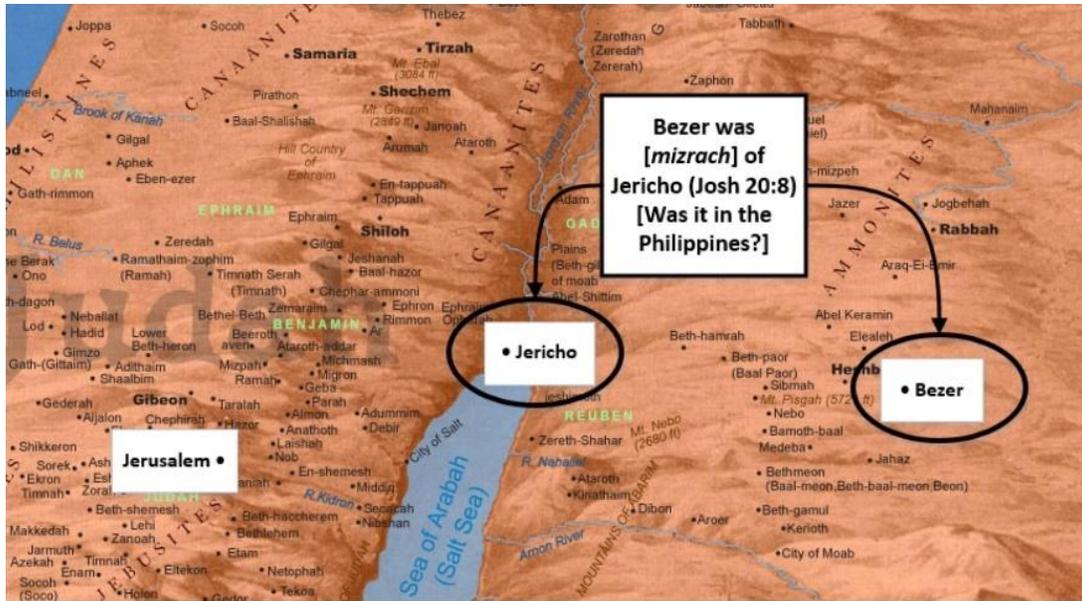
- g) **Josh 17:10** Southward [it was] Ephraim's, and northward [it was] Manasseh's, and the sea is his border; and they met together in Asher on the north, and *in Issachar on the east (mizrach)*.

Issachar was in the east (*mizrach*) of Manasseh and Ephraim. Did they live in the Philippines?

- h) **Josh 18:7** But the Levites have no part among you; for the priesthood of the LORD [is] their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance *beyond Jordan on the east (mizrach)*, which Moses the servant of the LORD gave them.



- i) **Josh 20:8** And on the other side Jordan by Jericho eastward (*mizrach*), they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.



- j) **1 Chr 5:10** And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east (*mizrach*) [land] of Gilead.

The Hagarites lived in the east (*mizrach*) land of Gilead.

- k) **1 Chr 6:78** And on the other side Jordan by Jericho, on the east (*mizrach*) side of Jordan, [were given them] out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs.

Reuben lived on the east (*mizrach*) side of Jordan.

- l) **2 Chr 29:4** And he brought in the priests and the Levites, and gathered them together into the east (*mizrach*) street.

The Levites gathered in the east (*mizrach*) street in Jerusalem.

- m) **Neh 3:26** Moreover the Nethinims dwelt in Ophel, unto [the place] over against the water gate toward the east (*mizrach*), and the tower that lieth out.

The Nethinims dwelt in the east (*mizrach*) at the water gate (which was in Jerusalem).

These 13 passages disprove the claim of the Iglesia Ni Cristo that *mizrach* only refers to a place east of Babylon. They give indisputable proof that places in Israel were considered to be in the east (*mizrach*).

Other passages that disprove the INC interpretation of *mizrach*:

- n) **1 Kg 7:25** It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the

*east (mizrach):* and the sea [was set] above upon them, and all their hinder parts [were] inward.

Three of the twelve oxen faced east (*mizrach*).

- o) **1 Chr 4:39** And they went to the entrance of Gedor, [even] unto the east (*mizrach*) side of the valley, to seek pasture for their flocks.

The entrance to Gedor was on the east (*mizrach*) side of the valley.

- p) **1 Chr 9:24** In four quarters were the porters, *toward the east (mizrach)*, west, north, and south.

The porters were in the north, south, west, and east (*mizrach*).

- q) **1 Chr 12:15** These [are] they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all [them] of the valleys, [*both*] *toward the east (mizrach)*, and toward the west.

Toward the west and east (*mizrach*). Did these defeated people escape to the Philippines?

- r) **2 Chr 4:4** It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and *three looking toward the east (mizrach):* and the sea [was set] above upon them, and all their hinder parts [were] inward.

Three of the twelve oxen faced east (*mizrach*).

- s) **2 Chr 5:12** Also the Levites [which were] the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, [being] arrayed in white linen, having cymbals and psalteries and harps, *stood at the east (mizrach) end of the altar*, and with them an hundred and twenty priests sounding with trumpets:)

The Levites stood at the east (*mizrach*) end of the altar.

- t) **Neh 3:29** After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the *keeper of the east (mizrach) gate*.

Shemaiah was the keeper of the east (*mizrach*) gate.

- u) **Zech 14:4** And *his feet shall stand in that day upon the mount of Olives, which [is] before Jerusalem on the east (mizrach)*, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

The Mount of Olives shall split in two toward the west and east (*mizrach*).

Thanks to the INC distorting *mizrach*, here are my two favorite *mizrach* occurrences in the Bible:

- v) **Amos 8:11-12** Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And *they shall wander from sea to sea, and from the north even to the east*

*(mizrach), they shall run to and fro to seek the word of the LORD, and shall not find [it].*

The word of the LORD *cannot* be found in the east (*mizrach*).

**w) Dan 8:8-14** Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And *out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east (mizrach), and toward the pleasant [land]. And it waxed great, [even] to the host of heaven; and it cast down [some] of the host and of the stars to the ground, and stamped upon them. Yea, he magnified [himself] even to the prince of the host, and by him the daily [sacrifice] was taken away, and the place of his sanctuary was cast down. And an host was given [him] against the daily [sacrifice] by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain [saint] which spake, How long [shall be] the vision [concerning] the daily [sacrifice], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

Some claim this is a prophecy of the end times instead of being in reference to Alexander the Great and his successors. If this is the case, then the *Antichrist* will have dominion over the south and east (*mizrach*).

If “*mizrach*” only refers to the Far East, it still cannot support the Iglesia Ni Cristo because Amos 8:11-12 says the word of the LORD cannot be found in the east (*mizrach*) and Daniel 8:8-14 mentions the Antichrist is supposed to have dominion over the south and east (*mizrach*).

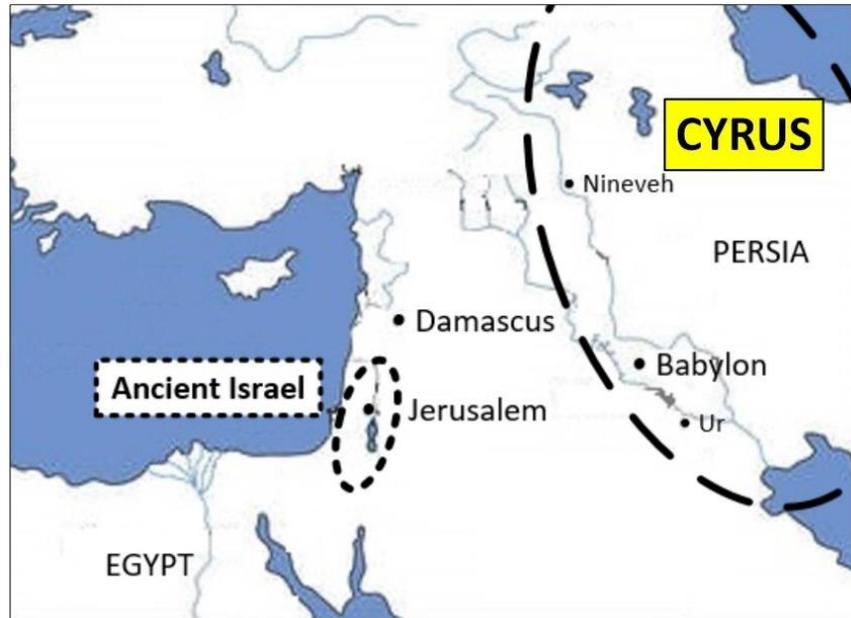
If *mizrach* is the Far East (and ultimately has reference to the Philippines), and the Antichrist is supposed to be in charge of an area south and in the far east, then, by the Iglesia Ni Cristo's own doctrine, the true gospel *cannot* be found in the Philippines or any other location in the Far East and the Antichrist has to come from the Philippines which is south in the Far East!

Amos 8:11-12 and Dan 8:8-14 show the dishonest pseudo-scholarship of the INC comes back to bite them.

Finally, *mizrach* does not have a monopoly of places east of Babylon or Assyria. The proof is Gen 2:14:

**Gen 2:14** Towards the *east* [one would think this Hebrew word should be *mizrach*, but instead it is *qidmah* (6926)] of Assyria.

It is obvious that the argument of the INC that *mizrach* only refers to a place east of Babylon is untenable. And even if it were, it still does not take away the fact that Cyrus of Persia, being east of Babylon and Israel, fully qualifies as the recipient of Isa 41:2 and Isa 46:11.



There are *no* biblical commentaries written by reputable scholars that mention these passages to refer to someone other than Cyrus of Persia and it is not possible to exclude Persia from the designation, “far east” in relation to Israel.

*How can the Iglesia Ni Cristo prove Felix Manalo was this righteous man from the east when these two portions of the book of Isaiah refer to the defeat of the Babylonians at the hands of Cyrus the Great? It is Cyrus who was the instrument in God’s hands to save his people and not Felix Manalo. Heck, Moffat himself acknowledged this in his Isa 48:14 (“Gather, all of you, and listen: which of your idols ever predicted this, *that my friend Cyrus should work out my will on Babylon and the Chaldean line?*”)! If Dr. Moffatt were still alive, he would’ve been the first to condemn the silly INC claim.*

*Mizrach* simply means the compass direction of “east.” Nothing more, nothing less. It is never used as a specific geographical area far in the east.

As demonstrated, the INC claim on *mizrach* is ridiculous and easily disproven.

### **#3. He lived in the “Far East” whereas Cyrus of Persia lived in the “Middle East.”**

The INC expects people to believe the modern western geographical usage of the “Middle East” and the “Far East” has been used since Isaiah’s time, but this is simply untrue.

When European explorers and geographers started mapping Asia after Marco Polo’s famous account of the wonders and riches of the Orient; they divided it into three regions:

**Near East** (the lands closest to Europe surrounding the east and southern portions of the Mediterranean and extending up to the Persian Gulf). It was “roughly coextensive with the Ottoman Empire”<sup>3</sup> but is now being steadily supplanted by “Middle East” in the 21<sup>st</sup> century.

**Middle East** (the lands from the Persian Gulf to South East Asia. Modern western societies use it in reference to Islamic states extending from Northern Africa to Afghanistan including Israel, Turkey, Cyprus and occasionally Greece.<sup>4</sup>)

**Far East** (the Asian lands bordering the Pacific Ocean, from South East Asia to Japan.)

Since modern Europeans created these terms and used them in geographic reference to *Europe*, what exactly is their value to the proper interpretation of biblical passages 2700 years old? Was

Israel called the “Middle East” during Isaiah’s time? Was the Philippines described as existing in the “Far East” during the Persian conquest of Babylon?

Is Iraq in the “Middle East” in relation to the Philippines? Is Japan the “Far East” of the US? Is Lebanon in the “Near East” to one living in Kuwait? No, they’re all to the west. Does China view itself as existing in the “Far East”? No, it views itself as the “Middle Kingdom,” the center of the world.

This basic geography lesson shows it is impossible for the INC to justify claiming Isa 46:11 isn’t about Cyrus of Persia because he lived in the “Middle East.”

#### **#4. The Philippines is a “far country” from Israel.**

INC ministers point out the distance between Israel and the Philippines and the distance between Israel and Iran, Iraq, or Turkey and argue that because the Philippines is so much further away; it then is the “far country” mentioned in Isa 46:11.

Sure, the Philippines is a “far country” (*merchaq ‘erets*) from Israel but this doesn’t mean Persia isn’t, given how long it took to travel between it and Israel during Isaiah’s time—and this during a time and place when most people rarely traveled more than a hundred kilometers away from their home in their lifetime.

[Hawaii, Australia, and New Zealand are much farther away from Israel.](#) So are Fiji, Samoa, Tonga, and especially Niue, who are nearly twice as far from Israel than the Philippines. Perhaps this “far country” is Australia in the 24<sup>th</sup> century instead of the Philippines in the 20<sup>th</sup> century?

Frankly, the term “far country” simply means a place that is relatively far away given the era’s mobility capabilities. And in the 6<sup>th</sup> century BCE, Persia definitely qualifies.

#### ***Examining the Hebrew “merchaq ‘erets”***

Isa 46:11’s “far country” comes from the Hebrew “*merchaq ‘erets*,” and is found eight times in the OT:

- a) **Prov 25:25** As cold waters to a thirsty soul, so is good news from a far country (*merchaq ‘erets*).

All this verse says is good news from a distant land is refreshing.

- b) **Isa 8:7-13** Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even the king of Assyria*, and all his glory: and he shall come up over all his channels, and go over all his banks: *And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.* Associate yourselves, O ye people, and ye shall be broken in pieces; and *give ear, all ye of far countries (merchaq ‘erets): gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.* For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, *Say ye not, A confederacy*, to all them to whom this people shall say, *A confederacy; neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.*

The LORD is warning the people of the futility of attacking Judah. Assyrian forces will penetrate Judah (up to the neck) but not overcome it because “God is with us.” Even those in distant lands (*merchaq ‘erets*) are warned to take note of the LORD’s warning against attacking Judah (if they don’t heed the warning they will suffer the same fate the Assyrians will suffer – compare to Isa 37:36). Was the Philippines threatening Judah with invasion in the 7<sup>th</sup> century BC?

c) **Isa 13:1-19** *The burden of Babylon*, which Isaiah the son of Amoz did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. *They come from a far country (merchaq ‘erets), from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.* Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man’s heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, *I will stir up the Medes against them*, which shall not regard silver; and as for gold, they shall not delight in it. *Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.*

Isaiah 13 describes the utter destruction of Babylon at the hands of the Media-Persian Empire. The Median-Persians are described as coming from a “far country” (*merchaq ‘erets*).



- d) **Isa 33:17-20** Thine eyes shall see the king in his beauty: *they shall behold the land that is very far off (merchaq 'erets)*. Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

This passage is promising Israel a future with a messianic king reigning over a peaceful land that stretches over a vast area during a time when Israel is free from foreign tax collectors and tribute collectors. Has this happened yet? Will Israel's territory expand to cover even the Philippines? Is it talking about the Philippines? Definitely not.

- e) **Jer 4:5-17** Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, *Assemble yourselves, and let us go into the defenced cities*. Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; *he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant*. For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us. And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder. Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul. At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, Even a full wind from those places shall come unto me: now

also will I give sentence against them. Behold, he shall come up as clouds, and *his chariots shall be as a whirlwind: his horses are swifter than eagles*. Woe unto us! for we are spoiled. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? *For a voice declareth from Dan, and publisheth affliction from mount Ephraim*. Make ye mention to the nations; behold, *publish against Jerusalem, that watchers come from a far country (merchaq 'erets), and give out their voice against the cities of Judah*. As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

These besiegers from a “far country” (*merchaq 'erets*) invaded Israel from the north (cf. Jer 1:14). Dan is the first to fall (being the northernmost point of Israel, with mount Ephraim), immediately before the assault on Jerusalem.

Invaders from a far country  
[*merchaq 'erets*] coming  
through Dan (Jer 4:15-16 [5-17])  
[Did they come from the  
Philippines in 700 BC?]



Who are they? They were probably the Scythians from the Caucasus region, after their alliance with Assyria, when they invaded Israel from the north before invading Egypt. They were among

the first to master the art of horseback combat, giving their armies a speed and mass that terrorized their opponents. They may also have been the invading armies of Babylon before the fall of Judea who invaded in a similar manner. Regardless, did these invaders come from the Philippines around 2700 years ago?

Either way, Scythia or Babylon is described as a “far country” (*merchaq ‘erets*).

- f) **Jer 6:20** To what purpose cometh there to me incense from Sheba, and *the sweet cane from a far country (merchaq ‘erets)*? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me.

God rejects the offerings and sacrifices of objects from foreign lands. If “far country” (*merchaq ‘erets*) refers to the Philippines, then doesn’t this mean God reject offerings from the INC in the Philippines?

- g) **Jer 8:10-19** Therefore *will I give their wives unto others, and their fields to them that shall inherit them*: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD. I will surely consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them. Why do we sit still? *assemble yourselves, and let us enter into the defenced cities*, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD. We looked for peace, but no good came; and for a time of health, and behold trouble! *The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein*. For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD. When I would comfort myself against sorrow, my heart is faint in me. Behold *the voice of the cry of the daughter of my people because of them that dwell in a far country (merchaq ‘erets)*: Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?

Why were the daughters of Israel crying? Because of those who dwell in a “far country” (*merchaq ‘erets*). What did they do? They invaded the land of Israel beginning with Dan in the north. Who invaded Israel in this manner around 2700 years ago? It wasn’t the Philippines.

These passages prove the major empires surrounding Israel were called “far countries” (*merchaq ‘erets*) by the Bible which means the INC is wrong in claiming Isa 46:11's a “far country” can't refer to the Mede-Persian Empire. In fact, Isa 13 *explicitly* identifies the Mede-Persian Empire (the Achaemenid Empire) as *merchaq ‘erets*!

**#5. He brought God’s counsel and God’s righteousness to those who were hard-hearted.**

Isaiah 46:13				
46:13	קִרְבֹּתַי qrbthi I- <sup>m</sup> bring-near	צְדִקְתִּי tzdqth·i righteousness-of·me	לֹא תִרְחַק la thrchq not she-shall-be-far-off	וּתְשׁוּעָתִי u·thshuoth·i and·salvation-of·me
תֵּאָחֵר thachr she-shall- <sup>m</sup> delay	וְנָתַתִּי u·nththi and·I-give	בְּצִיּוֹן b·tziun in·Zion	תְּשׁוּעָה thshuoe salvation	לְיִשְׂרָאֵל l·ishral for·Israel
<a href="https://www.biblegateway.com/verse/en/isaiah%2046:13">https://www.biblegateway.com/verse/en/isaiah%2046:13</a>				
<b>Westminster Leningrad Codex</b>	קִרְבֹּתַי צְדִקְתִּי לֹא תִרְחַק וּתְשׁוּעָתִי לֹא תֵאָחֵר וְנָתַתִּי בְּצִיּוֹן תְּשׁוּעָה לְיִשְׂרָאֵל תִּפְאַרְתִּי: ס			
<b>Transliteration</b>	Keravti tzidkati lo tirschak, uteshu'ati lo te'acher; venatatti vetziyon teshu'ah, leyisra'el tif'arti. S			
<b>Literal</b>	I bring near my righteousness – not it shall be far off, and my salvation not shall linger. And I will place in Zion salvation for Israel my glory.			

INC ministers claim this bird of prey from the east can't be Cyrus because this man is to preach or teach God's counsel that, according to them, is the gospel (Rom 1:16-17) during the "last days." They claim verse 10's "declaring the end from the beginning" refers to the last days just prior to Christ's Second Coming. This claim makes Isa 46:11's "counsel" to be synonymous with "gospel."

However, the context shows this isn't possible since the passage was talking about historicity, not theology:

**Isa 46:9-10** Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel ('etsah) shall stand, and I will do all my pleasure:*

God says he's the only God, and there are no other like him. Proof of his uniqueness is he declares what will occur before it happens. Placing Isa 46:11 in context shows:

**Isa 46:9-13** Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel ['etsah] from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness [tsedaqah]; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.*

Evidence that Isa 46:11 can only be understood as a historical event instead of a theological one (where this man preaches the gospel) can be seen by an interpretation maintaining internal coherency:

**Historicity:** (Isa 46:9-13) God is claiming to be uniquely God because he reveals what will happen before it happens whereas other gods can't know the future. One of the proofs he can really foretell the future is he will call a bird of prey from the east who will [*destroy Babylon* (Isa 47) and *restore the Jews to their traditional homeland* (Isa 43:1-49:23)]. Therefore, those who are stubborn of heart must repent because God's deliverance is imminent.

**Theology:** (Isa 46:9-13) God is claiming to be uniquely God because he reveals what will happen before it happens whereas other gods can't know the future. One of the proofs he can foretell the future is he will call a bird of prey from the east who will [*preach the gospel*]. Therefore, those who are stubborn of heart must repent because God's deliverance is imminent.

In other words, Isa 46:9-13's proof that God knows the future is:

*Someone from the east will destroy Babylon, free the Jews from slavery and restore them to their homeland.*

Or:

*Someone will preach the gospel from the east.*

Which scenario is more likely to cause the captive Jews to regain faith in their God (Isa 46:12-13)? It is obvious that the former interpretation is correct, and it is impossible for the INC claim to have any validity. It is utter *nonsense* to interpret it any other way.

This proves the way the INC ministers word their argument distorts the actual message of Isa 46:11-13. *It isn't teaching this righteous man will "preach or teach God's righteousness";* it is saying this man performs God's purpose. Verse 12 shows stubborn listeners (most likely captive Jews) refused to believe the imminent destruction of Babylon and the liberation of the Jews. Verse 13 has God saying his deliverance/victory or triumph is near. He will give his salvation in Zion and his glory to Israel.

The link in the above table to Bible Gateway's over 50 parallel Bible versions shows it is impossible for the INC to claim that the "righteousness" of Isa 46:13 means "preaching the Gospel." Furthermore, all Bible versions that I know of understand Isa 46:11's "counsel" consistently, which is from the Hebrew *'etsah* (6098) and means "counsel, purpose, advice." The context it is in shows its proper interpretation is "purpose" or "what God wants." Isa 46:13 has God bringing his own "*tsedaqah*" (6666) [righteousness, justice, deliverance, triumph, victory] *not* this bird of prey.

*In other words, this bird of prey is used by God to advance God's righteousness.*

Clearly, the INC interpretation is wrong.

#### **#6. He brought near God's righteousness.**

Isa 46:13's "I bring near my righteousness; it shall not be far off" is understood spatially by the INC. Since the Philippines is very far from Israel, Felix Manalo brought it close to Israel when he and his followers preached the gospel to those in Israel or close to it.

Unfortunately for the INC, they skip over verse 12 which states: "Hearken unto me, ye stouthearted, that are far from righteousness." This shows verse 13's "I bring near my righteousness" is a contrast to verse 12's "far from righteousness" (far-near parallel). It is a *linguistic counterpoint* and has nothing to do with spatial location.

What was God’s righteousness that was going to happen because of this bird of prey? Freedom of the captive Jews, restoration of their nation, and rebuilding of the destroyed temple. There’s no doubt it has nothing to do with Felix Manalo.

**#7. The phrase “declaring the end from the beginning” in verse 10 refers to the last days.**

Isaiah 46:10						
46:10	מְגִיד mgid one- <sup>c</sup> telling	מִרְאשִׁית m·rashith from·beginning	אַחֲרַיִת achrith hereafter	וּמִקְדָּם u·m·qdm and·from·aforetime	אֲשֶׁר ashr which	לֹא - נֹשֵׁוּ la - noshu not they-were-done
אָמַר amr one-saying	עֲצָתִי otzth·i counsel-of·me	תִּקְוָם thqum she-shall-be-confirmed	וְכֹל u·kl and·all-of	- חֲפְצֵי - chphtz·i desire-of·me	אֶעֱשֶׂה aoshe I-shall-do	:
<a href="https://www.biblegateway.com/verse/en/isaiah%2046:10">https://www.biblegateway.com/verse/en/isaiah%2046:10</a>						
<b>Westminster Leningrad Codex</b>	מְגִיד מִרְאשִׁית אַחֲרַיִת וּמִקְדָּם אֲשֶׁר לֹא-נֹשֵׁוּ אָמַר עֲצָתִי תִקְוָם וְכֹל-חֲפְצֵי אֶעֱשֶׂה:					
<b>Transliteration</b>	Maggid mereshit acharit, umikkedem asher lo-na'asu; omer atzati takum, vechol-cheftzi e'eseh.					
<b>Literal</b>	Declaring from the beginning, the end and from ancient times that [things] not and [yet] done, saying, My counsel shall stand, and all my pleasure – I will do.					

What does “declaring the end from the beginning, and from ancient times the things that are not yet done” mean?

God is merely saying he foretells the future and tells what will happen *before* they happen. After all, the entire beginning of Isa 46 (vv. 1-8) is specifically referring to the false idol gods of Babylon. God’s challenge in Isa 46:5 is an obvious contrast between him and these false deities. He then backs up his challenge by describing one of his attributes in vv. 9-10 (i.e., foretelling the future), which means the false gods of Babylon (cf. Isa 46:1-8) *cannot* foretell the future. Finally, Isaiah employs the well-known Hebrew literary technique of parallelism, whereby a thought is repeated to make it easier for those familiar with oral tradition to remember it.

Consequently, there is no “end of what” since he was referring to a *divine attribute* (of knowing the future) instead of an *event* far into the future of no practical benefit to his listeners.

Isa 41:2 and Isa 46:11 discuss the actions of this “righteous man from the east” during different time periods. Isa 41:2 is in specific reference to Cyrus’s ascendancy and military conquests *before* his restoration of the Jews. Isa 46:11 focuses on the specific aid he will give to the Jews, which is still in the future from the time perspective of that passage.

The figure in Isa 46:11 is clearly the same figure described in Isa 41:2. Consequently, if one is obviously identified as someone other than Felix Manalo; the entire INC claim collapses.

Just think of how silly it would’ve been for God to tell the captive Israelites that he will prove to them that he’s the only God by demonstrating he knows the future – and this is by saying someone in a land they don’t even know far in the East, thousands of years in the future, will teach his Gospel?

No, he will prove to them that he knows the future because they will experience liberation from a man from the east represented by a raptor, who will destroy their captors and restore them to their lands. Who else but Cyrus – who did precisely that?

### Additional problems for the INC

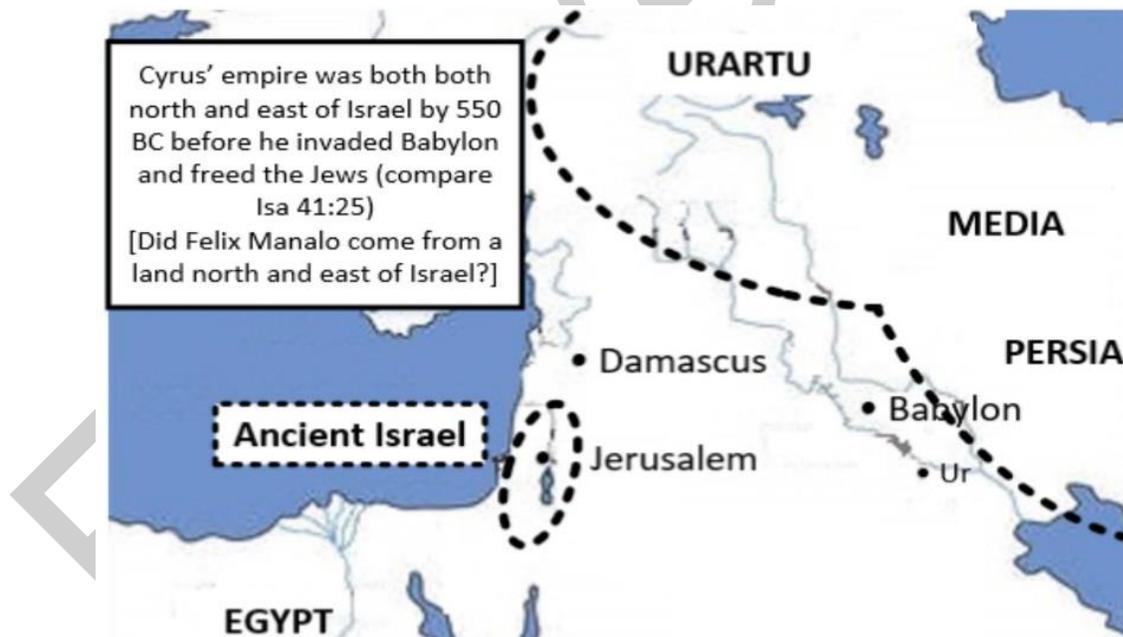
#### 1) This man from the east also comes from the north.

**Isa 41:25** I have raised up one from the *north*, and he shall come: from *the rising of the sun (mizrach)* shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

The INC claims the “north” refers to Protestantism and since Felix Manalo used to be a Protestant, it then refers to him because he lives in the east of Israel. They bolster this claim by asserting that this man calls upon God’s name” and since Isa 45:5 says Cyrus did not know God, it then does not refer to him.

It is easy to refute these claims because the verse uses north and east as spatial directions that just so happens to conform with what is known concerning Cyrus from Israel’s geographic point of view.

Isa 41:25 repeats Isa 41:2-3’s declaration of the righteous man from the east, who subjugates nations by military conquest. This man from the east also hails from the north. Did Felix Manalo also come from the “north” of Israel? Or is Cyrus this man who comes from both north and east of Israel?



“Cyrus by his father was a Mede, by his mother a Persian; and his army consisted of Medes, whose country lay north, and Persians, whose country lay east of Babylon.”<sup>5</sup>

“The north and east are now mentioned together (cf. v. 2), defining more precisely Cyrus’s conquests, which overarched the Babylonian Empire from the Persian Gulf to the Caspian and Black Seas.”<sup>6</sup>

“Cyrus is said to come from the East because Persia is east of Babylon; but in vs. 25, from the north, in reference to Media.”<sup>7</sup>

“The north points to Media, the east to Persia, both of them under the rule of the great Deliverer. The words find a fulfillment in Cyrus cited in [2] Chron. 36:22, 23; Ezra 1:2-4.”<sup>8</sup>

“Cyrus did in actuality come from the north and from the east.”<sup>9</sup>

Isa 41:25 clearly describes Cyrus and since it teaches the same thing Isa 41:2-3 teaches, it's obvious Isa 41:2 refers to Cyrus and not Felix Manalo.

Isa 41:25 and Isa 45:5 both refer to Cyrus but the latter is the kickoff to Cyrus' campaign:

**Isa 45:1-6** Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; 2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: 3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. 4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. 5 ¶ I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: 6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

Although Cyrus did not know God, God knew him and called him by name to execute God's purpose. After God chose Cyrus, Cyrus then started conquering the nations, and it was then that he started calling upon God's name. There's a gap—a period of time where it is possible that Cyrus was exposed to the Jewish teachings on YHWH, which may explain why he was so generous and helpful to the Jews. After all, why was Cyrus so helpful to the Jews? Why didn't he keep them enslaved? Why did he command their temple treasures to be returned to them? Why did he protect them on their trek back to their homeland and reestablishment of their nation and temple?

There's no reason for Cyrus to do any of these things to help the Jewish captives. But he did, and it is because of his charity to the Jews that allowed the Messiah to be born in Israel 600 years later.

Something to think about before one dares steal for himself the honor due to God's instrument: Cyrus.

## 2) Other biblical passages prove Isa 41:2 and 46:11 are about Cyrus of Persia.

Passages describing Cyrus as fulfilling God's purpose or Isa 46:11's “*etsah*” (6098) are as follows:

- a) **2 Chr 36:22-23** Now in the first year of *Cyrus king of Persia*, that the word of the LORD [spoken] by the mouth of Jeremiah might be accomplished, *the LORD stirred up the spirit of Cyrus king of Persia*, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying, *Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build*

*him an house in Jerusalem, which [is] in Judah. Who [is there] among you of all his people? The LORD his God [be] with him, and let him go up.*

- b) Ezra 1:1-2:1** NOW in the first year of *Cyrus king of Persia*, that the word of the LORD by the mouth of Jeremiah might be fulfilled, *the LORD stirred up the spirit of Cyrus king of Persia*, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying, *Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which [is] in Judah. Who [is there] among you of all his people? his God be with him, and let him go up to Jerusalem, which [is] in Judah, and build the house of the LORD God of Israel, (he [is] the God,) which [is] in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that [is] in Jerusalem.* Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with *all [them] whose spirit God had raised, to go up to build the house of the LORD which [is] in Jerusalem.* And all they that [were] about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all [that] was willingly offered. Also *Cyrus the king brought forth the vessels of the house of the LORD*, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this [is] the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, Thirty basons of gold, silver basons of a second [sort] four hundred and ten, [and] other vessels a thousand. All the vessels of gold and of silver [were] five thousand and four hundred. *All [these] did Sheshbazzar bring up with [them of] the captivity that were brought up from Babylon unto Jerusalem.* NOW these [are] the children of the province that *went up out of the captivity*, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and *came again unto Jerusalem and Judah, every one unto his city;*
- c) Ezra 4:3** But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, *Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.*
- d) Ezra 5:13-15** But in the first year of Cyrus the king of Babylon [the same] *king Cyrus made a decree to build this house of God.* And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that [was] in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto [one], whose name [was] Sheshbazzar, whom he had made governor; And said unto him, *Take these vessels, go, carry them into the temple that [is] in Jerusalem, and let the house of God be builded in his place.*

- e) **Isa 44:28-45:2** *That saith of Cyrus, [He is] my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.*

Cyrus of Persia was the destroyer of the Babylonian Empire, the liberator of the Jews, and the rebuilders of the temple at Jerusalem. He did God's purpose, and God held his hand (Isa 44:28-45:1). He was called a "righteous man" because of his aid and kindness to the Israelites. He never asked the Jews to compensate him for freeing them from slavery and financing the reconstruction of the temple (Isa 45:13; Isa 52:3) but merely asked them to pray for him (as seen by Darius' statement in Ezra 6:10). His kingdom existed in a far land east of Israel.

### 3) Contextual plausibility – Cyrus is the *only* candidate.

The Man (Bird of Prey) From the East		
Characteristics of this Man or Bird of Prey From the East	Cyrus the Great	Felix Manalo
Given nations to rule over	Yes	No
Ruled over kings	Yes	No
Came from the north	Yes	No
Lived in a "far country" to the east	Yes	Yes
Name associated with a bird of prey	Yes	No
The country is associated with a bird of prey	Yes	No
Obliterated enemies through military force	Yes	No
Rapid military advance	Yes	No
Terrorized neighboring states	Yes	No
Other nations created idols to save them from him	Yes	No
God holds his right hand	Yes	???
Freed the ancient Israelites from slavery	Yes	No
Let the Israelites return to Israel	Yes	No
Decreed they must not be molested	Yes	No

The Man (Bird of Prey) From the East		
Characteristics of this Man or Bird of Prey From the East	Cyrus the Great	Felix Manalo
Decreed they must rebuild the temple	Yes	No
Returned the looted temple treasures	Yes	No
Provided funding and supplies	Yes	No

Isaiah chapters 40-48 focus on a motif called the “Trial of the False Gods” wherein the Babylonian deities are shown to be impotent and inferior to the God of Israel on several levels. One of which was because they couldn’t prevent the destruction of the Babylonian Empire at the hands of God’s servant, Cyrus of Persia. In other words, *the true God, the God of Israel, used Cyrus to punish the Babylonians for what they did to Israel.*

It is obvious an honest examination of Isa 41:2 and 46:11 shows this man from the “east” is Cyrus of Persia and not Felix Manalo. For the last time, Cyrus performed God’s “righteousness” because after destroying the Babylonian Empire, he freed the Israelites and allowed them to return to their land. He even financed their return and rebuilding of the temple and returned the temple treasures that were looted by the Babylonians.

It is impossible for Isa 41:2 and Isa 46:11,13 to refer to anyone other than Cyrus of Persia.

The only similarity Felix Manalo has is he lived in an area “east” of Israel but since there are literally tens of billions of people who’ve lived “east” of Israel in the past 2600 years, the odds are literally tens of billions-to-one that these passages refer to Felix Manalo if one were to focus solely on geographical location. If one examines the subject as a whole, the odds against Felix Manalo grow to infinity.

### 2.3) Revelation 7:1-3 – Is Felix Manalo the ascending angel from the East?

**Rev 7:1-3** *And after these things, I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*

Revelation 7:1	
<b>Nestle-Aland 28</b>	Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον.
<b>Transliteration</b>	Meta touto eidon tessaras angelous hestōtas epi tas tessaras gōnias tēs gēs, kratountas tous tessaras anemous tēs gēs hina mē pneē anemos epi tēs gēs mēte epi tēs thalassēs mēte epi pan dendron.
<b>Literal</b>	After these things I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, so that no would blow wind on the earth, nor on the sea, nor on any tree.
<b>Paraphrase</b>	<i>And after these things occurred, I saw four angels positioned on the four corners of the Earth. They were restraining its winds so that no wind would blow on the land, on the sea, nor on any tree.</i>

<https://www.biblegateway.com/verse/en/revelation%207:1>

Revelation 7:2	
<b>Nestle-Aland 28</b>	Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου ἔχοντα σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλη τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν
<b>Transliteration</b>	Kai eidon allon angelon anabainonta apo anamolēs hēliou echonta sphragida theou zōntos, kai ekraxen phōnē megalē tois tessarsin angelois hois edothē autois adikēsai tēn gēn kai tēn thalassan
<b>Literal</b>	And I saw another angel, having ascended from [the] rising of [the] sun, having [the] seal of God [the] living. And he cried in a voice loud to the four angels to whom it had been given to them to harm the earth and the sea,
<b>Paraphrase</b>	<i>And I saw another angel ascending from the east, carrying the seal of the living God. He called out in a loud voice to the four angels who were given power to harm the land and sea,</i>

<https://www.biblegateway.com/verse/en/revelation%207:2>

<b>Revelation 7:3</b>	
<b>Nestle-Aland 28</b>	λέγων· μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.
<b>Transliteration</b>	legōn; mē adikēsēte tēn gēn mēte tēn thalassan mēte ta dendra, achri sphragisōmen tous doulous tou theou hēmōn epi tōn metōpōn autōn.
<b>Literal</b>	Saying, Not harm the earth, nor the sea, nor the trees, until we shall have sealed the servants of the God of us, on the foreheads of them.
<b>Paraphrase</b>	<i>Saying, "Do not harm the land, or the sea, or the trees until after we have sealed the servants of our God on their foreheads."</i>

<https://www.biblegateway.com/verse/en/revelation%207:3>

*Rev 7:1-3 And after these things occurred, I saw four angels positioned on the four corners of the Earth. They were restraining its winds so that no wind would blow on the land, on the sea, nor on any tree. 2 And I saw another angel ascending from the east, carrying the seal of the living God. He called out in a loud voice to the four angels who were given power to harm the land and sea, 3 Saying, "Do not harm the land, or the sea, or the trees until after we have sealed the servants of our God on their foreheads."*

According to the Iglesia Ni Cristo, Felix Manalo was the angel who ascended from the east.

The INC has a comical way of interpreting the angel in this passage to be Felix Manalo. They will refer to Rev 6:12-15 as already occurring and culminating in World War I (WWI):

**Rev 6:12-15** And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains.

### INC claims

1. The day World War I started and the day the INC religion was officially registered (July 27, 1914) proves this conflict is related to the founding of the INC religion.
2. The "angel ascending from the east" in Rev 7:2 was Felix Manalo and the four angels of Rev 7:1 are the "Big Four" Allied leaders (Woodrow Wilson, of the United States, David Lloyd George of the UK, Georges Clemenceau of France, and Vittorio Orlando of Italy).
3. The "holding the four winds of the earth" refers to these four holding back their war machines and formally ending WWI at the Treaty of Versailles.
4. The hiding in the caves and mountains refers to the hiding done during WWI.
5. The "great earthquake" in Rev 6:12 is the Lisbon earthquake of Nov 1, 1755.
6. The "sun became black ... and the moon became as blood" in Rev 6:12 occurred on May 19, 1780.

7. The “stars of heaven fell unto the earth” in Rev 6:13 occurred on Nov 13, 1833.

## Responses to INC claims

### **#1. The day World War I started and the day the INC religion was officially registered (July 27, 1914) proves this conflict is related to the founding of the INC religion.**

The First World War actually started on June 28, 1914, with the assassination of the Archduke of Austria, Franz Ferdinand. War was formally declared by Austria-Hungary on Serbia on July 28, 1914, which dragged their allies into the First World War. Note they're *not* the same day the INC was formally organized.

Besides, so what if the Iglesia No Cristo religion was registered with the Philippine government on July 27, 1914? There's nothing tangible connecting the two. WWI was centered in Europe; the INC was located in the Philippines.

The St. Nicholas Russian Orthodox Church in McKees Rocks, Pennsylvania was also formally incorporated on July 27, 1914. Does this mean one of their leaders, Michael Pravlochak, Arseny Gavula, or Michael Sharak – people with roots from Russia (the east), was the “angel ascending from the east”? Unlike Manalo, they originated *from* the east instead of just living in the “east.”

### **#2. The “angel ascending from the east” in Rev 7:2 was Felix Manalo and the four angels of Rev 7:1 are the “Big Four” Allied leaders (Woodrow Wilson, of the United States, David Lloyd George of the UK, Georges Clemenceau of France, and Vittorio Orlando of Italy).**

The four angels are not the four leaders of the Allies for the simple reason the four angels of Rev 7:1-3 were temporarily restraining the coming devastation:

*Rev 7:1-3 And after these things occurred, I saw four angels positioned on the four corners of the Earth. They were restraining its winds so that no wind would blow on the land, on the sea, nor on any tree. 2 And I saw another angel ascending from the east, carrying the seal of the living God. He called out in a loud voice to the four angels who were given power to harm the land and sea, 3 Saying, “Do not harm the land, or the sea, or the trees until after we have sealed the servants of our God on their foreheads.”*

In short, these four angels:

- Were at the beginning of the conflict.
- Temporarily restrained the destructive forces.
- Were located at the four corners of the earth.
- Received communication from the angel from the east and *obeyed* his command.
- Their actions allowed the angel from the east to seal the 144,000 Israelites.
- *After* the 144,000 are sealed, the four angels were to *release* the winds that will devastate the planet.

On the other hand, the “Big Four” Allied leaders:

- Gathered together at the end of the conflict at the Treaty of Versailles in 1919, which was signed exactly five years *after* the assassination that triggered the war.
- Continued the 1918 armistice – permanently ceased their hostilities against Germany.
- Were not located at the four corners of the earth. Three of the four were in Western Europe

(UK, France, and Italy).

- Never received communication from Felix Manalo and never obeyed any command from him. Furthermore, when WWI started in 1914:
  - The US wasn't involved and wouldn't get involved until 1917. Consequently, only three of the four would've been able to even listen to any correspondence from Felix Manalo.
  - Antonio Salandra was the Italian prime minister during the start of WWI and was succeeded by Paolo Boselli, who then was replaced by Vittorio Orlando on October 30, 1917, over three years *after* Felix Manalo started the INC. Which Italian prime minister did the angel Felix Manalo command since Rev 7:1-3 has the command occurring at the start of the coming devastation?
  - Herbert Henry Asquith was the prime minister of the United Kingdom during the outbreak of WWI, not David Lloyd George, who replaced him on December 6, 1916.
  - René Viviani was the prime minister of France when WWI started, but he was replaced by Aristide Briand on October 29, 1915, who was in turn replaced by Alexandre Ribot on March 20, 1917, who was replaced by Paul Painlevé on September 12, 1917, who was replaced by Georges Clemenceau on November 16, 1917 – the one who actually signed the Treaty of Versailles.

So, which of the *five* French prime ministers did Felix command during the WWI period?

Which brings up another point: *How* did Felix Manalo communicate to these four leaders? Did he send four letters or telegrams? Did he phone call it in while they were in a conference? Did he communicate to each separately or did he verbalize the command to each leader through some unknown means?

Is there any corroborating evidence, *anywhere*, that the “Big Four” world leaders even received communication from Manalo much less obeyed him?

- Never assisted Felix Manalo in sealing 144,000 Israelites, who, by the way, never sealed any Israelites.
- Never released the winds after the sealing of the 144,000 to trigger the global devastation (i.e., they were not involved in the start of WWII in any way and two of the four were dead long before the war ended).

### **#3. The “holding the four winds of the earth” refers to these four holding back their war machines and formally ending WWI at the Treaty of Versailles.**

As mentioned above, it isn't possible for this angel from the east to be Felix Manalo because this angel actually communicated with the four other angels:

Did Felix Manalo communicate with the “Big Four” leaders and if so, did they obey him? As mentioned above, the US didn't enter the war until 1917 making it impossible to claim the four angels are the “Big Four” since the “Big Four” didn't even exist in 1914 (to say nothing about the different leaders at the start and end of the war)!

The “holding the four winds of the earth” isn't about the weaponry of WWI but clearly states:

**Rev 7:1** And after these things occurred, I saw four angels positioned on the four corners of the Earth. They were restraining its winds so that no wind would blow on the land, on the sea, nor on any tree.

The actions of these four angels prevented the winds from blowing on the earth, sea or among the trees. The horrible catastrophe that will befall the Earth and the prior incidents that terrorized the surviving humans (see Rev 6:12 ff) will have enormous climactic consequences that it will take angels to temporarily prevent these super-winds from devastating the planet (Rev 7:3). They won't release them until after the 144,000 Israelites are marked (Rev 7:3-4).<sup>10</sup>

Did the "Big Four" assist Felix Manalo in sealing (which the INC claim means converting) 144,000 Israelites, 12,000 from each of the 12 tribes? Did Felix Manalo convert 12,000 Jews for the 12,000 from the tribe of Judah?

#### **#4. The hiding in the caves and mountains refers to the hiding done during WWI.**

While many people hid in the caves and mountains of Europe during WWI, there's no evidence those in Rev 6:15 were these people:

**Rev 6:12-17** And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;* And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?

A simple reading of the context of Rev 6:15 shows these people weren't hiding because of war; they were hiding because the signs of the Lord's Coming terrified them. They were imploring the rocks and mountains to: "*Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?*"

Even if one disregards the very clear Rev 6:16-17, the events in Europe during WWI never caused people in the Philippines, China, North and South America, Africa, etc., to hide in caves and mountains whereas Rev 6:15 says everyone on earth will witness these global calamities and be terrified.

#### **#5. The "great earthquake" in Rev 6:12 is the Lisbon earthquake of Nov 1, 1755.**

Why does the Iglesia Ni Cristo claim out of all the earthquakes in recorded history, this great earthquake was the Lisbon earthquake of 1755? After all, there have been numerous earthquakes more powerful than Lisbon's 8.7 magnitude earthquake such as the 1960 Chile earthquake which was a 9.5 magnitude. There have been more fatalities than the 70,000 who died in Lisbon such as the 830,000 who died in China's Shaanxi province in 1556. What then makes the Lisbon earthquake special? Nothing except it was Ellen G. White's selected earthquake.

Ellen G. White was the co-founder of the Seventh-day Adventists, which was one of the churches Felix Manalo belonged to before creating the INC. From it, he learned the 1755 Lisbon earthquake was the "earthquake" sign for the imminence of Christ's return in the 19<sup>th</sup> century.<sup>11</sup> Why did she

choose this earthquake? Because it was the most devastating earthquake known to her and her listeners in the United States during the mid-19<sup>th</sup> century.

Felix Manalo merely inherited this earthquake from her teachings. Why didn't he use another more devastating earthquake, the 1908 Messina Sicily earthquake (70,000-100,000 dead)? After all, more people died, and it was closer to his time and place?

Probably because he never questioned what he learned from the Seventh-day Adventists concerning the signs of the times before the Second Coming of Christ.

#### **#6. The “sun became black ... and the moon became as blood” in Rev 6:12 occurred on May 19, 1780.**

The INC claims the prophecy, “The sun became black ... and the moon became as blood” in Rev 6:12 occurred on May 19, 1780.

This claim brings to mind four questions:

1. What happened on May 19, 1780?
2. What caused it?
3. Where did it occur?
4. Why is the INC claiming this prophecy is already fulfilled?

On May 19, 1780, rapid darkness came upon the New England states in the US around midday and lasted for several hours. This event has been called the “Dark Day of 1780” and has been used as proof of the Lord's imminent return (Mark 13:24-26; Rev 6:12-17) much as solar eclipses did during medieval times. Even today, some claim no one knows the source of this darkness despite it has now been determined the cause was smoke from a massive forest fire that combined with a storm front passing through the area.

Whenever high concentrations of particulate are in the atmosphere, diffusion takes place that hinders the transmission of visible light. A heavy enough concentration causes the dimming of sunlight and gives the moon a red appearance.

The ash clouds from the eruptions of Mt. Pinatubo in the Philippines and Mt. Saint Helens in the US, as well as huge forest fires in Indonesia and Brazil, have also caused identical effects. For example, thanks to Mt Pinatubo, the lunar eclipse of December 9, 1992, only rated 0 on the Danjon Scale.

How exactly does the Dark Day of 1780 satisfy Rev 6:12 since it only occurred in the northeastern portion of the US and wasn't accompanied by the other signs? What makes this localized event unique? Why is this the fulfillment of Rev 6:12 and Mt Pinatubo's effects aren't?

Where did Felix Manalo get the idea the “Dark Day of 1780” was the fulfillment of Rev 6:12's “The sun became black ... and the moon became as blood?” From his former church, the Seventh-day Adventists, whose co-founder, Ellen G. White, taught it.<sup>12</sup>

#### **#7. The “stars of heaven fell unto the earth” in Rev 6:13 occurred on Nov 13, 1833.**

As with the previous topic:

1. What happened on Nov 13, 1833?
2. What caused it?
3. Where did it occur?

4. Why is the INC claiming this prophecy is already fulfilled?

On the night of November 13, 1833, the Leonid Meteor storm entered the atmosphere above the East Coast of North America giving an amazing fireworks display of thousands of dust and ice particles burning up in the atmosphere. In the space of a few hours, an estimated 240,000 meteors burnt up, making observers fear the end of the world was at hand.

A meteor shower occurs when the Earth crosses a comet's orbital plane. The greater and narrower the particulate concentration, the greater the display, resulting in what is called a "meteor storm."

The Leonid Meteor showers are ejecta from the Tempel-Tuttle comet which orbits the sun every 33 years. The Leonid Meteor showers occur at regular intervals every Nov 17-18 and peaks within a few years before or after Tempel-Tuttle's perihelion. The 1966 Leonid Meteor Storm was even more spectacular than the 1833 incident for brief periods in the central and western US with count rates ranging from 150,000 to 500,000/hour (compared to 1833's 120,000 meteors/hour). It would've been more famous were it not for the unfortunate cloud cover over the western US but 13 lucky amateur astronomers atop Kitt Peak in Arizona got a view of a lifetime.

In November of 2001, my sons and I observed the Leonids and thrilled at the spectacle of hundreds of meteors streaking through the sky. These meteors came from the same comet the 1833 meteors came from. It is always hoped (never expected) that the Leonids will produce a meteor storm somewhere on earth when its orbit intersects the Earth. It all depends on the exact intersection of the earth and the debris field's orbit.

The Earth passes through cometary debris fields numerous times a year, resulting in meteor showers. Some of the more significant ones are the Quadrantids which peak on Jan 4; the March Geminids on Mar 22; the Arietids on June 7; the June Draconids on June 30; the Perseids on Aug 12; the Draconids on Oct 9; the Orionids on Oct 20; the Leonids on Nov 17-18; and the Geminds on Dec 14. During these times, observers who go out at a clear (preferably moonless) night, away from city lights, can hope to witness a heightened amount of meteor activity ranging from several dozen an hour to hundreds, even thousands of meteors an hour. (Those wishing to see these spectacular displays should contact their local astronomy or stargazing club for exact dates and details.)

The 1833 Leonid Meteor Storm only lasted for a few hours and virtually the only ones who witnessed it lived on the eastern seaboard of the US. People in other places such as the Philippines, China, Europe, Africa, etc., never witnessed the 1833 incident.

Why is the INC claiming a meteor storm only visible in the eastern US in 1833, fulfilled Rev 6:13 when those in Rev 6:15 were allegedly hiding in caves and the mountains in Europe? Not only were they separated from the event by 80 years, but they were also a continent away!

Where did Felix Manalo get the notion the 1833 meteor shower fulfilled biblical prophecy? Yup, you guessed it – from his former church, the Seventh-day Adventists, whose co-founder, Ellen G. White, taught it.<sup>13</sup>

Why isn't the INC church claiming the 1901 Leonid Meteor Shower or the Andromedid Shower of 1872 is the incident mentioned in Rev 6:13 when either was closer to 1914 than 1833?

Sure the 1833 meteor storm was spectacular but it's a regular event. The Leonid Meteor showers were just as spectacular in 1799, 1766, 1698, 1602, 1582, 1533, 1366, 1202, 1037, 967, 934, and 902. So was the 1966 occurrence. In short, if the 1833 Leonid Meteor Storm satisfies Rev 6:13; then so will the other occurrences such as those in 1966 or 1533.

## Rev 6:12-7:3 is global, not local

As shown above, it is impossible for a single claim of the INC concerning its interpretation of Rev 7:1-3 to be true. The first four words in the first verse say: *“And after these things ...”* What things? Some things were supposed to happen *before* this angel from the east makes his appearance. What were they? Let’s examine the context once more:

**Rev 6:12-7:12** And I beheld *when he had opened the sixth seal*, and, lo, *there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth*, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. *And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.* And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, *Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?*

**AND after these things** *I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.* And I heard the number of them which were sealed: [and there were] sealed *an hundred [and] forty [and] four thousand* of all the tribes of the children of Israel. Of the tribe of Juda [were] sealed twelve thousand. Of the tribe of Reuben [were] sealed twelve thousand. Of the tribe of Gad [were] sealed twelve thousand. Of the tribe of Aser [were] sealed twelve thousand. Of the tribe of Nephtalim [were] sealed twelve thousand. Of the tribe of Manasses [were] sealed twelve thousand. Of the tribe of Simeon [were] sealed twelve thousand. Of the tribe of Levi [were] sealed twelve thousand. Of the tribe of Issachar [were] sealed twelve thousand. Of the tribe of Zabulon [were] sealed twelve thousand. Of the tribe of Joseph [were] sealed twelve thousand. Of the tribe of Benjamin [were] sealed twelve thousand. *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and [about] the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, [be] unto our God for ever and ever. Amen.*

The context of Rev 7:1-3 shows many things shall happen before this angel ascends from the East:

1. A great earthquake
2. Sun will become black

3. Moon became as blood
4. Stars of heaven fell
5. The heavens departed as a scroll
6. All mountains and islands were moved out of their places
7. People will hide in caves for fear
8. The wind will cease blowing on the Earth due to supernatural means

The first six signs are going to be directly related events that will be so catastrophic that the Earth's inhabitants are terrorized. When witnessing and experiencing them they will realize "the great day of the [Lamb's] wrath has come."

**Mark 13:24-26** But in those days, *after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.* And then shall they see the Son of man coming in the clouds with great power and glory.

It is obvious Rev 6:12-17 is describing the same event written in Mark 13:24-26. Mark has Christ promising:

**Mark 13:30** Verily I say unto you, that *this generation shall not pass, till all these things be done.*

These catastrophes will be witnessed by the same generation of people. Is anyone who witnessed the Lisbon Earthquake of 1755 still around? What about the Dark Day of 1780? What about the 1833 Leonid Meteor Storm? Is Jesus Christ a liar? He said the same generation will witness all of these signs before his return, but he still hasn't returned over 250 years after the Lisbon earthquake.

**Rev 6:15** And the kings of the *earth*, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains.

Rev 6:15 gives the impression Rev 6:12-14 was a global catastrophe.

What could simultaneously cause earthquakes, darkening of the sun and moon, the falling of stars, atmospheric chaos and loss, and global tectonic upheaval to dislodge mountains and islands from their locations? Amazingly, the Holy Bible provides the answer:

a) **Rev 8:1-9:2** And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. And *the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.* And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and *there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.* And the second

angel sounded, and *as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.* And the third angel sounded, and *there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.* And the fourth angel sounded, and *the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.* And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

And the fifth angel sounded, and *I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*

- b) Isa 24:16-23** But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, [are] upon thee, O inhabitant of the earth. And it shall come to pass, [that] he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and *the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.* And it shall come to pass in that day, [that] the LORD shall punish the host of the high ones [that are] on high, and the kings of the earth upon the earth. And *they shall be gathered together, [as] prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.*

Our modern knowledge of planetary geology and the effects of hypervelocity impacts now tells us that the only things that can cause a simultaneous display of these signs are either a group of enormous asteroids or a massive comet colliding with the Earth, similar to the one that caused the KT extinction of the dinosaurs.

### **Effects of asteroid or comet impact on Earth**

The collision of the comet Shoemaker-Levy 9 with Jupiter has shown just how powerful these impacts can be. This chain of 21 cometary fragments, with each piece no larger than 3 km across, collided with Jupiter between July 16 and July 22, 1994. Each fragment's kinetic energy ranged from several hundred thousand megatons of TNT to six million megatons of TNT (for fragment "G"), or *300 million times greater than the nuclear bomb that was dropped on Hiroshima in 1945.*

The cumulative impact of all 21 SL-9 fragments on Jupiter was estimated at 60-90 million megatons of TNT or 2000-3000 times the combined nuclear capacity of all sides during the peak of the Cold War.

When a large asteroid or comet collides with a planet, a plume is created hundreds, and sometimes thousands, of km high where materials are ejected through the temporary funnel of the object's path. If it hits land, it will create an enormous crater and throw dirt and dust into the air and even out of the earth through the plume. If it hits the ocean, it will eject hundreds of cubic km of water or water vapor high into the upper stratosphere and create massive tsunamis that could be thousands of meters high that will destroy everything in their path.

The explosive force of the impact is identical to that of a thermonuclear device but millions of times greater. This means fireballs, overpressures, and EMPs, wiping out everything for thousands of km from the impact zone.

A large and dense enough object with sufficient impact velocity (like a 1-km M-type metallic Apollo asteroid) can punch right through the Earth's crust into its mantle, creating immense seismic waves that propagate and reflect throughout the earth's interior and fracture the earth's crust. This will result in earthquakes and volcanic eruptions all over the earth, greater than any witnessed in history. No place on the planet would be unaffected by such an impact, with every mountain and island shaken and dislodged from their previous position.

Revisiting the signs found in Rev 6:12-14 with the effects of a meteor or comet impact:

1. A great earthquake (from massive tectonic shifting).
2. Sun will become black (from particulates in the atmosphere).
3. Moon became as blood (from particulates in the atmosphere).
4. Stars of heaven fell (from the object's accompanied debris field and returning matter in plume).
5. The heavens departed as a scroll (the object's impact plume which is cylindrical (like a scroll) until becoming conical on top).
6. All mountains and islands were moved out of their places (from massive tectonic shifting).

Isaiah 24:16-23<sup>14</sup> also provides additional data that fits with a massive collision:

1. The Earth is devastated and turned upside down ("turned upside down" can either refer to crustal upheaval from massive earthquakes or, and less likely, impact so powerful that it moves the Earth off its current axis comparable to what happened with Uranus)
2. The Earth's spin is changed, and it wobbles like a drunkard (Earth's axial tilt or obliquity cycle [currently at 23.4368° and slowly decreasing] oscillates faster or into a new obliquity).

An examination of Rev 6:12-14 in light of the effects of an asteroid or comet collision penetrating the Earth's thin crust shows either one can satisfy the six signs of Rev 6:12-14 as well as the other apocalyptic prophecies. When the Earth's inhabitants witness and experience this catastrophe:

People will hide in caves and mountains for fear.

Why? Because the signs terrify them, and they know "the great day of the [Lamb's] wrath has come."

The wind will cease blowing on the Earth.

Rev 7:1-3 shows a supernatural event taking place with four angels temporarily preventing the effects of this catastrophe from decimating the Earth until after the 144,000 Israelites are marked.

The INC also does the utterly silly distortion of 2 Peter 3:8's "One day is with the Lord as a thousand years and a thousand years as one day" to calculate the duration of Rev 8:1's "half hour" to be the time period between the end of WWI and the start of WWII.

An analytical examination of Rev 6:12-7:3 shows the actions of those in Rev 6:15-17 can only be understood if they witnessed and experienced the signs found in Rev 6:12-14. This global catastrophe hasn't occurred yet (and hopefully won't for a long time to come). Therefore, it is impossible for Felix Manalo to be this angel from the east because the angel wasn't going to appear until *after* these events take place.

This angel isn't identified, but his actions and timing seem to point to him being the returning Elias (or Elijah) mentioned in Mal 4:5-6 since both are forerunners before the great day of the LORD, who perform reconciliatory tasks.

INC ministers have gone to great lengths in trying to portray this devastation as the First World War (such as quoting Rev 6:15 and Zeph 3:5-6 after citing Matt 24:6-7) but the context clearly shows it isn't about "wars and rumors of wars" or a great war (since that occurred earlier) but is describing the incredible horror and devastation that is going to occur prior to Jesus Christ's return to Earth. To the best of our current knowledge, the description of these calamitous events points to a massive asteroid or comet impacting the Earth since not even a global thermonuclear war could cause all the devastations.

One thing we do know with absolute certainty: This fifth angel doesn't have anything to do with Felix Manalo.

#### **2.4) Isaiah 41:9-15 – Did God Choose Felix Manalo from the "ends of the earth"?**

*Isa 41:9-15 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.*

Isaiah 41:9	
41:9 אֲשֶׁר הִחַזְקִיתִּיךָ ashr echzqt·hi·k whom I-encouraged·you	מִקְצוֹת הָאָרֶץ וּמֵאֲצִילֶיהָ m·qtzuth e·artz u·m·atzili·e from·ends-of the·earth and·from·distant-parts-of·her
וְאָמַר לְךָ עַבְדִּי אֲתָהּ - בְּחַרְתִּיךָ u·amr l·k obd·i - athe bchrthi·k and·I-am-saying to·you servant-of·me you I-chose·you	וְלֹא מֵאֲסַחֲתִיךָ : u·la masthi·k : and·not I-rejected·you
<a href="https://www.biblegateway.com/verse/en/isaiah%2041:9">https://www.biblegateway.com/verse/en/isaiah%2041:9</a>	
<b>Westminster Leningrad Codex</b>	אֲשֶׁר הִחַזְקִיתִּיךָ מִקְצוֹת הָאָרֶץ וּמֵאֲצִילֶיהָ קָרָאתִיךָ וְאָמַר לְךָ עַבְדִּי-אֲתָהּ בְּחַרְתִּיךָ וְלֹא מֵאֲסַחֲתִיךָ :
<b>Transliteration</b>	Asher hechezakticha miktzot ha'aretz, ume'atzileiha keraticha; va'omar lecha avdi-'attah, becharticha velo me'asticha.
<b>Literal</b>	Whom [you] I have taken from the ends of the earth, and from its farthest regions called and said to you my servant – you [are] I have chosen you and not have cast you away.

### INC claims

1. The “ends of the earth” means a location very far from Israel and the “end of time” or the 20<sup>th</sup> century.
2. Felix Manalo confounded his opponents.
3. Felix Manalo is the “worm Jacob.”

### Responses to INC claims

#### #1. The “ends of the earth” means a location very far from Israel and the “end of time” or the 20<sup>th</sup> century.

Here's the context:

**Isa 41:8-25** But *thou, Israel, art my servant, Jacob whom I have chosen*, the seed of Abraham my friend. *Thou whom I have taken from the ends of the earth* [“miktzovt ha'aretz” from “qatsah ‘erets”], and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. *Fear not, thou worm Jacob, and ye men of Israel;* I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: *thou shalt thresh the mountains, and beat them*

*small, and shalt make the hills as chaff.* Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: *I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:* That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

The context shows this servant is a personified Israel (Jacob) and in particular, the Jewish remnants returning to Israel from Babylon/Persia/Media,<sup>15</sup> who are returning to their ancestral homeland from the “ends of the earth.” God tells the pitiful Jewish remnants that even though they are only a lowly worm and an insignificant mite; he will help them thrive in a harsh land and make them strong and able to destroy all obstacles in their path. Why? Because Israel is God’s chosen people (cf. Ps 135:4).

Look at what type of trees God is supposed to plant for them – cedar, myrtle, olives, pines, firs, and box trees – none are indigenous to the Philippines. God talks about making the desert fertile with flora – is there a desert in the Philippines?

### ***Examining the Hebrew of Isaiah 41:9’s “ends of the earth”***

Isa 41:9’s “ends of the earth” is based on the plural Hebrew “*qešōwt̄ hā’āreš*” (7098/776) and means distant lands or the extremities of land. The phrase is used three other times in the Bible (Job 28:24; Isa 40:28; and Isa 41:5):

- a) Job 28:23-24** God understandeth the way thereof, and he knoweth the place thereof. For *he looketh to the ends of the earth (liqšōwt̄-hā’āreš)*, and seeth under the whole heaven;

God looks toward the ends of the earth, making him observe all things that occur under heaven. The term is used in an encompassing sense (everything, up to and including whatever the eye can see).

- b) Isa 40:28** Hast thou not known? hast thou not heard, [that] the everlasting God, the LORD, the Creator of the *ends of the earth (qešōwt̄ hā’āreš)*, fainteth not, neither is weary? [there is] no searching of his understanding.

This passage sees the term used to mean “all of the earth.” The LORD created the entire world, not just the locations distant from Israel.

- c) **Isa 41:5** The isles saw it, and feared; *the ends of the earth* (*qəṣōwṭ hā'āreṣ*) were afraid, drew near, and came.

The coastal nations and all countries in the periphery (west-east parallel to denote all of the earth) were terrified at how swift the Persian armies conquered the adjacent lands, that they gathered together to create mutual defense alliances (vv. 5-6) [just like what happened with the defensive league of Lydia, Babylon, and Egypt].

The Semitic expression “ends of the earth” simply means “all of the earth” or an undefined distant place and doesn’t have anything to do with a specific geographical location, or time, regardless of whether in the immediate or distant future.

Clearly, any INC appeal to the Hebrew *qəṣōwṭ hā'āreṣ* can’t help prove Isa 41:9 refers to Felix Manalo being taken from the Philippines in the last days. Not once in the four occurrences of *qəṣōwṭ hā'āreṣ* within the OT does one find any hint it is referring specifically to the Philippines and not once is it used about a distant future.

## **#2. Felix Manalo confounded his opponents.**

The context of Isa 41:9-15 shows the Israelites, who were thoroughly broken as a people by the Babylonians, will successfully revive from the trauma of their conquest and captivity and will become great once more. Their triumph will confound their neighboring enemies.

This is comparable to the success of modern-day Israel as well as the resurrection of post-war Japan and Germany.

Note the resource utilization and material wealth from natural resources. It is their material success and ability to project military force that confounds their enemies.

This passage has nothing to do with the childish theology of Felix Manalo – which as this book proves – is easily refuted. Hardly the hallmark of someone who confounds his opponents.

## **#3. Felix Manalo is the “worm Jacob.”**

Says who? God is telling the Israelites that even though they are the lowest of the low from losing everything they own and their entire nation; they will successfully revive as a people and dominate once more.

Just look at how Holocaust survivors and Israel, in general, rebounded after restarting from “scratch” after WWII. Can there be any doubt this prophecy is about the Jews?

## **Who should we believe?**

Felix Manalo says he’s God’s servant in Isa 41:9 but God himself explicitly said:

**Isa 41:8-9** But *thou, Israel, art my servant*, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, *Thou art my servant; I have chosen thee*, and not cast thee away.

Who should we believe, Felix or God?

### 2.5) Isaiah 42:1,4-7 – Is Felix Manalo God’s servant whose hand is held by God?

**Isa 42:1,4-7** Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles ... He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Isaiah 42:1	
42:1 הֵן עַבְדִּי אֶתְמַחְדָּ בּוֹ-בְחִירִי רָצַתְתָּ נַפְשִׁי en obd·i athmk - b·u bchir·i rtzthe nphsh·i behold ! servant-of·me I-am-upholding in·him chosen-one-of·me she-approves soul-of·me	נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא : nththi ruch·i oli·u mshpht l·guim iutzia : I-give spirit-of·me on·him judgment to·the·nations he-shall- <sup>c</sup> bring-forth
<a href="https://www.biblegateway.com/verse/en/isaiah%2042:1">https://www.biblegateway.com/verse/en/isaiah%2042:1</a>	
<b>Westminster Leningrad Codex</b>	הֵן עַבְדִּי אֶתְמַחְדָּ בּוֹ-בְחִירִי רָצַתְתָּ נַפְשִׁי נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא:
<b>Transliteration</b>	Hen avdi etmach-bo, bechiri ratzetah nafshi; natatti ruch i alav, mishpat laggoyim yotzi.
<b>Literal</b>	Behold my servant, whom I uphold – in My Chosen one, [in whom] delights – my soul I have put My Spirit upon Him justice to the Gentiles He will bring forth.

Isaiah 42:4	
42:4 לֹא יִכְהֶה וְלֹא יִרְוֶץ עַד יִשִּׁים בְּאָרֶץ מִשְׁפָּט la ikee u·la irutz od - ishim b·artz mshpht not he-shall-dim and·not he-shall-bruise until he-is-placing in·the·earth judgment	וְלִתּוֹרָתוֹ וְאִים יִיחִילוּ : פ u·l·thurth·u aiim iichilu : p and·for·law-of·him coastlands they-shall-wait
<a href="https://www.biblegateway.com/verse/en/isaiah%2042:4">https://www.biblegateway.com/verse/en/isaiah%2042:4</a>	
<b>Westminster Leningrad Codex</b>	לֹא יִכְהֶה וְלֹא יִרְוֶץ עַד יִשִּׁים בְּאָרֶץ מִשְׁפָּט וְלִתּוֹרָתוֹ וְאִים יִיחִילוּ: פ

<b>Transliteration</b>	Lo yichheh velo yarutz, ad-yasim ba'aretz mishpat; uletorato iyim yeyacheilu. F
<b>Literal</b>	Not He will fail nor be discouraged, till He has established in the earth – justice and for his law. The coastlands shall wait.

## INC claims

1. The servant was Felix Manalo, who “shall bring forth judgment to the Gentiles” and who will deliver his law to the isles (the Philippines).
2. God called him and held his hand.

## Responses to INC claims

### #1. The servant was Felix Manalo, who “shall bring forth judgment to the Gentiles” and who will deliver his law to the isles (the Philippines).

Isa 42:1,4-7 is smack in the middle of a very large revelation from God (Isa 41:14-43:10). In it, God repeatedly identifies the recipient as the personified “Jacob” or “Israel.” God explicitly tells Israel in Isa 43:10 that Israel is “*my servant*.” God holds his hand. Even though God had them conquered and subjugated as a people because they disobeyed him; he will cause them to gather back to their homeland from all corners of the world.

Furthermore, Isa 42:2 is always skipped over by INC ministers. Let’s see why:

**Isa 42:2** *He shall not cry, nor lift up, nor cause his voice to be heard in the street.*

It’s obvious why the INC skips over Isa 42:2 when citing Isa 42:1,4-7 since Felix Manalo preached and let his voice “be heard in the street.” The verse actually means “to cry out or wail in agony and misery,” but it’s devastating to the simplistic interpretations of the INC.

As for the “isles” or coastlands in v. 4, it is simply a counterpoint to the same verse’s “judgment on the earth” to denote both the lands far from the Mediterranean Sea as well as those touching it will be under God’s law.

The context clearly disproves the INC claim Isaiah 42:1,4-7 refers to Felix Manalo.

### #2. God called him and held his hand.

As shown above and in Isa 43:10, the “servant” mentioned in Isa 42:1 is Israel, not Felix Manalo. The restoration of Israel after they were conquered and obliterated as a nation, will be proof to all nations that YHWH is Israel’s God and that he fulfills his covenants with humanity. God holds Israel’s hand.

Furthermore, God also explicitly said:

**Isa 44:28-45:2** *That saith of Cyrus, [He is] my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.*

So, God says he held the hand of Israel as a whole and of Cyrus in particular. Looks like Felix didn't get the memo.

### Who should we believe?

Felix Manalo says he's God's servant in Isa 42:1 but God himself explicitly said:

**Isa 43:1,10** But now *thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel*, Fear not: for I have redeemed thee, *I have called thee by thy name*; thou art mine ... *Ye are my witnesses, saith the Lord, and my servant whom I have chosen*: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

Should we believe Felix or God?

### 2.6) John 3:34 / John 6:28-29 – Did God send Felix Manalo?

**John 3:34** For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure [unto him]. / **John 6:28-29** Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

<b>John 3:34</b>	
<b>Nestle-Aland 28</b>	ὄν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.
<b>Transliteration</b>	hon gar apesteilēn ho theos ta rhēmata tou theou lalei, ou gar ek metrou didōsin to pneuma.
<b>Literal</b>	He whom for sent – God, the words – of God speaks, not for by measure he gives the Spirit.
<b>Paraphrase</b>	<i>He whom God sent speaks the words of God, for God gives him an infinite amount of his spirit.</i>

<https://www.biblegateway.com/verse/en/john%203:34>

### INC claim

1. The person God sent was Felix Manalo.

### Response to INC claim

**The person God sent was Felix Manalo.**

Here's the context of John 3:34:

**John 3:26-36** And they came unto *John*, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. *John answered and said*, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, *I am not the Christ, but that I am*

*sent before him.* He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. *He must increase, but I must decrease.* *He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth:* he that *cometh* from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For *he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.* The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The context of John 3:34 shows John the Baptist contrasting himself and other human prophets (those “of the earth”) who are “earthly” and “speaketh of the earth,” with Christ, who is of heaven and “above all.” Christ, whom God sent, speaks God’s words and has an *infinite* amount of his Spirit in him. He is loved by the Father and has received “all things” from him. Those who believe on the Son has everlasting life.

So, who then is this person that God sent who has an *infinite* amount of God’s Spirit in him? He cannot be a human because humans are of the earth and are earthly and speakest of the earth, even though they were called by God to be his representatives like John the Baptist. Wasn’t Felix Manalo a human? Was he also God, a being capable of having an infinite amount of God’s Spirit?

It’s obvious that this entity is the Son, Jesus Christ. This passage proves he was much more than human.

<b>John 6:28</b>	
<b>Nestle-Aland 28</b>	εἶπον οὖν πρὸς αὐτόν· τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;
<b>Transliteration</b>	eipon oun pros auton; ti poiōmen hina ergazōmetha ta erga tou theou?
<b>Literal</b>	They said therefore to Him, What must we do, that we may be doing the works of God?
<b>Paraphrase</b>	<i>Then they said unto him, “What must we do to do the works of God?”</i>

<https://www.biblegateway.com/verse/en/john%206:28>

<b>John 6:29</b>	
<b>Nestle-Aland 28</b>	ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.
<b>Transliteration</b>	apekrihē [ho] Iēsous kai eipen autois; touto estin to ergon tou theou, hina pisteuēte eis hon apesteilen ekeinos.
<b>Literal</b>	Answered Jesus and said to them, This is the work of God, that you should believe in him whom has sent he.
<b>Paraphrase</b>	<i>Jesus replied, "This is the work of God: That you believe in him whom God has sent."</i>

<https://www.biblegateway.com/verse/en/john%206:29>

*John 6:28-29 Then they said unto him, "What must we do to do the works of God?" Jesus replied, "This is the work of God: That you believe in him whom God has sent."*

Here's the context of John 6:28-29:

**John 6:25-58** And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? *Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For *the bread of God is he which cometh down from heaven, and giveth life unto the world*. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day*. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except *the Father which hath sent me* draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any*

man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. *This is the bread which cometh down from heaven*, that a man may eat thereof, and not die. *I am the living bread which came down from heaven*: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and *I will raise him up* at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. *As the living Father hath sent me*, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

The context of John 6:28-29 shows the people Jesus spoke to understood that the person Jesus referred to as being sent by God – was himself. (“This is the work of God: That you believe in him whom God has sent.”) They said therefore unto him, “What sign shewest *thou* then, that we may see, and *believe thee*?”) Christ is the bread *from* heaven (Where is God? In heaven.) and explicitly states he came from heaven and God sent him (six times!).

It’s obvious John 6:28-29 is about Jesus Christ and not Felix Manalo.

### Who should we believe?

Whoever came up with the idea that Felix Manalo is the one God sent in John 3:34 and John 6:28-29 directly opposes the Savior because Jesus *explicitly* said the one God sent was Jesus himself.

Who should we believe, Felix or Jesus? Frankly, I find this INC claim very distasteful and shameless. Whoever came up with this claim, whether Felix or another INC leader, will have a lot to answer for when he’s standing before Jesus to be judged at the Last Day since his claim is an attempted usurp of Jesus’ glory. Lucifer tried something similar—and it didn’t go well for him and his followers.

### 2.7) Malachi 4:5-6 – Is Felix Manalo the Elijah figure who will turn hearts?

*Mal 4:5-6 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

#### INC claim

1. Felix Manalo is the Elijah figure before the last days.

#### Response to INC claim

##### #1. Felix Manalo is the Elijah figure before the last days.

Did Felix Manalo bring reconciliation between fathers and sons? No. He brought division and conflict. That alone is proof that he wasn’t this Elijah figure. In fact, no preacher of a religious faith

could ever be the Elijah figure because conversions, by their very nature, is divisive to the belief systems of one's parents.

We don't know who this Elijah figure is, only that he is supposed to appear in the last days and cause a reconciliation between parents and their children. John the Baptist was an Elijah figure in the sense of being the forerunner of the Messiah (Matt 11:13-14; Luke 1:13-17; John 1:22-23) but he was not the return of Elijah himself (John 1:19-21).

Latter-day Saints claim Elijah already returned in 1836 and gave mankind the sealing power, where children are sealed to their parents for all eternity because we believe we are saved individually but perfected or "exalted" as a family (which lies behind the Latter-day Saint obsession to conduct genealogy and temple sealings to link families together for all eternity). Regardless, it is impossible for Felix Manalo to be the Elijah figure.

## **2.8). Revelation 14:6-10 – Is Felix Manalo the third angel?**

*Rev 14:6-10 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.*

### **INC claim**

1. The third angel was Felix Manalo.

### **Response to INC claim**

#### **#1. The third angel was Felix Manalo.**

Here's the context:

*Rev 14:1-20* And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. *These are they which were not defiled with women; for they are virgins.* These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And *I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is*

come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And *there followed another angel*, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And *the third angel followed them*, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Revelation 14 talks about events that are to occur *after* Revelation 13, which talk about the Antichrist, the false church and the 666 mark of the beast. Has the Antichrist ruled over all nations for 3½ years? Has everyone been forced to have the mark of the beast on their bodies so they can engage in commerce? Have the 144,000 been sealed already?

Since none of these things have happened yet, it is impossible for Felix Manalo to be this third angel, since the third angel appears after these things occurred.

## **2.9) Jeremiah 30:20-22 – Is Eraño Manalo the governor who approaches God?**

*Jer 30:20-22* Their children also shall be as aforesaid, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. And ye shall be my people, and I will be your God.

### **INC claim**

1. The governor who approaches God is Eraño Manalo.

## Response to INC claim

### #1. The governor who approaches God is Eraño Manalo.

The INC shamelessness in co-opting biblical passages for their founder, Felix Manalo, is now carried over to his son, Eraño. It's like the bizarre world of North Korea where the favored sons of the rulers receive supernatural authority.

Here's the context of Jeremiah 30:20-22:

**Jer 30:1-24** The word that came to Jeremiah from the LORD, saying, Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, *the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.* And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: *it is even the time of Jacob's trouble; but he shall be saved out of it.* For it shall come to pass in that day, saith the LORD of hosts, that *I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:* But they shall serve the LORD their God, and David their king, whom I will raise up unto them. *Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.* For I am with thee, saith the LORD, to save thee: *though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:* but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. *Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.* For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. Thus saith the LORD; Behold, *I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.* And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and *their*

*governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. And ye shall be my people, and I will be your God.* Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

The context shows this passage is about the restoration of Israel and deliverance from captivity. The language is clearly about the Babylonian Captivity, where Cyrus of Persia freed the Jews from enslavement and allowed them to restore their homeland and temple.

Interestingly, this passage refers to the David figure (v. 9), sometimes called the Jewish Messiah, who is said will rule as a priest-king over Israel. He is the governor mentioned in v. 21, who will lead his people in worshiping God. This then signifies that this is a dual prophecy of the restoration of Israel, one 2600 years ago, the other in modern times.

Did Eraño Manalo rule as priest-king over the Jews? Obviously, this has nothing to do with the INC.

### ***Closing Thoughts on This Chapter***

It is obvious that there isn't a single biblical passage that prophesies of Felix Manalo or his son. As a result, the Iglesia Ni Cristo's first Evidential claim, "Felix Manalo is prophesied in the Bible" is demonstrably false.

The INC's attribution to Felix Manalo of Christ's self-references in John 3:34 and John 6:28-29 is an offense that their leaders and ministers will need to account for when they are standing before the Great Judge, Jesus Christ himself. It's one thing to distort biblical passages about Cyrus of Persia; it's on a completely different level to distort Christ's own words about himself. If I were an INC minister, I would be *terrified* to stand before our Judge at the Last Day. Satan's fate from a comparable offense awaits them.

The next chapter will examine the second and last possible Evidential claim that can be used to prove the INC is the True Church.

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<sup>1</sup> Ellicott's Bible Commentary. pp.522, 525; The Jerome Biblical Commentary. 22:13 (2-4b); 22: 29 (11); The Eerdmans Bible Commentary. p.612; The Interlinear Bible. Hebrew-Greek-English 5:448, 450, 542; The International Bible Commentary. pp. 747, 752; Commentary Practical and Explanatory on the Whole Bible. pp. 560, 569; Matthew Henry's Commentary on the Whole Bible. p. 1153a, b.

While the rabbis and early commentators identified Isa 41:2's righteous man from the east as Abraham; virtually all scholars today identify him as Cyrus, since the context overwhelmingly points to him.

<sup>2</sup> Xenophon. *Cyropaedia* 7:1,4.

<sup>3</sup> Britannica.com articles: "Near East" and "Middle East." [Retrieved March 14, 2008]

<sup>4</sup> Britannica.com article: "Middle East." [Retrieved March 14, 2008]

<sup>5</sup> Matthew Henry Commentary. p. 1155a.

<sup>6</sup> The Eerdmans Bible Commentary. p. 612.

<sup>7</sup> Commentary Practical and Explanatory on the Whole Bible. p. 560.

<sup>8</sup> Ellicott's Bible Commentary. p. 522.

<sup>9</sup> The Interpreter's Bible. 5:462.

<sup>10</sup> It should be obvious that the command of the angel from the east to the four not to hurt the earth, sea or trees isn't about the stilling of the wind but to their release, since strong winds are the cause of damage, not still winds.

<sup>11</sup> The Great Controversy [1911] (Ellen G. White). pp. 304-305. <https://m.egwwritings.org/en/book/132.2#0>

<sup>12</sup> Ibid. pp. 306-308.

<sup>13</sup> Ibid. pp. 333-334.

<sup>14</sup> Isa 24:1-15 is about the Babylonian invasion of Israel 2600 years ago.

<sup>15</sup> The Jerome Biblical Commentary. 22:14 (8-10) - 15 (13-16).

Free Version

## Chapter 3: Is the Iglesia Ni Cristo Prophesied in the Bible?

Now that we've demonstrated that there's not one biblical passage that prophesies about Felix Manalo, let's examine if it is true that the Bible prophesies of the Iglesia Ni Cristo.

### 3.1) *Isaiah 43:5-7 – Is the INC, the “seed from the east”?*

*Isa 43:5-7 Fear not: for I [am] with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.*

This is one of the most prominent passages the INC uses when claiming it is the fulfillment of biblical prophecy.

#### INC claims

1. The “seed from the east” refers to the INC members in the Philippines.
2. The Philippines is “east” of Israel.
3. The word “east” (from the Hebrew *mizrach*) means “Far East.”
4. The “Far East” refers to East Asia because *mizrach* refers to the “rising of the sun” and Japan is called the “land of the rising sun.”
5. The “ends of the earth” refers to the “end of time” (i.e., end of the world – the last days).
6. Isa 43:5-6 isn't about the restoration of the Jews because the word used is “bring” instead of the phrase “bring back.”
7. The word “west” actually means “Far West” and is about INC members who live in the “West.”
8. Those in the “North” are the Protestants; those in the “South” are the Roman Catholics.
9. The man God “formed” who is mentioned in verse 7 is Felix Manalo.
10. Those who are “called by my name” are the INC.

Isaiah 43:5	
43:5	<p>אל - תירא - כי אתה - אני - ממזרח אביא זרעך  al - thira ki ath·k - ani m·mzrch abia zro·k  must-not-be you-are-fearing that with·you I from·sunrise I-shall-<sup>c</sup>bring seed-of·you</p> <p>וממערב אקבצך :  u·m·morb aqbtz·k :  and·from·west I-shall-<sup>m</sup>convene·you</p>
<a href="https://www.biblegateway.com/verse/en/isaiah%2043:5">https://www.biblegateway.com/verse/en/isaiah%2043:5</a>	
<b>Westminster Leningrad Codex</b>	אל-תירא כי אתה-אני ממזרח אביא זרעך וממערב אקבצך:
<b>Transliteration</b>	Al-tira ki ittecha-'ani; mimmizrach avi zar'echa, umimma'arav akabbetzeka.
<b>Literal</b>	Not-fear for with you I [am] from the east, I will bring your descendants and from the west-gather you.

## Responses to INC claims

### #1) The “seed from the east” refers to the INC members in the Philippines.

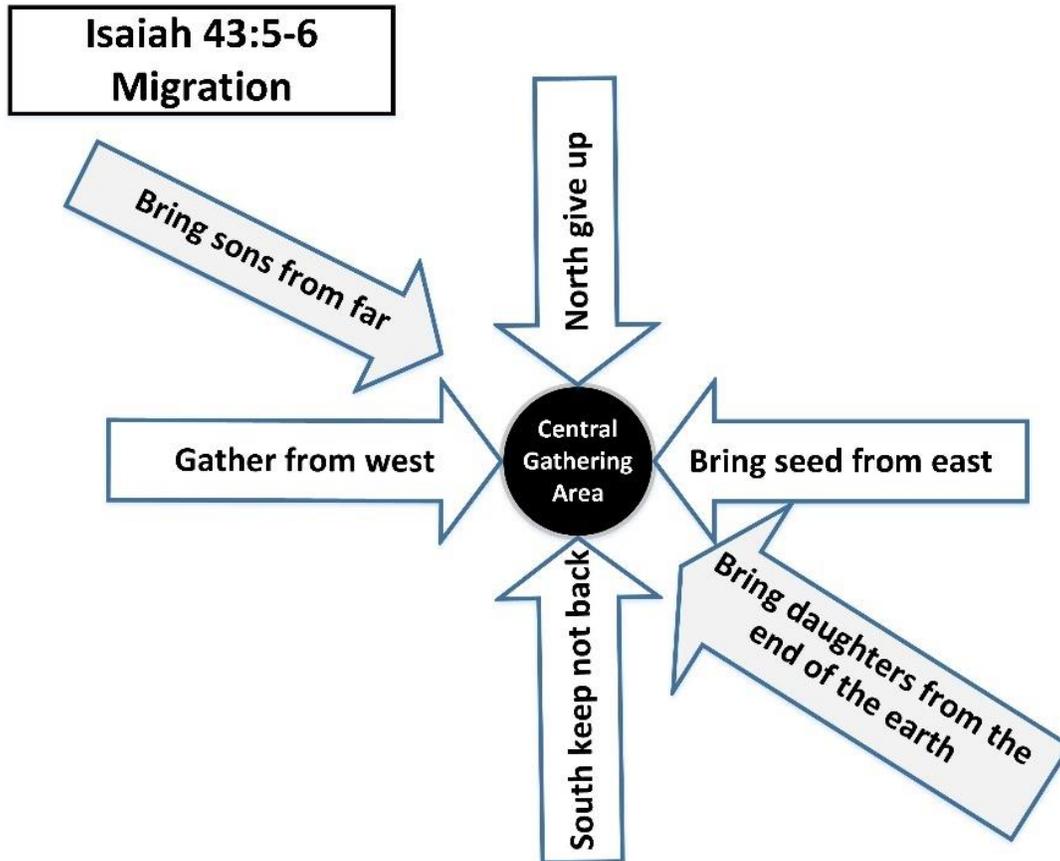
Here's the context:

**Isa 43:1-10** But now *thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.*

God is speaking to Israel and telling it that he will gather the Israelites from all corners of the world.

This is just one of at least 31 biblical passages that describe a future restoration of Israel and ingathering of Jews to a central gathering location (i.e., Israel and Jerusalem). See [Postscript A](#) for the full list.

Let's picture the logistics of what Isa 43:5-6 is saying: "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: Bring my sons from far, and my daughters from the end of the earth."



Since the INC has never had a migration to a central gathering area, it isn't possible to claim they are the seed from the east.

### #2) The Philippines is "east" of Israel.

Sure, the Philippines is east of Israel. So is Persia, India, China, and the US and Libya (if one goes far enough). Just because the Philippines lies to the east of Israel doesn't mean it has an exclusive claim to be the locale of this "seed." Why can't it refer to or include Persia, India, or Singapore?

### #3) The word "east" (from the Hebrew *mizrach*) means "Far East."

As proven in [Section 2.2 #2](#), it is impossible for *mizrach* to refer to what we know to be the Far East, since it is used many times to places *within* Israel.

What Isa 43:5 does do is show the east-west parallelism that is common in the Bible to denote over all the earth or all-encompassing.

If what the INC says is true that Isa 43:5's *mizrach* refers to East Asia and the Philippines in particular, and *ma'arab* refers to the West, with the US in particular; then they need to follow an identical interpretation of the following six passages to refer to the Philippines and the West:

- a) **1 Chr 7:28** And their possessions and habitations *were*, Bethel and the towns thereof, and *eastward (mizrach) Naaran, and westward (ma'arab) Gezer*, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:

Did the Ephraimites receive the Philippines and North America as part of their territory after the conquest of Canaan?

- b) **1 Chr 12:15** These *are* they that went over Jordan in the first month, when it had overflowed all his banks; and *they put to flight all them of the valleys, both toward the east (mizrach), and toward the west (ma'arab)*.

Did these defeated people escape to the US and the Philippines?

- c) **Ps 103:12** *As far as the east (mizrach) is from the west (ma'arab), so far hath he removed our transgressions from us.*

Was the Psalmist talking about the distance between the Philippines and the US or was he talking metaphorically?

- d) **Ps 107:3** And gathered them out of the lands, from the east (*mizrach*), and from the west (*ma'arab*), from the north, and from the south.

Why doesn't the INC use this passage since it teaches the same thing Isa 43:5-6 teaches? Could its lack of special emphasis on "east" have anything to do with it? If east (*mizrach*) means the "Far East" and west (*ma'arab*) means the "Far West"; does this mean north is the "Far North" (Arctic/North Pole) and south is the "Far South" (Antarctic)? Are there INC members living in these regions who gathered to a central gathering area?

- e) **Isa 45:6** That *they may know from the rising of the sun (mizrach), and from the west (ma'arab)* that there is none beside me. I am the LORD, and there is none else.

Why would God's blessing on King Cyrus of Persia be proof to those living in the Philippines and in the US 2600 years later that there's only one God?

- f) **Isa 59:19** So shall *they fear the name of the LORD from the west (ma'arab), and his glory from the rising of the sun (mizrach)*. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

Are the only ones fearful of the LORD found in the Philippines and the US, or, is this passage signifying something global?

There's no need to keep beating this dead horse since [Section 2.2 #2](#) has shown without a doubt that *mizrach* does not refer to the "Far East."

#### **#4. The "Far East" refers to East Asia because *mizrach* refers to the "rising of the sun" and Japan is called the "Land of the rising sun."**

According to the INC, the "Far East" refers to East Asia because *mizrach* refers to the "rising of the sun" and Japan is called the "Land of the rising sun."

Just because Dr. Moffatt translated "*mizrach*" in Isa 43:5 to mean "far east" doesn't mean he had East Asia in mind (e.g., he translated *qedem* as "far east" in Gen 2:8 in reference to the Garden

of Eden [is the Garden of Eden in the Philippines?] and translated the Sea of Galilee's location in Josh 12:3's *mizrach* as "far east").

As mentioned above, Isa 43:5 doesn't say "*rachowq mizrach*" (far east). It only says *mizrach* (east). Consequently, the only way to justify Dr. Moffatt's usage of "far east" would be to determine how he understood "far east."

It is patently impossible to claim he was thinking of East Asia in Isa 43:5 when he published his OT version in 1924 since East Asia was even less Christian than it is today and this fact on the ground wouldn't fit with the passage.

Since Dr. Moffatt never used "far east" in the two other INC proof-text passages containing *mizrach* (Isa 41:2 or Isa 46:11), it is easy to conclude his Isa 43:5's "far east" is an error since not one of the hundreds of other Bible versions agree with him.

INC ministers also capitalize on the similarity between Japan being called the "Land of the rising sun" with *mizrach*'s meaning (east, the sun rising, place of sunrise, toward the place of sunrise).

The ancient Japanese believed their land was the first to be hit by the sun's rays in the morning since all the kingdoms they knew lay to their east (Korea, China, Manchuria). This phrase has recently become prominent in the popular culture of the world, resulting in most knowing the "Land of the rising sun" refers to Japan. This is similar to the lesser known "Pearl of the Orient" referring to the Philippines or the "Land of golden mountains" referring to the US. What does a modern popular phrase have to do with a prophecy 2700 years ago? Is Japan *really* the "Land of the rising sun"? Does the sun really rise off its eastern coasts or is the Earth a globe, with no one portion being the true "Land of the rising sun"?

As mentioned in [Section 2.2 #3](#), the Orient or Asia was divided into three regions by the European explorers and geographers. Lands closest to Europe were called, "Near East"; those from the Persian Gulf to South East Asia were called the "Middle East"; and East Asia was called the "Far East." The area of the "Middle East" has now shifted westward in today's western media and is now identified with the Islamic nations ranging from those in North Africa to Afghanistan and includes Israel, Cyprus, Turkey, and sometimes, even Greece; but no longer includes India, Burma, and Bangladesh.

Since modern Europeans created the "Far East" in reference to East Asia and it is used in geographic reference to Europe; how can it assist in interpreting biblical passages 2700 years old when Israel wasn't described as part of the "Middle East" and Europe was mostly inhabited by uncivilized tribes during Isaiah's time?

The conclusion is inescapable: It is impossible for the INC to justify claiming Isa 43:5-6's "east" is about East Asia.

#### **#5) The "ends of the earth" refers to the "end of time" (i.e., end of the world – the last days).**

The INC claims the "ends of the earth" refers to the "end of time" (i.e., end of the world – the last days) but this view is demonstrably false when examined honestly.

Isa 43:6's "ends of the earth" comes from the Hebrew "*qatseh 'erets*" (7097/776). This phrase is used 19 times in the OT and is never used about time, only places.

Here are biblical passages that prove it is impossible for "*qatseh 'erets*" to be referring to the Philippines, especially the Philippines, 2700 years into the future:

- a) **Ex 16:35** And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto *the borders of the land (qatseh 'erets)* of Canaan.

Did the Israelites under Moses go to the Philippines in the 20<sup>th</sup> century?

- b) **Num 33:37** And they removed from Kadesh, and pitched in mount Hor, *in the edge of the land (qatseh 'erets)* of Edom.

Was Edom in the Philippines?

- c) **Deut 13:7** Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, *from the one end of the earth even unto the other end of the earth;*

Is this passage describing a totality of area (the idols found throughout the land) or is it about time? Can INC ministers make “ends of the earth” refer to the Philippines in the 20<sup>th</sup> century, in light of Deut 13:7?

- d) **Ps 61:1-2** {To the chief Musician upon Neginah, *A Psalm of David.*} Hear my cry, O God; attend unto my prayer. *From the end of the earth (qatseh 'erets)* will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that is higher than I.*

Did King David live in the Philippines in the 20<sup>th</sup> century?

- e) **Ps 135:7** He causeth the vapours to ascend *from the ends of the earth (qatseh 'erets)*; he maketh lightnings for the rain; he bringeth the wind out of his treasures (cf. Jer 10:13; 51:16).

Do clouds only occur in the Philippines?

- f) **Prov 17:24** Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in *the ends of the earth (qatseh 'erets)*.

Are fools only found in the Philippines in the 20<sup>th</sup> century?

It's obvious the Hebrew term *qatseh 'erets* (also see Deut 28:49,64; Ps 46:9; Isa 5:26; Isa 42:10; Isa 48:20; Isa 49:6; Isa 62:11; Jer 12:12; Jer 25:31,33) disproves the INC claim that Isa 43:6's “ends of the earth” refers to the Philippines in the 20<sup>th</sup> century. Not one of the 19 occurrences of *qatseh 'erets* provides any indication it is referring specifically to the Philippines. (Also see [Postscript B](#) for the English phrase “ends of the earth.”)

Isa 43:6's *qatseh 'erets* is examined in [Section 4.1](#), together with Isa 5:26; Isa 41:9; and Isa 42:10.

#### **#6) Isaiah 43:5-6 isn't about the restoration of the Jews because the word used is “bring” instead of the phrase “bring back.”**

This claim is demonstrably false since the Hebrew word used for “bring” in Isa 43:5-6 is “*bo*” (935) and is repeatedly used in reference to the restoration of the Jews and the future gathering of Israel (for full quotes of these restoration passages see [Postscript A](#)):

- a) **Deut 30:5** And *the LORD thy God will bring (bo) thee into the land which thy fathers possessed*, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

- b) **Isa 27:13** And it shall come to pass in that day, *that* the great trumpet shall be blown, and *they shall come (bo) which were ready to perish in the land of Assyria*, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.
- c) **Isa 49:12-22** Behold, *these shall come (bo) from far*: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: *all these gather themselves together, and come (bo) to thee*. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*? Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and *they shall bring (bo) thy sons in their arms, and thy daughters shall be carried upon their shoulders*.
- d) **Isa 51:11** *Therefore the redeemed of the LORD shall return, and come (bo) with singing unto Zion*; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away
- e) **Jer 23:8** But, The LORD liveth, which brought up and which led (bo) the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.
- f) **Jer 31:8-12** Behold, *I will bring (bo) them from the north country, and gather them from the coasts of the earth*, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. *They shall come (bo) with weeping*, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore *they shall come (bo)* and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the

flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

- g) **Jer 50:4-5** In those days, and in that time, saith the LORD, *the children of Israel shall come (bo)*, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, *Come (bo)*, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.
- h) **Ezek 11:16** Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary *in the countries where they shall come (bo)*.
- i) **Ezek 20:35** And *I will bring (bo) you into the wilderness of the people*, and there will I plead with you face to face.
- j) **Ezek 34:13** And I will bring them out from the people, and gather them from the countries, and *will bring (bo) them to their own land*, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.
- k) **Ezek 36:24** For *I will take you from among the heathen, and gather you out of all countries, and will bring (bo) you into your own land*.
- l) **Ezek 37:21** And say unto them, Thus saith the Lord GOD; Behold, *I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring (bo) them into their own land*:
- m) **Zeph 3:20** *At that time will I bring (bo) you again, even in the time that I gather you*: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.
- n) **Zech 8:8** And *I will bring (bo) them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God*, in truth and in righteousness.
- o) **Zech 10:10** I will bring them again also out of the land of Egypt, and gather them out of Assyria; and *I will bring (bo) them into the land of Gilead and Lebanon*; and place shall not be found for them.

And of course:

- p) **Zech 2:10** Sing and rejoice, O daughter of Zion: for, lo, *I come (bo)*, and *I will dwell in the midst of thee*, saith the LORD.

These 16 “restoration/ingathering” of Israel passages prove the INC distinction between “bring” and “bring back” is untenable. Isa 43:5-6’s “bring” (*bo*) is repeatedly used for the descendants of the scattered Israelites who returned to Israel at the end of the Babylonian Captivity and for the Israelites who will gather together in the last days. Isa 43:5-6 doesn’t need to use “bring back” since those returning to Israel aren’t the ones who left but are comprised of descendants, converts, or those adopted into the tribes.

**#7) The word “west” actually means “Far West” and is about INC members who live in the “West.”**

Isa 43:5's “West” comes from the Hebrew *ma'arab* (4628) and is found 14 times in the OT. It means west, westward, place of sunset.

- a) **1 Chr 7:28** And their possessions and habitations were, Bethel and the towns thereof, and eastward Naaran, and *westward (ma'arab)* Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:

Did the Ephraimites receive North America as part of their territory after the conquest of Canaan?

- b) **1 Chr 12:15** These *are* they that went over Jordan in the first month, when it had overflowed all his banks; and *they put to flight all them of the valleys*, both toward the east, and toward the west (*ma'arab*).

Did these defeated people escape to the US?

- c) **1 Chr 26:16-18** *To Shuppim and Hosah the lot came forth westward (ma'arab)*, with the gate Shallecheth, by the causeway of the going up, ward against ward. Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two. At *Parbar westward (ma'arab)*, four at the causeway, and two at Parbar.

Were these Levite gatekeepers stationed in America or were they at the west gate of the temple in Jerusalem?

- d) **1 Chr 26:30** And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel *on this side Jordan westward (ma'arab)* in all the business of the LORD, and in the service of the king.

Were Hashabiah and his clan managing Israelite territory in the US or in the western portion of Israel?

- e) **2 Chr 32:30** This same Hezekiah also stopped the upper watercourse of Gihon, and *brought it straight down to the west side (ma'arab) of the city of David*. And Hezekiah prospered in all his works.

Is Hezekiah's Tunnel and the Gihon Spring located in America or the Kidron Valley within Jerusalem?

- f) **2 Chr 33:14** Now after this he built a wall without the city of David, *on the west side (ma'arab) of Gihon*, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

Did King Manasseh build Jerusalem's western wall in Israel or in America?

- g) **Ps 75:6** For promotion cometh neither from the east, *nor from the west (ma'arab)*, nor from the south.

Help cannot come from the US?

- h) **Ps 103:12** *As far as the east is from the west (ma'arab)*, so far hath he removed our transgressions from us.

Was the Psalmist talking about the distance between the Philippines and the US or was he talking metaphorically?

- i) **Ps 107:3** And gathered them out of the lands, from the east, and *from the west* (*ma'arab*), from the north, and from the south.

As mentioned above, why doesn't the INC use this passage since it teaches the same thing Isa 43:5-6 teaches? If west (*ma'arab*) means "Far West"; does this mean north is the "Far North" (Arctic/North Pole) and south is "Far South" (Antarctica/South Pole)?

- j) **Isa 45:6** That *they may know* from the rising of the sun, and *from the west* (*ma'arab*) that there is none beside me. I am the LORD, and there is none else.

Again, why would God's blessing of King Cyrus of Persia be proof to those living in the US 2600 years later that there's only one God?

- k) **Isa 59:19** So shall *they fear the name of the LORD from the west* (*ma'arab*), and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

Are the only ones fearful of the LORD found in the US or is this passage signifying something global?

- l) **Dan 8:5** And as I was considering, behold, *an he goat came from the west* (*ma'arab*) *on the face of the whole earth*, and touched not the ground: and the goat *had* a notable horn between his eyes.

Is Greece (Dan 8:21) in the US?

Isa 43:5 and the above passages are the only places in the Bible where *ma'arab* (west) is found. Not once is it used for the "West," (the industrialized democratic nations of modern times) which proves the INC claim Isa 43:5's "west" refers to the INC in the "West" is untenable.

Hilariously, Moffatt himself uses "far west" in Isa 59:18-20 but failed to use "far east" as a counterpoint. It shows his usage of "far west" and "far east" are completely arbitrary and are not in reference to specific geographical locations.

### **#8) Those in the "North" are the Protestants; those in the "South" are the Roman Catholics.**

Those in the "North" are the Protestants; those in the "South" are the Roman Catholics. INC ministers use Isa 43:5's "east" and "west" as geographical locators but then engage in a fallacy of distraction when claiming those mentioned in Isa 43:6's "North" are the Protestants and those in the "South" are Roman Catholics.

Merging these two unrelated concepts (east and west are geographical locators while north and south are religious identifiers) is not only dishonest; it also fails on what it hopes to accomplish.

INC ministers attempt to distract their listeners by changing the subject whenever discussing those in Isa 43:6's north and south by asking where the Protestants came from (Northern Europe) and where Roman Catholicism came from (Southern Europe). They also point out Protestantism is the dominant faith in the north, but Catholicism is the dominant religion in the south.

The southern nations of South Africa, Australia, and New Zealand are glossed over as nonexistent despite being much more Protestant than Catholic while Canada is completely ignored despite

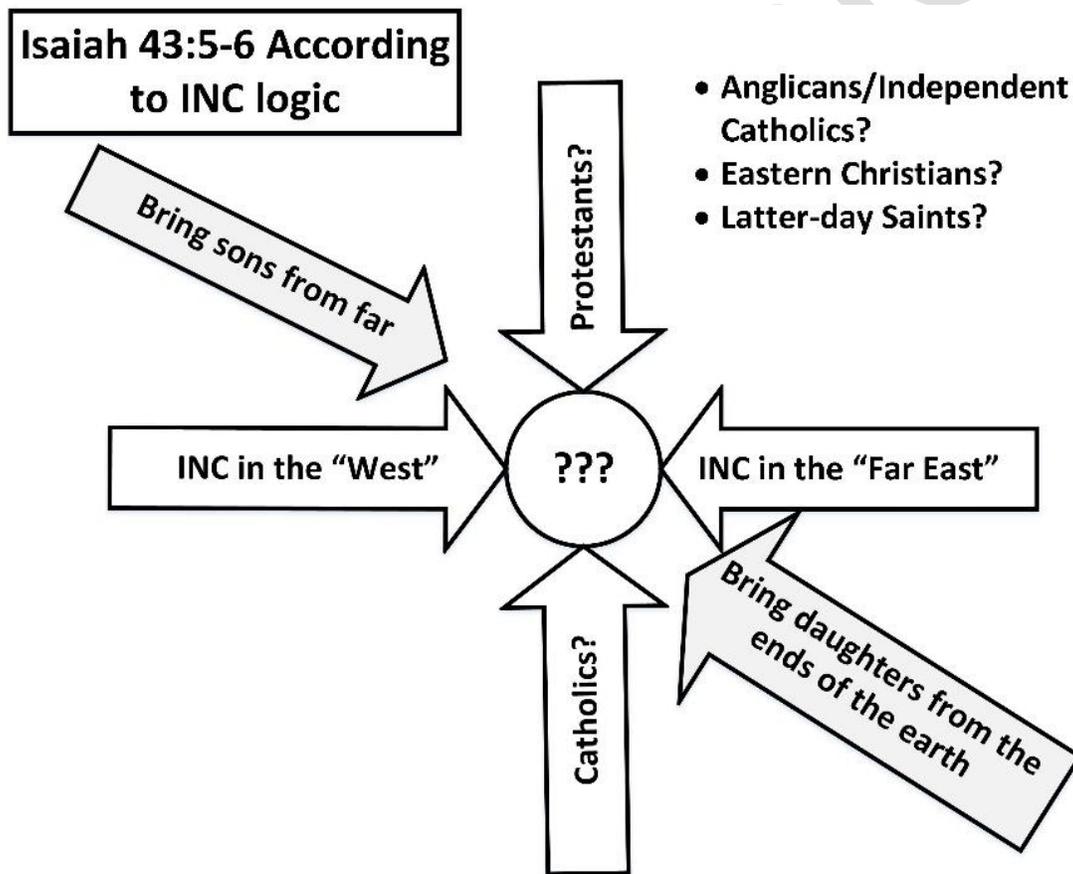
having the closest permanently inhabited community to the north pole because it has more Catholics than Protestants.

Also, what about the Anglicans, Latter-day Saints, and Eastern Christians like the Russian Orthodox? They're not Catholics nor Protestants. Why are they left out?

The fact both Protestantism and Catholicism originated out of areas north of Israel is a problem never acknowledged.

Even if we accept the INC's premise that those in the "north" are Protestants and those in the "south" are Roman Catholics, the INC faith still has a problem because Isa 43:5-6 is describing a *gathering*. These "seed" of Israel or "sons and daughters of God" are *coming from* the east, west, north, and south.

This means if the east and west refer to the INC and the north and south refer to the Protestants and Catholics; if the INC are the chosen people, then so are the Protestants and Catholics!



Is the INC claiming Protestants and Catholics are equally children of God and equally saved?

**#9) The man God "formed" in verse 7 is Felix Manalo.**

The pertinent passage reads:

**Isa 43:7** Even every one that is called by my name: for I have created him for my glory, / *have formed him*; yea, I have made him.

The INC fixates on the AV's Isa 43:7's "him" thinking this word means the same in Hebrew as it does in English, Greek (*autos*), and Tagalog (*siya*). INC ministers show their ignorance of Hebrew when they ask who "him" is in Isa 43:7 since the Hebrew doesn't have a corresponding word for "him" from "formed." In other words, the Hebrew of Isa 43:7 "formed him" doesn't have the word "him" in its text. The mood of the attendant word [in this case "formed" from "*yatsar*" (3335)] determines whether the English translations use "Him, them, her" and so forth.

This means Isa 43:7's "I have formed him" actually means "I have formed" or "Whom I have formed." An examination of other translations shows the impossibility of claiming Isa 43:7's "him" refers to one specific person. The AV translators only put it in the verse for clarification whereas other translations avoid it altogether.

Isa 43:7's "formed" comes from the Hebrew *yatsar* which means "form, formed, fashioned, to frame, to create, potter, earthen." Of the 62 times it is found in the OT, it is only used 14 times for humans:

- a) **Gen 2:7-8** *And the LORD God formed (yatsar) man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed (yatsar).*
- b) **Ps 139:16** *Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned (yatsar), when as yet there was none of them.*
- c) **Isa 27:11** *When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed (yatsar) them will shew them no favour.*
- d) **Isa 43:1** *But now thus saith the LORD that created thee, O Jacob, and he that formed (yatsar) thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*
- e) **Isa 43:7** *Even every one that is called by my name: for I have created him for my glory, I have formed (yatsar) him; yea, I have made him.*
- f) **Isa 43:21** *This people have I formed (yatsar) for myself; they shall shew forth my praise.*
- g) **Isa 44:2** *Thus saith the LORD that made thee, and formed (yatsar) thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.*
- h) **Isa 44:21-24** *Remember these, O Jacob and Israel; for thou art my servant: I have formed (yatsar) thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel. Thus saith the LORD, thy redeemer, and he that formed (yatsar) thee from the*

*womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;*

- i) **Isa 45:11** Thus saith the LORD, *the Holy One of Israel, and his Maker (yatsar)*, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.
- j) **Isa 49:5** And now, saith *the LORD that formed (yatsar) me from the womb* to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.
- k) **Jer 1:5** Before *I formed (yatsar) thee in the belly* I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.
- l) **Zech 12:1** The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and *formeth (yatsar) the spirit of man within him*.

Who are the ones God “formed”? The only individuals mentioned are Adam, David, Isaiah, and Jeremiah. Israel as a people is the most common recipient (8 out of 14 human usages) while humanity in general receives one *yatsar* reference. Isaiah repeatedly used the Hebrew word “*yatsar*” to the Israelites showing they are the ones God “formed” in Isa 43:7.

#### **#10) Those who are “called by my name” are the INC.**

The INC engage in a feat of mental gymnastics by claiming they are literally called by God’s name because Christ is given everything God has. So, those who are called by God’s name would be the “Church of Christ.”

This amazing mental leap fails since the passage is about God’s name (“my name”). it is not about what God’s *church* will be named.

The INC should be more careful in claiming it refers to the “Church of Christ” because if so, then God’s name is “Christ.” Whoops! But that’s a big problem for the INC but not for the Trinitarian Christians.

Frankly, the logic better suits “Christians” as those being called by God name.

As demonstrated, not one of the INC’s claims about Isa 43:5-7 is shown to be correct or credible when critically examined. If this wasn’t bad enough for the INC, there is an additional problem with their usage of Isa 43:5-7:

Isa 43:5-6 is describing an inward migratory gathering!

Those coming from the east are going westward to a certain location and those in the west are migrating eastward to this gathering place. Those from the north are migrating southward, and those in the south are going northward. Also, those from the far corners of the earth are also to be gathered to this central location.

Three questions become paramount when studying Isa 43:5-6:

1. Where is this central gathering location?
2. Who are gathering?

3. Have the INC ever had such a gathering?

### 1) Where is this central gathering location?

To determine the location of this central gathering area, the context of Isa 43:5-6 must be examined:

**Isa 43:1-21** BUT now thus saith the LORD that created thee, *O Jacob*, and he that formed thee, *O Israel*, Fear not: for I have redeemed thee, I have called [thee] by thy name; thou [art] mine. When thou passest through the waters, I [will be] with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I [am] the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt [for] thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. *Fear not: for I [am] with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; [Even] every one that is called by my name:* for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and *let the people be assembled:* who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, [It is] truth. Ye [are] my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no God formed, neither shall there be after me. I, [even] I, [am] the LORD; and beside me [there is] no saviour. I have declared, and have saved, and I have shewed, when [there was] no strange [god] among you: therefore ye [are] my witnesses, saith the LORD, that I [am] God. Yea, before the day [was] I [am] he; and [there is] none that can deliver out of my hand: I will work, and who shall let it? Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry [is] in the ships. I [am] the LORD, your Holy One, the creator of Israel, your King. Thus saith the LORD, *which maketh a way in the sea, and a path in the mighty waters; Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.* Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? *I will even make a way in the wilderness, [and] rivers in the desert.* The beast of the field shall honour me, the dragons and the owls: because *I give waters in the wilderness, [and] rivers in the desert, to give drink to my people, my chosen.* This people have I formed for myself; they shall shew forth my praise.

Isa 43:19-20 describes the environment of this central gathering area:

**Isa 43:19-20** Behold, *I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.* The beast of the field shall

honour me, the dragons and the owls: because *I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.*

Is this gathering location located in an arid area like a desert, or is it describing a lush, tropical, wet paradise like the Philippines?

This central gathering area is located in an area where deserts exist—*there are no deserts in the Philippines!*

## 2) Who is gathering?

The context of Isa 43:5-6 (i.e., Isa 43:1-21) shows it is part of the “Return of Israel” theme that is found at least 31 times in the OT (See [Postscript A](#)) and is the reversal of Gen 28:13-15:

**Gen 28:13-15** And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and *thou shalt spread abroad to the west, and to the east, and to the north, and to the south:* and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I [am] with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done [that] which I have spoken to thee of.

God promised Jacob he shall have numerous posterity who will scatter to the four corners of the world. The Israelites were also scattered across the earth due to iniquity (Lev 26:33-34; Deut 4:27; 28:64; Neh 1:8-9; Jer 9:16; Jer 23:1-3; Ezek 12:15; Ezek 20:23; Ezek 22:15). However, during the time of Cyrus and in the last days, Jacob’s seed, the Israelites, will gather back to their ancestral homeland. A comparison of Isa 43:5-6 with the other 30 OT passages (see [Postscript A](#)) shows there’s no conceptual difference between them.

For consistency, if Isa 43:5-6 refers to the INC in the Philippines, the INC will have to apply all 31 OT passages describing the restoration and ingathering of Israel since they all teach the same thing and describe the same events.

Isa 43:5-6 is prophesying God will bring the scattered Israelites back to Israel. “The great ingathering is announced.”<sup>1</sup>

“[Isa 43:5-6] describes the home gathering of Israel. From every quarter of the globe they will come, east and west and north and south (see Gen. 28:14 [J]). None will withhold, but all will respond to the divine command to allow the dispersed people to return. As once they were freed from bondage in Egypt to journey to the Promised Land, so now in an even greater exodus they will come from the ends of the earth. The evidence of a fairly early dispersion “throughout the world” is now widely recognized.”<sup>2</sup>

“The Reassembling of Dispersed Israel. - One of the disheartening circumstances which confronted the exiles was the scattering of their people all over the then known world. They were not a united community in Babylon, but had been sold into slavery in many lands or had dispersed themselves in their efforts to earn a living.”<sup>3</sup>

There are only two religious groups that can claim the fulfillment of this prophecy. The first is the Jews who have already fulfilled the prophecy twice. A gathering of Israel occurred when the Jews returned to Israel after Cyrus the Great’s edict in 537 B.C. These returning Jews came from all

corners of the compass (north from Babylon and Media, east from Persia, south from Egypt and west from Crete and Cyprus).

The second time the Jews had a gathering of Israel begun with the creation of the Zionist movement in the late 19<sup>th</sup> century, resulting in an increasing flow of returning Jews to Israel from all over the world. They came, are, and continue to come from the west (North America, Western Europe), the east (Middle East); the north (former USSR and Eastern Europe), the south (Ethiopia, Egypt, South Africa) and from every corner of the earth (Australia, Hawaii, South America, etc.). The Jews made a “new thing,” modern irrigation, to give drink to the chosen people and the creatures in the wilderness and made the desert rejoice and “blossom like a rose.” (Isa 35:1).

The second group that can claim to satisfy this prophecy is the Latter-day Saints. It can't be denied that Latter-day Saints have also experienced a similar migratory gathering in the 19<sup>th</sup> century that continues in limited numbers to this day (from the north – Canada; south – Mexico and the rest of Latin America; east – Eastern US and Europe; west – California, Pacific Northwest; ends of the earth – Hawaii, South Africa, South America, Australia, New Zealand, Tonga, Samoa). They are headquartered in the deserts of Utah, a US state with an area ten times larger than modern Israel, and made the “new thing” of modern irrigation half a century *before* the earliest Jewish attempts in Israel.

While the other four Christian branches can dismiss it as merely a coincidence and Latter-day Saints won't press the issue because they realize claiming exclusive prophetic fulfillment requires extraordinary collaborating evidence; the fact remains a contextual examination of Isa 43:5-6 doesn't support the INC.

### 3) Have the INC ever had such a gathering?

Has the INC religion ever experienced a migratory gathering to a central location identical to what is found in Isa 43:5-6 and comparable to that experienced by the Jews and Latter-day Saints?

ISAIAH 43:5-6			
	JEWS	LATTER-DAY SAINTS	INC
Migrated from the east?	Yes	Yes	No
Migrated from the west?	Yes	Yes	No
Migrated from the south?	Yes	Yes	No
Migrated from the north?	Yes	Yes	No
Migrated from the ends of the earth?	Yes	Yes	No
Where is the central gathering area?	Israel	Utah and surroundings	???
Central gathering area amid deserts?	Yes	Yes	N/A
Created large-scale irrigation?	Yes	Yes	No

ISAIAH 43:5-6			
	JEWS	LATTER-DAY SAINTS	INC
When did migration occur?	(1) After 537 B.C. (2) Late 19th to early 21st centuries	Mid-19th to early 21st centuries	N/A

There's no way for the INC to justify their claim they are the ones prophesied in Isa 43:5-6. Even the Latter-day Saints, despite the undeniable historical similarity, aren't claiming fulfillment of Isa 43:5-6, but concede it is more likely to refer to the gathering of the Jews to Israel in the last days. It is impossible for the INC to claim to be the fulfillment of Isa 43:5-7 in any way, shape, or form.

### 3.2) Romans 16:16 – Is the name of the True Church, the “Church of Christ”?

**Rom 16:16** Salute one another with a holy kiss. The churches of Christ salute you.

Romans 16:16	
<b>Nestle-Aland 28</b>	ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.
<b>Transliteration</b>	aspasasthe allēlous en philēmati hagiō. aspazontai hymas hai ekklēsiai pasai tou Christou.
<b>Literal</b>	Greet one another with a kiss holy, greet you, the churches all of Christ.
<b>Paraphrase</b>	<i>Greet one another with a holy kiss, all the churches of Christ send their greetings!</i>

<https://www.biblegateway.com/verse/en/romans%2016:16>

This passage is used to justify the name of the Iglesia Ni Cristo or the “Church of Christ.” According to the INC, the True Church will be called the “Church of Christ” because of Rom 16:16.

However, the passage actually says, “All the churches of Christ” (*hai ekklēsiai pasai tou Christou* [αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ]). This passage describes churches in the plural form (*ekklēsiai*) [ἐκκλησίαι] not the singular (*ekklēsia*) [ἐκκλησία] (1577) for “church, assembly, or congregation.”

*ekklēsiai* is used six other times in the NT:

- a) **Acts 16:5** And so were the *churches* (*ekklēsiai*) established in the faith, and increased in number daily.
- b) **Rom 16:4** Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the *churches* (*ekklēsiai*) of the Gentiles.
- c) **1 Cor 11:16** But if any man seem to be contentious, we have no such custom, neither the *churches* (*ekklēsiai*) of God.

- d) **1 Cor 16:19** The churches (*ekklēsiai*) of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
- e) **Rev 1:20** The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven *churches* (*ekklēsiai*).
- f) **Rev 2:23** And I will kill her children with death; and all the *churches* (*ekklēsiai*) shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

It is obvious that the Greek “*ekklēsia*” cannot be used as a name because it’s a common word that describes multiple congregations or groups of adherents.

Rom 16:16 is not referring to the *name* of the church; it is referring to *ownership* and *identification of a group of people*. It was a collective (“all”) group of churches that belonged to Christ (i.e., “All the churches of Christ ...”). Paul wasn’t claiming the precise name of the church was the “Church of Christ;” he was describing a specific people of a common faith gathered into multiple groups—that is, Christians who gathered into multiple congregations. They were the *churches* of Christ.

Who owned the churches? Christ. This is comparable to the “House of Ed” (name) or “all the houses of Ed” (all the houses owned by Ed).

Since Paul was talking to fellow-Christians and leaders of the Christian congregations in Rome, why would he tell fellow members and leaders “all the churches of Christ salute/greet/pay respects to (*aspazomai*) [782] you”?

The context of Rom 16:16 explains Paul’s mind:

**Rom 1:1-16** I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. *Greet (aspasasthe)* Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise *greet (aspasasthe)* the church that is in their house. *Salute (aspasasthe)* my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ. *Greet (aspasasthe)* Mary, who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. *Greet (aspasasthe)* Amplias my beloved in the Lord. *Salute (aspasasthe)* Urbane, our helper in Christ, and Stachys my beloved. *Salute (aspasasthe)* Apelles approved in Christ. *Salute (aspasasthe)* them which are of Aristobulus’ household. *Salute (aspasasthe)* Herodion my kinsman. *Greet (aspasasthe)* them that be of the household of Narcissus, which are in the Lord. *Salute (aspasasthe)* Tryphena and Tryphosa, who labour in the Lord. *Salute (aspasasthe)* the beloved Persis, which laboured much in the Lord. *Salute (aspasasthe)* Rufus chosen in the Lord, and his mother and mine. *Salute (aspasasthe)* Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. *Salute (aspasasthe)* Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. *Salute (aspasasthe)* one another with an holy kiss. The churches of Christ *salute (aspazomai)* you.

The context of Rom 16:16 shows Paul sending his regards to the prominent Christians he knew in Rome. After greeting everyone he wanted to recognize using “*aspasasthe*” as a singular greeter, he closed his letter with the collective source of “*aspazomai*.”

This is comparable to a senior manager of a company sending a letter to the company’s office in another city saying:

“Give my regards to John, Philip, Henry, and Suzanne in Accounting. The entire Vancouver office says hi to everyone!”

As one of the Christian leaders, Paul took upon himself the authority to speak on behalf of the Christian congregations in his area, which explains why he used *aspazomai* to close his letter.

These things mean Rom 16:16’s “all the churches of Christ” cannot be a *name* but can only signify *ownership* and *group identification*. Who owns the churches? Christ. What group of people belong to the “churches of Christ” that Paul assumed the authority to speak on behalf of? Christians.

### How many churches are mentioned in the New Testament?

Jesus Christ created one church (Eph 4:5). If the INC insist Rom 16:16 proves that the original church’s name was the “Church of Christ,” despite the plurality of *ekklēsiai* (churches) in this verse; then they will also have to accept the other occurrences of the plural *ekklēsiai* or singular *ekklēsia* / *ten ekklesian* as referring to the existence of numerous other churches within the NT:

#### [1] The Churches of Christ

- a) **Rom 16:16** Salute one another with a holy kiss. *The churches of Christ salute you.*

#### [2] The Church of God

- a) **Acts 20:28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the *church of God* (“*ten ekklesian tou Theou*” never “*ten ekklesian tou Christou*” regardless of what Lamsa says), which he hath purchased with his own blood.
- b) **1 Cor 1:2** Unto the *church of God* which is at Corinth, to them that are sanctified in Christ Jesus, called [to be] saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:
- c) **1 Cor 10:32** Give none offence, neither to the Jews, nor to the Gentiles, nor to the *church of God*.
- d) **1 Cor 11:22** What? have ye not houses to eat and to drink in? or despise ye the *church of God*, and shame them that have not? What shall I say to you? shall I praise you in this? I praise [you] not.
- e) **1 Cor 15:9** For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the *church of God*.
- f) **2 Cor 1:1** PAUL, an apostle of Jesus Christ by the will of God, and Timothy [our] brother, unto the *church of God* which is at Corinth, with all the saints which are in all Achaia.

- g) **Gal 1:13** For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the *church of God*, and wasted it.
- h) **1 Tim 3:5** (For if a man know not how to rule his own house, how shall he take care of the *church of God*?)
- i) **1 Cor 11:16** But if any man seem to be contentious, we have no such custom, neither the *churches of God*.
- j) **1 Thes 2:14** For ye, brethren, became followers of the *churches of God* which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they [have] of the Jews:
- k) **2 Thes 1:4** So that we ourselves glory in you in the *churches of God* for your patience and faith in all your persecutions and tribulations that ye endure.

### [3] The Church of the Living God

- a) **1 Tim 3:15** But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is *the church of the living God*, the pillar and ground of the truth.

### [4] The Church of the Firstborn

- a) **Heb 12:23** To the general assembly and *church of the firstborn (prototokos)*, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

### [5] The Church of the Laodiceans

- a) **Col 4:16** And when this epistle is read among you, cause that it be read also in the *church of the Laodiceans*; and that ye likewise read the [epistle] from Laodicea.
- b) **Rev 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.

### [6] The Church of the Thessalonians

- a) **1 Thes 1:1** PAUL, and Silvanus, and Timotheus, unto the *church of the Thessalonians* [which is] in God the Father and [in] the Lord Jesus Christ: Grace [be] unto you, and peace, from God our Father, and the Lord Jesus Christ.
- b) **2 Thes 1:1** PAUL, and Silvanus, and Timotheus, unto the *church of the Thessalonians* in God our Father and the Lord Jesus Christ.

### [7] The Church of Ephesus

- a) **Rev 2:1** UNTO the angel of the *church of Ephesus* write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

- b) **2 Tim 4:22** The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen. {*The second epistle* unto Timotheus, ordained the first bishop of *the church of the Ephesians*, was written from Rome, when Paul was brought before Nero the second time.}

#### [8] The Churches of the Gentiles

- a) **Rom 16:4** Who have for my life laid down their own necks: unto whom not only I give thanks, but also all *the churches of the Gentiles*.

#### [9] The Churches of the Saints

- a) **1 Cor 14:33** For God is not *the author* of confusion, but of peace, as in all *churches of the saints*.

#### [10] The Churches of Galatia

- a) **1 Cor 16:1** Now concerning the collection for the saints, as I have given order to *the churches of Galatia*, even so do ye.
- b) **Gal 1:2** And all the brethren which are with me, unto *the churches of Galatia*:

#### [11] The Churches of Asia

- a) **1 Cor 16:19** *The churches of Asia* salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

#### [12] The Churches of Macedonia

- a) **2 Cor 8:1** Moreover, brethren, we do you to wit of the grace of God bestowed on the *churches of Macedonia*.

#### [13] Churches of Judaea

- a) **Gal 1:22** And was unknown by face unto *the churches of Judaea* which were in Christ:

#### [14] Church of Crete

- a) **Tit 3:15** All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen. {It was written to Titus, ordained the first bishop of *the church of the Cretians*, from Nicopolis of Macedonia.}

#### [15] Church of Smyrna

- a) **Rev 2:8** And unto the angel of *the church [of] Smyrna*<sup>4</sup> write; These things saith the first and the last, which was dead, and is alive.

These passages show the INC fixation on Rom 16:16 as proof the name of the True Church is the "Church of Christ" is woefully misguided since if it is true, then the other passages containing "church of ..." or "churches of ..." are also valid. Suddenly, there are 15 different denominations in the New Testament.

The fact of the matter is the Bible does not say what the correct name of the church is. If one will base it on the number of times the "church of ..." is found, the undisputable winner would be the

“Church of God,” being found 11 times in the New Testament with the “churches of Christ” appearing only once.

No, the early century church didn’t have a name. It was just “The Church,” whose members were “Christians.” It wasn’t until the latter half of the first century that there arose a need to differentiate the church from others who usurped the name by apostasy or establishment of rival faiths.

Even if we give Acts 20:28 to the INC and overlook the plural nature of Rom 16:16, the final tally is still the “Church of Christ” = 2; the “Church of God” = 10 instead of the earlier 0-11. Clearly, by following the logic of the Iglesia Ni Cristo, they will lose to any religion whose name is “Church of God.”

Neither is it possible that the True Church’s name is the “Church of God” because of the presence of alternate possibilities (Church of the Firstborn, Church of the Living God).

All these passages prove is the NT church had numerous congregations scattered across the Roman Empire and was frequently described as the property of God or Christ. In other words, *the owner of these churches is God/Christ*. By examining all these verses, we receive pleasant support for the idea that Christ is God because Christ owned these churches and God also owned them. By putting two and two together, we can conclude that Christ is God.

An additional problem for the INC is “Christ” wasn’t the original name of the Savior. His real name is “Jesus.” The word “Christ” comes from the Greek “*Christou*,” from *Christos* (5547) which means, “the anointed one or Messiah.” The phrase “Jesus Christ” actually means “Jesus the Anointed” or in today’s slang, “Jesus, the Chosen One.” It wasn’t until later in the NT that the title “Christ” became inseparably connected with his name *Iesous*, making *Iesous Christou* (i.e., Jesus Christ).

Because of this interesting historical fact, there’s no substantive difference between the “Church of Christ” from the “Church of the Anointed” and the “Church of the Chosen One.” If the INC desires to pursue using the Lord’s name for validation, the least it can do is to change its name to the “Church of Jesus Christ.”

It has always puzzled me why the INC called their church the “Church of Christ” when they believe Christ is solely a man. Why didn’t they call their church the “Church of God”? It seems to be another example of Felix Manalo’s poor reasoning ability.

Frankly, I think it’s naïve for the INC to claim the mere usage of the name “Church of Christ” is a sign their church is the True Church. My church, the Church of Jesus Christ of Latter-day Saints was originally named the “Church of Christ” when it was organized in 1830 (its current name only began in 1838). There are hundreds of Protestant churches, including a major US denomination, called the “Church of Christ” whose beliefs on Jesus Christ are opposite the INC’s. The leaders, bishops, and scholars of the Roman Catholic Church repeatedly referred to their church as the “Church of Christ” throughout history.

I can create a new religion tomorrow and register its name as the “Church of Christ.” Does this mean the church I started is automatically the “True Church”?

### **3.3) Acts 20:28 Lamsa Version – Is the name of the True Church, the “Church of Christ”?**

**Acts 20:28 Lamsa** *Take heed therefore to yourselves and to all the flock over which the Holy Spirit has appointed you overseers, the feed the Church of Christ which He has purchased with His blood.*

<b>Acts 20:28</b>	
<b>Nestle-Aland 28</b>	προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους ποιμαίνειν τὴν ἐκκλησίαν τοῦ <u>θεοῦ</u> , ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.
<b>Transliteration</b>	prosehete heautois kai panti tō poimniō, en hō hymas to pneuma to hagion etheto episkopous poimainein tēn ekklēsiān tou <u>theou</u> , hēn periepoiēsato dia tou haimatos tou idiou
<b>Literal</b>	Take heed to yourselves and to all the flock among which you the Spirit Holy has set overseers, to shepherd the church of <u>God</u> , which he purchased with blood the own.
<b>Paraphrase</b>	<i>Be watchful over yourselves and over the flock that the Holy Spirit has appointed you overseers. You are to shepherd the church of <u>God</u>, which he purchased with his own blood.</i>

<https://www.biblegateway.com/verse/en/acts%2020:28>

The Iglesia Ni Cristo tries to increase the occurrence of the “Church of Christ” by citing the Lamsa Version’s Acts 20:28 which mentions the “Church of Christ” instead of the “Church of God.”

However, the original Greek text of Acts 20:28 says, “*ten ekklesian tou Theou*” (τὴν ἐκκλησίαν τοῦ θεοῦ) which in English is “Church of God.” No matter how the INC denies it for this verse, “*Theou*” [θεοῦ] means “God” not “Christ.” Not one of the over 5000 early Greek NT manuscripts, including the two earliest versions, the *Codex Sinaiticus*, and the *Codex Vaticanus*, has “Christou” [χριστοῦ] or “Christ” in Acts 20:28. They are all “Church of God” while some post 4<sup>th</sup>-century versions say, “Church of the Lord.”

Why would George Lamsa substituted “God” with “Christ” in Acts 20:28 when the Greek text doesn’t support it? Because like the Jehovah’s Witnesses, he was an ideologist who put ideology before accuracy [such as his insistence that the NT was originally written in Aramaic (Jesus’ native language) whereas it was actually written in Greek]. As a faithful Nestorian, he believed “Jesus” and “Christ” are two separate persons temporarily united, with the “Christ” portion being divine and the “Jesus” portion being wholly human. Since the context of Acts 20:28 mentions, “purchased with his own blood,” he couldn’t bring himself to accept the notion that “God” had blood and thus substituted it with “Christ.”

Lamsa’s tendency to put ideology before accuracy is why he has been repeatedly condemned by biblical scholars for sloppy scholarship and for modifying the wording of numerous passages (such as Gen 1:3; Gen 2:9; Gen 3:24; Gen 5:24; Ex 3:2,5; Micah 5:2; John 1:18, 10:36; Acts 20:28; Heb 7:3; etc., to name just a few) just because the Hebrew and Greek texts conflicted with his Nestorian beliefs and mistaken view that the most accurate Bible was the Aramaic version. His strong anti-Greek bias and insistence on limiting his source materials to the late Peshitta and other Syriac texts resulted in the Lamsa Version having a skewed portrayal of biblical teachings.

Lamsa’s problematic translations aren’t new but have been known for more than 75 years, which is why no real biblical scholar takes him seriously. It is illustrative that the INC relies on him so strenuously since (as this book proves) they too put ideology before accuracy.

### **3.4) Colossians 1:18 / Ephesians 5:23,25 – Is the name of the True Church, the “Church of Christ”?**

**Col 1:18** *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. / Eph 5:23,25* *For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body ... Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*

The INC cites Col 1:18 and Eph 5:23,25 for additional proof because of the scarcity of biblical passages that mention the “Church of Christ.” The INC rationale behind citing Col 1:18 and Eph 5:23,25 is their argument that if the church is the body and Christ is the head, the body then should be named after the head.

This bizarre reasoning naturally flounders since the Savior’s name isn’t the “Church of Christ” but is “Jesus Christ.” The church then wouldn’t be named the “Church of Christ” but called, “Jesus Christ” (not the “Church of”).

In reality, these passages are part of a common NT motif of Christ’s unity with his church where Jesus is the “head” (*kephal*)<sup>5</sup> and the church is the [one] “body” (also John 11:52; 1 Cor 12:12-27; Rom 12:4-8; Eph 1:22-23; Eph 4:4,12-16,25; Col 1:18-22; Col 2:10,19; Col 3:15; Acts 9:4-5; Acts 22:8; Acts 26:14-15 [Saul was persecuting Jesus when he was persecuting the church – Acts 7:58-8:3; 9:1-2; Acts 22:4-5; Acts 26:9-12]).<sup>6</sup>

This imagery shows the members of the Church must have complete unity with one another and with Christ and that the church must follow the directions of Christ [just like a body follows the directions that come from the head].<sup>7</sup> It has nothing to do with the *name* of the church.

### **3.5) Jeremiah 46:27 – Are those “afar off” the Iglesia Ni Cristo?**

**Jer 46:27** *But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off (rachowq), and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make [him] afraid.*

The INC claims those from “afar off” are the INC.

Here’s the context:

**Jer 46:25-28** The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and [all] them that trust in him: And I will deliver them into the hand of those that seek their lives, and into the hand of *Nebuchadrezzar king of Babylon*, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD. But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, *I will save thee from afar off (rachowq), and thy seed from the land of their captivity; and Jacob shall return*, and be in rest and at ease, and none shall make [him] afraid. Fear thou not, O Jacob my servant, saith the LORD: for I [am] with thee; for *I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee*, but correct thee in measure; yet will I not leave thee wholly unpunished.

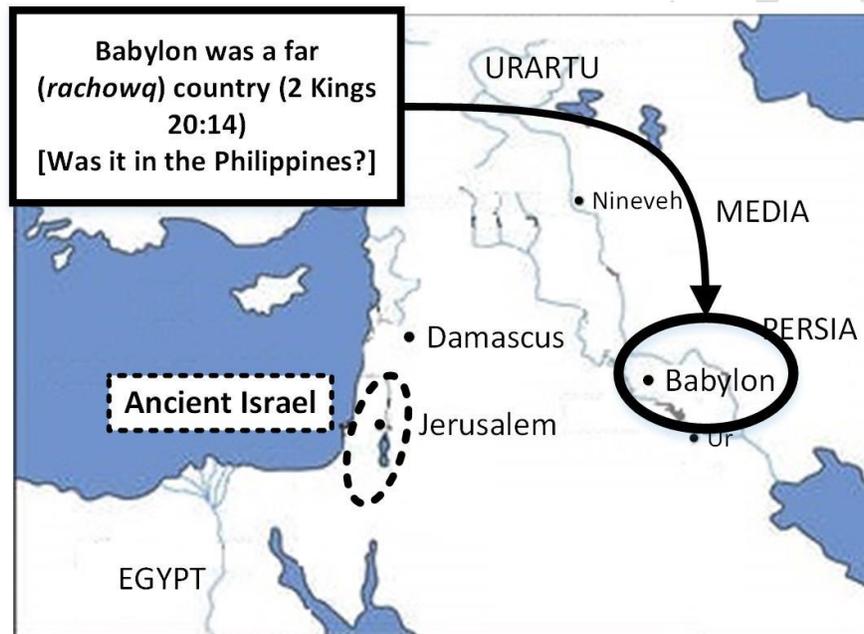
When the context of Jer 46:27 is examined, it becomes obvious that this was about a specific period in the past when Israel was conquered by King Nebuchadnezzar of the Babylonian Empire in 587 B.C. and its people enslaved and hauled off.

God is promising he will save them from “afar off” (Babylon) and Jacob (Israel, the Jews) shall return to Israel. He is also promising he will destroy (“full end”) Babylon and he won’t allow the Jews to become extinct.

### Examining the Hebrew “*rachowq*” (7350)

Jeremiah 46:27’s “afar off” comes from the Hebrew “*rachowq*” which means “afar, far, distant, old, long, space, long ago, old.” It occurs 85 times in the Bible. Other verses containing this Hebrew word are:

- a) **2 Kg 20:14** Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far (*rachowq*) country, even from Babylon.



- b) **Gen 22:4** Then on the third day Abraham lifted up his eyes, and saw the place *afar off* (*rachowq*).

Did Abraham attempt to sacrifice his son Isaac in the Philippines?

- c) **Gen 37:18** And when they saw him *afar off* (*rachowq*), even before he came near unto them, they conspired against him to slay him.

Was Joseph coming from the Philippines?

- d) **Ex 2:4** And his sister stood *afar off* (*rachowq*), to wit what would be done to him.

Was Miriam standing in the Philippines when she was watching over baby Moses in the basket?

- e) **Ex 20:18-21** And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces,

that ye sin not. And the people stood *afar off (rachowq)*, and Moses drew near unto the thick darkness where God *was*.

Did the frightened Israelites go to the Philippines when they saw the events on the mountain?

- f) **Ex 24:1** And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye *afar off (rachowq)*.

Did the LORD tell them to worship from the Philippines?

- g) **1 Sam 26:13** Then David went over to the other side, and stood on the top of an hill *afar off (rachowq)*; a great space *being* between them.

Was David standing on a hill in the Philippines?

- h) **2 Kg 2:7** And fifty men of the sons of the prophets went, and stood to view *afar off (rachowq)*: and they two stood by Jordan.

Were these 50 prophets standing in the Philippines?

- i) **Est 9:20** And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both nigh and far (rachowq)*.

Did Mordecai send a letter to the Philippines?

- j) **Job 2:12** And when they lifted up their eyes *afar off (rachowq)*, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

Were Job and his friends living in the Philippines?

- k) **Prov 27:10** Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for better is a neighbour that is near than a brother far off (rachowq)*.

Is it better to have a neighbor close by than to have a brother in the Philippines?

It's obvious Jer 46:27 doesn't talk about the INC or the Philippines in any way, shape, or form. Its context and 2 Kg 20:14 very clearly describe those who were "afar off" were the Babylonians.

### **3.6) Acts 2:39 / Ephesians 2:17 – Are those “afar off” the Iglesia Ni Cristo?**

**Acts 2:39** *For the promise is unto you, and to your children, and to all that are afar off (eis makran), even as many as the Lord our God shall call.*

Here's the context of Acts 2:39:

**Acts 2:14-41** But Peter, standing up with the eleven, lifted up his voice, and said unto them, *Ye men of Judaea, and all [ye] that dwell at Jerusalem*, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is [but] the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in

those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, [that] whosoever shall call on the name of the Lord shall be saved. *Ye men of Israel, hear these words*; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, *ye have taken, and by wicked hands have crucified and slain*: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men [and] brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *he hath shed forth this, which ye now see and hear*. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore *let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ*. Now when they heard [this], they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men [and] brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *For the promise is unto you, and to your children, and to all that are afar off (eis makran), [even] as many as the Lord our God shall call*. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added [unto them] about three thousand souls.

The context shows this verse is part of Peter's proselytization to the Jews. It is addressed specifically to Israelites and their descendants.

Who are these who are "afar off" (*eis makran*) [1519/3117]? Since the scope of the message was to "all the house of Israel" (Acts 2:36), it is normally thought to refer to the lost ten tribes due to only the tribes of Judah and Benjamin returned to Israel (no one knew during Peter's time what happened to the lost ten tribes since the Assyrians took them into captivity in 722 B.C., only that they were "afar off").

However, some think those who are "afar off" are the Gentiles who accept the gospel and are adopted into the house of Israel. If this is true, then this passage becomes a wonderful declaration

that all who repent and are baptized receive the promise of eternal life, even to those who are “afar off” (non-Israelites by ethnicity or sinners in general).

Consequently, it is possible for INC members to receive this blessing just as its possible for anyone to receive this blessing. What is wrong with the interpretation of the INC on this verse is their arrogant claim that this promise refers to them alone and no one else.

The second INC proof-text on this issue is Eph 2:17:

**Eph 2:17** *And came and preached peace to you which were afar off (makran), and to them that were nigh.*

Here's the context:

**Eph 2:11-22** Wherefore remember, that ye [being] in time past *Gentiles in the flesh*, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; *That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far (makran) off are made nigh (eggus) by the blood of Christ.* For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us]; Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: *And came and preached peace to you which were afar (makran) off, and to them that were nigh (eggus).* For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone]; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.

The context of Eph 2:17 shows Paul was talking to Gentile converts. They were “afar off” before conversion to the gospel. The blood of Christ made these Gentiles “near” to God by belonging to the church. Conversion brings both groups into fellowship, and both become fellow-citizens and part of God’s household.

It’s obvious Paul uses “afar off” for the state of the unconverted Gentiles – they are “far” from God. Eph 2:17 isn’t talking about the INC in the Philippines.

### **Examining the Greek “makran”**

An examination of the Greek word used in Acts 2:39 and Eph 2:17 for “afar off” (*makran*) gives additional problems for the INC:

- a) **Matt 8:30** *And there was a good way off (makran) from them an herd of many swine feeding.*

Was this herd of pigs actually in the Philippines?

- b) Luke 7:6** Then Jesus went with them. And when *he was now not far (makran) from the house*, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof.

Was Jesus walking in the Philippines or was he walking in Israel?

- c) Luke 15:20** And he arose, and came to his father. But when *he was yet a great way off (makran)*, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Was the Prodigal Son walking in the Philippines?

- d) John 21:8** And the other disciples came in a little ship; (for *they were not far (makran) from land*, but as it were two hundred cubits,) dragging the net with fishes.

Were they fishing off the Philippine coast?

- e) Acts 22:21** And he said unto me, Depart: for I will send thee far (*makran*) hence unto the Gentiles.

Did Paul journey to the Philippines as a missionary?

As with all the so-called “prophetic fulfillment passages” of the INC, Acts 2:39 and Eph 2:17 cannot be used to prove the INC is the True Church.

### **3.7) Psalms 65:5 – Are the ones “afar off upon the sea” the Iglesia Ni Cristo?**

**Ps 65:5** *By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.*

#### **INC claims**

1. “Afar off upon the sea” refers to the INC, which originated from the Philippine islands.
2. “Ends of the earth” refer to the Philippines in the last days.

#### **Responses to INC claims**

##### **#1) “Afar off upon the sea” refers to the INC, which originated from the Philippine islands.**

An examination of the context shows quite a different explanation:

**Ps 65:5-7** [By] terrible things in righteousness wilt thou answer us, O God of our salvation; [who art] the confidence of all the *ends of the earth (qetsev ‘erets)*, and of *them that are afar off (raḥōwqîm) [upon] the sea (bə-yam)*: Which by his strength setteth fast the mountains; [being] girded with power: *Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.*

The context shows those who are “afar off upon the sea” aren’t residents of islands, but those who ply the waters, like fishermen and sea-going travelers. They who travel upon the sea have

confidence in God to calm the waves and sea since they are the ones most vulnerable to storms on the sea.

## #2. “Ends of the earth” refer to the Philippines in the last days.

The second argument used by the INC in regards to Ps 65:5 is the phrase “ends of the earth” (*qetsev ‘erets*), claiming it refers to the Philippines.

However, an examination of *qetsev ‘erets* shows it isn’t possible to claim it refers to a specific region a great distance away from Israel, even if one disregards Ps 65:5’s context that shows it refers to “all of the earth.”<sup>8</sup>

God is the hope of all the earth, not just the Philippines.

- a) **Ps 48:10** According to thy name, O God, so is thy praise unto the *ends of the earth* (*qetsev ‘erets*): thy right hand is full of righteousness.

God’s praise covers the entire earth. Is God’s praise only found in the Philippines?

- b) **Isa 26:15** Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the *ends of the earth* (*qetsev ‘erets*).

The LORD enlarged the borders of the land of Israel. Did the Philippines become part of ancient Israel?

It is obvious it isn’t possible to use *qetsev ‘erets* or “ends of the earth” as proof Ps 65:5 refers to the Philippines in particular.

### 3.8) John 10:16 – Are the “other sheep” the Iglesia Ni Cristo?

**John 10:16** *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.*

The Iglesia Ni Cristo believes they are these other sheep Jesus mentioned.

Of course, anyone can make such a claim. It is another thing to prove it. There are tremendous problems with the Iglesia Ni Cristo’s insistence that they are the fulfillment of John 10:16. The first is the statement of Jesus in Matt 15:24:

**Matt 15:24** But he answered and said, *I am not sent but unto the lost sheep of the house of Israel.*

Jesus was only sent to the Israelites. He wasn’t sent to the Gentiles (non-Israelites). Since when did Felix Manalo claim to be a descendant of the house of Israel? Which tribe did he belong to? The overwhelming majority of the Iglesia Ni Cristo members are comprised of ethnic Filipinos; not Jews. Did Felix Manalo claim to be a Jew? Did he ever claim to be a member of the lost ten tribes? And if he did, can he prove it? Are the Filipinos, Israelites?

Jesus only visited the Israelites while his *disciples* brought salvation to the Gentiles. The other sheep can only be Israelites because his commission was limited to only visiting Israelites. Since the Filipino race is ethnically not Semitic Israelite, it is impossible for the INC to claim they are these other sheep.

Did Jesus visit Felix Manalo or the INC in the 20<sup>th</sup> century? Did they see him and hear his voice?

The Gentile converts were described as the children of Paul (1 Cor 4:15) and fellow heirs with the Jewish converts (Eph 2:19-20; Eph 3:6). Both Gentile and Jewish converts equally share Christ's grace and equally share salvation.

The INC may claim that the Savior's statement, "They will hear my voice," doesn't mean physically hearing as if someone is talking to us but means accepting the truth about Christ whether that be by reading or listening to a minister. This acceptance constitutes hearing Christ (John 18:37; Matt 13:13; John 8:47).

Why can't it be both? Christ also used the word "hear" in a physical sense (Luke 18:6; Luke 21:9; John 12:47).

The INC may claim when Christ said he was only sent to the "lost sheep of Israel" he meant those who are "lost" in God's eyes, not the literal descendants of the house of Israel.

The INC needs to understand that merely claiming to be the "other sheep" doesn't mean they really are, any more than Latter-day Saints claiming it refers to ancient American Israelites means it's referring to them.

It is extremely difficult for the INC to justify their claim to be these "other sheep" since the Iglesia Ni Cristo needs to provide proof they are these sheep instead of just claiming John 10:16 for themselves.

They're actually late to the party—the Latter-day Saints were 84 years ahead of the Iglesia Ni Cristo in claiming to identify these "other sheep."

Their Book of Mormon contains an alleged account of Jesus visiting Israelites who migrated to ancient America after his resurrection in the first century where he says:

**3 Nephi 15:21-23** And verily I say unto you, that *ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.* And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching. And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice- that I should not manifest myself unto them save it were by the Holy Ghost.

This account was published nearly a century (1830) before Felix Manalo thought of using John 10:16 to refer to the Iglesia Ni Cristo. Does this mean the INC should believe the Book of Mormon is true since it precedes the establishment of the INC faith? Of course not. Merely claiming to be the other sheep of Christ doesn't make it so. Claims of fulfillment without the provision of evidence is merely hot air – whether they come from the INC or from the Latter-day Saints, or from anyone else.

The INC needs to furnish tangible external evidence outside John 10:16 that they are these "other sheep." Where's their evidence? At least the Latter-day Saints have the Book of Mormon and its 22 argumentative essays from dictation as empirical evidence for its credibility that can be tested whereas the INC has nothing at all.

### **3.9) Isaiah 24:14-16 – Are those who "cry aloud from the sea" the Iglesia Ni Cristo?**

**Isa 24:14-16** *They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea. From the uttermost parts of the earth have*

*we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.*

The Iglesia Ni Cristo understands this passage to mean they are the ones mentioned glorifying God from the isles of the sea (the Philippines), from the uttermost part of the earth.

Here's the context:

**Isa 24:1-16** BEHOLD, *the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.* And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. *The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth [and] fadeth away, the world languisheth [and] fadeth away, the haughty people of the earth do languish.* The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath *the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.* The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down: every house is shut up, that no man may come in. [There is] a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. *In the city is left desolation, and the gate is smitten with destruction. When thus it shall be in the midst of the land among the people, [there shall be] as the shaking of an olive tree, [and] as the gleaning grapes when the vintage is done.* They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore *glorify ye the LORD in the fires, [even] the name of the LORD God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, [even] glory to the righteous.* But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

Isa 24:14-16 describes the few surviving remnants (Isa 24:13; Isa 17:6; Isa 10:20-22) scattered across the land, praising God for his might, and for preserving them from the calamities they've just gone through [Babylonian invasion]. These survivors glorify God from the sea (*yam* i.e., Mediterranean - the west) to the fires (*'uwr* i.e., in the regions of morning light - the east). Both those living on the isles of the sea (*'iy yam* - Mediterranean coast - the west) and those at the uttermost part of the earth (*kanaph 'erets* - beyond Euphrates - distant east) glorify God. In other words, all the Jewish survivors in both east and west glorified God (cf. Mal 1:11).<sup>9</sup>

"From the sea" in the AV simply means "west." To put it in modern language:

People praised God from the west to the east and from all distant lands along the Mediterranean coast because some Jews survived the Neo-Babylonian Empire's conquest and depopulation of their homeland after the Second Siege of Jerusalem in 587 BC.

The second half of Isaiah 24 is the start of an apocalyptic prophecy for the last days, but these are *after* Isa 24:14-16.

There's no doubt Isa 24:14-16 has nothing to do with the INC in the Philippines.

The identity of the "isles" (i) is examined in [Section 4.2](#).

### **3.10) Isaiah 60:1-5,9 – Is the glory of the LORD upon the Iglesia Ni Cristo?**

*Isa 60:1-5,9 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee... Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.*

The INC claim Isaiah 60:1-5,9 talks about them because of their success in bringing Gentiles converts to the Philippines to study for the ministry, because their members are spreading across the world, and because of the sure sign of the "isles" serving God.

Unfortunately for the INC, it is easy to disprove this interpretation by examining the context of Isa 60:1-5,9:

*Isa 60:1-22 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee*

shall bow themselves down at the soles of thy feet; *and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.* Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. *Violence shall no more be heard in thy land, wasting nor destruction within thy borders;* but thou shalt call thy walls Salvation, and thy gates Praise. *The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light,* and thy God thy glory. *Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light,* and the days of thy mourning shall be ended. *Thy people also shall be all righteous: they shall inherit the land for ever,* the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

It is obvious God is talking to Jerusalem not the Iglesia Ni Cristo (“*They shall call thee, ‘The city of the LORD, The Zion of the Holy One of Israel’*”) and this refers to the time after the LORD returns and reigns as mankind’s eternal ruler. During this time, all the scattered Israelites will return to their promised land. The sun and moon will no longer set, and the presence of the LORD in Jerusalem will also light the world (cf. Rev 22:5). Have these things happened yet? No, therefore it is impossible for Isaiah 60:1-5,9 to refer to the INC.

### **3.11). Zechariah 8:6-7 – Is the Iglesia Ni Cristo those in the East and West country?**

**Zech 8:6-7** *Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country.*

Here’s the context:

**Zech 8:1-23** Again the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD; *I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.* Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts; Behold, *I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God,* in truth and in righteousness. Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by

the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and *I will cause the remnant of this people to possess all these things*. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; *so will I save you, and ye shall be a blessing*: fear not, but let your hands be strong. For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: *So again have I thought in these days to do well unto Jerusalem and to the house of Judah*: fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD. And the word of the LORD of hosts came unto me, saying, Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. Thus saith the LORD of hosts; *It shall yet come to pass, that there shall come people, and the inhabitants of many cities*: And the inhabitants of one city shall go to another, saying, *Let us go speedily to pray before the LORD, and to seek the LORD of hosts*: I will go also. Yea, *many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD*. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, *even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you*.

Zech 8 is similar to Isa 60 and is a prophecy of the last days when God will physically dwell in Jerusalem. He will gather his people from the lands to the east and west and will bless them, so they will prosper with little effort and setback. People from all over the world will go to Jerusalem to worship God. So desperate will people be to seek the Lord that ten men will grab the clothing of a Jew and implore him to bring them with him to Jerusalem because “we have heard that God is with you.”

Some questions for the INC:

1. Has God physically returned to Jerusalem in a manner that is unmistakable and visible to all men?
2. Do people from all nations trek to Jerusalem to worship before God's physical presence?
3. Do people from all nations desperately cling to the clothes of a Jewish man and implore him to bring them with him to Jerusalem so that they can worship before God?

Since none of these things have happened before 1914, it is impossible for the INC to be the ones gathered in the west and east lands. In fact, the prophecy is very clear that these people are *Jews* (Zech 8:23). Are INC members, Jews, who bring people to Jerusalem to worship God?

### 3.12). Zechariah 13:8-9 – Is the Iglesia Ni Cristo the “third part”?

**Zeck 13:8-9** *And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.*

Here's the context:

**Zeck 12:1-13:9** The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, *I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.* In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God. *In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left:* and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. *In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.* 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. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.* And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall

thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. *And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.* Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that *in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.*

Zech 12-13 is a prophecy of the last days when 2/3 of the inhabitants of Israel shall be destroyed, and only a third will survive. God himself will strengthen the survivors so that the weakest one will be as strong as David (when he slew Goliath) and the mighty warriors will fight like God himself. The armies besieging Israel will be completely destroyed.

When the survivors see God, they will see him “whom they have *pierced*” (*daqar*) and be filled with overwhelming grief (*saphod*).

All the following conditions need to exist:

1. Jewish defenders in the land of Israel and the city of Jerusalem are surrounded by an immense enemy army
2. 2/3 of the Jewish defenders of Israel are killed
3. The enemy armies attacking Israel and Jerusalem get completely destroyed
4. God returns and physically shows himself to the Jews

Have all these conditions occurred for a single event? Who then were the 1/3 remnant? The survivors of this invasion. They were Jews, not INC members and are still in the future according to those who believe in biblical prophecy.

### **3.13) Isaiah 59:19 – Are those who fear God from the “rising of the sun” the INC?**

**Isa 59:19** *So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.*

Here's the context:

**Isa 59:15-21** *Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the Lord from the*

*west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.*

The context shows God punishing the wicked and personally opposing the enemy that is attacking Israel in overwhelming strength (like a flood – see Jer 46:7-8). This motif is identical to Zech 8, 12-13, and Isa 60 when the Israelites gather in Israel and are attacked by an overwhelmingly powerful enemy that threatens to completely obliterate Israel and its people.

God's annihilation of the invading force will terrorize the whole earth. People everywhere, from the west to the east, will fear the Lord.

Clearly, this has nothing to do with the INC.

### **3.14) Haggai 2:9 – Is the “Latter House” the INC?**

*Hag 2:9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.*

Here's the context:

**Hag 2:1-9** In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, *Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?* Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and *I will fill this house with glory*, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. *The glory of this latter house shall be greater than of the former*, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

The context shows the house in question is the Lord's house, that is, the new temple that they were building to replace the destroyed Temple of King Solomon. Verse 3 has Haggai asking for any old people who still remember the original glorious temple, and how poor in comparison the new temple that they're building is to the original. However, it won't be much longer that God will fill this new temple with his glory, and its glory will be even greater than the original temple that was destroyed by the Babylonians.

The entire book of Haggai has God commanding the returned Jews to rebuild the temple and told them that their procrastination is the reason they're been struggling to support themselves since their return from the Babylonian Captivity.

What does the Iglesia Ni Cristo have to do with the Second Temple that was built in 516 BC (see Ezra 5-6)? Nothing.

### **3.15) Isaiah 62:11/Zech 2:10/Zeph 3:14 – Is the “Daughter of Zion” the INC?**

*Isa 62:11 Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. / Zech 2:10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. / Zeph 3:14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.*

The INC claim Israel was Zion and the INC is the daughter of Zion and will start citing assorted Scripture for support.

The problem for the INC is “daughter of Zion” simply means “Israelites” in general or the inhabitants of Jerusalem in particular (Lam 1:6; Lam 2:1,4,8,10,13,18; Lam 4:22; Mic 1:13; Mic 4:8-13; Jer 6:2,23; Ps 9:14; Isa 1:8; Isa 10:32; Isa 16:1; Isa 37:22; Isa 52:2; Zech 9:9; 2 Kg 19:21; Jer 4:31). “Daughter of Zion” is frequently paralleled with the “daughter of Jerusalem” in the poetic phraseology of Isaiah. This shows the INC claim is baseless.

### **Closing Thoughts on This Chapter**

This chapter has proven there isn't a single biblical passage that prophesies of the Iglesia Ni Cristo. As a result, the Iglesia Ni Cristo's second Evidential claim, “The Iglesia Ni Cristo is prophesied in the Bible” is demonstrably false.

We've now undeniably refuted both Authoritative and Evidential claims of the Iglesia Ni Cristo as identified in [Chapter 1](#). This means:

No biblical prophecy exists that prove they are the “True Church”!

The next chapter will examine the INC claim that the Philippines is prophesied or mentioned in the Bible, but it doesn't matter if the Bible prophesies or mentions the Philippines since the INC is not the only religion to exist in the country. As a result, any religion or anyone living in the Philippines could be the potential recipient of biblical prophecy.

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<sup>1</sup> The Jerome Biblical Commentary. 22:20 (5-6). cf. The International Bible Commentary. p. 750; Matthew Henry's Commentary on the Whole Bible. 1158a-b.

<sup>2</sup> The Interlinear Bible. Hebrew-Greek-English. 5:484.

<sup>3</sup> The Interlinear Bible. Hebrew-Greek-English. 5:484.

<sup>4</sup> The Greek text lacks the “*en*” proposition.

<sup>5</sup> The New International Dictionary of the New Testament Theology. 2:159; Expository Dictionary of Biblical Words. p. 327. “This word appears over 75 times in the NT usually to designate the literal head of a person or animal.”

<sup>6</sup> Dictionary of Paul and His Letters. pp. 77-81.

<sup>7</sup> Mercer Dictionary of the Bible. p. 120; Expository Dictionary of Biblical Words. p. 137; The Illustrated Bible Dictionary. p. 616.

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<sup>8</sup> The International Bible Commentary. p. 600; Commentary Practical and Explanatory on the Whole Bible. p. 430; Matthew Henry's Commentary on the Whole Bible. p. 834c.

<sup>9</sup> The Interlinear Bible. Hebrew-Greek-English. 5:300-301.

Free Version

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## Chapter 4: Is the Philippines Prophesied or Mentioned in the Bible?

Given the known geographical area surrounding 8<sup>th</sup> century BC Israel, the notion that Isaiah would speak about the Philippines, a specific area over 8700 km away from Jerusalem and 2600 years in the future, is amazingly impressive – if true. However, if the United States of America, the greatest and most powerful nation in human history is completely absent in the Bible; then what is the likelihood that the Philippines, or Japan, or Singapore would be mentioned?

### 4.1) *Isaiah 41:9 / Isaiah 5:26 / Isaiah 42:10 / Isaiah 43:5-6 – Does the “ends of the earth” refer to the Philippines in the 20th century?*

**1) Isa 41:9** *Thou whom I have taken from the ends of the earth (qatseh 'erets), and called thee from the chief men thereof, and said unto thee, Thou art my servant: I have chosen thee, and not cast thee away.*

The INC interprets this verse to mean God was talking to Felix Manalo, who lived at the “ends of the earth.” Here’s the context:

**Isa 41:8-9** But thou, Israel, [art] my servant, Jacob whom I have chosen, the seed of Abraham my friend. *[Thou] whom I have taken from the ends of the earth (qatseh 'erets), and called thee from the chief men thereof, and said unto thee, Thou [art] my servant; I have chosen thee, and not cast thee away.*

It is immediately noticeable in verse eight that God wasn’t talking to Felix Manalo or anyone in the Philippines. He was talking to a personification of Israel (Jacob) (also see Isa 44:21 which says the same thing).

It is impossible for the INC to isolate Isa 41:9 from Isa 41:8 with the absurd argument verse eight refers to Israel and verse nine miraculously refers to Mr. Manalo. How can they justify such a textual split? If they say verse eight has reference to a member of the house of Israel or a descendant of Israel instead of the person known as Israel, it still does not prove that particular person is Felix Manalo. That standard will make any Israelite, both literal and adopted, the potential fulfillment of that statement. That comes out to billions upon billions of people who have been Israelites both by being literal descendants and by being Christians (who are adopted into the house of Israel).

Regardless, Isa 41:9 is already addressed in [Section 2.4](#).

**2) Isa 5:26** And he will lift up an ensign to the nations from far, and will hiss unto them from the *end of the earth (qatseh 'erets)*: and, behold, they shall come with speed swiftly:

Here’s the context:

**Isa 5:24-30** Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still. And he will lift up an ensign to the nations from

far, and will hiss unto them from the *end of the earth* (*qatseh 'erets*): and, behold, *they shall come with speed swiftly*: None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: *Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.* And in that day they shall roar against them like the roaring of the sea: and *if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.*

Who are these foreign armies God called to destroy Israel because of its wickedness? The Assyrians (Isa 10:4-21).

A contextual examination shows Isaiah 5:26 isn't talking about the Philippines at all.

**3) Isa 42:10** Sing unto the LORD a new song, and his praise from the *end of the earth* (*qatsah 'erets*), *ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.*

**4) Isa 43:5-6** Fear not: for I am with thee: *I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth* (*qatseh 'erets*);

The INC claim those living in the “end of the earth” are the INC in the Philippines in the last days.

### **Examining the Hebrew “qatseh ‘erets” of Isaiah 5:26; 42:10, and 43:6**

Isa 5:26; Isa 42:10; and Isa 43:6 uses the Hebrew phrase “*qatseh 'erets*” for “end(s) of the earth.” There's hardly any difference between “*qatsah*” and “*qatseh*,” with the former being a feminine form of the latter. The Hebrew “*qatseh*” means “end, part, border, edge, outside, coast, utmost, uttermost, extremity.” It is found 96 times in the OT. The phrase “*qatseh 'erets*” is also used 21 times.

Here are biblical passages that prove it is impossible for “*qatseh 'erets*” to be referring to the Philippines, especially the Philippines thousands of years into the future:

**a) Ex 16:35** And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, *until they came unto the borders of the land* (*qatseh 'erets*) *of Canaan.*



b) **Num 33:37** And they removed from Kadesh, and pitched in mount Hor, in *the edge of the land (qatseh 'erets) of Edom.*

Was Edom in the Philippines?

c) **Ps 61:1-2** {To the chief Musician upon Neginah, A Psalm of David.} Hear my cry, O God; attend unto my prayer. *From the end of the earth (qatsah 'erets) will I cry unto thee,* when my heart is overwhelmed: lead me to the rock that is higher than I.

Did King David live in the Philippines?

d) **Ps 135:7** *He causeth the vapours to ascend from the ends of the earth (qatseh 'erets);* he maketh lightnings for the rain; he bringeth the wind out of his treasures.

Do clouds (vapor) only occur in the Philippines?

- e) **Prov 17:24** Wisdom is before him that hath understanding; but *the eyes of a fool are in the ends of the earth (qatseh 'erets)*.

Are fools only found in the Philippines?

- f) **Jer 10:13** When he uttereth his voice, there is a multitude of waters in the heavens, and he *causeth the vapours to ascend from the ends of the earth (qatseh 'erets)*; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Do clouds (vapor) only occur in the Philippines?

- g) **Jer 51:16** When he uttereth his voice, there is a multitude of waters in the heavens; and *he causeth the vapours to ascend from the ends of the earth (qatseh 'erets)*: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Do clouds (vapor) only occur in the Philippines?

It's obvious the Hebrew term *qatseh 'erets* disproves the INC claim that Isa 5:26; Isa 42:10; and Isa 43:6's "end(s) of the earth" refers to the Philippines. Not one of the 21 occurrences of *qatseh 'erets* gives any indication it is referring specifically to the Philippines, or to a land completely unknown to the ancient Israelites.

See [Postscript B](#) for a systematic examination of the English phrase "ends of the earth" which shows it is impossible to use the Bible's "ends of the earth" to refer specifically to the Philippines in the 20<sup>th</sup> century.

#### **4.2) Isaiah 24:14-16 / Isaiah 42:1,4-7,10 / Isaiah 51:5 / Isaiah 60:9 – Do the "isles" or the "isles of the sea" refer to the Philippines?**

The INC has repeatedly claimed the "isles of the sea" or "isles" found in Isa 24:15-16; Isa 42:10; Isa 51:5; and Isa 60:9, refer to the Philippines, with its 7100 islands. What proof can the INC provide that these "isles" refer to the Philippines? Why can't they refer to Cyprus, Paphos, Melitta, and even Tyre since the ancient Israelites actually *knew* of them? Why can't they refer to the lands touching the Mediterranean since the Hebrew word is used specifically to the coasts and coastal regions to the west of Israel? Why must they refer to the Philippines in the 20th century and not to Indonesia with its 13,000 islands in the 23rd century or Fiji in the 19th century?

Let's examine each of these four passages:

- (1) **Isa 24:14-16** *They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles (bə'iyê) of the sea (hayyām). From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.*

As mentioned in [Section 3.9](#), Isa 24:14-16 describes the surviving Jewish remnants (Isa 24:13; Isa 17:6; Isa 10:20-22) who avoided getting enslaved by the invading Babylonians. These survivors glorify God from the west to the east, even those who lived in the furthest parts of the earth.

Proof of this is found in Jer 25:22:

**Jer 25:22** And all the kings of Tyrus, and all the kings of Zidon, and the kings of the *isles* (*hā'î*) which are beyond the sea.

The context (Jer 25:9-23) explicitly states Nebuchadnezzar will invade the region and conquer all the lands:

**Jer 25:9-23** Behold, I will send and take all the families of the north, saith the Lord, and *Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: To wit, *Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles (hā'î) which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners.**

Who are the kings of the isles in Jer 25:22? Did the Babylonian Empire conquer the Philippines 2700 years ago?

### Examining the Hebrew “*bə'îyê*” of Isaiah 24:15

The Hebrew word for “isles” [*bə'îyê*] is derived from the Hebrew “*î*” (339) and refers to “coast, coastland, land beyond the sea, and isles.” “*î*” occurs 36 times in the OT.

For the INC claim to at least have a possibility of validity, there must be something, *anything*, that points to the Philippines for being these isles of the sea:

a) **Est 10:1** And the king Ahasuerus laid a tribute upon the land, and *upon the isles of the sea.*

Did King Ahasuerus impose tribute upon the Philippines? He should've if the Philippines were part of the Persian-Median Empire.

- b) Ezek 26:18** Now shall the isles tremble in the day of thy fall; yea, *the isles that are in the sea* shall be troubled at thy departure.

The islands that witnessed the destruction of the stronghold island state of Tyre at the hands of Nebuchadnezzar will tremble in fear. Did the inhabitants of the Philippines witness the destruction of Tyre thousands of years ago? No.

- c) Isa 20:6** And *the inhabitant of this isle* shall say in that day, Behold, such is our expectation, *whither we flee for help to be delivered from the king of Assyria*: and how shall we escape?

Did the Assyrians conquer the Philippines when they conquered Egypt and Ethiopia 2700 years ago? Of course not. The Hebrew word for "isle" refers to the coastal nations along the Mediterranean.

- d) Isa 23:1-6** The burden of *Tyre*. Howl, ye ships of Tarshish; for *it is laid waste*, so that there is no house, no entering in: from the land of Chittim it is revealed to them. *Be still, ye inhabitants of the isle*; thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. As at the report concerning Egypt, *so shall they be sorely pained at the report of Tyre*. Pass ye over to Tarshish; *howl, ye inhabitants of the isle*.

Did the Philippines mourn the destruction of Tyre two and a half millennia ago?

- e) Jer 2:10** For pass over the *isles* [*î-yê*] of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

The same Hebrew root word for "isles" found in Isa 24:14-16 is also found in Jer 2:10. If isles in Isa 24:14-16 refers to the Philippines, then it'll have to refer to Jer 2:10 as well. But instead, it explicitly identifies the land as the coastland of the island of Cyprus.



The next INC proof-text for this section is Isa 42:1,4-7,10:

**(2) Isa 42:1,4-7,10** Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles...He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles [*î·yîm*] shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house...Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles [*î·yîm*], and the inhabitants thereof.

The “isles” in Isa 42:4-10 comes from the Hebrew “*î·yîm*.” Does the Bible really teach *î·yîm* refers to the Philippines?

a) **Ezek 27:3** And say unto Tyrus, O thou that art situate at the entry of the sea, *which art a merchant of the people for many isles [*î·yîm*]*, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty.

Was the Philippines one of Tyre’s customers 2700 years ago?

b) **Ezek 27:15** The men of Dedan were thy merchants; many *isles [*î·yîm*]* were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

Was the Philippines one of Tyre’s customers 2700 years ago?

There’s no doubt Isa 42’s “isles” have nothing to do with the Philippines.

The third INC proof-text for this section is Isa 51:5:

**(3) Isa 51:5** My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles (*iy*) shall wait upon me, and on mine arm shall they trust.

This passage doesn’t identify who these people are or from what islands, which means there’s nothing preventing other groups from making identical claims. The Anglicans can claim it’s them in England; the Catholics can claim it’s them in Malta, and the Eastern Christians can claim it’s them in Crete (which was actually known to the ancient Israelites).

The fourth and last INC proof-text on this subject is Isa 60:9:

**(4) Isa 60:9** Surely the isles (*iy*) shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

The context shows this passage isn’t talking about the Philippines at all:

**Isa 60:9-22** Surely the isles (*iy*) shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory

of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and *I will make the place of my feet glorious*. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and *they shall call thee, The city of the LORD, The Zion of the Holy One of Israel*. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. *The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light*, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. *Thy people also shall be all righteous: they shall inherit the land for ever*, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

The isles or lands surrounding the Mediterranean will send their sons to Jerusalem using the ships of Tarshish, a country that used to trade with Israel, Phoenicia, and Assyria. Tarshish used to sell metals to Israel (1 Kg 10:22; Jer 10:9; Ezek 27:12,25) nearly three thousand years ago (but whose exact location on the Mediterranean has been lost in time).

Isa 60 has God talking to the city of Jerusalem (“They shall call thee, ‘The city of the LORD, The Zion of the Holy One of Israel’ ”) and discusses the time after the LORD returns to rule over the earth. The Israelites will return to the land of Israel and will inherit the land forever. Has this happened yet? No, therefore it is impossible for Isa 60:9 to refer to the Philippines.

It is demonstrable that none of the INC claims of prophetic fulfillment for isles/islands to refer to the Philippines are valid.

#### **4.3) Zechariah 8:7 – Is the Philippines the “East Country”?**

**Zech 8:7** *Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;*

See [Section 3.11](#). Zech 8:7 is not referring to the Philippines.

#### **4.4) Isaiah 59:19 – Is “from the rising sun” the Philippines?**

See [Section 3.13](#). Isa 59:19 is not referring to the Philippines.

### **Closing Thoughts on This Chapter**

This chapter has proven there isn’t a single biblical passage that talks or prophesies exclusively about the Philippines. Also, if the passage can be understood to mean a distant location, then critics of the INC can use the same passages for whatever location they want in opposition to the INC (e.g., “Isa 25:15-16’s ‘isles of the sea’ isn’t about the Philippines; it’s about Hawaii!”)

## Chapter 5: Is Jesus Christ “God”?

Note: This is a modified and condensed version of my ***THE GOD WHO WASHES FEET: Assessing Christianity’s Credibility in Light of Objective Facts and Empirical Evidence*** (2019) and contains less than *one-tenth* of the scriptural references of the original. Copies can be purchased at [www.edwardkwatson.com](http://www.edwardkwatson.com).



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**Question: What do 99% of all knowledgeable Christians in the world and 100% of all Greek-speaking biblical scholars believe?**

**Answer: That the New Testament teaches Jesus Christ is “God” in addition to being a man.**

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The reason nearly all Christians and Greek-speaking biblical scholars are unanimous in believing the Bible teaches Jesus Christ is God in addition to being a man is that that’s precisely what the original Greek texts say! Anyone who understands New Testament Greek knows this because the language is unambiguous. The evidence is so overwhelming that it isn’t subject to dispute and cannot be misinterpreted.

The only reason the Iglesia Ni Cristo has grown so large is because of natural growth and due to its good fortune to be established during a time and place when not one in a million understood Koine Greek—and didn’t have the tools to verify the proper interpretation of biblical words. Fortunately, that’s no longer the case, and anyone with access to the internet can verify the correct message of biblical words and passages just by searching for online Bible commentaries, concordances, or dictionaries.

Furthermore, it is silly to think that Jesus Christ being a man means he cannot also be God. He was 100% man and 100% God. *If he didn’t fully possess both natures; he could not save us!*

How could Christ be the bridge between God and man and be a sinless substitute for man if he wasn’t also God?

The position of the Iglesia Ni Cristo wouldn’t be so bad if they didn’t accept the New Testament as the word of God. But since they do, they are in a very precarious position of denying doctrines that are fundamental to the New Testament—virtually every NT writer described Jesus Christ as God!

This chapter examines the status of Jesus. Is he only a mere “man” like the rest of us or does he also possess the “God” nature which makes him “God” as well as “Man”? The Bible is very clear that he is separate from the entity known as “God” and is the “Son of God” but does this separation

mean he isn't "God" by nature in addition to being a "Man"? Is he the "Son of Jehovah" (YHWH) or is he also the OT being known as "Jehovah"? Was he an existing entity before being born to Mary two thousand years ago? What exactly is Jesus according to the Bible?

### **5.1) How Did Jesus Christ Save Mankind?**

Before we go into the what, let's first look at what he did.

Jesus Christ is our Savior and he saved us from sin and death. He paid the price demanded on sinners (Matt 26:28; Acts 20:28; 1 Cor 6:20; Rom 3:24; Gal 3:13; Eph 1:7,14 [Eph 2:19]; 1 Cor 7:23; 2 Cor 5:18; Tit 2:14; 1 Pet 1:18; Rev 5:9; etc.). The relevance of this substitution is conditional on us doing the best we can in following him and striving to obey him to the best of our abilities until the end of our lives.

The INC claim they believe Jesus is their Savior, but have they ever wondered how it was possible for a being who's solely human to redeem other humans from the consequences of the Fall<sup>1</sup> of Adam and Eve?

Jesus paid the consequences of the sins of collective humanity. He took upon himself the punishment we're supposed to receive for the sins we've done. But how is it possible for a single human to substitute himself for the punishment of the sins of others? *What was his value that resulted in a just exchange?*

If a man is fined \$100 for speeding, how much monetary value would be needed to pay the violation? Naturally, \$100. So, if we assume the value of one man's punishment for his sins is worth \$100, and if Jesus took on himself the responsibility for paying that man's debt; then how much will Jesus have to pay to satisfy the law? \$100, of course.

So, if Jesus were solely human, then how many humans could he substitute himself to satisfy the law? One.

If Jesus were solely human, he could only substitute himself for one other human.

Why? Because only a value equal or greater than the fine would be a fair substitute to satisfy the law.

The law would be happy to receive \$100 for the fine of \$100. It would be happier if it received \$200 or \$1000 for a \$100 fine. The only exchange it will not accept would be *less* than what it demands for punishment. Thus, a \$1 payment for a \$100 fine will not be acceptable. \$10 won't be enough. \$99 still won't be acceptable. It needs to be no less than \$100 or no deal.

Christ's sinless substitute for mankind means he needed to be ontologically superior to those he's atoning for so that multiple beings may receive the benefits of the substitution.

If Jesus were solely human, his Sacrifice could only redeem one human (e.g., \$100 can only be fairly exchanged for another "one-hundred-dollar value"). However, if Jesus was also a superior being (i.e., "God") as well as a human, then his status as "God" enabled him to substitute himself for multiple humans (e.g., one hundred trillion dollars can be fairly substituted to pay for one trillion \$100 fines).

This leads to asking:

"How much more valuable is 'God' compared to a human?"

This isn't a silly question since we place values on everything – including human life per actuarial life tables for life insurance. To our way of thinking, not all life forms are equal. Given a choice between sacrificing a cow or sacrificing a cockroach, would we seriously say the value of both is

equal? So, if we had to sacrifice one or the other, how many cows would we sacrifice for one cockroach? What about the other way—how many cockroaches would be a fair exchange for one cow? Two? Fifty? A thousand? A million? A *billion*?

What if the exchange was done between fleas and chimpanzees? Or with one human?

Given a choice between sacrificing your only child to save some fleas; how many fleas would be a fair exchange to make the sacrifice of your child worth it?

So, let’s return to the original question, *how much more valuable is “God” compared to a human?* After all, the Bible says the Father used his Son to create the universe (1 Cor 8:6; Heb 1:2-3; Rev 3:14). To repeat, **the Bible says the person we know to be Jesus Christ created this entire universe** (John 1:3,10,14; Col 1:13-17; Heb 1:8-10; Heb 2:10). Scientifically speaking, Jesus triggered the Big Bang and keeps the fundamental forces of the universe together (Col 1:17; Heb 1:3).

Here we have an entity who created this universe 13.8 billion years ago. This universe that is at least 91 billion light years across and contains over a trillion galaxies with each having hundreds of billions of stars like our sun. This universe that has over a *septillion* worlds. Somehow, that same entity metamorphosized into a human being 2000 years ago to unite his spiritual “God” nature together with our material “Human” nature. He then took on himself all of humanity’s sins and pains. How much more valuable is such an entity compared to us lowly humans?

If “God” is ten times more valuable than a human, then if Christ were also fully God, he could’ve only saved ten people. If God is a million times more valuable, then he would’ve only been able to save a million souls.

Get the picture? Valuations matter.

John 3:34 says Jesus Christ has an *infinite* amount of God’s Spirit within him (*hon gar apesteilen ho theos ta rhēmata tou theou lalei, ou gar ek metrou didōsin to pneuma* [ὄν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα]). He lived a perfect, sinless life by his self-discipline and took upon himself the punishments for all the sins that will ever occur in the finite universe. It was an infinite sacrifice that encompassed all of creation [universe] (Heb 2:10; Heb 5:9; Heb 7:28; 2 Cor 5:15,21; Heb 4:15; Heb 9:14; 1 Pet 2:22; 1 Jn 3:5; Heb 7:25).

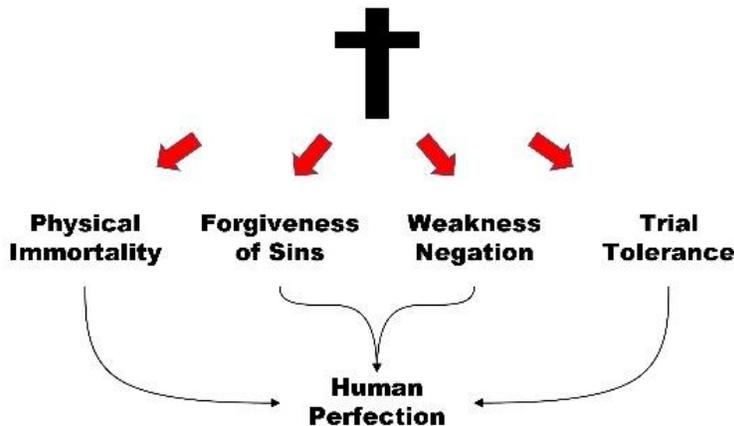
So, if “God” is infinitely more valuable than a mere human, then the substitution of the sinless “God” for sinful humans means an infinite number of humans can receive redemption through the sacrifice of one “God.”

The sacrifice of Jesus Christ shows he must be “God” as well as a “Man,” and it also shows the worth of God is infinitely larger than the worth of a human or else there will be a ceiling to the number of people he can save.

### **Christ’s Atonement Was Much More Than Paying the Price for Our Sins**

But, there’s more! Jesus Christ’s substitutionary sacrifice was much more than him taking upon himself the punishments for all of collective humanity’s sins. His Atonement was infinite and annulled all the negativity of our mortality. The Atonement annulled the Fall – Adam and Eve’s transgression (which brought into existence four things: death, sin, human weakness, and the experience of trials on the human race).

# The *Infinite* Atonement of Jesus Christ



Jesus Christ's infinite substitutionary sacrifice means he annulled all the negativity of our mortality.

1. All humans receive the free gift of physical immortality.
2. All who have genuine faith in Christ, sincerely repent, and strive to follow him have their sins forgiven (the “saved” justification event at conversion and sanctification process afterwards).
3. All who sincerely ask God to have his Son’s sacrifice help them tolerate or overcome a weakness (temptation, addiction, personal flaw) or trial (such as a loss, pain, depression, hurt, misery) will find relief (the fortification process).

The Holy Spirit uses the Atonement to perfect Christ’s true disciples after conversion (the sanctification or purification process) for eventual eternal oneness and mutual indwelling with God by divine adoption.

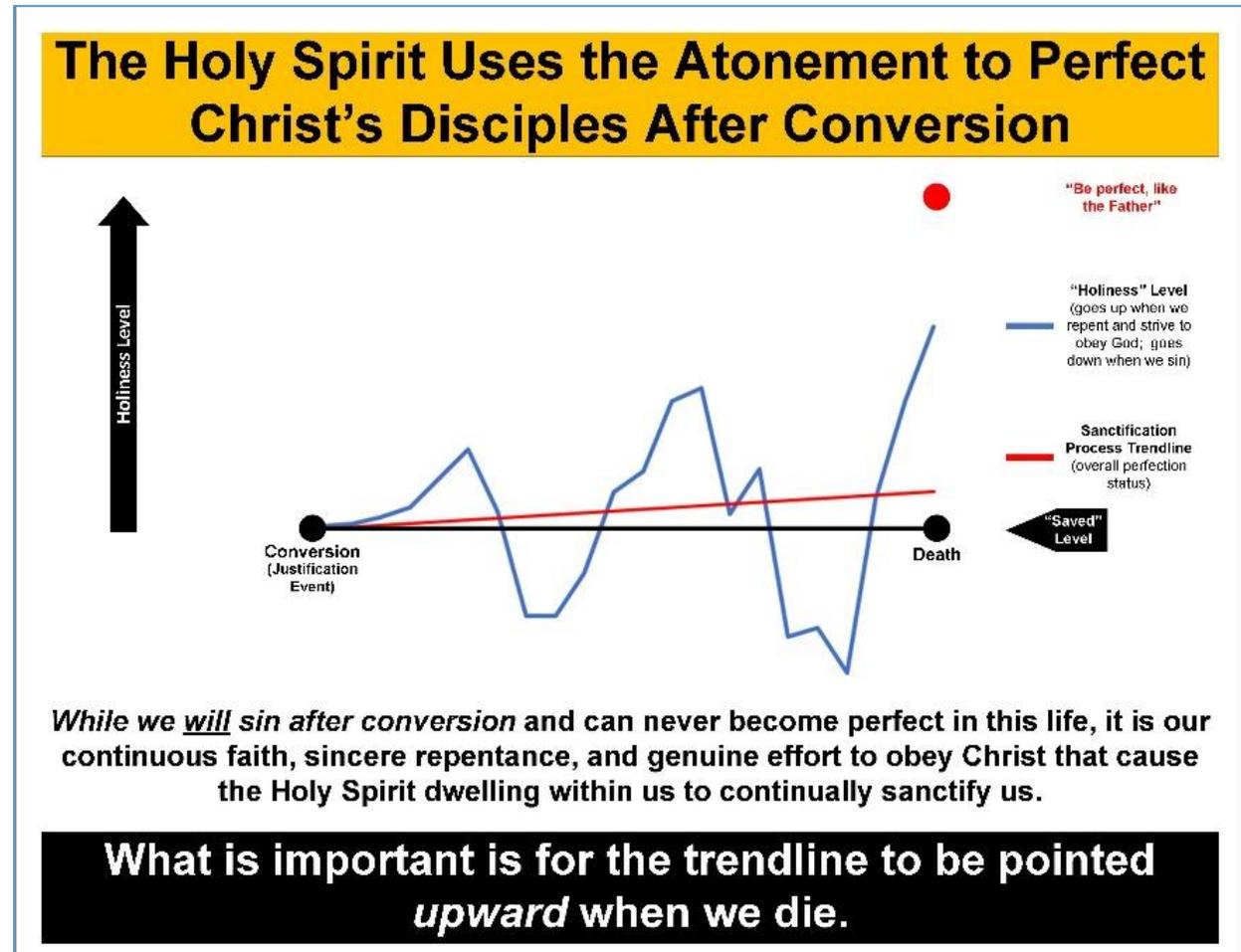
The ending of the Atonement was his physical death, where he joined us in experiencing the terror of death, which he conquered when he came back to life. His Resurrection, annulled death itself – it is as if it never existed (1 Cor 15:22,26). What this means is because of Jesus, all descendants of Adam and Eve will not be disembodied spirits forever but will be physically immortal material beings, capable of experiencing the joys of having a perfected body but not susceptible to pain or damage.

This staggering free gift is unconditional – he gives it to all of us, and is more than enough for all of us to be eternally grateful to him.

The Holy Spirit uses Christ’s Atonement to perfect us after conversion where we are continually refined and purified as we strive to live as Christ’s disciple and become like him. This is to fulfill his command to become “perfect” – an impossibility in this life.

The perfection process is an upwards trendline that determines whether we’ve grown and become better versions of ourselves. Those who develop into the best version by following Christ wherever he leads them and by becoming charitable, humble, faithful, patient, forgiving, merciful, compassionate, sympathetic, magnanimous, and lenient to those who injure or offend them will

have a trendline that goes much higher and much steeper than others. They have truly put on Christ and became his genuine disciple. They will become his fellow-heirs over the universe and will enjoy the same oneness and mutual indwelling the Son enjoys with the Father – but by divine adoption instead of innate.



The trial tolerance and human weakness negation benefits of the Atonement are consequences that are often overlooked but are crucial to the sanctification process of becoming Christ-like.

Because Jesus took upon himself all the negativity of all humanity for all time; he can make us tolerate the trials or negativities that affect us. Since all of us will experience trials whether from a loss of a loved one, pain from an injury or disease, an addiction, depression, misery, abuse, violence, loneliness, despair, injustice, ridicule, or any other thing that makes life hard; he can make us strong to overcome them or help us figure out how to get ourselves out of the situation that makes life painful. He can also help us tolerate the negativity by reframing our perspective to an “eternal” one – where we can recognize the negativity’s temporary nature is inconsequential to our eternal future.

He won’t necessarily wave a magic wand and make our trials disappear; he helps us overcome or tolerate them ourselves. All we need to do is ask for his help.

The same thing occurs with overcoming our weaknesses and imperfections. The Holy Bible repeatedly puts emphasis on the importance of becoming Christ-like – of having genuine love, compassion, humility, and patience. We are to forgive all and treat others the way we want to be

treated. We are to eliminate our lusts, pride, hatred, selfishness, judgments, and all other negative attributes of the natural man.

Jesus said something profound: “Be perfect, like the Father is perfect” (Matt 5:48). This command to become perfect despite the impossibility of doing so in this life carries implications of eternal consequence. The reason for this command is obvious:

We carry with us our attributes into the next life.

What this means is if we die being hateful, then we will still be hateful when we are resurrected to stand before Jesus to be judged. If we die without compassion and charity, then we will still lack compassion and charity when we are resurrected. If we die without overcoming our lusts; we resurrect lustful and cannot become one with God.

In short, if we die dirty without getting washed clean by the blood of Christ; then we are resurrected dirty, and are condemned by the presence of this filth.

This is why when one chooses to delay repentance and postpones the change needed to show God that we are willing to follow him no matter what; we condemn ourselves. We can never trick God by “deathbed conversions.”

Unlike justification (which is the singular “saved” event at conversion), sanctification is a process that occurs over time. To become Christ-like takes time. It is a step-by-step process of improvement where we learn to overcome the weaknesses of the flesh and the intervals of our succumbing to temptation become longer and longer until we never do them again.<sup>2</sup> And the tool that makes this perfection process possible is the Atonement, which is wielded by the Holy Spirit dwelling within us.

With the consequences of the Atonement in mind, it is inconceivable that Jesus Christ’s substitutionary sacrifice can do all these for all humans for all time if he was solely a man. Even if the Holy Bible never describes Jesus Christ to be God, his Atonement means his nature as our “God” is beyond question.

## **5.2) Is Jesus “God”?**

Let us now investigate the what concerning Jesus Christ.

The word “God” usually refers to God the Father, or Heavenly Father. He’s the Father and God Jesus worshiped (Matt 6:6-8; Matt 26:39,42,53; Mark 14:35-36; Luke 22:41-42; John 14:16; John 16:26). He is the entity Jesus told us to worship and pray to (Matt 6:6,9; Luke 11:1-2) in his name (John 14:13-14; John 16:23-24; Col 3:17).

Jesus is frequently contrasted with “God,” showing they are separate persons, and this is how they are viewed by the biblical writers.

However, this book isn’t an attempt to combine “God” (the entity known as “Heavenly Father”) and Jesus into the same person since they are clearly separate but focuses on the status and nature of Jesus Christ. Is his nature/being/essence/make up “God”? We know he was “True Man” but the question is:

Is Jesus “True God” as well as “True Man”?<sup>3</sup>

I use the word “God” in this work in reference to Jesus Christ as a status and nature, not as a person, just as “Adam” [“the man”] can be used as either a status and nature that encompasses both male and female genders (human/Homo sapiens sapiens – Gen 5:2; Gen 1:26-27; Gen 2:5,7; Gen 3:22,24) or a person (our primordial male ancestor according to the Bible).<sup>4</sup>

The Bible is very clear that Jesus is the Son of God and is separate from the being known as “God.” He viewed his Father to be “God.”

Do this distinction and separateness mean Jesus wasn’t “God”? No, it doesn’t. It merely shows Jesus is not the person known as “God” [i.e., Heavenly Father]. It doesn’t deny his having the “God” nature just like he has the “Man” nature (Jesus fully belongs to both the “God” species and the Homo sapiens sapiens species).

Who is Jesus? According to the NT, he is “God” (nature) and the “Son of God” (status).

Jesus is “God” by having the “God” nature just as I am a “Man” by having the “Man” nature, a Dalmatian is a “Dog” by having the “Dog” nature, and so forth. The singular “God” is due to his unity, mutual indwelling, and equality with the Father. This is why Christians refer to him as “God” instead of “a God” (never a “god” [i.e., an ontologically *inferior* being to the Father]). The focus is on his having the “God” nature because the usage of “a God” may imply inferiority or a different nature than the Father.

Jesus is both “God” (nature) and the “Son of God” (Son of the entity known as “God”). His possession of the “God” nature enables him to be addressed or referred to as “God” just as my possession of the “Man” nature enables me to be known and addressed as “Man” or a Golden Delicious can be referred to as “Apple,” etc. by those *outside* such species/natures.

Insisting Jesus is the “Son of God” but not “God” contradicts the NT. Insisting he is “God” but not the “Son of God” contradicts the scriptures as well.

Let’s examine what the Bible actually says concerning the nature of Jesus Christ.

Note: Each verse table is followed by a link to BibleGateway’s over 50 parallel Bible versions to prove the verse’s phraseology and interpretation aligns with the translations of the legitimate Koine Greek and Hebrew scholars in opposition to the INC’s arguments.

This is to demonstrate there are *thousands* of experts on biblical Greek and Hebrew that say the same thing this book does on the verse in opposition to the arguments of the INC ministers – men who can’t even speak the biblical languages conversationally. Who is more credible on the correct interpretation of the Greek and Hebrew words?

## Old Testament

### 1) Isaiah 9:6

Isaiah 9:6	
<b>Westminster Leningrad Codex</b>	כִּי־יֵלֵד יֶלֶד־לְנוּ בֶן נִתֵּן־לְנוּ וְתָהִי הַמְשָׁרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פְּלָא יוֹעֵץ אֶל גְּבוּר אָבִיעַד שֶׁר־שְׁלוֹם:
<b>Transliteration</b>	ky-yld yld-ln bn ntn-ln wthy hmsrh 'al-šikmōw wyqr' šēmōw pl' yōw'ēs 'ēl gbwr 'ābī ad šar-šālōwm
<b>Literal</b>	For to us a child is born to us a son is given to and shall be the government on his shoulder and called his name Wonderful, Counselor, the God mighty, the Everlasting, The Prince of Peace.
<b>Paraphrase</b>	<i>For a child will be born to us—a son will be given. He will rule the government and will be called the Wonderful Counselor, the Mighty God, the Father of Eternity, and the Prince of Peace!</i>

<https://www.biblegateway.com/verse/en/isaiah%209:6>

Christians believe this passage is a prophecy of the coming Messiah. This is not a mere attribution or honorific regardless of how the INC hope so. Jesus is called the Mighty God and the Everlasting Father (by his nature as God, as the Creator of all things, and by being the “father” of our salvation and glorification). Who is the “Mighty God”? Jehovah, the God of the universe (Isa 10:21; Deut 10:17; Jer 32:18; Gen 49:24; Deut 7:21; Ps 50:1; Ps 132:2,5; Hab 1:12). Jehovah will be born as a male child. Do the INC believe this passage refers to anyone other than Jesus?

### 2) Micah 5:2

Micah 5:2	
<b>Westminster Leningrad Codex</b>	וְאַתָּה בֵּית־לְחֶם אֶפְרַתָּה צְעִיר לְהֵיוֹת בְּאֵלֶיךָ יְהוּדָה מִמָּךְ לִי יֵצֵא לְהֵיוֹת מוֹשֵׁל בְּיִשְׂרָאֵל וּמוֹצְאֵתֶיךָ מִקֶּדֶם מִיְמֵי עוֹלָם:
<b>Transliteration</b>	w'th byt-lḥm 'eprātā šā'îr lihëyōwt b'lp̄y yēhûdâ mmk lî yēšē' lihëyōwt mōwšēl bysr'l ûmōwšā'ōtāyw mqdm mîmē 'ōwlām
<b>Literal</b>	But you, in Bethlehem Ephratah, little [yough] you be to be among the clans of Judah, out of to [yet] you shall he come forth to me to be for Me to be ruler in Israel – and whose goings forth [have been] from of old, From the days of eternity.
<b>Paraphrase</b>	<i>But you, Bethlehem Ephratah, even though you are tiny among the people of Judah, out of you shall come the one who is destined to rule over Israel – and whose origins are from the beginning, from the days of eternity.</i>

<https://www.biblegateway.com/verse/en/micah%205:2>

Mic 5:2 He who is "from everlasting" was to be born out of Bethlehem (the LXX says, "His goings forth were from the beginning, even from eternity"). Who is "from everlasting"? Jehovah, the God of Israel and of all creation (Ps 41:13; Ps 90:2; Ps 93:2; Ps 106:48; Isa 63:16; Hab 1:12).<sup>5</sup>

**New Testament**

**1) John 1:1**

<b>John 1:1</b>	
<b>Nestle-Aland 28</b>	Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος
<b>Transliteration</b>	En archē ēn ho logos, kai ho logos ēn pros ton theon, kai theos ēn ho logos
<b>Literal</b>	In [the] beginning was the Word and the Word was with God and God was the Word
<b>Paraphrase</b>	<i>In the beginning was the Word; the Word existed with God; and the Word was God.</i>

The Word was God by nature (in Greek: *kai theos en ho logos* [καὶ Θεὸς ἦν ὁ Λόγος] literally, "And God was the Word"). He made all things, took on flesh, dwelt among us, and will be known as the Only Begotten of the Father.

*In the beginning was the Word.*

*And the Word was with God.*

*And God was the Word.*

Here's the word-for-word breakdown of John 1:1:

English	<b>In [the]</b>	<b>beginning</b>	<b>was</b>	<b>the</b>	<b>Word</b>
Transliteration	En	archē	ēn	ho	Logos
Greek	Ἐν	ἀρχῇ	ἦν	ὁ	Λόγος
Strong's No.	1722	746	1510	3588	3056

English	<b>And</b>	<b>the</b>	<b>Word</b>	<b>was</b>	<b>with</b>	<b>God</b>
Transliteration	Kai	ho	Logos	ēn	pros ton	Theon
Greek	καὶ	ὁ	Λόγος	ἦν	πρὸς τὸν	Θεόν
Strong's No.	2532	3588	3056	1510	4314/ 3588	2316

English	<b>And</b>	<b>God</b>	<b>was</b>	<b>the</b>	<b>Word</b>
Transliteration	Kai	Theos	ēn	ho	Logos
Greek	<i>καὶ</i>	<i>Θεὸς</i>	<i>ἦν</i>	<i>ὁ</i>	<i>Λόγος</i>
Strong's No.	2532	2316	1510	3588	3056

The literal language of the Greek shows certain bibles like the Moffatt and Goodspeed (American Translation), are incorrect when they say, “The Word is divine” (if divine is understood to mean a man who is “god-like” or holy).

This verse doesn't say the Word is the God mentioned in the second line, neither does it say the Word is divine. It especially doesn't say the Word is a “god” (if it is understood to mean an inferior, created, or a lesser deity – sorry, Jehovah's Witnesses). What it does say is the nature of the Word is identical with God (just like what Heb 1:3 says). In other words:

*The Word was whatever God was.*

If the Father is “God,” and the Son belongs to the same class of the Father, then Jesus is “God” as well (same nature not the same person).

Even if John 1:1 should read, “The Word is divine,” it still cannot be assumed Jesus was solely a man because the English word “divine” in the NT is based on the Greek “*theion*” [Θεῖον] (2304), “*theias*” [θείας] (2304), and “*theiotēs*” [θειότης] (2305), which are found four times in reference to entities:

- a) **Acts 17:29** Because we are the offspring of God, we shouldn't think the *Divine* [“Theion” (Θεῖον)] is like an idol, crafted by the imagination of man out of gold, silver, or stone.
- b) **Rom 1:20** By looking all around, we can perceive the invisible qualities of God—his eternal power and divinity [“*theiotēs*” (θειότης)], which he had even before the world's creation, so they have no excuse.
- c) **2 Pet 1:3-4** His divine [“*theias*” (θείας)] power has given us all things relating to life and godliness, through the knowledge of the one who called us by his own glory and virtue; 4 through which, he has given us precious and magnificent promises: After we've escaped from the corruption of the sinful desires of the world, we can share in the divine [“*theias*” (θείας)] nature!

The Greek *Theion*, *theias*, and *theiotēs* are related to “*Theos*” or God. Acts 17:29 uses it as a synonym for God; Rom 1:20 and 2 Pet 1:3 use it in reference to God's divine attributes; and 2 Pet 1:4 uses it for God's nature as God—the same nature that Jesus shares with his true followers. (This is why even if one assumes it should say, “The Word is divine,” the meaning must align with the belief in his deity instead of mere human holiness.)

A word substitution gives another illustration of how to interpret John 1:1 correctly:

In the garden of Eden was the woman.

And the woman was with man.

And the woman was man.

According to the Bible, the name of our biblical primordial male ancestor was “Adam” and means “man”<sup>6</sup> just as “Eve” likely means “life.”<sup>7</sup> Our nature/species/being identifies us as members of “mankind/the human race/*Homo sapiens sapiens*” or “man” nature as opposed to cat, dog, apple, etc. Both genders belong to “mankind” since the word “man” isn’t only applicable to the male members of our species but to the females as well (Gen 5:2; Gen 1:26-27; 2:5,7; Gen 3:22,24).

The word “man” in the second line refers to a specific person, namely, Adam. This means the woman was with “man” [Adam] making the woman a separate person from “man.”

The word “man” in the third line that says, “And the woman was man” refers to the nature of the woman, meaning, the woman had the “man” nature [she was human by belonging to mankind/the human race, *Homo sapiens sapiens*].<sup>8</sup>

The word “man” is used in two separate senses: (1) specific person [other than the woman] and (2) nature [which the woman belongs to].

Going back to John 1:1:

In the beginning was the Word. And the Word was with God. And the Word was God.	In the beginning was Jesus. And Jesus existed with God. And Jesus was God by nature.
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Jesus existed in the beginning. Jesus was with a specific person known as “God.”<sup>9</sup> Jesus was God by nature. He belonged to the “God” race just as the woman belonged to the “man” race.

The INC will argue that the grammar is incorrect (e.g., “theos” in v.1 is an adjective instead of a noun) and will employ numerous arguments and other biblical passages to divert attention to what this passage is plainly stating.

As mentioned in the **Notice and Warning** portion of this book, who is the more credible authority on what biblical Greek words mean, the INC minister who cannot even carry a conversation in the language or the thousands of experts who wrote the hundreds of Bible versions? Only the gullible would think the INC minister is more credible on the meaning of Greek words.

Here’s proof that all internationally recognized experts understand John 1:1 in just one way in opposition to the INC:

John 1:1	
Source	<a href="https://www.biblegateway.com/verse/en/John%201:1">https://www.biblegateway.com/verse/en/John%201:1</a>
Bible Version	Translation
<b>KJ21</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>ASV</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>AMP</b>	In the beginning [before all time] was the Word (Christ), and the Word was with God, and the Word was God Himself.
<b>AMPC</b>	In the beginning [before all time] was the Word (Christ), and the Word was with God, and the Word was God Himself.

John 1:1	
Source	<a href="https://www.biblegateway.com/verse/en/John%201:1">https://www.biblegateway.com/verse/en/John%201:1</a>
Bible Version	Translation
<b>BRG</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>CSB</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>CEB</b>	In the beginning was the Word and the Word was with God and the Word was God.
<b>CJB</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>CEV</b>	In the beginning was the one who is called the Word. The Word was with God and was truly God.
<b>DARBY</b>	In [the] beginning was the Word, and the Word was with God, and the Word was God.
<b>DLNT</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>DRA</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>ERV</b>	Before the world began, the Word was there. The Word was with God, and the Word was God.
<b>EHV</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>ESV</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>ESVUK</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>EXB</b>	In the beginning there was the Word. The Word was with God, and the Word was God.
<b>GNV</b>	In the beginning was that Word, and that Word was with God, and that Word was God.
<b>GW</b>	In the beginning the Word already existed. The Word was with God, and the Word was God.
<b>GNT</b>	In the beginning the Word already existed; the Word was with God, and the Word was God.
<b>HCSB</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>ICB</b>	Before the world began, there was the Word. The Word was with God, and the Word was God.

John 1:1	
Source	<a href="https://www.biblegateway.com/verse/en/John%201:1">https://www.biblegateway.com/verse/en/John%201:1</a>
Bible Version	Translation
<b>ISV</b>	In the beginning, the Word existed. The Word was with God, and the Word was God.
<b>PHILLIPS</b>	At the beginning God expressed himself. That personal expression, that word, was with God, and was God,
<b>JUB</b>	In the beginning was the Word, and the Word was with the God, and the Word was God.
<b>KJV</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>AKJV</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>LEB</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>TLB</b>	Before anything else existed, there was Christ,* with God. He has always been alive and is himself God.
<b>MSG</b>	The Word was first, the Word present to God, God present to the Word. The Word was God, in readiness for God from day one.
<b>MEV</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>MOUNCE</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>NOG</b>	In the beginning the Word already existed. The Word was with God, and the Word was God.
<b>NABRE</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>NASB</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>NCV</b>	In the beginning there was the Word. The Word was with God, and the Word was God.
<b>NET</b>	In the beginning was the Word, and the Word was with God, and the Word was fully God.
<b>NIRV</b>	In the beginning, the Word was already there. The Word was with God, and the Word was God.
<b>NIV</b>	In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:1	
Source	<a href="https://www.biblegateway.com/verse/en/John%201:1">https://www.biblegateway.com/verse/en/John%201:1</a>
Bible Version	Translation
<b>NIVUK</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>NKJV</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>NLV</b>	The Word (Christ) was in the beginning. The Word was with God. The Word was God.
<b>NLT</b>	In the beginning the Word already existed. The Word was with God, and the Word was God.
<b>NMB</b>	In the beginning was the word, and the word was with God, and the word was God.
<b>NRSV</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>NRSVA</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>NRSVACE</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>NRSVCE</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>NTE</b>	In the beginning was the Word. The Word was close beside God, and the Word was God.
<b>OJB</b>	Bereshis (in the Beginning) was the Dvar Hashem [YESHAYAH 55:11; BERESHIS 1:3], and the Dvar Hashem was agav (along with, etzel, Mishle 8:30;30:4) Hashem, and the Dvar Hashem was nothing less, by nature, than Elohim! [Psa 56:11(10); Yn 17:5; Rev. 19:13 i.e., the Ma'amar Memra]
<b>TPT</b>	In the very beginning the Living Expression was already there. And the Living Expression was with God, yet fully God.
<b>RSV</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>RSVCE</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>TLV</b>	In the beginning was the Word. The Word was with God, and the Word was God.
<b>VOICE</b>	Before time itself was measured, the Voice was speaking. The Voice was and is God.
<b>WEB</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<b>WE</b>	The Word already was, way back before anything began to be. The Word and God were together. The Word was God.

John 1:1	
Source	<a href="https://www.biblegateway.com/verse/en/John%201:1">https://www.biblegateway.com/verse/en/John%201:1</a>
Bible Version	Translation
WYC	In the beginning was the word, and the word was at God, and God was the word. [In the beginning was the word, that is, God's Son, and the word was at God, and God was the word.]
YLT	In the beginning was the Word, and the Word was with God, and the Word was God;

The above table contains 59 different Bible versions from [www.BibleGateway.com](http://www.BibleGateway.com). It is silly to assume all the legitimate Koine Greek experts are wrong about what the Greek means in John 1:1 while the INC ministers, despite being incapable of reading or speaking Greek, are right.

Frankly, it's just downright insulting for the INC ministers to try to lecture people on what the Greek words actually mean when they are not the experts, and while the real experts are unanimous in a translation that destroys the INC's primary argument.

In conclusion, John 1:1 is unambiguous. It uses the word “God” in two senses: (1) specific person [other than Jesus] and (2) nature [which Jesus belongs to].

If the Father, who is called “God” in the second line is fully “God” and has the nature of being God; then Jesus must be exactly like him by having the same nature.

If the Father is “God,” then so is the Word.

It isn't possible for Jesus to be an inferior being to the “God” mentioned in the second line since he is treated as having the same nature. Whatever nature Heavenly Father has; Jesus has as well. He is not “a god”; neither is he “a God” but he is “God.”

What say you, INC? Do you know more about what Koine Greek words mean than the thousands of real experts on the language?

## 2) Hebrews 1:8-10

Hebrews 1:8	
Nestle-Aland 28	πρὸς δὲ τὸν υἱὸν·ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.
Transliteration	pros de ton huion; ho thronos sou ho theos eis ton aiōna tou aiōnos, kai hē rhabdos tēs euthytētos rhabdos tēs basileias sou.
Literal	Unto however the Son the throne of you O God [is] to the age of the age and the scepter of righteousness [is] the scepter of the kingdom of you.
Paraphrase	<i>But to the Son, he said, “Your throne, O God, will last forever. You rule your kingdom with a scepter of righteousness.”</i>

<https://www.biblegateway.com/verse/en/hebrews%201:8>

Hebrews 1:9	
<b>Nestle-Aland 28</b>	ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.
<b>Transliteration</b>	ēgarēsas dikaiosynēn kai emisēsas anomian; dia touto echrisen se ho theos ho theos sou elaiion agalliaseōs para tous metochous sou.
<b>Literal</b>	You have loved righteousness and have hated wickedness; because of this, has anointed you God, the God of you, with [the] oil of exultation, above the companion of you.
<b>Paraphrase</b>	<i>You have loved righteousness and hated wickedness. Therefore, O God, your God, has anointed you with the oil of joy above anyone else.</i>

<https://www.biblegateway.com/verse/en/hebrews%201:9>

Hebrews 1:10	
<b>Nestle-Aland 28</b>	καί·σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·
<b>Transliteration</b>	kai; sy kat' archas, kyrie, tēn gēn ethemeliōsas, kai erga tōn cheirōn sou eisin hoi ouranoi;
<b>Literal</b>	And You in [the] beginning Lord the earth laid the foundation, and works of the hands of you are the heavens.
<b>Paraphrase</b>	<i>And in the beginning, you, Lord, laid the foundation of the earth. Your hands created the heavens.</i>

<https://www.biblegateway.com/verse/en/hebrews%201:10>

**Heb 1:8-10** *But to the Son he said:*

*“Your throne, O God, will last forever. You rule your kingdom with a scepter of righteousness. 9 You have loved righteousness and hated wickedness. Therefore, O God, your God, has anointed you with the oil of joy above anyone else. . . 10 And in the beginning, you, Lord, laid the foundation of the earth. Your hands created the heavens.”*

Heb 1:8-10 is based on two OT passages that show the Hebraist considered Jesus to be God:

*Ps 45:6-7 Thy throne, O God, [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*

And,

*Ps 102:24-27 I said, O my God, take me not away in the midst of my days: thy years [are] throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens [are] the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed But thou [art] the same, and thy years shall have no end.*

These passages are addressed to God in the OT LXX but are addressed to Jesus in the NT by God the Father, who calls Jesus, “God.”

Here’s proof that all internationally recognized experts understand Heb 1:8 in just one way in opposition to the INC:

Hebrews 1:8	
Source	<a href="https://www.biblegateway.com/verse/en/Hebrews%201:8">https://www.biblegateway.com/verse/en/Hebrews%201:8</a>
Bible Version	Translation
<b>KJ21</b>	But unto the Son He saith, “Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of Thy Kingdom.
<b>ASV</b>	but of the Son he saith, Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom.
<b>AMP</b>	But about the Son [the Father says to Him], “Your throne, O God, is forever and ever, And the scepter of [absolute] righteousness is the scepter of His kingdom.
<b>AMPC</b>	But as to the Son, He says to Him, Your throne, O God, is forever and ever (to the ages of the ages), and the scepter of Your kingdom is a scepter of absolute righteousness (of justice and straightforwardness).
<b>BRG</b>	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.
<b>CSB</b>	but to the Son: Your throne, O God, is forever and ever, and the scepter of your kingdom is a scepter of justice.
<b>CEB</b>	But he says to his Son, God, your throne is forever and your kingdom’s scepter is a rod of justice.
<b>CJB</b>	but to the Son, he says, “Your throne, O God, will last forever and ever; you rule your Kingdom with a scepter of equity;
<b>CEV</b>	But God says about his Son, “You are God, and you will rule as King forever! Your royal power brings about justice.
<b>DARBY</b>	but as to the Son, Thy throne, O God, [is] to the age of the age, and a sceptre of uprightness [is] the sceptre of thy kingdom.
<b>DLNT</b>	But with regard to the Son He says: “Your throne, God, is forever and ever. And the scepter of straightness is the scepter of Your kingdom.
<b>DRA</b>	But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom.

Hebrews 1:8	
Source	<a href="https://www.biblegateway.com/verse/en/Hebrews%201:8">https://www.biblegateway.com/verse/en/Hebrews%201:8</a>
Bible Version	Translation
<b>ERV</b>	But this is what he said about his Son: “God, your kingdom will last forever and ever. You use your authority for justice.
<b>EHV</b>	But about the Son he says: God, your throne is forever and ever, and the scepter of righteousness is the scepter of your kingdom.
<b>ESV</b>	But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.
<b>ESVUK</b>	But of the Son he says, “Your throne, O God, is for ever and ever, the sceptre of uprightness is the sceptre of your kingdom.
<b>EXB</b>	But God said this about his Son: “God, your throne will last forever and ever. You will rule your kingdom with fairness.
<b>GNV</b>	But unto the Son he saith, O God, thy throne is forever and ever: the scepter of thy kingdom is a scepter of righteousness.
<b>GW</b>	But God said about his Son, “Your throne, O God, is forever and ever. The scepter in your kingdom is a scepter for justice.
<b>GNT</b>	About the Son, however, God said: “Your kingdom, O God, will last forever and ever! You rule over your people with justice.
<b>HCSB</b>	but to the Son: Your throne, God, is forever and ever, and the scepter of Your kingdom is a scepter of justice.
<b>ICB</b>	But God said this about his Son: “God, your throne will last forever and ever. You will rule your kingdom with fairness.
<b>ISV</b>	But about the Son he says, “Your throne, O God, is forever and ever, and the scepter of your kingdom is a righteous scepter.
<b>PHILLIPS</b>	But when he speaks of the Son, he says: ‘Your throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of your kingdom.
<b>JUB</b>	But unto the Son he said, Thy throne, O God, is for ever and ever: a rod of equity is the sceptre of thy kingdom.
<b>KJV</b>	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.

Hebrews 1:8	
Source	<a href="https://www.biblegateway.com/verse/en/Hebrews%201:8">https://www.biblegateway.com/verse/en/Hebrews%201:8</a>
Bible Version	Translation
<b>AKJV</b>	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.
<b>LEB</b>	but concerning the Son, "Your throne, O God, is forever and ever, and the scepter of righteous is the scepter of your kingdom.
<b>TLB</b>	but of his Son he says, "Your Kingdom, O God, will last forever and ever; its commands are always just and right.
<b>MSG</b>	But he says to the Son, You're God, and on the throne for good; your rule makes everything right.
<b>MEV</b>	But to the Son He says: "Your throne, O God, lasts forever and ever; a scepter of righteousness is the scepter of Your kingdom.
<b>MOUNCE</b>	But regarding the Son he says, "Your throne, O God, is for all time, and the scepter of absolute justice is the scepter of your kingdom.
<b>NOG</b>	But God said about his Son, "Your throne, O God, is forever and ever. The scepter in your kingdom is a scepter for justice.
<b>NABRE</b>	but of the Son: "Your throne, O God, stands forever and ever; and a righteous scepter is the scepter of your kingdom.
<b>NASB</b>	But of the Son He says, "Your throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom.
<b>NCV</b>	But God said this about his Son: "God, your throne will last forever and ever. You will rule your kingdom with fairness.
<b>NET</b>	but of the Son he says, "Your throne, O God, is forever and ever, and a righteous scepter is the scepter of your kingdom.
<b>NIRV</b>	But here is what he says about the Son. "You are God. Your throne will last for ever and ever. Your kingdom will be ruled by justice.
<b>NIV</b>	But about the Son he says, "Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom.
<b>NIVUK</b>	But about the Son he says, 'Your throne, O God, will last for ever and ever; a sceptre of justice will be the sceptre of your kingdom.

Hebrews 1:8	
Source	<a href="https://www.biblegateway.com/verse/en/Hebrews%201:8">https://www.biblegateway.com/verse/en/Hebrews%201:8</a>
Bible Version	Translation
<b>NKJV</b>	But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.
<b>NLV</b>	But about His Son, He says, "O God, Your throne will last forever. Whatever You say in Your nation is right and good.
<b>NLT</b>	But to the Son he says, "Your throne, O God, endures forever and ever. You rule with a scepter of justice.
<b>NMB</b>	But to the Son he says: O God, your seat shall be for ever and ever. The sceptre of your kingdom is a right sceptre.
<b>NRSV</b>	But of the Son he says, "Your throne, O God, is forever and ever, and the righteous scepter is the scepter of your kingdom.
<b>NRSVA</b>	But of the Son he says, 'Your throne, O God, is for ever and ever, and the righteous sceptre is the sceptre of your kingdom.
<b>NRSVACE</b>	But of the Son he says, 'Your throne, O God, is for ever and ever, and the righteous sceptre is the sceptre of your kingdom.
<b>NRSVCE</b>	But of the Son he says, "Your throne, O God, is forever and ever, and the righteous scepter is the scepter of your kingdom.
<b>NTE</b>	In relation to the son, however, it says, Your throne, O God, is for ever and ever; the sceptre of uprightness is the sceptre of your kingdom;
<b>OJB</b>	And Hashem says to HaBen, KIS'ACHA ELOHIM OLAM VAED SHEVET MISHOR SHEVET MALKHUTECHA ("Your throne, O G-d, will endure for ever and ever, and the scepter of justice is the scepter of your kingdom.")
<b>TPT</b>	But about his Son, he called him "God," saying, "Your throne, O God, endures forever and ever and you will rule your kingdom with justice and righteousness,
<b>RSV</b>	But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom.
<b>RSVCE</b>	But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom.
<b>TLV</b>	But regarding the Son He says, "Your throne, O God, is forever and ever, and a scepter of uprightness is the scepter of Your Kingdom.

Hebrews 1:8	
Source	<a href="https://www.biblegateway.com/verse/en/Hebrews%201:8">https://www.biblegateway.com/verse/en/Hebrews%201:8</a>
Bible Version	Translation
<b>VOICE</b>	But to the Son He said, God, Your throne is eternal; You will rule Your kingdom with the scepter of justice.
<b>WEB</b>	But of the Son he says, “Your throne, O God, is forever and ever. The scepter of uprightness is the scepter of your Kingdom.
<b>WE</b>	But here is what God says about his Son: `O God, you will sit and rule for ever. You will rule in the right way.
<b>WYC</b>	But to the Son he saith, God, thy throne is into the world of world [into the world of worlds]; a rod of equity is the rod of thy realm;
<b>YLT</b>	and unto the Son: `Thy throne, O God, [is] to the age of the age; a scepter of righteousness [is] the scepter of thy reign;

Nearly all Bible versions understand Heb 1:8 to read, “Thy throne, O God” instead of “God is your throne” because they realize that the passage’s context sees the praise applied to Jesus because of the Hebraist’s tendency to repeatedly quote OT passages that refer to God and apply them to the person of Jesus,<sup>10</sup> making Jesus, “God” and “Jehovah” [YHWH] (e.g., Heb 1:2-3,6,10-12; etc.). It also differentiates Jesus from the angels (Heb 1:4-8,13-14) and shows his superiority over them (also see Eph 1:21; Col 2:15; 1 Pet 3:22).

The original saying in Ps 45:6-7 referred to God, and the same expression is used by the writer of Hebrews to refer to Jesus. Heb 1:2 has God the Father commanding Jesus to make the worlds. God the Father called Jesus “Lord” in Heb 1:10, and mentions to Jesus that he (Jesus) laid the foundation of this earth. He (Jesus) also created the heavens.

The writer of Hebrews referred to Jesus as God in distinction to the Father regardless of whether Ps 45:6 may say “God is your throne” despite most translations understand it to mean “Thy throne O God.”

The biblical translators also know that the NT writers deliberately modified OT passages to mean something different from what the OT writers meant,<sup>11</sup> or they used LXX versions instead of the Masoretic Text (MT) found in most Bibles today for the Old Testament.<sup>12</sup>

Why would the Father call Jesus, “God” (Heb 1:8) if he wasn’t? Why would the Father call Jesus, “Lord,” and state “He [Jesus] laid the foundation of the earth” and “created the heavens (v. 10)”<sup>13</sup> if Jesus wasn’t “God”?

The Hebraist repeatedly emphasizes the divinity of Jesus Christ. He has the Father calling the Son, “God.” This may indicate the book was written to the Jews to persuade them of the divinity of Jesus or to strengthen the faith of Jewish-Christians who were under pressure to revert to Judaism.<sup>14</sup>

Jesus existed before the Earth was created since he was the one who made it. It is also obvious that the writer of Hebrews was referring to Jesus as God in distinction to the Father.

**Job 38:1-4** Then *the LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where was thou when I laid the foundations of the earth?* Declare, if thou hast understanding.

Job 38:1-4 has the LORD telling Job he laid the foundation of the world. From what we've seen in Heb 1:10, that being was Jesus Christ. Therefore, Job was talking to the pre-mortal Christ.

It is obvious that Heb 1:8-10 describes Jesus to be "God."

So, INC, John 1:1 and Heb 1:8 explicitly call Jesus "God" – and one of which, Heb 1:8, has the Father calling his Son, "God."

Do you know more than God the Father? Do you dare challenge him and tell him he's wrong?

I'd hate to be an INC minister when he's standing before God the Son to be judged. I'd also hate to be an INC member who foolishly follows his minister in rejecting God the Father's own declaration about his Son, Jesus Christ.

Note: The remaining NT passages discussed below will be treated differently than John 1:1 and Heb 1:8. They will not contain the tables of over 50 Bible versions for the sake of readability. For those wishing to conduct their own study, links to BibleGateway's over 50 parallel Bible versions will be provided.

The reader will immediately observe that this book's phraseology and interpretations align with the translations of the legitimate Koine Greek scholars in opposition to the INC's arguments.

On one side are *thousands* of experts on biblical Greek and on the other are the INC ministers who can't even speak it conversationally. Who is more credible on the correct interpretation of the Greek words?

### 3) Philippians 2:5-11

Philippians 2:5	
<b>Nestle-Aland 28</b>	Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,
<b>Transliteration</b>	Touto phroneite en hymin ho kai en Christō Iēsou,
<b>Literal</b>	This let mind be in you which also in Christ Jesus [was]
<b>Paraphrase</b>	<i>Be as humble as Jesus Christ:</i> [the same attitude per v.3]

<https://www.biblegateway.com/verse/en/Philippians%202:5>

Phil 2:6	
<b>Nestle-Aland 28</b>	ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ,
<b>Transliteration</b>	hos en morphē theou hyparchōn ouch harpagmon hēgēsato to einai isa theō,
<b>Literal</b>	Who in [the] form of God subsisting not something to be grasped esteemed it to be equal with God
<b>Paraphrase</b>	<i>Although having the same nature of God, he didn't think to forcefully cling to his equality with God,</i>

<https://www.biblegateway.com/verse/en/Philippians%202:6>

Phil 2:7	
<b>Nestle-Aland 28</b>	ἀλλ' ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος
<b>Transliteration</b>	all' heauton ekenōsen morphēn doulou labōn, en homoiōmati anthrōpōn genomenos; kai schēmati heuretheis hōs anthrōpos
<b>Literal</b>	But himself emptied, [the] form of a servant, having taken in [the] likeness of men having been made.
<b>Paraphrase</b>	<i>but emptied himself of it and took upon himself the nature of a slave and became human.</i>

<https://www.biblegateway.com/verse/en/Philippians%202:7>

Phil 2:8	
<b>Nestle-Aland 28</b>	ἐταπεινώσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.
<b>Transliteration</b>	etapeinōsen heauton genomenos hypēkoos mechri thanatou, thanatou de staurou.
<b>Literal</b>	And in appearance having been found as a man he humbled himself having become obedient unto death [the] death even of [the] cross.
<b>Paraphrase</b>	<i>As a mortal man, he humbled himself and was so obedient to the Father's will, that he stooped to die the utterly degrading death on the cross.</i>

<https://www.biblegateway.com/verse/en/Philippians%202:8>

Phil 2:9	
<b>Nestle-Aland 28</b>	διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων,
<b>Transliteration</b>	dio kai ho theos auton hyperypsōsen kai echarisato autō to onoma to hyper pan onoma,
<b>Literal</b>	Therefore also God him highly exalted and granted to him the name above every name
<b>Paraphrase</b>	<i>This is why God elevated him higher than anything possible and made his name more exalted than any other name,</i>

<https://www.biblegateway.com/verse/en/Philippians%202:9>

Phil 2:10	
<b>Nestle-Aland 28</b>	ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων
<b>Transliteration</b>	hina en tō onomati Iēsou pan gony kampsē epouraniōn kai epigeiōn kai katachthoniōn
<b>Literal</b>	That at the name of Jesus every knee should bow in heaven and on earth and under the earth
<b>Paraphrase</b>	<i>And at the mention of Jesus' name, every knee in heaven, on earth, and in the underworld shall bend,</i>

<https://www.biblegateway.com/verse/en/Philippians%202:10>

Phil 2:11	
<b>Nestle-Aland 28</b>	καὶ πάντα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς.
<b>Transliteration</b>	kai pasa glōssa exomologēsētai hoti kyrios Iēsous Christos eis doxan theou patros.
<b>Literal</b>	And every tongue should confess that [is] Lord Jesus Christ to [the] glory of God [the] Father.
<b>Paraphrase</b>	<i>And everyone will concede that Jesus Christ is Lord, to the glory of God the Father.</i>

<https://www.biblegateway.com/verse/en/Philippians%202:11>

**Phil 2:5-11** *Be as humble as Jesus Christ:*

*6 Although having the same nature of God, he didn't think to forcefully cling to his equality with God, 7 but emptied himself of it and took upon himself the nature of a slave and became human.*

*8 As a mortal man, he humbled himself and was so obedient to the Father's will, that he stooped to die the utterly degrading death on the cross.*

*9 This is why God elevated him higher than anything possible and made his name more exalted than any other name.*

*10 And at the mention of Jesus' name, every knee in heaven, on earth, and in the underworld shall bend, 11 and everyone will concede that Jesus Christ is Lord, to the glory of God the Father."*

Although Jesus was equal to the Father by having the same nature as God the Father, he "emptied" himself (he divested himself of his glory, rights, and privileges due to his divine status but kept his divinity)<sup>15</sup> and made himself a humble, oppressed slave, to atone for the sins of mankind.

Stop and think about this:

As the Creator of the universe, Jesus Christ is the most glorious being imaginable. He willingly reduced himself to the lowest of humanity (Isa 52:13-14; Matt 11:29; Mark 10:45; John 13:4-17), to suffer in an unimaginable fashion for our sakes by "stooping" to die a criminal's death on the cross,<sup>16</sup> being "cursed" (Deut 21:22-23; Isa 53:12; Luke 22:37; Gal 3:13; Heb 12:2)<sup>17</sup> with the most painful and demeaning death possible.<sup>18</sup>

The most glorious being imaginable to the most degraded possible.<sup>19</sup> From the highest to the lowest. He who is above all became the least of all. This shows the paradox of the Atonement. The greatest of all needed to suffer worse than all and receive the most despised death possible.

The God who created the universe is the same God who washes the dirty feet of his followers (John 13:1-17) and is the same God who suffered and died for us.

Jesus didn't think he needed to cling to his equality with God but gave it all up to become human (just like a pitcher pours out its contents). This is incredibly remarkable:

Jesus gave up his equality with God the Father to become human.

Because of his humility and obedience to the Father, Jesus is elevated above everyone else, and everyone will acknowledge his supremacy when we stand before him to be judged. We will see him for who is truly is: Our glorious Lord and God.

Phil 2:5-11 describes the Pre-Mortal Jesus, Human Jesus, and Glorified Jesus.

## 4) Colossians 1:12-22

<b>Colossians 1:12</b>	
<b>Nestle-Aland 28</b>	εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·
<b>Transliteration</b>	eucharistountes tō patri tō hikanōsanti hymas eis tēn merida tou klērou tōn hagiōn en tō phōti;
<b>Literal</b>	Giving thanks to the Father, the [one] having qualified us for the share of the inheritance of the saints, in light.
<b>Paraphrase</b>	<i>Giving thanks to the Father, the one who certified us to share the inheritance in the light of Christ's true followers.</i>

<https://www.biblegateway.com/verse/en/Colossians%201:12>

<b>Col 1:13</b>	
<b>Nestle-Aland 28</b>	ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
<b>Transliteration</b>	hos errysato hēmas ek tēs exousias tou skotous kai metestēsen eis tēn basileian tou huiou tēs agapēs autou,
<b>Literal</b>	Who has delivered us from the dominion of darkness and transferred [us] into the kingdom of the Son beloved of him.
<b>Paraphrase</b>	<i>He has rescued us from the subjugation of darkness and resettled us to the kingdom of his beloved Son.</i>

<https://www.biblegateway.com/verse/en/Colossians%201:13>

<b>Col 1:14</b>	
<b>Nestle-Aland 28</b>	ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν·
<b>Transliteration</b>	en hō echomen tēn apolytrōsin, tēn aphasin tōn hamartiōn;
<b>Literal</b>	In whom we have redemption the forgiveness the of sins.
<b>Paraphrase</b>	<i>In whom we have been redeemed and had our sins forgiven.</i>

<https://www.biblegateway.com/verse/en/Colossians%201:14>

<b>Col 1:15</b>	
<b>Nestle-Aland 28</b>	ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,
<b>Transliteration</b>	hos estin eikōn tou theou tou aoratau, prōtotokos pasēs ktiseōs,
<b>Literal</b>	Who is [the] image of the God invisible [the] firstborn of all creation.
<b>Paraphrase</b>	<i>He is the image of the God who's never been seen, and existed before the universe was created.</i>

<https://www.biblegateway.com/verse/en/Colossians%201:15>

<b>Col 1:16</b>	
<b>Nestle-Aland 28</b>	ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὄρατα καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται·
<b>Transliteration</b>	hoti en autō ektisthē ta panta en tois ouranois kai epi tēs gēs, ta horata kai ta aorata, eite thronoi eite kyriotētes eite archai eite exousiai; ta panta di' autou kai eis auton ektistai;
<b>Literal</b>	Because by him were created all things in the heavens and upon the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities, all things by him and for him have been created.
<b>Paraphrase</b>	<i>He created the universe. Everything in heaven and earth, everything we see and haven't seen, including thrones, powers, rulers, or authorities; he created them all and they are for him.</i>

<https://www.biblegateway.com/verse/en/Colossians%201:16>

<b>Col 1:17</b>	
<b>Nestle-Aland 28</b>	καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,
<b>Transliteration</b>	kai autos estin pro pantōn kai ta panta en autō synestēken,
<b>Literal</b>	And he is before all things and all things in him hold together.
<b>Paraphrase</b>	<i>He existed before the universe and causes it to hold together.</i>

<https://www.biblegateway.com/verse/en/Colossians%201:17>

<b>Col 1:18</b>	
<b>Nestle-Aland 28</b>	καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὃς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,
<b>Transliteration</b>	kai autos estin hē kephalē tou sōmatos tēs ekklēsias; hos estin archē, prōtotokos ek tōn nekrōn, hina genētai en pasin autos prōteuōn,
<b>Literal</b>	And he is the head of the body the church who is the beginning firstborn out from the dead that might be in all things he holding preeminence.
<b>Paraphrase</b>	<i>And he is the head of the body, which is the church. He is the beginning and the firstborn from the dead so that he might have supremacy over the universe.</i>

<https://www.biblegateway.com/verse/en/Colossians%201:18>

<b>Col 1:19</b>	
<b>Nestle-Aland 28</b>	ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι
<b>Transliteration</b>	hoti en autō eudokēsen pan to plērōma katoikēsai
<b>Literal</b>	Because in him He was pleased for all the fullness to dwell.
<b>Paraphrase</b>	<i>God was pleased that all of his fullness dwelt in Jesus.</i>

<https://www.biblegateway.com/verse/en/Colossians%201:19>

<b>Col 1:20</b>	
<b>Nestle-Aland 28</b>	καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.
<b>Transliteration</b>	kai di' autou apokatallaxai ta panta eis auton, eirēnopoīēsas dia tou haimatos tou staurou autou, [di' autou] eite ta epi tēs gēs eite ta en tois ouranois.
<b>Literal</b>	And by him to reconcile all things to himself, having made peace by the blood of the cross of him—through him—whether the things on the earth or the things in the heavens.
<b>Paraphrase</b>	<i>And through Jesus, God reconciled the universe to himself, whether things on earth or in the heavens—by making peace through Jesus' blood on the cross.</i>

<https://www.biblegateway.com/verse/en/Colossians%201:20>

Col 1:21	
<b>Nestle-Aland 28</b>	Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,
<b>Transliteration</b>	Kai hymas pote ontas apēllotriōmenous kai echthrous tē dianoia en tois ergois tois ponērois,
<b>Literal</b>	And you, once being alienated and hostile in mind, in [your] deed evil
<b>Paraphrase</b>	<i>You were once alienated from God, with a hostile mind because of your evil actions.</i>

<https://www.biblegateway.com/verse/en/Colossians%201:21>

Col 1:22	
<b>Nestle-Aland 28</b>	νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου παραστήσῃ ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,
<b>Transliteration</b>	nyni de apokatēllaxen en tō sōmati tēs sarkos autou dia tou thanatou parastēsai hymas hagious kai amōmous kai anenklēτους katenōpion autou,
<b>Literal</b>	Now however he has reconciled [you] in the body of the flesh of him, through the death, to present you holy, and unblemished, and irreproachable, before him.
<b>Paraphrase</b>	<i>But now, he has reconciled you in his flesh through his death, to present you to God, holy, unblemished, and beyond reproach.</i>

<https://www.biblegateway.com/verse/en/Colossians%201:22>

**Col 1:12-22** *Giving thanks to the Father, the one who certified us to share the inheritance in the light of Christ’s true followers. 13 He has rescued us from the subjugation of darkness and resettled us to the kingdom of his beloved Son, 14 in whom we have been redeemed and had our sins forgiven.*

*15 He is the image of the God who’s never been seen, and existed before the universe was created. 16 He created the universe. Everything in heaven and earth, everything we see and haven’t seen, including thrones, powers, rulers, or authorities; he created them all and they are for him. 17 He existed before the universe and causes it to hold together.*

*18 And he is the head of the body, which is the church. He is the beginning and the firstborn from the dead so that he might have supremacy over the universe. 19 God was pleased that all of his fulness dwelt in Jesus.*

*20 And through Jesus, God reconciled the universe to himself, whether things on earth or in the heavens—by making peace through Jesus’ blood on the cross.*

*21 You were once alienated from God, with a hostile mind because of your evil actions, 22 but now, Jesus has reconciled you in his flesh through his death, to present you to God, holy, unblemished, and beyond reproach.*

Jesus is in the image of the God who has never been seen and existed before the universe was made. In fact, he was the one who created the universe. Everything we see and haven’t seen – he created them all. He also causes the forces of the universe to hold together (which sounds like

he's the one responsible for the fine tuning of our universe and has complete control over it). He shares the same nature as his church (that is, us), and is the first to ever come back from the dead as an immortal body.

He has dominion over the entire universe and all that makes God "God" dwells within him. He is the reason why the universe was reconciled with God and is why a selected elite will be presented to God, completely holy, unblemished, and blameless.

Col 1:12-22 describes the Pre-Mortal Jesus, Human Jesus, Resurrected Jesus, and Glorified Jesus.

So, INC, what say you?

### 5) Hebrews 1:2-3

Hebrews 1:2	
<b>Nestle-Aland 28</b>	ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας·
<b>Transliteration</b>	ep' eschatou tōn hēmerōn toutōn elalēsen hēmin en huiō, hon ethēken klēronomon pantōn, di' hou kai epoiēsen tous aiōnas;
<b>Literal</b>	In last the days these has spoken to us by [his] Son whom he appointed heir of all things through whom and he made the worlds.
<b>Paraphrase</b>	<i>And now, God has spoken to us through his Son in these last days. God has given the universe to him as an inheritance, and created it through him.</i>

<https://www.biblegateway.com/verse/en/Hebrews%201:2>

Hebrews 1:3	
<b>Nestle-Aland 28</b>	ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμόν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,
<b>Transliteration</b>	hos ōn apaugasma tēs doxēs kai charaktēr tēs hypostaseōs autou, pherōn te ta panta tō rhēmati tēs dynamēōs autou, katharismon tōn hamartiōn poiēsamenos ekathisen en dexia tēs megalōsynēs en hysēlois,
<b>Literal</b>	Who being [the] radiance of [His] glory, and [the] exact expression of the substance of him, upholding moreover all things by the word of the power, through himself [the] purification of sins, having made he sat down at [the] right hand of the Majesty on high.
<b>Paraphrase</b>	<i>The Son radiates God's glory and is the exact copy of the very essence of God. He sustains the universe by the power of his word. After he had cleansed us from our sins; he sat down at the right-hand side of the majestic God in heaven!</i>

<https://www.biblegateway.com/verse/en/Hebrews%201:3>

**Heb 1:2-3** *And now, God has spoken to us through his Son in these last days. God has given the universe to him as an inheritance, and created it through him. 3 The Son radiates God’s glory and is the exact copy of the very essence of God. He sustains the universe by the power of his word. After he had cleansed us from our sins; he sat down at the right-hand side of the majestic God in heaven!*

Jesus is the exact duplicate or reproduction [*charaktēr*] (5481) of Heavenly Father’s being/nature/essence/make up. If Heavenly Father has a “God” nature; then so does Jesus Christ. It is through Jesus Christ that God “created” the universe. (This is repeated in Heb 1:10’s “The heavens are the works of thine hands.”)

Heb 1:3 also mentions “He sustains all things by the word of his power.” Who? According to Ps 148:5-6, God does. Who then is Jesus? God.

Seriously, INC, what is *wrong* with you?

## 6) Hebrews 2:14-18

Hebrews 2:14	
<b>Nestle-Aland 28</b>	Ἐπεὶ οὖν τὰ παιδία κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχευεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ’ ἔστιν τὸν διάβολον,
<b>Transliteration</b>	Epei oun ta paidia kekoinoēken haimatos kai sarkos, kai autos paraplēsiōs meteschen tōn autōn, hina dia tou thanatou katargēsē ton to kratos echonta tou thanatou, tout’ estin ton diabolon,
<b>Literal</b>	Since therefore the children have partaken of blood and of flesh, also he likewise took part in the same things, that through [His] death he might destroy the [one] the power holding of death, that is the devil.
<b>Paraphrase</b>	<i>Since God’s children are humans with flesh and blood, he too shared in that same nature so that by his death, he may annul the devil, who holds the power of death.</i>

<https://www.biblegateway.com/verse/en/Hebrews%202:14>

Hebrews 2:15	
<b>Nestle-Aland 28</b>	καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.
<b>Transliteration</b>	kai apallaxē toutous, hosoi phobō thanatou dia pantos tou zēn enochoi ēsan douleias.
<b>Literal</b>	And might set free those who [their] fear of death through all [their time] to live subject were to slavery.
<b>Paraphrase</b>	<i>And liberate those who were in slavery and terrified of death.</i>

<https://www.biblegateway.com/verse/en/Hebrews%202:15>

<b>Hebrews 2:16</b>	
<b>Nestle-Aland 28</b>	οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.
<b>Transliteration</b>	ou gar dēpou angelōn epilambanetai alla spermatos Abraam epilambanetai.
<b>Literal</b>	Not surely indeed somewhere [the] angels he helps, but [the] seed of Abraham he helps.
<b>Paraphrase</b>	<i>He did not come to help the angels; he came to help Abraham's descendants.</i>

<https://www.biblegateway.com/verse/en/Hebrews%202:16>

<b>Hebrews 2:17</b>	
<b>Nestle-Aland 28</b>	ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεὸν εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.
<b>Transliteration</b>	hōthen ōpheilen kata panta tois adelphois homoiōthēnai, hina eleēmōn genētai kai pistos archiereus ta pros ton theon eis to hilaskesthai tas hamartias tou laou.
<b>Literal</b>	Therefore it behoved [him] in all things [his] brothers to be made like, that a merciful he might become and faithful high priest [in] things relating to God, for to make propitiation for the sins of the people.
<b>Paraphrase</b>	<i>This is why he needed to fully have the same human nature as his siblings, so that he may be a merciful and empathetic high priest before God, and offer an authentic sacrifice for the sins of mankind.</i>

<https://www.biblegateway.com/verse/en/Hebrews%202:17>

<b>Hebrews 2:18</b>	
<b>Nestle-Aland 28</b>	ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.
<b>Transliteration</b>	en hō gar peponthen autos peirastheis, dynatai tois peirazomenois boēthēsai.
<b>Literal</b>	In that indeed he has suffered he himself having been tempted, he is able those being tempted to help.
<b>Paraphrase</b>	<i>Because he knows what it's like to suffer when tempted; he is able to help those who are being tempted.</i>

<https://www.biblegateway.com/verse/en/Hebrews%202:18>

**Heb 2:14-18** *Since God's children are humans with flesh and blood, he too shared in that same nature so that by his death, he may annul the devil, who holds the power of death, 15 and liberate those who were in slavery and terrified of death.*

*16 He did not come to help the angels; he came to help Abraham's descendants. 17 This is why he needed to fully have the same human nature as his siblings, so that he may be*

*a merciful and empathetic high priest before God, and offer an authentic sacrifice for the sins of mankind.*

*18 Because he knows what it's like to suffer when tempted; he is able to help those who are being tempted.*

This passage describes Jesus as becoming fully human to perform his substituting sacrifice for mankind. Notice the context: He came to help humans, not the angels; he annuls the devil who held the power of death over mankind; his assumption of humanity allowed him to empathize with humans and make an authentic sacrifice.

These are not attributes of someone who is solely human.

Heb 2:14-18 (together with; John 3:16; Rom 8:3, and Gal 4:4) states Jesus became human/flesh and blood (Heb 2:14-18) to relate to humanity, for humanity to triumph over sin and death (Acts 17:31; Rom 8:3; 1 Cor 15:21).

Heavenly Father sent his Son to Earth (John 3:16 cf. Rom 8:32) to be “made” from a female descendant of David (Gal 4:4; Rom 1:3-6) in the likeness of sinful flesh (Rom 8:3). He became the sin (2 Cor 5:21) and propitiation for us (Heb 2:17).<sup>20</sup>

Jesus was already God’s “Son” before being born of Mary.

Because we are human, Jesus decided to become human. He didn’t take upon himself the nature of angels but became identical with the rest of humanity (Heb 2:14-18).

How can an ordinary human *decide* to assume the nature of a mortal human instead of the nature of angels if he is merely a mortal human? Did you decide to become biologically human before you were born? Of course not—but Jesus did! This is only possible if Jesus was ontologically different than mortal humans and angels. Then and only then is it possible for him to decide if he wanted to receive the nature of angels or mortal humans.

What was the nature of Jesus that was different than angels and mortal humans to make this passage intelligible? The only possibility is “God,” which is repeatedly supported by the Bible.

## 7) 2 Corinthians 8:9

2 Corinthians 8:9	
<b>Nestle-Aland 28</b>	γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι’ ὑμᾶς ἐπτώχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχεῖα πλουτήσητε.
<b>Transliteration</b>	ginōskete gar tēn charin tou kyriou hēmōn Iēsou Christou, hoti di’ hymas eptōcheusen plousios ōn, hina hymeis tē ekeinou ptōcheia ploutēsēte.
<b>Literal</b>	You know indeed the grace of the Lord of us Jesus Christ that for the sake of you he became poor rich being that you through that poverty might be enriched.
<b>Paraphrase</b>	<i>You know the grace of our Lord Jesus Christ: though he were rich, he became poor for your sakes so that through his poverty, you may become rich.</i>

<https://www.biblegateway.com/verse/en/2Corinthians%208:9>

Jesus was rich and became poor for our sakes. Rich = God, poor = man. Jesus was God, who became man for our sakes so that through him we may become “rich.”<sup>21</sup>

## 8) John 17:5,22,24

John 17:5	
<b>Nestle-Aland 28</b>	καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.
<b>Transliteration</b>	kai nyn doxason me sy, pater, para seautō tē doxē hē eichon pro tou ton kosmon einai para soi.
<b>Literal</b>	And now glorify me you Father with yourself with the glory that I had before the world existed with you.
<b>Paraphrase</b>	<i>Now Father, please give me back the glory that I shared with you before the world's creation.</i>

<https://www.biblegateway.com/verse/en/John%2017:5>

John 17:22	
<b>Nestle-Aland 28</b>	κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἓν καθὼς ἡμεῖς ἓν
<b>Transliteration</b>	kagō tēn doxan hēn dedōkas moi dedōka autois, hina ōsin hen kathōs hēmeis hen
<b>Literal</b>	And I the glory which you have given me have given them that they might be one as we [are] one.
<b>Paraphrase</b>	<i>I gave them the glory you gave me so that they may be one just as we are one.</i>

<https://www.biblegateway.com/verse/en/John%2017:22>

John 17:24	
<b>Nestle-Aland 28</b>	Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεῖνοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.
<b>Transliteration</b>	Pater, ho dedōkas moi, thelō hina hopou eimi egō kakeinoi ōsin met' emou, hina theōrosin tēn doxan tēn emēn, hēn dedōkas moi hoti ēgapēsas me pro katabolēs kosmou.
<b>Literal</b>	Father [those] whom you have given me I desire that where am I they also might be with me that they might behold glory my that you gave me because you loved me before [the] foundation of [the] world.
<b>Paraphrase</b>	<i>Father, I want those you gave me to be with me where I am. I want them to see the glory you gave me because you already loved me before the world was even created.</i>

<https://www.biblegateway.com/verse/en/John%2017:24>

**John 17:5,22,24** Now Father, please give me back the glory that I shared with you before the world’s creation ... 22 I gave them the glory you gave me so that they may be one just as we are one ... 24 Father, I want those you gave me to be with me where I am. I want them to see the glory you gave me because you already loved me before the world was even created.

Jesus was praying to his Father and was asking for the *return* of his glory that he had with the Father *before* the Earth was even created. What could this “glory” be?

When the other passages are examined (which are identified in this chapter), we understand Jesus has the same “God” nature the Father has and is fully “God” as well as fully “human.” He was asking to have his glory from being “God” restored (cf. Phil 2:7).

How much clearer does Jesus need to be, INC, before you believe him?

### 9) John 1:3,10,14

<b>John 1:3</b>	
<b>Nestle-Aland 28</b>	πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν
<b>Transliteration</b>	panta di’ autou egeneto, kai chōris autou egeneto oude hen. ho gegonen
<b>Literal</b>	All things through him emerged and without him emerged not even one [thing] that has emerged
<b>Paraphrase</b>	<i>He created the universe—nothing exists that wasn’t created by him.</i>

<https://www.biblegateway.com/verse/en/John%201:3>

<b>John 1:10</b>	
<b>Nestle-Aland 28</b>	ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
<b>Transliteration</b>	en tō kosmō ēn, kai ho kosmos di’ autou egeneto, kai ho kosmos auton ouk egnō.
<b>Literal</b>	In the world he was and the world through him emerged and the world him not knew.
<b>Paraphrase</b>	<i>He went and lived on Earth and even though he created it, the Earth’s inhabitants didn’t know who he was.</i>

<https://www.biblegateway.com/verse/en/John%201:10>

<b>John 1:14</b>	
<b>Nestle-Aland 28</b>	Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.
<b>Transliteration</b>	Kai ho logos sarx egeneto kai eskēnōsen en hēmin, kai etheasametha tēn doxan autou, doxan hōs monogenous para patros, plērēs charitos kai alētheias.
<b>Literal</b>	And the Word flesh became and dwelt among us, and we beheld the glory of him, a glory as of an only-begotten with a Father, full of grace and truth.
<b>Paraphrase</b>	<i>The Word became flesh and lived among us. We have seen his glory—the glory of the only Son of the Father, full of grace and truth.</i>

<https://www.biblegateway.com/verse/en/John%201:14>

**John 1:3,10,14** *He created the universe—nothing exists that wasn't created by him ... 10 He went and lived on Earth and even though he created it, the Earth's inhabitants didn't know who he was ...*

**14** *The Word became flesh and lived among us. We have seen his glory—the glory of the only Son of the Father, full of grace and truth.*

So, INC, who is the one who created the universe, who later lived on Earth as a human, and is known as “the only Son of the Father”?

## 10) 1 Corinthians 8:6

<b>1 Corinthians 8:6</b>	
<b>Nestle-Aland 28</b>	ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.
<b>Transliteration</b>	all' hēmin heis theos ho patēr ex hou ta panta kai hēmeis eis auton, kai heis kyrios Iēsous Christos di' hou ta panta kai hēmeis di' autou.
<b>Literal</b>	Yet to us [there is] one God the Father of whom [are] the things all and we for him and one Lord Jesus Christ by whom [are] the things all and we by him.
<b>Paraphrase</b>	<i>To us, there's only one God, the Father, the originator of the universe and for whom we live; and there's one Lord Jesus Christ, the creator of the universe and creator of mankind.</i>

<https://www.biblegateway.com/verse/en/1corinthians%208:6>

God the Father created all things (the universe or system of things) by Jesus Christ. How was this done? God the Father commanded his Son, Jesus Christ, to make the universe. Jesus Christ then obeys him and does it.

We can easily understand the creation by making an illustration: An architect creates a blueprint for a house down to the smallest detail and then hands it to a builder. The builder then builds the house according to the plan of the architect.

Who created the house? The Architect? The Builder? Was it just one or both? It's easily seen both did. The architect was the creator in the sense that it was his plans, and the builder did what

he was ordered to do. The builder was the creator in the sense that he and his crew did the actual construction.

So, INC, who created the universe and mankind in the above verse?

### 11) John 1:18

John 1:18	
<b>Nestle-Aland 28</b>	Θεὸν οὐδεὶς ἑώρακεν πώποτε μονογενῆς <u>θεὸς</u> ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.
<b>Transliteration</b>	Theon oudeis heōraken pōpote monogenēs <u>theos</u> ho ōn eis ton kolpon tou patros ekeinos exēgēsato.
<b>Literal</b>	God no one has seen ever yet; [the] only- begotten <u>God</u> the [one] being in the bosom of the Father, He has made [him] known
<b>Paraphrase</b>	<i>No one has ever seen God; he has been revealed by the only <u>God</u> who is at the Father's side.</i>

<https://www.biblegateway.com/verse/en/john%201:18>

I highly recommend examining the over 50 Bible versions in the link above for how the different Greek experts translate the passage. Most describe Jesus as “God” in this verse.

### 12) John 20:28

John 20:28	
<b>Nestle-Aland 28</b>	ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου.
<b>Transliteration</b>	apekrithē Thōmas kai eipen autō; ho kyrios mou kai ho theos mou.
<b>Literal</b>	Answered Thomas and said to him, the Lord of me and the God of me.
<b>Paraphrase</b>	<i>Thomas exclaimed to him, “My Lord and my God!”</i>

<https://www.biblegateway.com/verse/en/john%2020:28>

Thomas called Jesus, “My Lord and my God!” He wasn’t swearing like a teenager today but was full of emotion in his declaration at seeing the Resurrected Jesus. Again, confirm this by examining the over 50 Bible versions in the link above. Could all the thousands of Greek experts be wrong?

**13) Acts 20:28**

<b>Acts 20:28</b>	
<b>Nestle-Aland 28</b>	προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους ποιμαίνειν τὴν ἐκκλησίαν τοῦ <u>θεοῦ</u> , ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.
<b>Transliteration</b>	prosechete heautois kai panti tō poimniō, en hō hymas to pneuma to hagion etheto episkopous poimainein tēn ekklēsiān tou <u>theou</u> , hēn periepoiēsato dia tou haimatos tou idiou.
<b>Literal</b>	Take heed to yourselves and to all the flock among which you the Spirit Holy has set overseers to shepherd the church of <u>God</u> which he purchased with blood the own.
<b>Paraphrase</b>	<i>Guard yourselves and the flock that the Holy Spirit entrusted to you. Feed the church of God, which he paid for with his own blood.</i>

<https://www.biblegateway.com/verse/en/acts%20:28>

The church of God/the Lord was purchased with his own blood, which is described in 1 Pet 1:19 as incalculably valuable. The term, “Church of God” signifies ownership. Who owns the church? God. How was the church owned? By having it bought with his blood. When did God the Father shed his own blood? Whose blood was spent? Jesus Christ’s. Who then bought the church with his spilled blood? Jesus Christ (Rom 5:9; 1 Cor 6:20; 1 Cor 7:23; 2 Pet 2:1; 1 Jn 1:7; Rev 5:9). He owns the church and consequently, the word “God” has reference to Jesus Christ.

This is not the case of using blood (*haimatos* [αἵματος]) as a synonym for Son since God is never described as a mortal human.

Examine the link above for how over 50 Bible versions translated the passage. Note that the Lamsa version that the INC use for this one verse has zero support.

**14) Romans 9:5**

<b>Romans 9:5</b>	
<b>Nestle-Aland 28</b>	ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.
<b>Transliteration</b>	hōn hoi pateres kai ex hōn ho Christos to kata sarka, ho ōn epi pantōn theos eulogētos eis tous aiōnas, amēn.
<b>Literal</b>	Whose [are] the patriarchs and of whom [is] the Christ according to [the] flesh being over all God blessed to the ages Amen.
<b>Paraphrase</b>	<i>Theirs are the patriarchs (Abraham, Isaac, and Jacob) and of whose lineage Christ became flesh. Christ, who is God and rules over the universe, is blessed forever. Amen.</i>

<https://www.biblegateway.com/verse/en/romans%20:5>

## 15) 2 Thessalonians 1:12; 16) Titus 2:13; &amp; 17) 2 Peter 1:1

2 Thessalonians 1:12	
<b>Nestle-Aland 28</b>	ὅπως ἐνδοξασθῆ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
<b>Transliteration</b>	hopōs endoxasthē to onoma tou kyriou hēmōn Iēsou en hymin, kai hymeis en autō, kata tēn charin tou theou hēmōn kai kyriou Iēsou Christou.
<b>Literal</b>	So that might be glorified the name of the Lord of us Jesus in you and you in him according to the grace of the God of us and of [the] Lord Jesus Christ.
<b>Paraphrase</b>	<i>So that the name of our Lord Jesus may be glorified in you and you in him, according to the grace of our God and Lord Jesus Christ.</i>

<https://www.biblegateway.com/verse/en/2thessalonians%201:12>

Titus 2:13	
<b>Nestle-Aland 28</b>	προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
<b>Transliteration</b>	prosdechomenoi tēn makarian elpida kai epiphaneian tēs doxēs tou megalou theou kai sōtēros hēmōn Iēsou Christou,
<b>Literal</b>	Awaiting the blessed hope and [the] appearing of the glory of the great God and Savior of us Christ Jesus.
<b>Paraphrase</b>	<i>Looking for the blessed hope and manifestation of the glory of the great God and Savior Jesus Christ.</i>

<https://www.biblegateway.com/verse/en/titus%202:13>

2 Peter 1:1	
<b>Nestle-Aland 28</b>	Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ,
<b>Transliteration</b>	Symeōn Petros doulos kai apostolos Iēsou Christou tois isotimon hēmin lachousin pistin en dikaiosynē tou theou hēmōn kai sōtēros Iēsou Christou,
<b>Literal</b>	Simon Peter a servant and apostle of Jesus Christ to those who equally precious with ours having obtained a faith through [the] righteousness of the God of us and Savior Jesus Christ.
<b>Paraphrase</b>	<i>Simon Peter, a servant and apostle of Jesus Christ, writing to those who share the same precious faith through the righteousness of Jesus Christ, our God and Savior.</i>

<https://www.biblegateway.com/verse/en/2peter%201:1>

2 Thes 1:12; Tit 2:13-14; and 2 Pet 1:1 apply “God” to the person of Jesus Christ. The Greek word *epiphaneian* in Tit 2:13 comes from *epiphaneia* (2015) which is only used in reference to Jesus Christ (2 Thes 2:8; 1 Tim 6:14; 2 Tim 1:10; 2 Tim 4:1,8).<sup>22</sup>

It is Jesus Christ and not the Father, who will appear in shining glory at the coming of the Lord (1 Cor 16:22; Rev 22:20).<sup>23</sup> He will destroy the wicked with the breath of his mouth (2 Thes 2:8).<sup>24</sup> Consequently, the term, “Great God and Savior” refers to Jesus Christ. Paul called him “Our Great God and Savior.”

These three verses reinforce the fact that although it hasn’t been taken seriously for a while, Granville Sharp’s rule appears to be correct, which states:

“When the copulative και connects two nouns of the same case, [viz. nouns (either substantive or adjective, or participles) of personal description, respecting office, dignity, affinity, or connexion, and attributes, properties, or qualities, good or ill], if the article ὁ, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: i.e. it denotes a farther description of the first-named person.”<sup>25</sup>

This can also be seen in 2 Pet 1:1 where Jesus is referred to as our “God and Savior.” 2 Pet 1:1 and 2 Pet 1:11 are virtually identical. If “Lord and Savior” refers to Jesus Christ in v. 11; then “God and Savior” in v. 1 also refers to Jesus Christ.

Other passages like Eph 5:5; Col 2:2; Tit 3:4; and Jude 1:25 have been used to apply “God” to Jesus Christ, but I do not think the Greek text and the context of these passages support such an assertion.

## 18) 1 John 5:20

1 John 5:20	
<b>Nestle-Aland 28</b>	οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.
<b>Transliteration</b>	oidamen de hoti ho huios tou theou hēkei kai dedōken hēmin dianoian, hina ginōskōmen ton alēthinon, kai esmen en tō alēthinō, en tō huiō autou Iēsou Christō. houtos estin ho alēthinos theos kai zōē aiōnios.
<b>Literal</b>	We know moreover that the Son of God is come, and has given us understanding so that we might know him who [is] TRUE, and we are in him who [is] TRUE in the Son of him Jesus Christ. He is the TRUE God and life eternal.
<b>Paraphrase</b>	<i>We know the Son of God came and gave us understanding so that we may know him who is true. We are in him who is true—in his Son, Jesus Christ. He is the true God and is life eternal.</i>

<https://www.biblegateway.com/verse/en/1john%205:20>

“He is the true God” is used to refer to “His Son Jesus Christ” which is immediately before it. Proof of this is John’s declaration at the beginning of this book:

*1 Jn 1:1-2 The one who existed from the beginning, whom we have personally seen with our own eyes, heard with our own ears, and touched with our own hands is the Word of Life! 2 (He who is Life itself appeared. We have seen him and testify that he is Eternal Life! He who was with the Father in the beginning, was manifested to us!)*

The “True God and is life eternal” is the same as he who was “Eternal Life” who was personally seen by John with his own eyes, touched with his own hands, and heard with his own ears.

### 19) Revelation 22:6,16

Revelation 22:6	
<b>Nestle-Aland 28</b>	Καὶ εἶπέν μοι· οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.
<b>Transliteration</b>	Kai eipen moi; houtoi hoi logoi pistoi kai alēthinoi, kai ho kyrios ho theos tōn pneumatōn tōn prophētōn apesteilen ton angelon autou deixai tois doulois autou ha dei genesthai en tachei.
<b>Literal</b>	And he said to me. these words [are] faithful and TRUE, and the Lord the God of the spirits of the prophets sent the angel of him to show the servants of him the things that must come to pass in quickness.
<b>Paraphrase</b>	<i>And he said unto me, “Everything you’ve heard is reliable and true. The Lord God of the prophets sent his angel to show his servants the things that are about to occur.”</i>

<https://www.biblegateway.com/verse/en/revelation%2022:6>

Revelation 22:16	
<b>Nestle-Aland 28</b>	Ἐγὼ Ἰησοῦς ἐπέμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός.
<b>Transliteration</b>	Egō Iēsous epempsa ton angelon mou martyrēsai hymin tauta epi tais ekklēsiais. egō eimi hē rhiza kai to genos Daud, ho astēr ho lampros ho prōinos.
<b>Literal</b>	I Jesus have sent the angel of me to testify to you these things in the churches I am the root and the offspring of David the star bright morning.
<b>Paraphrase</b>	<i>I, Jesus, have sent my angel to witness to you of these things for the churches. I am the root and descendant of David, the bright morning star.</i>

<https://www.biblegateway.com/verse/en/revelation%2022:16>

**Rev 22:6,16** *And he said unto me, “Everything you’ve heard is reliable and true. The Lord God of the prophets sent his angel to show his servants the things that are about to occur.”*  
 . . . 16 *I, Jesus, have sent my angel to witness to you of these things for the churches. I am the root and descendant of David, the bright morning star.*

This is a tentative passage and may refer to two different persons with the Father in verse 6 and Jesus in verse 16 sending the angel. It is included because it can be understood that the same person is the one who sent the angel. If so, then Jesus in verse 16 is repeating verse 6 which is repeating Rev 1:1. If this is correct, then Jesus is the “Lord God of the prophets” who sent the angel (cf. Matt 13:41).

As can be seen, the New Testament clearly, and without doubt, teaches Jesus is “God” regardless of what the INC ministers say. They and all who follow them will eventually stand before Christ to

be judged. At that great and terrible day, they will see his glory as our God and will deserve whatever eternal fate he decides for them.

[See THE GOD WHO WASHES FEET for more information.]

### The Dual Nature of Christ

Jesus Christ has a dual nature. He is both 100% God and 100% human. He inherited his “God” nature from his Father in Heaven and his “Man” nature from his mother, Mary.

<b>Colossians 1:19</b>	
<b>Nestle-Aland 28</b>	ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι
<b>Transliteration</b>	hoti en autō eudokēsen pan to plērōma katoikēsai
<b>Literal</b>	Because in him He was pleased for all the fullness to dwell.
<b>Paraphrase</b>	<i>God was pleased that all of his fulness dwelt in Jesus.</i>

<https://www.biblegateway.com/verse/en/colossians%201:19>

<b>Colossians 2:9</b>	
<b>Nestle-Aland 28</b>	ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,
<b>Transliteration</b>	hoti en autō katoikei pan to plērōma tēs theotētos sōmatikōs,
<b>Literal</b>	For in him dwells all the fullness of the Deity bodily.
<b>Paraphrase</b>	<i>All of God’s fulness dwells in the body of Jesus.</i>

<https://www.biblegateway.com/verse/en/colossians%202:9>

Jesus is fully “God” and fully “Man.”

If the parent is a horse, the offspring is a horse. If the parent is a whale, the offspring is also a whale. If Jesus’ Father was God (Matt 1:22-25; Matt 3:17; Luke 1:34-35; John 1:14; John 3:16,35; John 17:1; John 20:21; 1 Jn 4:9,14; etc.); he also has to be God. If Jesus’ mother was human, he also must be human. He is unique because he is the embodiment of both beings while mortal.

Jesus isn’t half God and half man: he is 100% God and 100% Man.

All that makes God “God” and makes man “Man” are in Jesus Christ.

### 100% God

What does it mean for Jesus to be “God”?

If we understand the word, “God” to only refer to Jesus’ Father, then of course not. Jesus is not his own Father. But if we understand the word “God” to mean the Creator of this universe and world, the Savior of mankind, a being that is omnipotent and one that has the same “God” nature of Heavenly Father; then yes, according to the Bible, Jesus truly is God.

<b>John 10:17</b>	
<b>Nestle-Aland 28</b>	Διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.
<b>Transliteration</b>	Dia touto me ho patēr agapa hoti egō tithēmi tēn psychēn mou, hina palin labō autēn.
<b>Literal</b>	Because of this me the Father loves because I lay down the life of me that again I might take it
<b>Paraphrase</b>	<i>The Father loves me because I willingly lay down my life so that I might take it back.</i>

<https://www.biblegateway.com/verse/en/john%2010:17>

<b>John 10:18</b>	
<b>Nestle-Aland 28</b>	οὐδεὶς αἶρει αὐτήν ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτήν ἀπ’ ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολήν ἔλαβον παρὰ τοῦ πατρὸς μου.
<b>Transliteration</b>	oudeis airei autēn ap’ emou, all’ egō tithēmi autēn ap’ emautou. exousian echō theinai autēn, kai exousian echō palin labein autēn; tautēn tēn entolēn elabon para tou patros mou.
<b>Literal</b>	No one takes it from me but I lay down it of myself. Authority I have to lay down it and authority I have again to take it. This commandment I received from the Father of me.
<b>Paraphrase</b>	<i>No one takes it from me—I voluntarily lay it down. I have the authority to let myself die and the authority to come back to life. I was ordered to do this by my Father.</i>

<https://www.biblegateway.com/verse/en/john%2010:18>

**John 10:17-18** *The Father loves me because I willingly lay down my life so that I might take it back. 18 No one takes it from me—I voluntarily lay it down. I have the authority to let myself die and the authority to come back to life. I was ordered to do this by my Father.*

Jesus claimed to possess an *intrinsic ability* to both die and live again (John 10:17-18). Such a claim provoked outrage amongst his Jewish listeners, who thought he was crazy or possessed by demons to make such an outrageous claim (John 10:19-20).

Think of what he’s attempting to convey: The ability to die is a characteristic of being fully human—subject to death. The ability to become alive again after death is definitely not a characteristic of being human—once you’re dead, you’re dead. There’s no coming back from real death regardless of what Hollywood pretends.

And yet, Jesus could and did because he had the innate ability to reanimate his corpse, which somehow didn’t undergo decomposition (Acts 2:31-32; Acts 13:37). This ability or power was not external to his physical form—it was an intrinsic characteristic of who he was. It was always Jesus saying “I.” “I lay it down.” “I have the authority.” Yes, the ability ultimately came from the Father (God/the Father raised him from the dead); but it was *within* the Son.

## 100% Man

What does it mean for Jesus to be “Man”?

Jesus Christ was born of a human being, Mary, a member of the *Homo sapiens sapiens* species. As such, he was subject to everything that makes us human. He cried, was afraid, got tired, ate, bled, pooped, farted, had to cut his fingernails, slept,<sup>26</sup> etc. The pre-mortal only Begotten Son of God, the being who created the world and the universe, *became* flesh.

The only Begotten Son of God did not enter and leave the body of the human Jesus; he became human.<sup>27</sup>

Jesus was fully human (Acts 17:31; 1 Cor 15:21; Heb 2:17; etc.). The only difference was his nature of God gave him the strength of will to never commit sin (2 Cor 5:21; Heb 4:15; Heb 7:26; Heb 9:14; 1 Pet 2:22; 1 Jn 3:5) – so that he could become the sinless substitute for mankind.

When Jesus divested himself of the rights, privileges, and glory of being God to become man (Phil 2:5-6), he suffered loss of his “glory” (omnipotence, omniscience),<sup>28</sup> which was only restored in stages, causing him to “increase in wisdom” (Luke 2:52) until all his power and authority were fully restored after his resurrection (John 7:39; John 12:16,23; John 13:31).<sup>29</sup>

## Jesus Christ: The Son of Man / The Son of God

Note: Jesus called himself the “Son of Man” 84 times in the New Testament and was called the “Son of God” 46 times and 124 times including its equivalents (the Son, my Son). Their significance is examined in another work.

## Jesus is Lord!

*Phil 2:9-11 This is why God elevated him higher than anything possible and made his name more exalted than any other name.*

*10 And at the mention of Jesus' name, every knee in heaven, on earth, and in the underworld shall bend, 11 and everyone will concede that Jesus Christ is Lord, to the glory of God the Father.”*

Jesus' name is the greatest name possible because of his sacrifice.

To call Jesus, “Lord,” is different from addressing other humans as “Lord” since he is the ultimate exalted “Lord.” Every creature and power in the universe must bend the knee before him,<sup>30</sup> and acknowledge “Jesus is Lord.”<sup>31</sup> This “Lord” is above every name known, making this “Lord,” an address comparable to “God.”

This means whenever the Father is called “Lord” and the Son is called “Lord,” both terms are in a state of equality.

Whenever Jesus is called “Lord,” this “Lord” is identical with the “Lord” used in addressing the Father.

“Jesus is Lord” isn't merely a confession of divinely given authority to Jesus but of him being divine himself.<sup>32</sup> The NT writers knew “*kyrios*” was the word used to refer to the God of the OT, and yet they repeatedly used this same word to refer to Jesus, showing the equal honor due to the Father and Son (John 5:23).

Since addressing Heavenly Father as “Lord” is identical with addressing him as “God”; any addressing Jesus as “Lord” automatically entails he can also be addressed as “God,”<sup>33</sup> because

of the exalted nature of “Lord.” (Also see John 20:18,28; John 21:7,12,15-21; Acts 2:36; 1 Cor 12:3; 1 Cor 16:22; Rev 22:20; etc.).

What this means is despite the Holy Bible doesn’t say it explicitly due to the environment of the first-century church, it is appropriate to call Jesus Christ “our Lord and our God” just like we can call the Father “our Lord and our God” because whatever honorific we address to the Son is as if done to the Father (John 5:23).

See [Summary Table 1: Jesus is God](#) for an easy to use tool for the biblical passages that describe the deity of Jesus.

### 5.3) Did Jesus Exist Before He Was Born?

The INC claims that Jesus was only in the mind of God, like a thought or idea before he was physically born. They do not believe he existed before being born to Mary.

Is this the case or do the scriptures show very convincingly that Jesus already existed before he was physically born?

#### Scriptural Passages That Show Jesus Had a Pre-existence

Note: Each verse table is followed by a link to BibleGateway’s over 50 parallel Bible versions to prove the verse’s phraseology and interpretation aligns with the translations of the legitimate Koine Greek scholars in opposition to the INC’s arguments.

This is to demonstrate there are *thousands* of experts on biblical Greek that say the same thing this book does on the verse in opposition to the arguments of the INC ministers – men who can’t even speak biblical Greek conversationally. Who is more credible on the correct interpretation of the Greek words?

#### 1) John 1:1-3,10,14

John 1:1	
Nestle-Aland 28	Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος
Transliteration	En archē ēn ho logos, kai ho logos ēn pros ton theon, kai theos ēn ho logos
Literal	In [the] beginning was the Word, and the Word was with God, and God was the Word.
Paraphrase	<i>In the beginning was the Word; the Word existed with God; and the Word was God.</i>

<https://www.biblegateway.com/verse/en/John%201:1>

<b>John 1:2</b>	
<b>Nestle-Aland 28</b>	οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
<b>Transliteration</b>	houtos ēn en archē pros ton theon.
<b>Literal</b>	He was in [the] beginning with God.
<b>Paraphrase</b>	<i>He existed with God in the beginning.</i>

<https://www.biblegateway.com/verse/en/John%201:2>

<b>John 1:3</b>	
<b>Nestle-Aland 28</b>	πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν
<b>Transliteration</b>	panta di' autou egeneto, kai chōris autou egeneto oude hen. ho gegonen
<b>Literal</b>	All things through him emerged, and without him emerged not even one [thing] that has emerged.
<b>Paraphrase</b>	<i>He created the universe—nothing exists that wasn't created by him.</i>

<https://www.biblegateway.com/verse/en/John%201:3>

<b>John 1:10</b>	
<b>Nestle-Aland 28</b>	ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
<b>Transliteration</b>	en tō kosmō ēn, kai ho kosmos di' autou egeneto, kai ho kosmos auton ouk egnō.
<b>Literal</b>	In the world he was, and the world through him emerged, and the world him not knew.
<b>Paraphrase</b>	<i>He went and lived on Earth and even though he created it, the Earth's inhabitants didn't know who he was.</i>

<https://www.biblegateway.com/verse/en/John%201:10>

<b>John 1:14</b>	
<b>Nestle-Aland 28</b>	Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.
<b>Transliteration</b>	Kai ho logos sarx egeneto kai eskēnōsen en hēmin, kai etheasametha tēn doxan autou, doxan hōs monogenous para patros, plērēs charitos kai alētheias.
<b>Literal</b>	And the Word flesh became and dwelt among us, and we beheld the glory of him, a glory as of an only-begotten with a Father, full of grace and truth.
<b>Paraphrase</b>	<i>The Word became flesh and lived among us. We have seen his glory—the glory of the only Son of the Father, full of grace and truth.</i>

<https://www.biblegateway.com/verse/en/John%201:14>

**John 1:1-3,10,14** *In the beginning was the Word; the Word existed with God; and the Word was God. 2 He existed with God in the beginning. 3 He created the universe—nothing exists that wasn’t created by him ... 10 He went and lived on Earth and even though he created it, the Earth’s inhabitants didn’t know who he was ...*

*14 The Word became flesh and lived among us. We have seen his glory—the glory of the only Son of the Father, full of grace and truth.*

The Word was God, was with God in the beginning, and was responsible for creating “all things” (i.e., the universe). He created our world, and he became *flesh (sarx)*<sup>34</sup> – became a human with a physical body—and *dwelt* (from *skénoó* [tabernacled])<sup>35</sup> with us. He is the “only Son of the Father.”

Who is the “Word” who became human and was called the only Son of the Father? Jesus Christ (John 3:16). He created “all things” including this world and was with God in the beginning as his only Son (1 Jn 4:9; Heb 11:17; John 1:18; John 3:16,18). Obviously, John is clearly teaching Jesus has a pre-existence.

The INC claims the passage is mistranslated or cite other biblical passages when arguing the grammar is incorrect to avoid the force of the plain reading of John 1. But, as mentioned in the Notice and Warning section above, INC ministers, men who can’t even carry a conversation in Koine Greek, are automatically discredited and exposed as frauds because the real experts on the language, the thousands who wrote the different Bible versions, have aligned translations of the passage that directly contradict INC theology. [See [5.2: Is Jesus “God?” 3\) John 1:1](#) for proof.]

## 2) John 3:13-17

<b>John 3:13</b>	
<b>Nestle-Aland 28</b>	καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.
<b>Transliteration</b>	kai oudeis anabebēken eis ton ouranon ei mē ho ek tou ouranou katabas, ho huios tou anthrōpou.
<b>Literal</b>	And no one has gone up into heaven if not the [one] out of heaven having come down the Son of man <del>who is in heaven</del> .
<b>Paraphrase</b>	<i>No one has ever gone up to heaven except he who came down—the Son of Man.</i>

<https://www.biblegateway.com/verse/en/John%203:13>

<b>John 3:14</b>	
<b>Nestle-Aland 28</b>	Καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,
<b>Transliteration</b>	Kai kathōs Mōusēs hypsōsen ton ophin en tē erēmō, houtōs hypsōthēnai dei ton huion tou anthrōpou,
<b>Literal</b>	And even as Moses lifted up the serpent in the wilderness thus to be lifted up it behoves the Son of man.
<b>Paraphrase</b>	<i>Just as Moses lifted up the snake on the pole while in the wilderness; so shall the Son of Man be lifted up.</i>

<https://www.biblegateway.com/verse/en/John%203:14>

<b>John 3:15</b>	
<b>Nestle-Aland 28</b>	ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον.
<b>Transliteration</b>	hina pas ho pisteuōn en autō echē zōēn aiōnion.
<b>Literal</b>	That everyone believing on him might have life eternal.
<b>Paraphrase</b>	<i>So that whoever believes in him shall not perish but have eternal life.</i>

<https://www.biblegateway.com/verse/en/John%203:15>

<b>John 3:16</b>	
<b>Nestle-Aland 28</b>	οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.
<b>Transliteration</b>	houtōs gar ēgapēsen ho theos ton kosmon, hōste ton huion ton monogenē edōken, hina pas ho pisteuōn eis auton mē apolētai all' echē zōēn aiōnion.
<b>Literal</b>	Thus indeed loved God the world, that the Son the only begotten he gave, that everyone believing in him not should perish, but might have life eternal.
<b>Paraphrase</b>	<i>God loved mankind so much, that he gave up his only Son, so that whoever believes in him shall not perish but have eternal life.</i>

<https://www.biblegateway.com/verse/en/John%203:16>

<b>John 3:17</b>	
<b>Nestle-Aland 28</b>	οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.
<b>Transliteration</b>	ou gar apesteilen ho theos ton huion eis ton kosmon hina krinē ton kosmon, all' hina sōthē ho kosmos di' autou.
<b>Literal</b>	Not indeed sent God his Son into the world that he might judge the world but that might be saved the world through him.
<b>Paraphrase</b>	<i>God sent his Son to the world not to condemn it, but to save it through him.</i>

<https://www.biblegateway.com/verse/en/John%203:17>

**John 3:13-17** *No one has ever gone up to heaven except he who came down from heaven—the Son of Man.*

*14 Just as Moses lifted up the snake on the pole while in the wilderness; so shall the Son of Man be lifted up, 15 so that whoever believes in him shall not perish but have eternal life.*

*16 God loved mankind so much, that he gave up his only Son, so that whoever believes in him shall not perish but have eternal life. 17 God sent his Son to the world not to condemn it, but to save it through him.*

Jesus told Nicodemus no one has ever gone up to heaven except he who came down from heaven: the “Son of Man,” God’s only Son, whom God sent to the world.

Something or someone needs to exist before getting sent anywhere. I can’t say I sent my son to the store if he didn’t already exist. Jesus was very clear: He said he came *from* heaven when God sent him to earth. That shows he already existed before being born human 2000 years ago.

## 3) John 3:31-32

<b>John 3:31</b>	
<b>Nestle-Aland 28</b>	Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω πάντων ἐστίν]
<b>Transliteration</b>	HO anōthen erchomenos epanō pantōn estin; ho ōn ek tēs gēs ek tēs gēs estin kai ek tēs gēs lalei. ho ek tou ouranou erchomenos [epanō pantōn estin];
<b>Literal</b>	The [One] from above coming above all, is the [one] being from the earth from the earth is, and from the earth speaks, The [One] from heaven coming above all is.
<b>Paraphrase</b>	<i>He who comes from above is greater than all others. Those who come from the earth belong to the earth and are limited to earthly words, while he who comes from heaven is greater than everyone else.</i>

<https://www.biblegateway.com/verse/en/John%203:31>

<b>John 3:32</b>	
<b>Nestle-Aland 28</b>	ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.
<b>Transliteration</b>	ho heōraken kai ēkousen touto martyrei, kai tēn martyrian autou oudeis lambanei.
<b>Literal</b>	What he has seen and heard this he testifies, but the testimony of him no one receives.
<b>Paraphrase</b>	<i>He testifies of what he saw and heard but no one accepts his testimony!</i>

<https://www.biblegateway.com/verse/en/John%203:32>

**John 3:31-32** *He who comes from above is greater than all others. Those who come from the earth belong to the earth and are limited to earthly words, while he who comes from heaven is greater than everyone else. 32 He testifies of what he saw and heard but no one accepts his testimony!*

Where did Jesus come from before being born? Where was Jesus, when “he saw and heard” those things that people didn’t want to believe?

## 4) John 8:42

John 8:42	
<b>Nestle-Aland 28</b>	εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἄπ' ἑμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.
<b>Transliteration</b>	eipen autois ho Iēsous; ei ho theos patēr hymōn ēn ēgapate an eme, egō gar ek tou theou exēlthon kai hēkō; oude gar ap' emautou elēlytha, all' ekeinos me apesteilen.
<b>Literal</b>	Said to them Jesus, If God Father of you were, you would have loved anyhow me, I indeed from God came forth and am here not even indeed of myself have I come but he me sent.
<b>Paraphrase</b>	<i>Jesus said to them, “If God were your Father, you would love me because I came from God. I am not here on my own accord—he sent me.”</i>

<https://www.biblegateway.com/verse/en/John%208:42>

Jesus came from God. God sent him. One cannot be sent unless one already exists.

## 6) John 16:28

John 16:28	
<b>Nestle-Aland 28</b>	ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.
<b>Transliteration</b>	exēlthon para tou patros kai elēlytha eis ton kosmon; palin aphīēmi ton kosmon kai poreuomai pros ton patera.
<b>Literal</b>	I came out from the Father and have come into the world, again I leave the world and go to the Father.
<b>Paraphrase</b>	<i>I came from the Father when I entered this world. And now I am leaving this world and returning to the Father.</i>

<https://www.biblegateway.com/verse/en/John%2016:28>

Jesus came from the Father when he was born on the Earth and will go to the Father when he leaves the world. Do the INC believe Jesus will dissolve into nothing and become a thought once more in God's mind? Why not, since his going back to the Father is the counterpoint to him coming from the Father?

**7) John 17:5**

<b>John 17:5</b>	
<b>Nestle-Aland 28</b>	καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.
<b>Transliteration</b>	kai nyn doxason me sy, pater, para seautō tē doxē hē eichon pro tou ton kosmon einai para soi.
<b>Literal</b>	And now glorify me you Father with yourself with the glory that I had before the world existed with you.
<b>Paraphrase</b>	<i>Now Father, please give me back the glory that I shared with you before the world's creation.</i>

<https://www.biblegateway.com/verse/en/John%2017:5>

This passage has Jesus asking the Father to return the glory he used to have before the creation of the Earth. How is this possible if Jesus didn't exist before being born?

What concept do these passages support? "Jesus existed before he was physically born" or, "He was only an idea in God's mind"?

Do the INC believe Jesus is a being now and forevermore or has he ceased to exist by becoming just an idea or thought in God's mind? If they insist that Jesus was a thought and didn't exist before he was physically born, then they need to also believe that Jesus ceased to exist when he went back to God after he was resurrected to satisfy John 6:62; John 16:28, and John 17:5 since they show that whatever Jesus was or had before he was born, he will become and receive after he goes back to the Father.

The result of insisting Jesus was only a thought and did not exist before he was physically born has a severe logical absurdity when carried through to its conclusion. There's no doubt the Bible describes Jesus as already existing before being born of Mary.

**8) John 3:16**

<b>John 3:16</b>	
<b>Nestle-Aland 28</b>	οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.
<b>Transliteration</b>	houtōs gar ēgapēsen ho theos ton kosmon, hōste ton huion ton monogenē edōken, hina pas ho pisteuōn eis auton mē apolētai all' echē zōēn aiōnion.
<b>Literal</b>	Thus indeed loved God the world, that the Son the only begotten he gave, that everyone believing in him not should perish, but might have life eternal.
<b>Paraphrase</b>	<i>God loved mankind so much, that he gave up his only Son, so that whoever believes in him shall not perish but have eternal life.</i>

<https://www.biblegateway.com/verse/en/John%203:16>

The INC really need to think about what this famous verse is saying: God gave up his only Son. How? By having him become human and become a sinless substitute for mankind.

Does that sound like Jesus didn’t exist prior to his birth and he was solely human? How could one man be a fair substitute for all humans for all time if he wasn’t the infinitely more valuable “God”?

## 9) Romans 8:3

Romans 8:3	
<b>Nestle-Aland 28</b>	Τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί,
<b>Transliteration</b>	To gar adynaton tou nomou en hō ēsthenei dia tēs sarkos, ho theos ton heautou huion pempas en homoiōmati sarkos hamartias kai peri hamartias katekrinen tēn hamartian en tē sarki,
<b>Literal</b>	For powerless [being] the law, in that it was weak through the flesh, God of himself Son having sent in likeness of flesh, of sin and for sin condemned sin in the flesh.
<b>Paraphrase</b>	<i>God did what the Law of Moses was incapable of doing due to the weakness of flesh—God condemned sin in the flesh by sending his own Son to become flesh.</i>

<https://www.biblegateway.com/verse/en/Romans%208:3>

Just like John 3:16, this passage describes God’s Son as existing prior to becoming human and was sent to earth to save us from our sins.

## 10) Galatians 4:4

Galatians 4:4	
<b>Nestle-Aland 28</b>	ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,
<b>Transliteration</b>	hote de ēlthen to plērōma tou chronou, exapesteilen ho theos ton huion autou, genomenon ek gynaikos, genomenon hypo nomon,
<b>Literal</b>	When however had come the fullness of the time, sent forth God the son of him, having been born of woman, having been born under law.
<b>Paraphrase</b>	<i>But when the appointed time arrived, God sent his Son, born from a woman, born under the law.</i>

<https://www.biblegateway.com/verse/en/Galatians%204:4>

Just like the other passages, Gal 4:4 is describing an already-existing Son of God before his birth as a human.

The provided links to all the verses above show over 50 Bible versions agree with this book’s

interpretation of the Greek found in these passages – that Jesus already existed prior to his birth. The reader can determine for themselves who is misinterpreting the Greek – me, backed by *thousands* of internationally-recognized experts on Koine Greek, or the INC minister who can't even speak the language conversationally? Whom should you believe?

(See *THE GOD WHO WASHES FEET* for the complete list of pre-existence of Jesus passages.)

See Summary Table 2: Jesus Already Existed Before His Birth for an easy to use tool for the biblical passages that describe the pre-existence of Jesus.

#### **5.4) Is Jesus the Old Testament God Known as Jehovah (YHWH)?**

The dominant figure of the Old Testament was the Hebrew God, YHWH (pronounced “Jehovah” or “Yahweh”). The dominant figure of the New Testament was Jesus Christ.

Jesus was frequently identified as the “Son of God” which was understood by his contemporary Jews to mean he was the “Son of Jehovah” since they viewed “God” to be “Jehovah.” To this day, many think that the Bible describes Jesus to be the Son of the Old Testament God, Jehovah.

But there's a problem with this understanding because the New Testament writers repeatedly and consistently referred to Jesus using words and descriptions that were solely used to refer to Jehovah in the Hebrew Scriptures instead of using language that treated him as the Son of Jehovah.

This is not just a few instances where one can dismiss them as coincidence. Eight of the nine New Testament writers (James excepted) did this around 90 times paralleling 80 Old Testament locations. (See Summary Table 3: The New Testament Jesus is the Old Testament Jehovah.)

The word selection was intentional – they were alluding to Jesus being Jehovah without saying “Jesus is Jehovah” explicitly.

Why didn't they just say it out loud? Because if they did so, Christianity could've never been established due to the cultural practice of the Jews of that era. They violently reacted to anything that they perceived demeaned Jehovah such as by uttering his name or bringing down his glory to the human level. It would've been impossible for Jesus to get any followers (who were all Jews) and he would've been killed a lot sooner. His self-reference as the “I AM” (John 8:58-59) was sufficient for the Jews to try to kill him, how much more if he blatantly went around saying he was Jehovah made flesh?

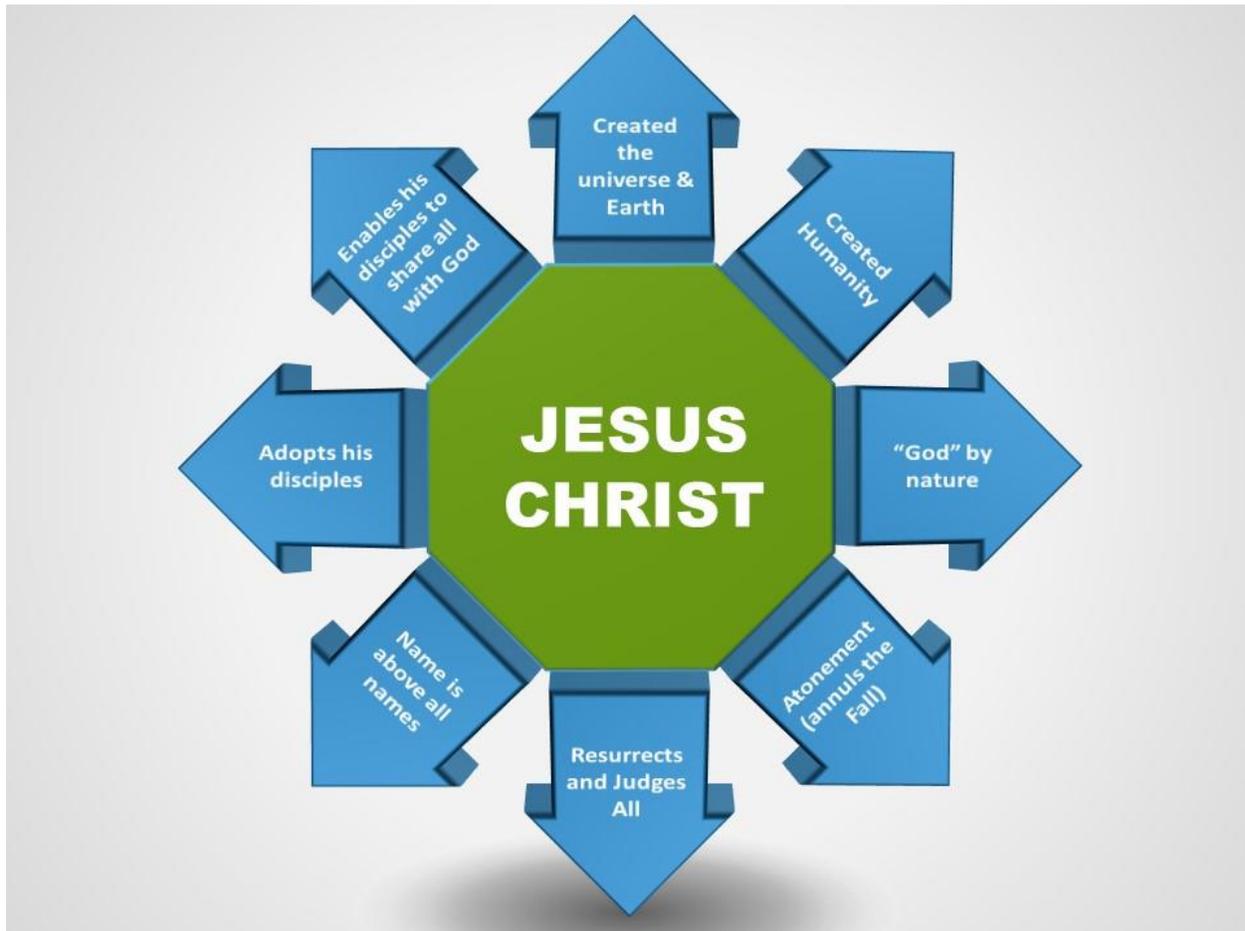
Given the first century milieu, it is a miracle that the New Testament contains the passages it does concerning the deity of Jesus Christ.

The Iglesia Ni Cristo (and the Jehovah's Witnesses) may not like it, but the parallels are clear and indisputable.

To give just one of over 30 parallel descriptions identified in Summary Table 3, the Old Testament said the entity who created our reality was Jehovah. He was the one who laid the Earth's foundation and it was his hands that did the work (Gen 2:4; Job 38:1-4; Ps 8:1-3; Ps 102:25; Isa 44:24; Isa 45:11-12; Isa 66:2). The New Testament parallels this by stating, repeatedly, that the pre-mortal Jesus was the being who created our reality (John 1:3,10,14; Col 1:13-17; Heb 1:8-10; Heb 2:10) under his Father's instructions (1 Cor 8:6; Heb 1:2-3; Rev 3:14). There's no doubt that both actors are credited with both creations which means they are the same entity if the OT and NT are equally Scripture. Consequently, Jesus is the pre-mortal Jehovah.

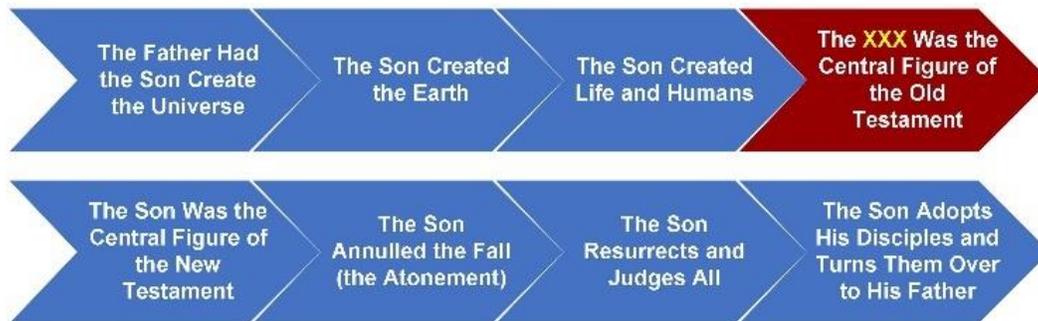
## The “Big Picture”

As shown in Section 5.2, the Holy Bible clearly describes Jesus Christ to be God by nature while being separate from the entity known as “God” or his Father. After Jesus performed his infinite substitutionary sacrifice, the Atonement, the Father rewarded him with this entire universe as his eternal inheritance (Matt 11:27; John 3:35; Heb 1:2; Heb 2:10; Matt 28:18; John 13:3; Rom 9:5; Col 1:16-20; John 16:15; John 17:10; Matt 19:28; Acts 10:36; 1 Cor 15:25-28; Eph 1:10,20-23).



The Holy Bible describes Jesus as the most important figure in our past, present, and future—from being the Creator of the universe, to being our Savior, to being our Judge and adopted Father who will turn his true disciples over to the Father to share in God’s very nature, oneness, and mutual-indwelling by adoption, and become the heirs of God and fellow-heirs with Jesus over the universe.

## Jesus Christ is the Central Figure in Our Past, Present, and Future



Since Jesus Christ is the central figure in every part of our reality, not Heavenly Father; then Jehovah, the central figure of the Old Testament, must be the **Son**, not the **Father**.

If Jesus was the Creator of the universe and the Earth and is the central figure in every aspect of our reality, then why would the Father be the Hebrew God during the Old Testament era and restrict his direct involvement with humans to only that era and *nowhere* else?

No, the Son is our primary interface with the Father for all things that relate to this universe. Everything that occurs within this universe is within the Son's dominion. He is the gatekeeper that stands between his Father and all humans (Rev 7:17; John 14:6; 1 Tim 2:5; Acts 4:10-12).

What this means is the revelation of the Father is a new revelation and the Bible only knew about him because Jehovah told us about him after he became a mortal human two thousand years ago. The Son constantly talked about his Father which most Jews assumed, incorrectly, was the Israelite God, Jehovah. They didn't realize that their God, Jehovah, became human flesh and was walking amongst them as Jesus Christ.

The New Testament gave us something new: The ability to directly communicate with the Father through his Son in prayer (John 14:13-14; John 16:23-24; Eph 5:20; Col 3:17 cf. Matt 6:6-13) and the insight that Jehovah (that is, Jesus) has a Father. Jesus told us that the Father is his God and our God, but these statements do not deny his nature as "God," any more than one can deny their nature to be "man" just because someone else is named "Man."

If Jesus never told us about the Father, then the New Testament would've been describing Jesus as *Jehovah* becoming human flesh instead of *God* becoming flesh.

Because of the Son's nature as "God" and his oneness and mutual-indwelling with the Father, and because the Father gave the Son all authority to act in his name and Christ's statement that all honor given him is forwarded to the Father; it then is perfectly acceptable to describe Jesus as

the “Son of God” in one sense and as “God” in another sense and even as “our God” in a third sense. In like manner, he can be considered to be “Jehovah” in one sense and the “Son of Jehovah” in another sense.

The Iglesia Ni Cristo (and the Jehovah’s Witnesses) commit a serious error in picking and choosing which biblical passages to justify a belief and ignore those that conflict with the doctrine. This puts their doctrine above the Holy Bible – always a dangerous thing.

The correct action is to take the biblical passages as a whole and harmonize the different passages to get the “big picture” message. After all, there are around 90 New Testament “Jesus” passages that are deliberately paralleled with Old Testament “Jehovah” passages. One simply cannot sweep them under the rug and pretend they do not exist.

When one uses this holistic approach, we can conclude that according to the Holy Bible:

- Jesus is God *by nature* (he is “God” by nature just as we are “human” by nature)
- Jesus is the Son of God *by title* (he is recognized as the “Son” of the entity known as “God”)
- Jesus is Jehovah *by title* (he is the entity in the Old Testament known as “Jehovah”)
- Jesus is the Son of Jehovah *by title* (he is recognized as the “Son” of the entity known as “Jehovah” when used as a synonym for “God”)

As a result, either the Father or the Son can be called “Jehovah Elohim” or “LORD God.”

[Summary Table 3: The New Testament Jesus is the Old Testament Jehovah](#) clearly shows Jesus and Jehovah are the same entity. It is not possible for them to be two separate beings.

### **5.5) Biblical Passages the INC Uses in Rejecting Jesus as “God”**

One of the biggest problems with biblical interpretation is the taking of isolated biblical passages and demanding that they alone constitute the correct doctrine. *The scriptures must be examined as a whole* because frequently, a passage may say one thing, and another may say something completely different. If a concept is incomplete, the reader may come to a wrong conclusion on the Holy Bible’s actual teaching.

The issue of whether Jesus Christ is also God in addition to being a man is a perfect example of how easy it is to get fooled by those who distort the Bible’s real teachings.

There are many passages that show the humanity of Jesus and his submission to God the Father. As a result, some have concluded that Jesus was never God, or if he is; he is a lesser god or a “god,” never being able to be equal to the Father’s power and glory.

However, no matter how many passages the INC use that show Jesus is a man, they will never be able to disprove Jesus being “God” since any affirmation of his humanity doesn’t detract from his divinity. One simply can’t disregard over a dozen biblical passages that describe or infer Jesus to be God just because a person doesn’t like to think he is.

Here are some passages in the Bible the Iglesia Ni Cristo uses in their attempt to disprove Jesus is also God. The reader will notice that they fail to provide a single passage that says Jesus is *not* God by nature.

**1) Hos 11:9** *I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.*

This verse isn't a denial of God having the ability to take upon himself mortality. God is simply stating he is superior to man. Despite the wickedness of the tribe of Ephraim, God won't destroy them whereas a man would if placed in similar circumstances.<sup>36</sup> This verse doesn't disprove Jesus as being both man and God.

**2) Ps 50:21** *These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.*

This verse simply has God comparing himself to a certain wicked man who doesn't condemn other people's sins. He's talking to this wicked man (v. 16) and mentions the many sins he's doing and then says, "Do you think that I am like you?" The context (Ps 50:16-23) shows this means a being who takes pleasure in wickedness. It's obvious that this verse can't disprove God being able to be human as well.

**3) Num 23:19** *God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? of hath he spoken, and shall he not make it good?*

This verse can't be used to deny the possibility of God becoming human since it is simply stating God isn't a man who is prone to lying or a man who needs to repent. When he says something, it will come to pass.

Furthermore, Num 23:19 is part of a message God told Balaam to give to Balak, the king of Moab, (vv. 18-24) who wanted Balaam to put a curse on the Israelites. This message was about the coming success of the Israelites and the futility of resistance against them (see Num 22-24). God said it, and it will come to pass. This verse was a guarantee from God that the Israelites will be successful.

**4) 1 Sam 15:29** *And also the Strength of Israel will not lie nor repent: for he [is] not a man, that he should repent.*

This verse is an assurance that the removal of the kingdom from Saul was going to occur. These passages aren't about the nature of God or the status of Christ.

**5) Isa 53:3-12** *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 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.*

This passage is the most famous Old Testament prophecy about the coming Messiah and is cited many times by New Testament figures (Matt 8:14-17; Mark 15:28; Luke 22:37; John 12:37-41; Acts 8:26-35; Rom 10:11-21; 1 Pet 2:19-25).

The Messiah, Jesus Christ, must be human for the Atonement to work! That is precisely why he became human instead of an angel (Heb 2:14-18). He needed to be both God and man, perfectly merging both natures within himself, to make the substitution legitimate. He had to experience the same temptations (Heb 2:17-18) without succumbing to sin (2 Cor 5:21; Heb 4:15; Heb 7:26; Heb 9:14; 1 Pet 2:22; 1 Jn 3:5; Heb 2:18; Matt 4:1,7). He had to experience the same unfairness and cruelties and suffering that humans can impose on someone without becoming hateful or angry himself.

A human needed to redeem humanity (John 3:16; Rom 1:3; Rom 8:3; 1 Cor 15:21; Gal 4:4; Phil 2:7-8; Heb 2:14-18; 1 Jn 1:1-2) while a "God" needed to be the fair substitute for an infinite number of humans.

Isaiah 53 validates the Atonement. For the INC to not get something so fundamental is a shame that condemns them.

**6) John 8:40** *But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.*

Of course, Jesus was a "man." This doesn't mean he didn't possess the "God" nature in addition to the "man" nature. The context of John 8:40 supports this stance. Jesus mentioned his pre-existence in v. 42 and said he is Jehovah [YHWH] in v. 58.

**7) 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.*

This passage is about Jesus Christ's position and mortality, not his divine status since other passages (e.g., John 1:1; Phil 2:5-6; Heb 1:3) clearly teach that he has the same divine nature the Father has. Jesus is inferior to the Father only in the sense of position and rank; not in nature.

A Commander-in-Chief is superior to a general in position, but they are equal in nature. Both are fully human, and one isn't "more human" than the other. A general isn't an inferior being in comparison to the CIC, and neither is the Father a superior being in comparison to the Son. Another fact to point out was when Jesus made this statement, he wasn't perfected yet since he still had a corruptible mortal body (John 7:39), not the glorious resurrected body he later became. He *became* perfect after his resurrection (Heb 2:10; Heb 5:8-9; Heb 7:28), just as the Father is perfect (Matt 5:48).

**8) 1 Tim 2:5** *For there is one God, and one mediator between God and men, the man Christ Jesus.*

John 14:6 also says:

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The "God" referred to in 1 Tim 2:5 is God the Father. Jesus is our intercessor with the Father and the only way a person can go to heaven. Just because Jesus is contrasted with God and is referred to as a man doesn't make him an inferior being to the Father since he is repeatedly mentioned in the scriptures as God and of having the same nature as the Father.

This passage is no different than John 1:1's "The Word was *with* God" doesn't mean "The Word was God" contradicts the former statement.

Of course, Jesus was a man! Because if he wasn't, he couldn't bridge both natures so that our sins may be forgiven.

1 Tim 2:5's contrast between the Father and Son isn't about having different natures, but is on their separate roles or functions.

Heavenly Father is "God" and Jesus is the Mediator between the Father and us humans). This isn't about an alleged ontological inferiority of Jesus to the Father (which wouldn't make sense in context (how would a solely human be a mediator between God and other humans?) and would contradict the numerous other passages that mention Jesus Christ's "God" nature).

**9) John 17:3** *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

The INC insists the phrase in John 17:3's "That they might know thee the only true God" means Jesus considered his Father to be the only true God.

Let's examine the context of John 17:3 to see if the INC interpretation is valid:

**John 17:3,8,21-25** Eternal life is to know you, the only true God and the one you sent, Jesus Christ... 8 They have accepted the words you gave me to give them. They know that I came from you and truly believe that you sent me ... 21 That they may be one just as you are in me and I in you. May they be one in us, so that the world may believe that you sent me. 22 I gave them the glory you gave me so that they may be one just as we are one. 23 I in them and you in me, so that they may become perfectly united. The world will then know that you sent me and loved them just as you loved me. 24 Father, I want those you gave me to be with me where I am. I want them to see the glory you gave me because you already loved me before the world was even created. 25 O righteous Father, even though the world doesn't know you, I do, and they know you sent me.

The context is very different than the INC's interpretation of an isolated John 17:3. Jesus is asking the Father to return the glory Jesus used to possess before the Earth was made.

Jesus came from God and was sent by God to Earth. Jesus said everything he has belongs to the Father and everything the Father possesses belongs to him and that they are "one," with each being in the other.

Each of these statements is evidence that Jesus Christ fully possesses the same divine nature of the Father. Jesus is also God. As a result, when Jesus addressed the Father as the only "true God," he was referring to the Father's position as ruler of all reality instead of describing an ontological attribute.

Lastly, Jesus is also described as "true God" and "Eternal life" (1 Jn 5:20) so his statement in John 17:3 doesn't exclude himself from the term "true God" in the ontological sense.

**10) 1 Cor 8:6** *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.*

Let's break it down using NA28:

1 Corinthians 8:6	
Nestle-Aland 28	ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.
Transliteration	all' hēmin heis theos ho patēr <u>ex hou</u> ta panta kai hēmeis eis auton, kai heis kyrios Iēsous Christos <u>di' hou</u> ta panta kai hēmeis di' autou.
Literal	Yet to us [there is] one God the Father of whom [are] the things all and we for him and one Lord Jesus Christ by whom [are] the things all and we by him.
Paraphrase	<i>To us, there's only one God, the Father, the originator of the universe and for whom we live; and <u>there's one Lord Jesus Christ, the creator of the universe and creator of mankind.</u></i>

<https://www.biblegateway.com/verse/en/1corinthians%208:6>

The INC claims 1 Cor 8:6 means there is only one God, the Father of Jesus. As is the case with John 17:3, this passage does not negate the fact that Jesus is also God – just look at the verse! What do you call a being who is the “Creator of the universe and Creator of mankind?” A “man”?

I mean, seriously?

This verse says, “One God, the Father, of whom [*ex hou*] are all things” The Father is the originator (architect) and “One Lord Jesus Christ, by whom [*di hou*] are all things” Jesus Christ is the creator (builder). This verse is also talking about Jesus creating all things and since only “God” can create all things, Jesus also must be God.

This means the statement of Paul about the Father being “one God” can only be in reference to the Father as the almighty ruler of all reality. *It is a titular description, not an ontological exposition.*

If we understand the term the only “true God” (John 17:3) and “One God” to have reference to the almighty ruler of all reality or the God and Father of Jesus, then yes, there is only one God, Heavenly Father. However, the word “God” is also used about (1) one who has the “God” nature and (2) to the Creator of the universe. These two conditions would cause Jesus to qualify for receiving the term in reference to himself.

Because of these things, John 17:3's only “true God” and 1 Cor 8:6's “But to us there is one God – the Father” have reference to the almighty ruler of all reality, who is Heavenly Father and don't negate the status of Jesus as also being “God.”

**11) Matt 19:17** *And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. (Mark 10:18 and Luke 18:19)*

The word “good” comes from “*agathōs*” [ἀγαθός] (18).<sup>37</sup> Do these verses mean only Heavenly Father is good? What does “good” mean? Isn't it synonymous with “holy/righteous” and means the absence of evil and sin? Did Jesus deny being good? No, he didn't. He never said being called “good” wasn't appropriate for him. He merely said, “Why are you calling me good? No one is good except God.” He claimed only God is good but never defined who “God” is. He didn't say it only applied to the Father.

This chapter has proven the idea of Jesus being God is one of the central threads in the NT, which causes his statement “only God is good” to apply to himself as well since he is God.

Was Jesus sinless? Yes (2 Cor 5:21; Heb 4:15; Heb 7:26; Heb 9:14; 1 Pet 2:22; 1 Jn 3:5). Was Jesus righteous and without evil? Yes (Luke 4:34; Acts 4:27; Heb 9:14; 1 Jn 2:1; etc.). It's obvious this statement of Jesus includes himself as being "good." Jesus himself was referred to as being good "*agathōs*" (Matt 20:15; John 7:12) so his statement of "only God is good" doesn't exclude him.

Curiously, "*agathōs*" is used in reference to others who aren't ontologically holy and sinless (Matt 5:45; Matt 12:35; Matt 22:10; Matt 25:21,23; Luke 6:45; Luke 19:17; Acts 11:24; Rom 5:7; Tit 2:5; 1 Pet 2:18).

Either way, Matt 19:17, Mark 10:18; and Luke 18:19 can't exclude Jesus from being "God."

**12) Isa 40:28** *Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.*

The INC use this passage to say God doesn't get tired or rests, but Jesus did; therefore Jesus isn't God.

What is Jesus? He is God, and he is a man. His "God" nature never gets tired or rests. When he was solely God, he never experienced exhaustion but his "human" nature did. Jesus needed to become real flesh to relate to us mortals (Heb 4:15).

Besides, if I were the type to twist the scriptures, I could say God does get tired, and he sleeps (Ps 44:23; Ps 73:20).

**13) Mark 13:32** *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. (Matt 24:36)*

The INC says God is omniscient, but Jesus isn't omniscient because he didn't know his return, which means he can't possibly be God.

As mentioned above, when Jesus divested himself of his glory and authority of being God to become human (Phil 2:5-6), he lost not only his omnipotence but also his omniscience. These were only restored to him gradually (Luke 2:52). After his resurrection, he became perfect (Heb 2:10; Heb 5:9; Heb 7:28) and received the complete fulness his being God deserves (Matt 11:27; Matt 28:18; John 16:15; John 17:10; etc.). Just because a general doesn't know a particular idea of the Commander-in-Chief at a specific time doesn't make him an inferior being in comparison to the general.

As can be seen, there is not a single verse anywhere in the Holy Bible that can be used to reject the idea that Jesus is God by nature in addition to being human by nature.

**Summary Table 1: Jesus is God**

JESUS IS GOD		
Passage	Paraphrase Based on Nestle-Aland 28	+50 Parallel Bible Versions
<b>John 1:1</b>	In the beginning was the Word; the Word existed with God; and the Word was God.	<a href="https://www.biblegateway.com/verse/en/John%201:1">https://www.biblegateway.com/verse/en/John%201:1</a>
<b>John 1:3,10,14</b>	He created the universe—nothing exists that wasn’t created by him ... 10 He went and lived on Earth and even though he created it, the Earth’s inhabitants didn’t know who he was ...	<a href="https://www.biblegateway.com/verse/en/John%201:3">https://www.biblegateway.com/verse/en/John%201:3</a>
	14 The Word became flesh and lived among us. We have seen his glory—the glory of the only Son of the Father, full of grace and truth.	<a href="https://www.biblegateway.com/verse/en/John%201:10">https://www.biblegateway.com/verse/en/John%201:10</a>
		<a href="https://www.biblegateway.com/verse/en/John%201:14">https://www.biblegateway.com/verse/en/John%201:14</a>
<b>Hebrews 1:8-10</b>	But to the Son he said: “Your throne, O God, will last forever. You rule your kingdom with a scepter of righteousness. 9 You have loved righteousness and hated wickedness. Therefore, O God, your God, has anointed you with the oil of joy above anyone else. . . 10 And in the beginning, you, Lord, laid the foundation of the earth. Your hands created the heavens.”	<a href="https://www.biblegateway.com/verse/en/hebrews%201:8">https://www.biblegateway.com/verse/en/hebrews%201:8</a>
		<a href="https://www.biblegateway.com/verse/en/hebrews%201:9">https://www.biblegateway.com/verse/en/hebrews%201:9</a>
		<a href="https://www.biblegateway.com/verse/en/hebrews%201:10">https://www.biblegateway.com/verse/en/hebrews%201:10</a>
<b>Philippians 2:5-11</b>	Be as humble as Jesus Christ: 6 Although having the same nature of God, he didn’t think to forcefully cling to his equality with God, 7 but emptied himself of it and took upon himself the nature of a slave and became human.	<a href="https://www.biblegateway.com/verse/en/Philippians%202:5">https://www.biblegateway.com/verse/en/Philippians%202:5</a>
	8 As a mortal man, he humbled himself and was so obedient to the Father’s will, that he stooped to die the utterly degrading death on the cross.	<a href="https://www.biblegateway.com/verse/en/Philippians%202:6">https://www.biblegateway.com/verse/en/Philippians%202:6</a>
	9 This is why God elevated him higher than anything possible and made his name more exalted than any other name.	<a href="https://www.biblegateway.com/verse/en/Philippians%202:7">https://www.biblegateway.com/verse/en/Philippians%202:7</a>
	10 And at the mention of Jesus’ name, every knee in heaven, on earth, and in the	<a href="https://www.biblegateway.com/verse/en/Philippians%202:8">https://www.biblegateway.com/verse/en/Philippians%202:8</a>
		<a href="https://www.biblegateway.com/verse/en/Philippians%202:9">https://www.biblegateway.com/verse/en/Philippians%202:9</a>
		<a href="https://www.biblegateway.com/verse/en/Philippians%202:10">https://www.biblegateway.com/verse/en/Philippians%202:10</a>

JESUS IS GOD		
Passage	Paraphrase Based on Nestle-Aland 28	+50 Parallel Bible Versions
	underworld shall bend, 11 and everyone will concede that Jesus Christ is Lord, to the glory of God the Father.”	<a href="https://www.biblegateway.com/verse/en/Philippians%202:11">https://www.biblegateway.com/verse/en/Philippians%202:11</a>
<b>Colossians 1:12-22</b>	<p>Giving thanks to the Father, the one who certified us to share the inheritance in the light of Christ’s true followers. 13 He has rescued us from the subjugation of darkness and resettled us to the kingdom of his beloved Son, 14 in whom we have been redeemed and had our sins forgiven.</p> <p>15 He is the image of the God who’s never been seen, and existed before the universe was created. 16 He created the universe. Everything in heaven and earth, everything we see and haven’t seen, including thrones, powers, rulers, or authorities; he created them all and they are for him. 17 He existed before the universe and causes it to hold together.</p> <p>18 And he is the head of the body, which is the church. He is the beginning and the firstborn from the dead so that he might have supremacy over the universe. 19 God was pleased that all of his fulness dwelt in Jesus.</p> <p>20 And through Jesus, God reconciled the universe to himself, whether things on earth or in the heavens—by making peace through Jesus’ blood on the cross.</p> <p>21 You were once alienated from God, with a hostile mind because of your evil actions, 22 but now, Jesus has reconciled you in his flesh through his death, to present you to God, holy, unblemished, and beyond reproach.</p>	<a href="https://www.biblegateway.com/verse/en/Colossians%201:12">https://www.biblegateway.com/verse/en/Colossians%201:12</a>
		<a href="https://www.biblegateway.com/verse/en/Colossians%201:13">https://www.biblegateway.com/verse/en/Colossians%201:13</a>
		<a href="https://www.biblegateway.com/verse/en/Colossians%201:14">https://www.biblegateway.com/verse/en/Colossians%201:14</a>
		<a href="https://www.biblegateway.com/verse/en/Colossians%201:15">https://www.biblegateway.com/verse/en/Colossians%201:15</a>
		<a href="https://www.biblegateway.com/verse/en/Colossians%201:16">https://www.biblegateway.com/verse/en/Colossians%201:16</a>
		<a href="https://www.biblegateway.com/verse/en/Colossians%201:17">https://www.biblegateway.com/verse/en/Colossians%201:17</a>
		<a href="https://www.biblegateway.com/verse/en/Colossians%201:18">https://www.biblegateway.com/verse/en/Colossians%201:18</a>
		<a href="https://www.biblegateway.com/verse/en/Colossians%201:19">https://www.biblegateway.com/verse/en/Colossians%201:19</a>
		<a href="https://www.biblegateway.com/verse/en/Colossians%201:20">https://www.biblegateway.com/verse/en/Colossians%201:20</a>
		<a href="https://www.biblegateway.com/verse/en/Colossians%201:21">https://www.biblegateway.com/verse/en/Colossians%201:21</a>
		<a href="https://www.biblegateway.com/verse/en/Colossians%201:22">https://www.biblegateway.com/verse/en/Colossians%201:22</a>
<b>Hebrews 1:2-3</b>	And now, God has spoken to us through his Son in these last days. God has given the universe to him as an inheritance, and created it through him. 3 The Son radiates God’s glory and is the exact copy of the very essence of God. He sustains the universe by the power of his word. After he had cleansed	<a href="https://www.biblegateway.com/verse/en/Hebrews%201:2">https://www.biblegateway.com/verse/en/Hebrews%201:2</a>
		<a href="https://www.biblegateway.com/verse/en/Hebrews%201:3">https://www.biblegateway.com/verse/en/Hebrews%201:3</a>

JESUS IS GOD		
Passage	Paraphrase Based on Nestle-Aland 28	+50 Parallel Bible Versions
	us from our sins; he sat down at the right-hand side of the majestic God in heaven!	
<b>Hebrews 2:14-18</b>	Since God's children are humans with flesh and blood, he too shared in that same nature so that by his death, he may annul the devil, who holds the power of death, 15 and liberate those who were in slavery and terrified of death.	<a href="https://www.biblegateway.com/verse/en/Hebrews%202:14">https://www.biblegateway.com/verse/en/Hebrews%202:14</a>
	16 He did not come to help the angels; he came to help Abraham's descendants. 17 This is why he needed to fully have the same human nature as his siblings, so that he may be a merciful and empathetic high priest before God, and offer an authentic sacrifice for the sins of mankind.	<a href="https://www.biblegateway.com/verse/en/Hebrews%202:15">https://www.biblegateway.com/verse/en/Hebrews%202:15</a>
	18 Because he knows what it's like to suffer when tempted; he is able to help those who are being tempted.	<a href="https://www.biblegateway.com/verse/en/Hebrews%202:16">https://www.biblegateway.com/verse/en/Hebrews%202:16</a>
		<a href="https://www.biblegateway.com/verse/en/Hebrews%202:17">https://www.biblegateway.com/verse/en/Hebrews%202:17</a>
		<a href="https://www.biblegateway.com/verse/en/Hebrews%202:18">https://www.biblegateway.com/verse/en/Hebrews%202:18</a>
<b>2 Corinthians 8:9</b>	You know the grace of our Lord Jesus Christ: though he were rich, he became poor for your sakes so that through his poverty, you may become rich.	<a href="https://www.biblegateway.com/verse/en/2Corinthians%208:9">https://www.biblegateway.com/verse/en/2Corinthians%208:9</a>
<b>John 17:5,22,24</b>	Now Father, please give me back the glory that I shared with you before the world's creation ... 22 I gave them the glory you gave me so that they may be one just as we are one ... 24 Father, I want those you gave me to be with me where I am. I want them to see the glory you gave me because you already loved me before the world was even created.	<a href="https://www.biblegateway.com/verse/en/John%2017:5">https://www.biblegateway.com/verse/en/John%2017:5</a>
		<a href="https://www.biblegateway.com/verse/en/John%2017:22">https://www.biblegateway.com/verse/en/John%2017:22</a>
		<a href="https://www.biblegateway.com/verse/en/John%2017:24">https://www.biblegateway.com/verse/en/John%2017:24</a>
<b>1 Corinthians 8:6</b>	To us, there's only one God, the Father, the originator of the universe and for whom we live; and there's one Lord Jesus Christ, the creator of the universe and creator of mankind.	<a href="https://www.biblegateway.com/verse/en/1corinthians%208:6">https://www.biblegateway.com/verse/en/1corinthians%208:6</a>
<b>John 1:18</b>	No one has ever seen God; he has been revealed by the only God who is at the Father's side.	<a href="https://www.biblegateway.com/verse/en/john%201:18">https://www.biblegateway.com/verse/en/john%201:18</a>

JESUS IS GOD		
Passage	Paraphrase Based on Nestle-Aland 28	+50 Parallel Bible Versions
<b>John 20:28</b>	Thomas exclaimed to him, "My Lord and my God!"	<a href="https://www.biblegateway.com/verse/en/john%2020:28">https://www.biblegateway.com/verse/en/john%2020:28</a>
<b>Acts 20:28</b>	Guard yourselves and the flock that the Holy Spirit entrusted to you. Feed the church of God, which he paid for with his own blood.	<a href="https://www.biblegateway.com/verse/en/acts%2020:28">https://www.biblegateway.com/verse/en/acts%2020:28</a>
<b>Romans 9:5</b>	Theirs are the patriarchs (Abraham, Isaac, and Jacob) and of whose lineage Christ became flesh. Christ, who is God and rules over the universe, is blessed forever. Amen.	<a href="https://www.biblegateway.com/verse/en/romans%209:5">https://www.biblegateway.com/verse/en/romans%209:5</a>
<b>2 Thessalonians 1:12</b>	So that the name of our Lord Jesus may be glorified in you and you in him, according to the grace of our God and Lord Jesus Christ.	<a href="https://www.biblegateway.com/verse/en/2thessalonians%201:12">https://www.biblegateway.com/verse/en/2thessalonians%201:12</a>
<b>Titus 2:13</b>	Looking for the blessed hope and manifestation of the glory of the great God and Savior Jesus Christ.	<a href="https://www.biblegateway.com/verse/en/titus%202:13">https://www.biblegateway.com/verse/en/titus%202:13</a>
<b>2 Peter 1:1</b>	Simon Peter, a servant and apostle of Jesus Christ, writing to those who share the same precious faith through the righteousness of Jesus Christ, our God and Savior.	<a href="https://www.biblegateway.com/verse/en/2peter%201:1">https://www.biblegateway.com/verse/en/2peter%201:1</a>
<b>1 Jn 5:20</b>	We know the Son of God came and gave us understanding so that we may know him who is true. We are in him who is true—in his Son, Jesus Christ. He is the true God and is life eternal.	<a href="https://www.biblegateway.com/verse/en/1john%205:20">https://www.biblegateway.com/verse/en/1john%205:20</a>
<b>Revelation 22:6,16</b>	And he said unto me, "Everything you've heard is reliable and true. The Lord God of the prophets sent his angel to show his servants the things that are about to occur." . . . 16 I, Jesus, have sent my angel to witness to you of these things for the churches. I am the root and descendant of David, the bright morning star.	<a href="https://www.biblegateway.com/verse/en/revelation%2022:6">https://www.biblegateway.com/verse/en/revelation%2022:6</a>
		<a href="https://www.biblegateway.com/verse/en/revelation%2022:16">https://www.biblegateway.com/verse/en/revelation%2022:16</a>
<b>Isaiah 9:6</b>	For a child will be born to us—a son will be given. He will rule the government and will be called the Wonderful Counselor, the Mighty God, the Father of Eternity, and the Prince of Peace!	<a href="https://www.biblegateway.com/verse/en/isaiah%209:6">https://www.biblegateway.com/verse/en/isaiah%209:6</a>

JESUS IS GOD		
Passage	Paraphrase Based on Nestle-Aland 28	+50 Parallel Bible Versions
<b>Micah 5:2</b>	But you, Bethlehem Ephratah, even though you are tiny among the people of Judah, out of you shall come the one who is destined to rule over Israel – and whose origins are from the beginning, from the days of eternity.	<a href="https://www.biblegateway.com/verse/en/micah%205:2">https://www.biblegateway.com/verse/en/micah%205:2</a>

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**Summary Table 2: Jesus Already Existed Before His Birth as a Human**

<b>JESUS ALREADY EXISTED BEFORE HIS BIRTH</b>		
<b>Passage</b>	<b>Paraphrase Based on Nestle-Aland 28</b>	<b>+50 Parallel Bible Versions</b>
<b>John 1:1,3,10,14</b>	In the beginning was the Word; the Word existed with God; and the Word was God.	<a href="https://www.biblegateway.com/verse/en/John%201:1">https://www.biblegateway.com/verse/en/John%201:1</a>
	He created the universe—nothing exists that wasn't created by him ... 10 He went and lived on Earth and even though he created it, the Earth's inhabitants didn't know who he was ...	<a href="https://www.biblegateway.com/verse/en/John%201:3">https://www.biblegateway.com/verse/en/John%201:3</a>
	14 The Word became flesh and lived among us. We have seen his glory—the glory of the only Son of the Father, full of grace and truth.	<a href="https://www.biblegateway.com/verse/en/John%201:10">https://www.biblegateway.com/verse/en/John%201:10</a>
		<a href="https://www.biblegateway.com/verse/en/John%201:14">https://www.biblegateway.com/verse/en/John%201:14</a>
<b>John 3:13-17</b>	No one has ever gone up to heaven except he who came down from heaven—the Son of Man.	<a href="https://www.biblegateway.com/verse/en/John%203:13">https://www.biblegateway.com/verse/en/John%203:13</a>
	14 Just as Moses lifted up the snake on the pole while in the wilderness; so shall the Son of Man be lifted up, 15 so that whoever believes in him shall not perish but have eternal life.	<a href="https://www.biblegateway.com/verse/en/John%203:14">https://www.biblegateway.com/verse/en/John%203:14</a>
	16 God loved mankind so much, that he gave up his only Son, so that whoever believes in him shall not perish but have eternal life. 17 God sent his Son to the world not to condemn it, but to save it through him.	<a href="https://www.biblegateway.com/verse/en/John%203:15">https://www.biblegateway.com/verse/en/John%203:15</a>
		<a href="https://www.biblegateway.com/verse/en/John%203:16">https://www.biblegateway.com/verse/en/John%203:16</a>
		<a href="https://www.biblegateway.com/verse/en/John%203:17">https://www.biblegateway.com/verse/en/John%203:17</a>
<b>John 3:31-32</b>	He who comes from above is greater than all others. Those who come from the earth belong to the earth and are limited to earthly words, while he who comes from heaven is greater than everyone else. 32 He testifies of what he saw and heard but no one accepts his testimony!	<a href="https://www.biblegateway.com/verse/en/John%203:31">https://www.biblegateway.com/verse/en/John%203:31</a>
		<a href="https://www.biblegateway.com/verse/en/John%203:32">https://www.biblegateway.com/verse/en/John%203:32</a>
<b>John 8:42</b>	Jesus said to them, "If God were your Father, you would love me because I came from God. I am not here on my own accord—he sent me."	<a href="https://www.biblegateway.com/verse/en/John%208:42">https://www.biblegateway.com/verse/en/John%208:42</a>

<b>JESUS ALREADY EXISTED BEFORE HIS BIRTH</b>		
<b>Passage</b>	<b>Paraphrase Based on Nestle-Aland 28</b>	<b>+50 Parallel Bible Versions</b>
<b>John 16:28</b>	I came from the Father when I entered this world. And now I am leaving this world and returning to the Father.	<a href="https://www.biblegateway.com/verse/en/John%2016:28">https://www.biblegateway.com/verse/en/John%2016:28</a>
<b>John 17:5</b>	Now Father, please give me back the glory that I shared with you before the world's creation.	<a href="https://www.biblegateway.com/verse/en/John%2017:5">https://www.biblegateway.com/verse/en/John%2017:5</a>
<b>Romans 8:3</b>	God did what the Law of Moses was incapable of doing due to the weakness of flesh—God condemned sin in the flesh by sending his own Son to become flesh.	<a href="https://www.biblegateway.com/verse/en/Romans%208:3">https://www.biblegateway.com/verse/en/Romans%208:3</a>
<b>Galatians 4:4</b>	But when the appointed time arrived, God sent his Son, born from a woman, born under the law.	<a href="https://www.biblegateway.com/verse/en/Galatians%204:4">https://www.biblegateway.com/verse/en/Galatians%204:4</a>

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**Summary Table 3: The New Testament Jesus is the Old Testament Jehovah**

<b>JESUS IS JEHOVAH</b>		
<b>Description</b>	<b>Old Testament (Jehovah)</b>	<b>New Testament (Jesus Christ)</b>
<b>1. I AM</b>	Ex 3:14; Deut 32:39; Isa 41:4; Isa 43:10; Isa 46:4	John 8:58; John 8:24, 28; John 13:19; John 18:5-8
<b>2. SAVIOR</b>	Hos 13:4; Isa 43:11	Luke 2:11; Acts 4:10-12; 1 Jn 4:14-15
<b>3. REDEEMER</b>	Isa 43:14; Isa 44:24; Isa 49:26; Isa 54:5	Gal 3:13; Eph 1:7; Col 1:13-14; Tit 2:13-14
<b>4. PIERCED</b>	Zech 12:10	John 19:34-37; Rev 1:7
<b>5. FIRST/LAST</b>	Isa 44:6; Isa 48:12	Rev 1:8,17-18; Rev 22:12-16
<b>6. CREATOR</b>	Gen 2:4; Job 38:1-4; Ps 8:1-3; Ps 102:25; Isa 44:24; Isa 45:11-12; Isa 66:2	John 1:1,3,10,14; Col 1:13-17; Heb 1:10
<b>7. HUSBAND / GROOM</b>	Isa 54:5; Isa 62:5; Jer 3:1-2; Hos 2:16	Luke 5:34-35; Rev 19:7-8; Rev 21:9
<b>8. SENDS PROPHETS</b>	2 Kg 17:13; 2 Chr 36:15-16	Matt 23:34
<b>9. SAVES FROM DEATH</b>	Hos 13:14	1 Cor 15:20-22
<b>10. JUDGE</b>	1 Chr 16:33; Ps 9:7; Ps 50:6; Ps 96:13	Matt 16:27; John 5:22; 2 Cor 5:10
<b>11. SHEPHERD</b>	Ps 23:1; Ezek 34:11-16	John 10:14-16; 1 Pet 2:25; 1 Pet 5:4
<b>12. LORD OF LORDS</b>	Deut 10:17; Ps 136:3	1 Tim 6:14-15; Rev 17:14; Rev 19:13-16
<b>13. EVERY KNEE SHALL BOW UNTO HIM</b>	Isa 45:23	Phil 2:10-11
<b>14. SEEN BY ISAIAH</b>	Isa 6:1-10	John 12:39-41; John 1:18
<b>15. PRECEDED BY VOICE IN THE DESERT</b>	Isa 40:3-9; Mal 3:1	Matt 3:3,11-12; Matt 11:10; Luke 1:76; Luke 3:4-6; Luke 7:27; John 1:6-8,15-36

<b>JESUS IS JEHOVAH</b>		
<b>Description</b>	<b>Old Testament (Jehovah)</b>	<b>New Testament (Jesus Christ)</b>
<b>16. CALL UPON HIS NAME</b>	Ps 99:6; Ps 116:13,17; Isa 12:4; Joel 2:32; Zeph 3:9; Zech 13:8-9	Acts 7:59; Acts 9:5,13-14,17,21; Rom 10:9,13; 1 Cor 1:2; Rev 22:20
<b>17. ROCK</b>	Ex 13:21-22; Deut 32:3-4; Ps 62:6-7; Ps 118:22; Isa 8:13-14	Acts 4:10-12; Rom 9:33; 1 Cor 10:1-4; 1 Pet 2:4-8
<b>18. HOLY ONE</b>	Isa 43:14-15; Hos 11:9; Hab 1:12	Mark 1:24; Acts 3:14; 1 Jn 2:20
<b>19. OUR RIGHTEOUSNESS</b>	Jer 23:5-6	1 Cor 1:30
<b>20. GATHERS LIKE A HEN GATHERS HER CHICKS</b>	Ps 31:20; Ps 32:7; Ps 57:1; Ps 91:1-10; Isa 31:5	Matt 23:37-38; Luke 13:34-35
<b>21. HIS BREATH SLAYS THE WICKED</b>	Job 4:9; Isa 11:4	2 Thes 2:8
<b>22. WILL RETURN WITH HIS HOLY ONES</b>	Zech 14:5; Deut 33:2	Jude 1:14; 1 Tim 6:14; 2 Tim 4:1; Tit 2:13; 1 Thes 3:13
<b>23. PRESERVES ALL THINGS</b>	Neh 9:6; Ps 148:5-6	Col 1:17; Heb 1:3
<b>24. GONE UP/COME DOWN WITH A SHOUT, WITH TRUMPETS BLARING</b>	Ps 47:5	1 Thes 4:16
<b>25. THOU SHALT NOT TEMPT THE LORD THY GOD</b>	Deut 6:16	Matt 4:7; 1 Cor 10:9
<b>26. WALKS ON THE SEA</b>	Job 9:8	Matt 14:25-33; Mark 6:48-51; John 6:19-21
<b>27. CALMS WIND AND WAVES</b>	Ps 65:5-8	Matt 8:23-27
<b>28. DAY OF THE LORD</b>	Isa 2:12; Jer 46:10; Ezek 30:3; Joel 1:15; Obad 1:15; Zeph 1:7,14; Mal 4:5	Acts 2:20; 1 Cor 1:7-8; 1 Cor 5:5; 2 Cor 1:14; 1 Thes 5:2; 2 Pet 3:10

<b>JESUS IS JEHOVAH</b>		
<b>Description</b>	<b>Old Testament (Jehovah)</b>	<b>New Testament (Jesus Christ)</b>
<b>29. HIS THRONE IS FOREVER</b>	Ps 45:6-7	Heb 1:8-9
<b>30. LAID EARTH'S FOUNDATION</b>	Ps 102:24-27	Heb 1:10-12
<b>31. RECEIVES OUR SPIRITS</b>	Ps 31:5	Acts 7:59
<b>32. ANGELS WORSHIP HIM</b>	Deut 32:43 LXX; Ps 97:7 LXX	Heb 1:6

Free Version

## Closing Thoughts on This Chapter

It is scary that the INC insist Jesus is solely human and indoctrinate others that Jesus is only a man. What will Jesus say and do to them when they stand in front of him at the Last Day (Matt 10:33; 2 Pet 2:1; Luke 12:8-9; 2 Tim 3:1-9; Jude 1:3-8), when his glory as God is visible to all? They are rejecting him because he is God, and the Bible clearly says so.

How can anyone who professes a belief in the Bible disregard its most fundamental doctrine?

If all creatures glorify Jesus (Rev 5:13) shouldn't we?

<b>John 5:23</b>	
<b>Nestle-Aland 28</b>	ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.
<b>Transliteration</b>	hina pantes timōsin ton huion kathōs timōsin ton patera. ho mē timōn ton huion ou timā ton patera ton pempanta auton.
<b>Literal</b>	That all might honor the Son even as they honor the Father. He who not is honoring the Son not is honoring the Father the [one] having sent him.
<b>Paraphrase</b>	<i>So that everyone may honor the Son just as they honor the Father. Whoever does not honor the Son is not honoring the one who sent him, the Father.</i>

<https://www.biblegateway.com/verse/en/john%205:23>

John 5:23 shows if we don't honor him in equality with the Father; we don't honor Heavenly Father. Anyone who hates Jesus hates Heavenly Father (John 15:23; Luke 10:16).

Jesus Christ's claims of being God/God's Son/Jehovah (YHWH)/equal with the Father, were so intolerable that people can only have three possible opinions about him:<sup>38</sup>

1. Jesus was possessed by a demon or was insane (Mark 3:21-22; John 8:48-52; John 10:19-20).
2. Jesus was a blasphemer, liar, and deceiver (Matt 9:2-3; Matt 26:64-65; Mark 2:6-7; Mark 14:61-64; Luke 5:20-21; John 7:12; John 10:32-33).<sup>39</sup>
3. Jesus was telling the truth. He is "My Lord [YHWH] and my God" (John 20:28).

Who do you think he was?

If the INC church truly believes the Bible is God's Word, they only have one choice: They must join the rest of Christendom and recognize Jesus Christ as our Lord and our God before mankind (Matt 10:32-33; Luke 12:8-9).

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<sup>1</sup> The Fall was the transgression of Adam and Eve that allowed death, sin, human weaknesses (lust, pride, hatred, and so forth), and human trials (such as pain, fear, injury, illnesses, getting abused, etc.) to afflict all of Adam's descendants. All four consequences of the Fall were annulled by Jesus Christ during his Atonement and Resurrection.

<sup>22</sup> This is why there is a logical difference between being “saved” and becoming “perfected.” There are certain things we know:

1. Jesus commanded us to become perfect (Matthew 5:48) and the Holy Spirit uses the Atonement to perfect Christ’s disciples over time despite never reaching perfection in this life.
2. Jesus, as “God” was always “saved” but he wasn’t “perfect” until after his Resurrection (Hebrews 5:9).
3. Christians are not the same. Some will be content to do the bare minimum while some will make various efforts to obey Christ from time to time and some will do their utmost in following Christ.
4. Jesus is the perfect Judge and will give the most appropriate judgment to everyone.

Since it is self-evident that Jesus won’t be a just Judge if he gives the same rewards to all Christians regardless of their fidelity to him; then the eternal rewards cannot be binary (either heaven or hell). This legal dilemma is the reason why Catholicism developed the concept of Purgatory since it is obvious a crucial piece of the afterlife puzzle is missing.

Jesus did not command us to be saved in Matt 5:48; he commanded us to become perfect, just like his Father is perfect, and just like he became perfect after his Resurrection (Heb 5:9).

As a result, we can conclude most Christians are likely to be “saved” but only a small group – Christ’s true disciples who prove themselves to be his true followers by their actions of following him wherever he leads them – will be “perfected.” These perfected disciples will be adopted by the Father into his very nature and will share the same oneness and mutual indwelling the Father and Son enjoy by the Grace of Christ.

<sup>3</sup> Twentieth Century Encyclopedia of Religious Knowledge. p. 159 “No book of the New Testament is satisfied to present Jesus merely as a great teacher, noble example, or powerful personality. Every book presents Him as the risen Christ who is the living Lord of His church.”

<sup>4</sup> The New International Dictionary of the Bible. Pictorial Edition p. 15.

<sup>5</sup> Also see Targum Micah. 5:1-3.

<sup>6</sup> The Anchor Bible Dictionary. 1:62; The International Standard Bible Encyclopedia. Anthropology, Biblical View; Dictionary of Paul and his Letters. p. 9; Dictionary of the Bible (Hastings). p. 9; Mercer Dictionary of the Bible. p. 9; The New Bible Dictionary (Douglas). p. 13; The New International Dictionary of the New Testament Theology. 1:84; Smith’s Bible Dictionary. p. 18.

<sup>7</sup> Gen 3:21 LXX; Dictionary of the Bible (Hastings). pp. 276-277; Mercer Dictionary of the Bible. p. 274. The name itself is uncertain. Its sound is very similar to how the Hebrew word “life” is pronounced. The fact she is supposed to be the mother of all living added to this similar sound, explains why the LXX has her name to mean “Life.”

<sup>8</sup> We don’t call humanity, “humankind” or females “womankind” since “mankind” covers both genders.

<sup>9</sup> Commentary Practical and Explanatory on the Whole Bible. p. 1026 [Jesus had] a conscious personal existence *distinct from God* (as one is from the person he is “with”).’ (Italics in the original).

<sup>10</sup> Just like other NT passages. “The Gospels speak of Jesus as the Old Testament speaks of God.” (Morton Smith). From Hellenistic Commentary to the New Testament. 283; also see Unity and Diversity in the New Testament. p. 52; The International Bible Commentary. p. 1063.

<sup>11</sup> Prophecy and Hermeneutic in Early Christianity. pp. 147-152; The Eerdmans Bible Dictionary. p. 40.

There are many instances where the NT writers changed the original quotations to suit what they were trying to say. For example, the “testimony” quotation of Matt 1:21,23 from Isa 7:14 LXX (from the oft-quoted Isa 6:1-9:7 block). [Prophecy and Hermeneutic in Early Christianity. p. 151.] The LXX has “You (i.e. King Ahaz) shall call his name Emmanuel” but since Matt 1:21 already has the angel telling Joseph, “You shall call his name Jesus,” Matthew modified 1:23 from the original to say, “They (i.e., the people he shall save from their sins-v. 21) shall call his name Emmanuel.” [The Origins of Christianity. p. 31.]

It is obvious that Matthew modified the original quotation to emphasize the subject he was talking about. A comparison of Acts 7:3 with Gen 12:1 shows the author of Acts omitted “Out of the house of thy Father.” A comparison of Acts 7:6-7 with Gen 15:13-14 shows the author of Acts modifying the second portion of Gen 15:14 to read, “And (they) serve me in this place” whereas the original stated, “(They shall leave) with great substance.” Heb 9:20 quotes from Ex 24:8 but omits “Concerning all these words.” Gal 4:30 replaced Gen 21:10’s “My son Isaac” with “The son of the freewoman.” Much more can be seen with comparative study.

<sup>12</sup> Prophecy and Hermeneutic in Early Christianity. pp. 147,173; Noncanonical Writings and New Testament Interpretation. pp. 2,73-74; The New Testament Greek-English Dictionary. p. 14.

<sup>13</sup> This is from Ps 102:25-27 which attributed this “LORD” to Jehovah.

<sup>14</sup> Others think it was addressed to Gentile converts who were in danger of falling into paganism. Twentieth Century Encyclopedia of Religious Knowledge. p. 497.

<sup>15</sup> Expositor’s Dictionary of Bible Words. p. 250.

<sup>16</sup> Dictionary of Jesus and the Gospels. p. 148; Smith’s Bible Dictionary. p. 128.

<sup>17</sup> Josephus. War of the Jews. 7:203; 11Q Temple. The Temple Scroll. 64:6-13; 4Q 169 Ps Nah. 1.17-18; Apocryphon of James. 13:23-25; Second Apocalypse of James. 47:24-25; Hellenistic Commentary to the New Testament. 761,762,763; Nag Hammadi Library. pp. 35,250; The Anchor Bible Dictionary. 1:1207-1210; The Jerome Biblical Commentary. 49:22 (13); Dictionary of Jesus and the Gospels. pp. 148,853-854; Mercer Dictionary of the Bible. pp. 185-186; Nelson’s Illustrated Bible Dictionary. Crucifixion of Christ; Expositor’s Dictionary of Bible Words. p. 204; A Dictionary of the Bible (Davis). pp. 154-155; Smith’s Bible Dictionary. p. 129; The Illustrated Bible Dictionary. pp. 342-344. The mere threat of crucifixion conjured an image so awful that Cicero argued the mere word “cross” shouldn’t even be mentioned in a trial of a Roman citizen (Cicero. In Defense of Rabirius. 5.15-16. Cited from Hellenistic Commentary to the New Testament. 208. Also see The Anchor Bible Dictionary. 1:1208); Tosepta The Sanhedrin. 9:7.

<sup>18</sup> Eerdmans’ Handbook to the Bible. p. 513; The New International Dictionary of the Bible. Pictorial Edition p. 242; Smith’s Bible Dictionary. P. 130 “A death by crucifixion seems to include all that pain and death can have of the horrible and ghastly, - dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds, all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries, especially the head and stomach, became swollen and oppressed with surcharged blood; and, while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst.” (Farrar)

<sup>19</sup> The Jerome Biblical Commentary. 50:19 (8).

<sup>20</sup> The Expositor’s Bible Commentary. Heb 2:17 “The word *hilaskesthai* [“reconciliation” in AV] means “to propitiate,” not “to make atonement,” and relates to putting away the divine wrath (NIV mg.). When people sin, they arouse the wrath of God (Rom 1:18); they become enemies of God (Rom 5:10). One aspect of salvation deals with this wrath, and it is to this the author is directing attention at this point. Christ saves us in a way that takes account of the divine wrath against every evil thing. *Hilaskesthai* (“make atonement”) is followed here by the accusative case of “sins” (*tas hamartias*), an unusual construction that means “to make propitiation with respect to the sins of the people.”

<sup>21</sup> This passage teaches the ancient Christian doctrine of *theosis*, where those who will be adopted by the Father as the “Children of God” become one with God and mutually indwell with God by adoption.

<sup>22</sup> A Greek-English Lexicon of the New Testament. 304; Greek-English Lexicon of the New Testament. Based on Semantic Domains. 24.21; Friberg’s Analytical Lexicon of the Greek New Testament. 2117; A Concise Greek-English Dictionary of the New Testament. 2531; Theological Dictionary of the New

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Testament. 9:1-10; Exegetical Dictionary of the New Testament. 2:44; The New International Dictionary of the New Testament Theology. 3:317-320; The Greek-English Concordance to the New Testament. 2211.

<sup>23</sup> Theological Lexicon of the New Testament. 2:67.

<sup>24</sup> Fourth Ezra 13:10-11,35-37. Hellenistic Commentary to the New Testament. 184,603; The Old Testament Pseudepigrapha. 1:551-552. Also see The Oracle of Hystaspes. Cited in Lactantius. The Divine Institutes. 17.9; 18.1. From Hellenistic Commentary to the New Testament. 602.

<sup>25</sup> Granville Sharp, *Remarks on the Uses of the Definitive Article*, 3. Taken from [https://bible.org/article/sharp-redivivus-reexamination-granville-sharp-rule#\\_ftn13](https://bible.org/article/sharp-redivivus-reexamination-granville-sharp-rule#_ftn13) Retrieved Jan 24, 2016.

<sup>26</sup> Curiously, so did God (Ps 44:23; 73:20)!

<sup>27</sup> This distinction is crucially important and has enormous consequences. See the upcoming *THE BAHÁ'Í DILEMMA: Failing John's Shibboleth (1 Jn 4:2-3 and 2 Jn 1:7) in Light of the Nag Hammadi Library, Irenaeus, and Hippolytus*.

<sup>28</sup> This is also evidenced by him asking to receive what he previously had before becoming mortal (John 17:5) and eventually attaining perfection (Heb 2:10; 5:9; 7:28), receiving all the Father has (Matt 11:27; 28:18; John 16:15; 17:10). This would naturally include knowledge as well (John 2:24-25; 4:25; 16:30; etc.).

<sup>29</sup> Some glimpses of it were seen during the Transfiguration (Matt 17:2; Mark 9:3; Luke 9:29,32).

<sup>30</sup> The New International Dictionary of the New Testament Theology. 2:514.

<sup>31</sup> Unity and Diversity in the New Testament. p. 50.

<sup>32</sup> Unity and Diversity in the New Testament. pp. 52-53.

<sup>33</sup> Theological Lexicon of the New Testament. 2:350.

<sup>34</sup> See *THE BAHÁ'Í DILEMMA* (upcoming) for the significance of John saying the Word became flesh (*sarx*) together with 1 Jn 4:2-3 and 2 Jn 1:7.

<sup>35</sup> John 1:14's *eskēnōsen* is based on the Greek word *skēnoó* (4637), which is only used for the divine tabernacle—the dwelling where God is physically present (Rev 7:15; Rev 12:12; Rev 13:6; and Rev 21:3). Saying the Word *tabernacles* with us is identical to saying God dwells with us in the flesh, which is another biblical passage that shows the NT teaches Jesus is God.

<sup>36</sup> The Hidden Face of God. pp. 104-105.

<sup>37</sup> A Greek-English Lexicon of the New Testament. p. 2; Greek-English Lexicon of the New Testament. Based on Semantic Domains. 88.1; Friberg's Analytical Lexicon of the Greek New Testament. 19; A Concise Greek-English Dictionary of the New Testament. 19; The Abridged Thayer's Greek Lexicon. 18; Theological Dictionary of the New Testament. 1:10; Exegetical Dictionary of the New Testament. 1:5-7; The New Analytical Greek Lexicon. 18; The New International Dictionary of the New Testament Theology. 2:98-102.

<sup>38</sup> Although Jesus rarely explicitly states his divine status, his followers had to get their concepts from somewhere. The numerous allusions Jesus made and how he acted caused such an uproar that it can't be doubted this was what he was trying to convey.

<sup>39</sup> Mercer Dictionary of the Bible. p. 217.

## Chapter 6: Is There a Holy Spirit and is He “God”?

Note: This is a modified and condensed version of my book, “**THE HOLY SPIRIT: Real and God or Not?**” (forthcoming) and contains *one-fourth* of the scriptural references of the original. Copies can be purchased at [www.edwardkwatson.com](http://www.edwardkwatson.com).

The Holy Spirit is the most mysterious member of the Godhead. The Bible hardly expounds on him<sup>1</sup> and he was rarely the object of debate during the early Christian councils. The Creeds treat him more like an afterthought instead of a detailed presentation.

This paucity is very puzzling given the significant role he performs for the church and its members. It is further exacerbated by Christ’s warning that sinning against the Holy Spirit cannot be forgiven (Matt 12:31-32; Mark 3:28-30; Luke 12:10), so Christians should at the very least know the danger zones where sins become unforgivable.

The meager discourses on the Holy Spirit cause a great number of Christians to be confused as to what he is and what exactly is his relationship with the Father and the Son.

Most Christians would readily concede that the Holy Spirit is “God” and is the third member of the Godhead but that is usually because that’s what they’ve been told. Beyond this acknowledgment lies a shrouded area of uncertainty: Is he a self-aware being or an impersonal energy? How is he equal to the Father and Son? How is he inferior to the Father and Son? What is his relationship with the Father and Son?

This obscurity concerning the Holy Spirit causes certain groups like the Iglesia Ni Cristo and Jehovah’s Witnesses to dismiss the entire concept of a Trinitarian deity and even causes some who believe in a “Trinity” to relegate the Holy Spirit to being an impersonal force or energy, like electricity.

However, as this chapter will show, the Bible teaches the Holy Spirit is equal to the Father and Son in nature (by possessing the “God” nature) but is inferior to them in position (just as a colonel is inferior to a general or Commander-in-Chief). He is the third member of the Godhead, which results in a “threeness” or “triadic” Godhead.

Having said this, I believe it is better to use “Trinitarian” as a placeholder in this book instead of “Trinity” for the NT writings that show the triadic or *threeness* nature of the Godhead, to differentiate the NT concept (Basic Trinitarian) from the fourth century formulation (Expanded Trinitarianism), since the NT triadic deity doesn’t incorporate Greek philosophical concepts into its “threeness” of the Godhead. The biblical writers were Semitic thinkers, not Hellenic philosophers.<sup>2</sup>

### **6.1) Unitarian vs. Trinitarian. How Many Are They?**

The Iglesia Ni Cristo and other Nontrinitarian groups such as the Jehovah’s Witnesses and Unitarian/Universalists, reject the idea of a “Trinity” and prefer to believe in a singular “one” God, namely the God of Jesus, the Father. These groups reject the idea of Jesus as God and the Holy Spirit as also God, who are in a state of oneness and equality with the Father.

The passages below show the Bible teaches there really is a being known as the Holy Spirit. He is mentioned constantly in close proximity with Heavenly Father and Jesus Christ, showing he is a member of the Triadic New Testament God.

As a matter of course, the word “God” in nearly all instances is used to refer to Heavenly Father and is detached from the Son and the Holy Spirit. However, this usage doesn’t invalidate the status of the Son and the Holy Spirit as being “God” themselves since there are many passages that identify them as such.

Due to the nature of writing, some NT passages will mention the “Father” or “God” in isolation. Some passages refer to the “Son,” “Jesus” or “Christ” in isolation. Some refer to the “Holy Spirit,” “Spirit” or “Spirit of God” in isolation. Some passages mention the “Father/God” together with “Jesus/Christ/Son.” Others refer to “Jesus/Christ/Son” together with “The Holy Spirit/Spirit/Spirit of God.” Still, others refer to the “Father/God” together with “The Holy Spirit/Spirit/Spirit of God.”

For lack of a better analogy, if a passage only refers to one person, it describes a “oneness.” If it mentions two persons, it is describing a “twoness.” If three are grouped together, the passage refers to a “threeness.”

Isolating passages that only refer to the “Father/God” in arguing the NT teaches a Unitarian view of God is untenable since there are other passages that refer to a “twoness” and “threeness” of the Godhead. Any “one” is by default swallowed up by a “two,” and any “one” or “two” is enclosed by a “three,” since the higher value is always greater than a lesser one.

That’s the logical structure of language. If a passage only needs to refer to one of the three members of the Godhead for whatever concept it is trying to convey; then that’s precisely what the author’s going to do. Failure to follow this process will make the book read like a legal document and be tediously unreadable to the vast majority of readers.

For example, Ryan is referred to in a particular book as a teacher. This same book also describes Daniel as a teacher and Justin as a teacher. Some portions group Ryan and Daniel, others group Ryan and Justin, others group Daniel and Justin. Still, others group all three of them. Just because numerous passages exist that refer to Ryan as a teacher, doesn’t invalidate the status of Daniel and Justin as also being teachers. Passages that refer to Ryan as a teacher that are viewed to mean he’s the only teacher, are automatically invalidated by other passages that describe Ryan and Daniel as teachers. These “twoness” of teachers are, in turn, invalidated by passages that refer to all three in close proximity to one another.

Here are some passages that describe a “threeness” of the Godhead. My challenge is simple to those who reject any “threeness” of the Godhead:

How many persons do these passages describe?

Confirm the count in the provided links to Bible Gateway’s over 50 parallel Bible versions.

## 1) Matthew 3:16-17

<b>Matthew 3:16</b>	
<b>Nestle-Aland 28</b>	βαπτισθεις δε ο Ἰησοῦς [1] εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἤνεώχθησαν [αὐτῶ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [2] [καὶ] ἐρχόμενον ἐπ’ αὐτόν·
<b>Transliteration</b>	baptistheis de ho Iēsous [1] euthys anebē apo tou hydatos; kai idou ēneōchthēsan [autō] hoi ouranoi, kai eiden [to] pneuma [tou] theou katabainon hōsei peristeran [2] [kai] erchomenon ep’ auton;
<b>Literal</b>	Having been baptized moreover, Jesus [1] immediately went up from the water; and behold, were opened to him the heavens, and he saw the Spirit of God descending as a dove, [2] and lighting upon him.
<b>Paraphrase</b>	<i>After he was baptized, Jesus [1] immediately got out of the river. He then saw an opening appear in the sky and out of it, the Holy Spirit descended in the form of a dove, [2] and settled upon him. (cf. John 1:32-34; Luke 3:22)</i>

<https://www.biblegateway.com/verse/en/matthew%203:16>

<b>Matthew 3:17</b>	
<b>Nestle-Aland 28</b>	καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν [3] λέγουσα οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
<b>Transliteration</b>	kai idou phōnē ek tōn ouranōn [3] legousa; houtos estin ho huios mou ho agapētos, en hō eudokēsa.
<b>Literal</b>	And Behold, a voice out of the heavens, [3] saying, This is the Son of me, the beloved, in whom I was well pleased.
<b>Paraphrase</b>	<i>A voice from the sky [3] then said, “This is my Son, whom I love, who gives me great joy!”</i>

<https://www.biblegateway.com/verse/en/matthew%203:17>

**Matt 3:16-17** *After he was baptized, Jesus [1] immediately got out of the river. He then saw an opening appear in the sky and out of it, the Holy Spirit descended in the form of a dove, [2] and settled upon him. 17 A voice from the sky [3] then said, “This is my Son, whom I love, who gives me great joy!”*

**2) Matthew 28:19**

<b>Matthew 28:19</b>	
<b>Nestle-Aland 28</b>	πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς [1] καὶ τοῦ υἱοῦ [2] καὶ τοῦ ἁγίου πνεύματος, [3]
<b>Transliteration</b>	poreuthentes oun mathēteusate panta ta ethnē, baptizontes autous eis to onoma tou patros [1] kai tou huiou [2] kai tou hagiou pneumatou, [3]
<b>Literal</b>	Having gone therefore, disciple all the nations, baptizing them in the name of the Father, [1] and of the Son, [2] and of the Holy Spirit. [3]
<b>Paraphrase</b>	<i>Go, and convert all of mankind: Baptize them in the name of the Father, [1] and the Son, [2] and the Holy Spirit! [3]</i>

<https://www.biblegateway.com/verse/en/matthew%2028:19>

**3) Mark 1:10-11**

<b>Mark 1:10</b>	
<b>Nestle-Aland 28</b>	καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν [1] σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν [2] καταβαίνον εἰς αὐτόν·
<b>Transliteration</b>	kai euthys anabainōn ek tou hydatos eiden [1] schizomenous tous ouranous kai to pneuma hōs peristeran [2] katabainon eis auton;
<b>Literal</b>	And immediately going up from the water, he [1] saw tearing open the heavens, and the Spirit as a dove [2] descending upon him.
<b>Paraphrase</b>	<i>After immediately getting out of the river, he [1] saw an opening appear in the sky and out of it, the Holy Spirit descended in the form of a dove, [2] and settled upon him.</i>

<https://www.biblegateway.com/verse/en/mark%201:10>

<b>Mark 1:11</b>	
<b>Nestle-Aland 28</b>	καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· [3] σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
<b>Transliteration</b>	kai phōnē egeneto ek tōn ouranōn; [3] sy ei ho huiois mou ho agapētos, en soi eudokēsa.
<b>Literal</b>	And a voice came out of the heavens, [3] You are the Son of me, the beloved, in whom I am well pleased.
<b>Paraphrase</b>	<i>A voice from the sky [3] then said, "You are my cherished Son, whom I love, who gives me great joy!"</i>

<https://www.biblegateway.com/verse/en/mark%201:11>

**Mark 1:10-11** After immediately getting out of the river, he [1] saw an opening appear in the sky and out of it, the Holy Spirit descended in the form of a dove, [2] and settled upon him. 11 A voice from the sky [3] then said, “You are my cherished Son, whom I love, who gives me great joy!”

#### 4) Luke 1:35

Luke 1:35	
<b>Nestle-Aland 28</b>	καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον [1] ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον [2] κληθήσεται υἱὸς θεοῦ. [3]
<b>Transliteration</b>	kai apokritheis ho angelos eipen autē; pneuma hagion [1] epeleusetai epi se kai dynamis hypsistou episkiasei soi; dio kai to gennōmenon hagion [2] klēthēsetai huios theou. [3]
<b>Literal</b>	And answering, the angel said to her, Spirit [the] Holy [1] will come upon you, and power of [the] Most High will overshadow you; therefore also the [one] being born Holy One [2] will be called Son of God. [3]
<b>Paraphrase</b>	<i>The angel answered, “The Holy Spirit [1] will come upon you and the power of the Most High will overshadow you. The Holy One [2] who will be born will be called the Son of God.” [3]</i>

<https://www.biblegateway.com/verse/en/luke%201:35>

#### 5) John 14:26

John 14:26	
<b>Nestle-Aland 28</b>	ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, [1] ὃ πέμψει ὁ πατὴρ [2] ἐν τῷ ὀνόματί μου, [3] ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].
<b>Transliteration</b>	ho de paraklētos, to pneuma to hagion, [1] ho pempsei ho patēr [2] en tō onomati mou, [3] ekeinos hymas didaxei panta kai hypomnēsei hymas panta ha eipon hymin [egō].
<b>Literal</b>	But [the] Helper, the Spirit Holy, [1] whom will send the Father [2] in the name of me, [3] he you will teach all things, and will bring to remembrance of you all things that have said to you I.
<b>Paraphrase</b>	<i>But the Agent, the Holy Spirit, [1] whom the Father [2] will send to you on my behalf, [3] will teach you all things and will remind you of all I've taught you.</i>

<https://www.biblegateway.com/verse/en/john%2014:26>

## 6) John 15:26

<b>John 15:26</b>	
<b>Nestle-Aland 28</b>	Ὅταν ἔλθῃ ὁ παράκλητος [1] ὃν ἐγὼ [2] πέμψω ὑμῖν παρὰ τοῦ πατρὸς, [3] τὸ πνεῦμα [1] τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς [2] ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·[3]
<b>Transliteration</b>	Hotan elthē ho paraklētos [1] hon egō [2] pempō hymin para tou patros, [3] to pneuma [1] tēs alētheias ho para tou patros [2] ekporeuetai, ekeinos martyrēsei peri emou; [3]
<b>Literal</b>	But when comes the Helper, [1] whom I [2] will send to you from the Father, [3] the Spirit [1] of truth, who from the Father [2] goes forth, he will bear witness concerning me. [3]
<b>Paraphrase</b>	<i>But when the Agent [1] arrives, whom I [2] will send to you from the Father; [3] he is the Spirit [1] of "truth" who comes from the Father [2] and testifies of me. [3]</i>

<https://www.biblegateway.com/verse/en/john%2015:26>

## 7) John 16:15

<b>John 16:15</b>	
<b>Nestle-Aland 28</b>	πάντα ὅσα ἔχει ὁ πατήρ [1] ἐμὰ ἐστίν·διὰ τοῦτο εἶπον [2] ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει [3] καὶ ἀναγγελεῖ ὑμῖν.
<b>Transliteration</b>	panta hosa echei ho patēr [1] ema estin; dia touto eipon [2] hoti ek tou emou lambanei [3] kai anangelei hymin.
<b>Literal</b>	All things whatever has the Father, [1] mine are; because of this, I said [2] that of that which [is] mine he will take, [3] and will declare to you.
<b>Paraphrase</b>	<i>Everything that belongs to the Father [1] is mine. This is why I said [2] he will take [3] what is mine and declare them to you.</i>

<https://www.biblegateway.com/verse/en/john%2016:15>

## 8) 2 Corinthians 13:14

2 Corinthians 13:14	
<b>Nestle-Aland 28</b>	Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ [1] καὶ ἡ ἀγάπη τοῦ θεοῦ [2] καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος [3] μετὰ πάντων ὑμῶν.
<b>Transliteration</b>	HĒ charis tou kyriou Iēsou Christou [1] kai hē agapē tou theou [2] kai hē koinōnia tou hagiou pneumatos [3] meta pantōn hymōn.
<b>Literal</b>	The grace of the Lord Jesus Christ, [1] and the love of God, [2] and the fellowship of the Holy Spirit, [3] [be] with all of you.
<b>Paraphrase</b>	<i>May the grace of the Lord Jesus Christ, [1] and the love of God, [2] and the sharing of the Holy Spirit [3] be with all of you!</i>

<https://www.biblegateway.com/verse/en/2corinthians%2013:14>

Note: NA28 combined 2 Cor 13:12-13 together and renumbered v. 14 as v.13.

## 9) 1 Peter 3:18

1 Peter 3:18	
<b>Nestle-Aland 28</b>	ὅτι καὶ Χριστὸς [1] ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ [2] θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι· [3]
<b>Transliteration</b>	hoti kai Christos [1] hapax peri hamartiōn epathen, dikaios hyper adikōn, hina hymas prosagagē tō theō [2] thanatōtheis men sarki, zōpoiētheis de pneumati; [3]
<b>Literal</b>	Because indeed Christ [1] once for sins suffered, [the] righteous for [the] unrighteous, that us he might bring to God, [2] having been put to death indeed in [the] flesh, having been made alive however in [the] Spirit. [3]
<b>Paraphrase</b>	<i>Because Christ [1] suffered a single time for sins, the righteous for the unrighteous, to bring you to God. [2] He was put to death in the body but made alive in the Spirit. [3] (cf. Rom 1:4; 8:11)</i>

<https://www.biblegateway.com/verse/en/1peter%203:18>

## 10) 1 John 4:13-14

1 John 4:13	
<b>Nestle-Aland 28</b>	Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος [1] αὐτοῦ δέδωκεν ἡμῖν.
<b>Transliteration</b>	En toutō ginōskomen hoti en autō menomen kai autos en hēmin, hoti ek tou pneumatos [1] autou dedōken hēmin.
<b>Literal</b>	By this we know that in him we abide, and he in us, because out from the Spirit [1] of him he has given to us.
<b>Paraphrase</b>	<i>This is how we know we dwell in him and he dwells in us: He gave us the Holy Spirit! [1]</i>

<https://www.biblegateway.com/verse/en/1john%204:13>

1 John 4:14	
<b>Nestle-Aland 28</b>	καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατήρ [2] ἀπέσταλκεν τὸν υἱὸν [3] σωτήρα τοῦ κόσμου.
<b>Transliteration</b>	kai hēmeis tetheametha kai martyroumen hoti ho patēr [2] apestalken ton huion [3] sōtēra tou kosmou.
<b>Literal</b>	And we have seen and testify that the Father [2] has sent the Son [3] [as] Savior of the world.
<b>Paraphrase</b>	<i>And we have seen and testify that the Father [2] sent his Son [3] to be the Savior of mankind.</i>

<https://www.biblegateway.com/verse/en/1john%204:14>

**1 Jn 4:13-14** *This is how we know we dwell in him and he dwells in us: He gave us the Holy Spirit! [1] 14 And we have seen and testify that the Father [2] sent his Son [3] to be the Savior of mankind.*

## 11) Jude 1:20-21

Jude 1:20	
<b>Nestle-Aland 28</b>	Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι [1] ἁγίῳ προσευχόμενοι,
<b>Transliteration</b>	Hymeis de, agapētoi, epokodomountes heautous tē hagiōtatē hymōn pistei, en pneumati [1] hagiō proseuchomenoi,
<b>Literal</b>	You however, beloved, building up yourselves, in the most holy of you faith in [the] Spirit Holy [1] praying;
<b>Paraphrase</b>	<i>But you, dear friends, must build up each other's sacred faith, and pray within the Holy Spirit [1]</i>

<https://www.biblegateway.com/verse/en/jude%201:20>

Jude 1:21	
<b>Nestle-Aland 28</b>	ἑαυτοὺς ἐν ἀγάπῃ θεοῦ [2] τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ [3] εἰς ζωὴν αἰώνιον.
<b>Transliteration</b>	heautous en agapē theou [2] tērēsate prosdechomenoi to eleos tou kyriou hēmōn Iēsou Christou [3] eis zōēn aiōnion.
<b>Literal</b>	Yourselves in [the] love of God [2] keep, awaiting the mercy of the Lord of us, Jesus Christ, [3] unto life eternal.
<b>Paraphrase</b>	<i>Keep yourselves in God's [2] love and wait for our Lord Jesus Christ's [3] mercy of eternal life!</i>

<https://www.biblegateway.com/verse/en/jude%201:21>

**Jude 1:20-21** *But you, dear friends, must build up each other's sacred faith, and pray within the Holy Spirit [1] 21 Keep yourselves in God's [2] love and wait for our Lord Jesus Christ's [3] mercy of eternal life!*

**12) Revelation 22:16-18**

<b>Revelation 22:16</b>	
<b>Nestle-Aland 28</b>	Ἐγὼ Ἰησοῦς [1] ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός.
<b>Transliteration</b>	Egō Iēsous [1] epempsa ton angelon mou martyrēsai hymin tauta epi tais ekklēsiais. egō eimi hē rhiza kai to genos Daud, ho astēr ho lampros ho prōinos.
<b>Literal</b>	I, Jesus, [1] have sent the angel of me, to testify to you these things in the churches. I am the root and the offspring of David, the star bright morning.
<b>Paraphrase</b>	<i>I, Jesus, [1] have sent my angel to testify to the churches. I am the source and offspring of David and am the bright morning star.</i>

<https://www.biblegateway.com/verse/en/revelation%2022:16>

<b>Revelation 22:17</b>	
<b>Nestle-Aland 28</b>	Καὶ τὸ πνεῦμα [2] καὶ ἡ νύμφη λέγουσιν· ἔρχου. καὶ ὁ ἀκούων εἰπάτω· ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.
<b>Transliteration</b>	Kai to pneuma [2] kai hē nymphē legousin; erchou. kai ho akouōn eipatō; erchou. kai ho dipsōn erchesthō, ho thelōn labetō hydōr zōēs dōrean.
<b>Literal</b>	And the Spirit [2] and the bride say, Come! And the [one] hearing, let him say, Come! And the [one] thirsting let him come; the [one] desiring, let him take [the] water of life freely.
<b>Paraphrase</b>	<i>And the Holy Spirit [2] and the Church say: Come! Let all those who hear this say: Come! Let those who are thirsty come. Let those who desire, freely drink of the water of life.</i>

<https://www.biblegateway.com/verse/en/revelation%2022:17>

<b>Revelation 22:18</b>	
<b>Nestle-Aland 28</b>	Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῆ ἑπ’ αὐτά, ἐπιθήσει ὁ θεὸς [3] ἐπ’ αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ,
<b>Transliteration</b>	Martyrō egō panti tō akouonti tous logous tēs prophēteias tou bibliou toutou; ean tis epithē ep’ auta, epithēsei ho theos [3] ep’ auton tas plēgas tas gegrammenas en tō bibliō toutō,
<b>Literal</b>	Testify I to everyone hearing the words of the prophecy of the book this, If anyone should add to these things, will add God [3] unto him the plagues having been written in the book this.
<b>Paraphrase</b>	<i>I testify to everyone who hears the words of prophecy in this book: Anyone who adds anything to its words will have God [3] giving him the plagues written within the book.</i>

<https://www.biblegateway.com/verse/en/revelation%2022:18>

**Rev 22:16-18** *I, Jesus, [1] have sent my angel to testify to the churches. I am the source and offspring of David and am the bright morning star. 17 And the Holy Spirit [2] and the Church say: Come! Let all those who hear this say: Come! Let those who are thirsty come. Let those who desire, freely drink of the water of life. 18 I testify to everyone who hears the words of prophecy in this book: Anyone who adds anything to its words will have God [3] giving him the plagues written within the book.*

**13) to 103)** [deleted – see *THE HOLY SPIRIT: Real and God or Not?* for the complete list.]

It isn’t possible to deny a triadic or Trinitarian deity since a “threeness” is visible at least **103** times in no less than **77** chapters in the New Testament.

Those who insist only the Father is God and Jesus and the Holy Spirit are not God, should examine the referenced passages carefully since the repeated emphasis on the “threeness” always comprising the Father, Son, and Holy Spirit with the absence of clear ontological inferiority passages makes any ontological superiority of the Father over the Son and Holy Spirit extremely remote.

Why this repeated emphasis on “Father, Son, and Holy Spirit” or “Jesus Christ, Spirit, and God”? Why are they repeatedly mentioned near each other? If they aren’t equal in nature and Jesus and the Holy Spirit don’t share the Father’s Godhood; why are they always lumped together? Why the singular “name” in reference to the three in Matt 28:19? If there is no such self-aware being known as the Holy Spirit, why is he always associated with the Father and the Son? Does it make sense to lump an ontologically different item with two which are identical? (“Matt, Harry, car” “car, Harry, Matt” “Harry, car, Matt”) and do it over a hundred times in the NT?

There really can’t be any doubt there is a Trinitarian God in the NT and it doesn’t teach a deity comprised of only the Father. This is as easy as counting 1, 2, 3.

*How* these three are one is the issue. Most Christians claim to believe in the “Trinity” despite not understanding the philosophical justifications behind the “*three hypostases in one ousia*” formulation while the Latter-day Saints limit themselves to the Basic Trinitarianism of the Holy

Bible that allows the oneness and mutual indwelling of the Father, Son, and Holy Spirit to be extended to those who will become the “Children of God” by divine adoption.

## 6.2) What is the Holy Spirit?

Does the Bible view the Holy Spirit to be a person or merely an active force from God like electricity or magnetism? The Iglesia Ni Cristo and the Jehovah’s Witnesses disbelieve the Holy Spirit is a being, with self-awareness and claim the Holy Spirit is an impersonal energy without independent will or thoughts.

One reason they claim the Holy Spirit is an impersonal energy is that the specific Greek word for “spirit” [*pneuma*] (4151) is neuter [neither masculine nor feminine] (“It,” not “He”). But gender has nothing to do with sentience. Just because the Holy Spirit may be neither a male or female doesn’t necessarily mean he does not exist.

But if the Father and the Son are self-aware persons with the Holy Spirit as an impersonal force with no personality; then why is the Holy Spirit treated as if he has a personality and most interestingly, why is he always associated with the Father and the Son?

The Old Testament doesn’t clearly identify the distinctions of the Father, Son, and Holy Spirit within “God.” All it does is refer to God in plural form (Elohim) and say there’s only one God for the Israelites in opposition to the gods represented by the idols.

Despite the obscurity, there are a number of OT passages that seem to point to the Holy Spirit (Job 33:4; Ps 51:11; Ps 104:30; Isa 32:15; Isa 44:3; Isa 63:10-11; Ezek 36:26-27; Ezek 37:5-6,9-10,14; Ezek 39:29; Joel 2:28-29) but we have no way of knowing for sure if these passages are actually about the Holy Spirit.

Here are passages that describe what the Holy Spirit is. Confirm the concepts in the provided links to Bible Gateway’s over 50 parallel Bible versions.

### 1) John 14:16

John 14:16	
<b>Nestle-Aland 28</b>	καὶ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ’ ὑμῶν εἰς τὸν αἰῶνα ᾗ,
<b>Transliteration</b>	kagō erōtēsō ton patera kai <u>allon</u> paraklēton dōsei hymin, hina meth’ hymōn eis ton aiōna ē,
<b>Literal</b>	And I will ask the Father and <u>another</u> Helper he will give you, that he might be with you to the age.
<b>Paraphrase</b>	<i>And I will ask the Father to give you <u>another</u> Agent like myself, to be with you forever.</i>

<https://www.biblegateway.com/verse/en/john%2014:16>

Jesus says the Father will send another [“*allos*”] (243) [like himself] Paraclete to these members. If the Holy Spirit were an impersonal force, Jesus probably would’ve used the word “*heteros*” (2087) [unlike himself] in reference to the Holy Spirit, since Jesus was a self-aware being with his own personality. (See [Chapter 5](#)).

The Holy Spirit is our “Paraclete” – our “Agent”<sup>3</sup> or Helper/Advocate/Comforter (John 14:16,26; 15:26; 16:13; Rom 8:26-27) just as Jesus is (1 Jn 2:1 cf. John 17:20-24; Rom 8:26,34; Heb 7:25).

A Paraclete (One who is “called to the side”)<sup>4</sup> intercedes on behalf of another. He is a mediator, intercessor, and helper. He speaks in one’s defense and pleads one’s cause.<sup>5</sup> He also provides advice, instruction, and encouragement.

The Holy Spirit is Jesus’ alter ego<sup>6</sup> and replacement,<sup>7</sup> and is modeled after Jesus.<sup>8</sup> If Jesus has personality, then so does the Holy Spirit.

## 2) John 14:17,26

John 14:17	
<b>Nestle-Aland 28</b>	τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.
<b>Transliteration</b>	to pneuma tēs alētheias, ho ho kosmos ou dynatai labein, hoti ou theōrei auto oude ginōskei; hymeis ginōskete auto, hoti par’ hymin menei kai en hymin estai.
<b>Literal</b>	The Spirit of truth, whom the world not is able to receive, because not it does see him, nor know. But you know him, for with you he abides, and in you will be.
<b>Paraphrase</b>	<i>The world is incapable of receiving the Spirit of truth because it does not see him or know him. But you know him, because he dwells with you and will be within you.</i>

<https://www.biblegateway.com/verse/en/john%2014:17>

John 14:26	
<b>Nestle-Aland 28</b>	ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].
<b>Transliteration</b>	ho de paraklētos, to pneuma to hagion, ho pempsei ho patēr en tō onomati mou, ekeinos hymas didaxei panta kai hypomnēsei hymas panta ha eipon hymin [egō].
<b>Literal</b>	But [the] Helper, the Spirit Holy, whom will send the Father in the name of me, he you will teach all things, and will bring to remembrance of you all things that have said to you I.
<b>Paraphrase</b>	<i>But the Agent, the Holy Spirit, whom the Father will send to you on my behalf, will teach you all things and will remind you of all I’ve taught you.</i>

<https://www.biblegateway.com/verse/en/john%2014:26>

*John 14:17,26 The world is incapable of receiving the Spirit of truth because it does not see him or know him. But you know him, because he dwells with you and will be within you ... But the Agent, the Holy Spirit, whom the Father will send to you on my behalf, will teach you all things and will remind you of all I’ve taught you.*

The Holy Spirit is knowable to the righteous followers of Christ but is unknowable to those who aren’t. He dwells within the true followers of Jesus Christ.

Every instance in the New Testament that described divine indwelling or mutual indwelling always does it in reference to *sentient* beings such as the Father, Son, Jesus Christ’s true disciples ... and also the Holy Spirit (John 10:30; John 17:11,21-23; John 10:38; John 13:31-32; John 14:7-13,17-23,28; 2 Cor 5:19; Rom 8:29; 1 Cor 15:43,48-49; 2 Cor 3:18; Eph 4:11-15,24; Phil 3:20-21;

Col 3:10; 1 Jn 2:29-3:3; 1 Cor 6:17; 1 Cor 12:12-14,19-20; 1 Jn 1:3; John 6:56; John 17:21-26; Rom 6:3-11; etc.).

If the Father, Son, and the righteous Christians are self-aware sentient beings with personality, then likewise the Holy Spirit. He teaches the Truth and causes the members to remember the words of Christ. The description of the Holy Spirit is one of him being a person, not an impersonal force.

### 3) John 15:26

<b>John 15:26</b>	
<b>Nestle-Aland 28</b>	Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.
<b>Transliteration</b>	Hotan elthē ho paraklētos hon egō pempō hymin para tou patros, to pneuma tēs alētheias ho para tou patros ekporeuetai, ekeinos martyrēsei peri emou;
<b>Literal</b>	But when comes the Helper, whom I will send to you from the Father, the Spirit of truth, who from the Father goes forth, he will bear witness concerning me.
<b>Paraphrase</b>	<i>When the Agent arrives, whom I will send to you from the Father, he is the Spirit of truth who proceeds from the Father, and will testify of me.</i>

<https://www.biblegateway.com/verse/en/john%2015:26>

The Paraclete/Agent (Holy Spirit) will be sent to the Christians to testify (*martyrēsei*) of Jesus. *Martyrēsei* comes from the Greek *martureó* (3140) and occurs 76 times in the NT. It is *always* used for a sentient entity witnessing or testifying of something or someone. (This is where our word “martyr” comes from—they witness of Christ even to their deaths.)

An impersonal force or energy like magnetism or electricity cannot testify of anyone.

### 4) Acts 5:32

<b>Acts 5:32</b>	
<b>Nestle-Aland 28</b>	καὶ ἡμεῖς ἐσμεν μάρτυρες τῶν ῥημάτων τούτων καὶ τὸ πνεῦμα τὸ ἅγιον ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.
<b>Transliteration</b>	kai hēmeis esmen martyres tōn rhēmatōn toutōn kai to pneuma to hagion ho edōken ho theos tois peitharchousin autō.
<b>Literal</b>	And we are witnesses of the things these, and also the Spirit Holy, whom has given God to those obeying him.
<b>Paraphrase</b>	<i>And we are witnesses of these things. The Holy Spirit, whom God gave to those who obey him, is also a witness.</i>

<https://www.biblegateway.com/verse/en/acts%205:32>

This verse describes these Christians as witnesses as well as the Holy Spirit. Since these Christians are fellow-witnesses with the Holy Spirit, if they are sentient beings, then likewise the

Holy Spirit. Only rational beings are allowed to be witnesses. (What would happen if you told a judge a blank sheet of paper is your star witness?)

### 5) Acts 21:11

<b>Acts 21:11</b>	
<b>Nestle-Aland 28</b>	καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν· τάδε λέγει τὸ πνεῦμα τὸ ἅγιον· τὸν ἄνδρα οὗ ἔστιν ἡ ζώνη αὕτη, οὕτως δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.
<b>Transliteration</b>	kai elthōn pros hēmas kai aras tēn zōnēn tou Paulou, dēsas heautou tous podas kai tas cheiras eipen; tade legei to pneuma to hagion; ton andra hou estin hē zōnē hautē, houtōs dēsousin en Ierusalēm hoi Ioudaioi kai paradōsousin eis cheiras ethnōn.
<b>Literal</b>	And having come to us, and having taken the belt of Paul, having bound of himself the feet and the hands he said, Thus says the Spirit Holy, The man of whom is the belt of this, thusly will bind in Jerusalem the Jews, and will deliver [him] into [the] hands of [the] Gentiles.
<b>Paraphrase</b>	<i>When he came over, he took Paul's belt and tied his own hands and feet with it. He then said, "The Holy Spirit says the owner of this belt will similarly be bound by the Jews in Jerusalem and be turned over to the Gentiles."</i>

<https://www.biblegateway.com/verse/en/acts%2021:11>

The Holy Spirit prophesies via the prophets.

### 6) Romans 8:16,26-27

<b>Romans 8:16</b>	
<b>Nestle-Aland 28</b>	αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.
<b>Transliteration</b>	auto to pneuma symmartyrei tō pneumati hēmōn hoti esmen tekna theou.
<b>Literal</b>	Himself the Spirit bears witness with the Spirit of us, that we are children of God.
<b>Paraphrase</b>	<i>The Spirit himself testifies to our spirit that we are the Children of God.</i>

<https://www.biblegateway.com/verse/en/romans%208:16>

Romans 8:26	
<b>Nestle-Aland 28</b>	Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις·
<b>Transliteration</b>	Hōsautōs de kai to pneuma synantilambanetai tē astheneia hēmōn; to gar ti proseuxōmetha katho dei ouk oidamen, all' auto to pneuma hyperentynchanei stenagmois alalētois;
<b>Literal</b>	Likewise moreover also, the Spirit jointly helps the weakness of us; the indeed things which we should pray for as it behoves, not we know, but itself the Spirit makes intercession with groanings inexpressible.
<b>Paraphrase</b>	<i>Likewise, the Holy Spirit helps us in our weaknesses. We do not know what we should pray for, but the Holy Spirit does, and intercedes on our behalf, using language that cannot be expressed in human tongues.</i>

<https://www.biblegateway.com/verse/en/romans%208:26>

Romans 8:27	
<b>Nestle-Aland 28</b>	ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.
<b>Transliteration</b>	ho de eraunōn tas kardias oiden ti to phronēma tou pneumatōs, hoti kata theon entynchanei hyper hagiōn.
<b>Literal</b>	The [one] moreover searching hearts, knows what [is] the mind of the Spirit, because according to God, He intercedes for [the] saints.
<b>Paraphrase</b>	<i>And God, the one who inspects our hearts, knows what the Holy Spirit is thinking, because he intercedes for the believers in accordance with God's desire.</i>

<https://www.biblegateway.com/verse/en/romans%208:27>

**Rom 8:16,26-27** *The Spirit himself testifies to our spirit that we are the Children of God ... 26 Likewise, the Holy Spirit helps us in our weaknesses. We do not know what we should pray for, but the Holy Spirit does, and intercedes on our behalf, using language that cannot be expressed in human tongues. 27 And God, the one who inspects our hearts, knows what the Holy Spirit is thinking, because he intercedes for the believers in accordance with God's desire.*

The Holy Spirit witnesses to us that we are the Children of God. He strengthens our weaknesses and intercedes (*entynchanei*) for the saints.

*entynchanei* comes from *entugchanó* (1793) and occurs in three other NT passages:

- a) **Acts 25:24** And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom *all the multitude of the Jews have* dealt with me, both at Jerusalem, and also here, *crying (enetychon)* that he ought not to live any longer.

Were these Jews self-aware sentient beings when they pleaded with Festus to have Paul killed?

- b) **Rom 11:2** God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession (*entynchanei*) to God against Israel, saying,

Was the Prophet Elias self-aware and sentient?

- c) **Heb 7:25** Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession (*entynchanein*) for them.

Was Jesus self-aware and sentient?

If these Jews, the Prophet Elias, and Jesus Christ were self-aware entities, then likewise the Holy Spirit by the use of *entynchanei* in Rom 8:27.

Furthermore, Heavenly Father knows what the Holy Spirit is thinking. This shows the Holy Spirit has independent rational thought and isn't an impersonal force just as Jesus has an independent will (Matt 26:38-39,42; Luke 22:42-44; John 5:21,30; John 6:38; John 7:16-18). How can Heavenly Father know the mind of the Holy Spirit if the Holy Spirit doesn't have a mind? (since an impersonal force doesn't have a mind.)

**7) to 13)** [deleted – see *THE HOLY SPIRIT: Real and God or Not?* for the complete list.]

The Holy Spirit is often mentioned as he, him, himself, he will teach, he will reprove, he shall testify, he will guide, he will speak, he will show, he communicates his will and reveals the future. Only a being with personality and member of the Godhead can do all of these things. Sure, the specific Greek word for “spirit” is neuter, but “spirit” is described in such a way that the Holy Spirit can only be a self-aware entity who may or may not have a gender.

These passages show the Holy Spirit is indeed a self-aware being who possesses rational and emotional abilities. He really exists and isn't an impersonal force.

### **6.3) Is the Holy Spirit “God”?**

This chapter isn't an attempt to combine the persons of the Holy Spirit and “God.” “God” is nearly always used for Heavenly Father and is frequently used in distinction from Jesus Christ and the Holy Spirit. This isn't an attempt to say the Holy Spirit and the Father are the same person, but is a study of the nature of the Holy Spirit. Does the Holy Spirit possess the “God” nature that the Father and Son possess?

In other words, is the Holy Spirit “God” just as the Father and Son are “God”?

Note: Please examine the provided links to Bible Gateway's over 50 parallel Bible versions to confirm the paraphrases of the tables.
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## 1) John 14:16

John 14:16	
<b>Nestle-Aland 28</b>	κάγω ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾤ,
<b>Transliteration</b>	kagō erōtēsō ton patera kai allon paraklēton dōsei hymin, hina meth' hymōn eis ton aiōna ē,
<b>Literal</b>	And I will ask the Father and another Helper he will give you, that he might be with you to the age.
<b>Paraphrase</b>	<i>And I will ask the Father to give you another Agent like myself, to be with you forever.</i>

<https://www.biblegateway.com/verse/en/john%2014:16>

## 2) John 14:26

John 14:26	
<b>Nestle-Aland 28</b>	ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].
<b>Transliteration</b>	ho de paraklētos, to pneuma to hagion, ho pempsei ho patēr en tō onomati mou, ekeinos hymas didaxei panta kai hypomnēsei hymas panta ha eipon hymin [egō].
<b>Literal</b>	But [the] Helper, the Spirit Holy, whom will send the Father in the name of me, he you will teach all things, and will bring to remembrance of you all things that have said to you I.
<b>Paraphrase</b>	<i>But the Agent, the Holy Spirit, whom the Father will send to you on my behalf, will teach you all things and will remind you of all I've taught you.</i>

<https://www.biblegateway.com/verse/en/john%2014:26>

## 3) John 15:26

John 15:26	
<b>Nestle-Aland 28</b>	Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.
<b>Transliteration</b>	Hotan elthē ho paraklētos hon egō pempō hymin para tou patros, to pneuma tēs alētheias ho para tou patros ekporeuetai, ekeinos martyrēsei peri emou;
<b>Literal</b>	But when comes the Helper, whom I will send to you from the Father, the Spirit of truth, who from the Father goes forth, he will bear witness concerning me.
<b>Paraphrase</b>	<i>When the Agent arrives, whom I will send to you from the Father, he is the Spirit of truth who proceeds from the Father, and will testify of me.</i>

<https://www.biblegateway.com/verse/en/john%2015:26>

## 4) John 16:7-14

John 16:7	
<b>Nestle-Aland 28</b>	ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.
<b>Transliteration</b>	all' egō tēn alētheian legō hymin, sympherei hymin hina egō apelhō. ean gar mē apelhō, ho paraklētos ouk eleusetai pros hymas; ean de poreuthō, pempō auton pros hymas.
<b>Literal</b>	But I the truth say to you, It is profitable for you that I should go away; if indeed not I go away, the Helper no not at all will come to you; if however I go, I will send him to you.
<b>Paraphrase</b>	<i>Nevertheless, I'm telling you the truth: It is best for you if I leave because if I don't, the Agent will not come to you. I am going to send him to you.</i>

<https://www.biblegateway.com/verse/en/john%2016:7>

<b>John 16:8</b>	
<b>Nestle-Aland 28</b>	Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·
<b>Transliteration</b>	Kai elthōn ekeinos elenxei ton kosmon peri hamartias kai peri dikaiosynēs kai peri kriseōs;
<b>Literal</b>	And having come, he will convict the world concerning sin, and concerning righteousness, and concerning judgment:
<b>Paraphrase</b>	<i>And when he comes, he will convince mankind about sin, righteousness, and judgment.</i>

<https://www.biblegateway.com/verse/en/john%2016:8>

<b>John 16:9</b>	
<b>Nestle-Aland 28</b>	περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·
<b>Transliteration</b>	peri hamartias men, hoti ou pisteuousin eis eme;
<b>Literal</b>	Concerning sin indeed, because not they believe on me;
<b>Paraphrase</b>	<i>About sin, because they do not believe in me.</i>

<https://www.biblegateway.com/verse/en/john%2016:9>

<b>John 16:10</b>	
<b>Nestle-Aland 28</b>	περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με·
<b>Transliteration</b>	peri dikaiosynēs de, hoti pros ton patera hypagō kai ouketi theōreite me;
<b>Literal</b>	Concerning righteousness moreover, because to the Father I go away, and no more you behold me;
<b>Paraphrase</b>	<i>About righteousness, because I'm going to the Father and you will no longer see me.</i>

<https://www.biblegateway.com/verse/en/john%2016:10>

<b>John 16:11</b>	
<b>Nestle-Aland 28</b>	περι δε κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.
<b>Transliteration</b>	peri de kriseōs, hoti ho archōn tou kosmou toutou kekritai.
<b>Literal</b>	Concerning moreover judgment, because the ruler the world of this has been judged.
<b>Paraphrase</b>	<i>About judgment, because the Prince of this world is convicted.</i>

<https://www.biblegateway.com/verse/en/john%2016:11>

<b>John 16:12</b>	
<b>Nestle-Aland 28</b>	Ἔτι πολλά ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἅρτι·
<b>Transliteration</b>	Eti polla echō hymin legein, all' ou dynasthe bastazein arti;
<b>Literal</b>	Yet many things I have to you to say, but not you are able to bear them now.
<b>Paraphrase</b>	<i>There's a lot more I want to tell you, but you cannot handle hearing them for now.</i>

<https://www.biblegateway.com/verse/en/john%2016:12>

<b>John 16:13</b>	
<b>Nestle-Aland 28</b>	ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.
<b>Transliteration</b>	hotan de elthē ekeinos, to pneuma tēs alētheias, hodēgēsei hymas en tē alētheia pasē; ou gar lalēsei aph' heautou, all' hosa akousei lalēsei kai ta erchomena anangelei hymin.
<b>Literal</b>	When however might have come He, the Spirit of truth, he will guide you into the truth all; not indeed he will speak from himself, but whatever he may hear, he will speak; and the things coming he will declare to you.
<b>Paraphrase</b>	<i>But when the Spirit of truth comes, he will guide you into all truth. He will not speak on his own accord, but will relay to you whatever he hears and what is coming.</i>

<https://www.biblegateway.com/verse/en/john%2016:13>

<b>John 16:14</b>	
<b>Nestle-Aland 28</b>	ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.
<b>Transliteration</b>	ekeinos eme doxasei, hoti ek tou emou lēmpsetai kai anangelei hymin.
<b>Literal</b>	He me will glorify, for of that which [is] mine He will take, and will disclose to you.
<b>Paraphrase</b>	<i>He will glorify me by taking what is mine and declaring it to you.</i>

<https://www.biblegateway.com/verse/en/john%2016:14>

**John 16:7-14** Nevertheless, I'm telling you the truth: It is best for you if I leave because if I don't, the Agent will not come to you. I am going to send him to you. 8 And when he comes, he will convince mankind about sin, righteousness, and judgment.

9 About sin, because they do not believe in me. 10 About righteousness, because I'm going to the Father and you will no longer see me. 11 About judgment, because the Prince of this world is convicted.

12 There's a lot more I want to tell you, but you cannot handle hearing them for now. 13 But when the Spirit of truth comes, he will guide you into all truth. He will not speak on his own accord, but will relay to you whatever he hears and what is coming. 14 He will glorify me by taking what is mine and declaring it to you.

These four passages describe the Holy Spirit as the Paraclete [*paraklētos*] (3875) of the members of the Church, just as Jesus is a Paraclete (John 14:16; 1 Jn 2:1; Rom 8:34; Heb 7:25). A Paraclete is an Agent, a person who pleads one's cause and gives advice, information, and comfort to another. The Holy Spirit replaces Jesus as our interface with God. We can discern his equality with Jesus because of how he's described and also because of Christ's usage of "allos" for "another."

One of my favorite biblical passages is John 14:16, for a very good reason. In this one verse, the equality and divinity of the Father, Son, and Holy Spirit are established. Just as "*erotaō*" (not "*aiteo*") supports the idea Jesus is equal with the Father, so does "*allos*" (243) not "*heteros*" (2087) for the word "another," which supports the equality of the Holy Spirit with Christ and the Father.

"Allos and heteros have a difference in meaning, which despite a tendency to be lost, is to be observed in numerous passages. Allos expresses a numerical difference and denotes 'another of the same sort'; heteros expresses a qualitative difference and denotes 'another of a different sort.' Christ promised to send 'another Comforter' (allos, 'another like Himself,' not heteros)."<sup>9</sup>

"The use of allos and heteros in the New Testament should be carefully examined, for another numerically must not be confounded with another generically. Mr. Vine points this out in John 14:16. When Christ said, 'I will make request of the Father, and He shall give you another Helper (allon Parakleton).' He made a tremendous claim both for Himself and for the Spirit, for allos here implies the personality of the Spirit, and the equality of both Jesus and the Spirit with the Father."<sup>10</sup>

The contrast between these two kinds of “another” is clearly visible in Gal 1:6-7 which says:

Gal 1:6-7 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another [heteros] gospel: Which is not another [allos]; but there be some that trouble you, and would pervert the gospel of Christ.

They abandoned the true gospel and started following another [a different kind of] gospel. It isn't another [the same kind of gospel].

The Greek words “allos” and “heteros” are frequently interchangeable,<sup>11</sup> but “allos” is used more in the sense of “other/another” while “heteros” is used more in the sense of “different/another.” When “heteros” is used as “a distinguishing adj. or adv. it denotes something which is not identical with what has been referred to previously. This may involve a more or less pronounced qualitative distinction, in which case the term acquires theological significance.”<sup>12</sup>

Catherine was making snacks for her children and asked her six-year-old son to help her by getting some fruit from the refrigerator. Her son brought back two apples. She told him, “Please get me another fruit.”

In English, the word “another” doesn't convey what kind of fruit she's asking for but if she said in Greek, “Please get me another [allos] fruit” her son would understand her to mean get “another of the same sort,” meaning, “Get another apple.” If she said, “Please get me another [heteros] fruit” he would understand her to mean “Get another fruit but a different kind.” He would consequently get a different kind of fruit like an orange or peach.

Jesus Christ's usage of allos shows he was describing the Holy Spirit to be a replica of whatever he was. If Jesus is “God,” then the Holy Spirit is also “God.”

## 5) Acts 5:3-4

<b>Acts 5:3</b>	
<b>Nestle-Aland 28</b>	εἶπεν δὲ ὁ Πέτρος· Ἀνανία, διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;
<b>Transliteration</b>	eipen de ho Petros; Hanania, dia ti eplērōsen ho satanas tēn kardian sou, pseusasthai se to pneuma to hagion kai nosphisasthai apo tēs timēs tou chōriou?
<b>Literal</b>	Said moreover Peter, Ananias, because of why has filled Satan the heart of you, to lie to [for] you the Spirit Holy, and to keep back from the proceeds of the Land?
<b>Paraphrase</b>	<i>Then Peter said, “Ananias, why did you let Satan fill your heart by lying to the Holy Spirit? You kept some of the money from the sale of the land!</i>

<https://www.biblegateway.com/verse/en/acts%205:3>

<b>Acts 5:4</b>	
<b>Nestle-Aland 28</b>	οὐχὶ μένον σοὶ ἔμενον καὶ πραθὲν ἐν τῇ σῆ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ.
<b>Transliteration</b>	ouchi menon soi emenen kai prathen en tē sē exousia hypērchen? ti hoti ethou en tē kardia sou to pragma touto? ouk epseusō anthrōpois alla tō theō.
<b>Literal</b>	Not remaining to you did it remain? And having been sold, in the own authority it was [not]? Why did you purpose in the heart of you, the deed this? Not You have lied to me, but to God.
<b>Paraphrase</b>	<i>Didn't the land belong to you before it was sold? Wasn't the money yours to do with as you wish? Why would you even think to behave this way? You didn't lie to me; you lied to God!</i>

<https://www.biblegateway.com/verse/en/acts%205:4>

**Acts 5:3-4** Then Peter said, “Ananias, why did you let Satan fill your heart by lying to the Holy Spirit? You kept some of the money from the sale of the land! 4 Didn't the land belong to you before it was sold? Wasn't the money yours to do with as you wish? Why would you even think to behave this way? You didn't lie to me; you lied to God!”

Peter said Ananias lied to the Holy Spirit, and then said: “Thou hast not lied unto men, but unto God.” Peter referred to the Holy Spirit as “God.”

**6) to 18)** [deleted – see *THE HOLY SPIRIT: Real and God or Not?* for the complete list.]

The Bible describes the Holy Spirit as “God.” He possesses the “God” nature just as we possess the “Man” nature.

#### **6.4) Is the Holy Spirit Subordinate to the Father and the Son?**

Just as the case with the status of Jesus in [Chapter 5](#), we need to define what “subordinate” means. Is the Holy Spirit inferior in position and rank to the Father and Son, just as a colonel is inferior to a general and Commander-in-Chief? Sure! He is sent by both the Father (John 14:16,26) and Son (John 15:26; Acts 2:33). He says what the Father and Son tell him to say (John 16:13-14).

On the other hand, is the Holy Spirit an inferior being in comparison with the Father and Son, just like a cricket is inferior to a human? Definitely not. He shares the “God” nature the Father and Son possess—just like all humans share the “human/man” nature. There are over seven and a half billion creatures on earth who share the “man” nature/species, and there are three persons [that we know of] who ontologically share the “God” nature/species (sticking to the Basic Trinitarian and not the Expanded Trinitarian understanding) before the universe was even created.

Consequently, the Holy Spirit is:

- Inferior in position/rank to the Father and Son
- Not inferior in being/nature to the Father and Son

### “One or seven” or “One and seven”?

The INC argues that there is no such thing as the Holy Spirit but as we’ve seen, the NT is replete with passages that mention the Holy Spirit.

The INC may also say that according to Rev 1:4; Rev 3:1; Rev 4:5; and Rev 5:6 there are actually seven spirits of God.

This is a nonsensical argument because these seven spirits or angels have nothing to do with the Holy Spirit.

There have been varied opinions as to who these seven are:<sup>13</sup>

1. Some relate these passages with Zech 4:10 for the seven eyes of the Lord or the seven special representatives of God. Traditionally, these seven were considered the expanded group of archangels,<sup>14</sup> whose head was Michael (Dan 8:16; Dan 9:21; Dan 10:13,20; Dan 12:1; Luke 1:19; 1 Thes 4:16; 1 Tim 5:21; Jude 1:9; Rev 8:2; Rev 12:7). The others were Gabriel (Dan 8:15-26; Dan 9:21-27; Luke 1:19,26), Raphael, Uriel, Raguel, Sariel, and Remiel (also called Jeremiel).<sup>15</sup>
2. Others view them as the seven guardian angels of these churches, similar to the guardian angels of various countries (Deut 32:8 LXX; Dan 10:13,20; Dan 12:1), communities (Ex 32:34; Num 20:16) or of individuals (Ps 91:11-12; Luke 4:10-11; Matt 18:10; Acts 12:15).<sup>16</sup>
3. Others see these “seven spirits” to refer to the seven characteristics of the Holy Spirit:
4. Some view these seven spirits to be the human heads of the church.
5. The most accepted view is these seven angels are spiritual personifications of the churches in contrast to their earthly existence.<sup>17</sup>

Regardless, these seven mentioned in Revelations aren’t the Holy Spirit.

There are occasions when the “Spirit, Spirit/Light of God, Spirit/Light of the Lord, Spirit/Light of Christ” are used to refer to an impersonal force but since other biblical passages describe the Holy Spirit as a self-aware entity; it’s obvious that any “impersonal force” passages just refer to an impersonal force and not the self-aware Holy Spirit.

The Holy Spirit does certain things that the Father and Son only do with those who will become the “Children of God” by adoption to the Father (having mutual indwelling). The Holy Spirit dwells in people (Rom 8:11; Ezek 2:2) and sanctifies or purifies Christ’s disciples on the path to perfection as they strive to keep God’s commandments. He testifies to the truthfulness of the gospel. He speaks through and inspires God’s prophets (2 Sam 23:2; 2 Pet 1:21).

The INC will only focus on those passages that show the nonpersonal nature of the spirit of God without bringing attention to the other parts that show without a doubt that the Holy Spirit is also a person.

### ***Closing Thoughts on This Chapter***

As one who received the Holy Spirit from the laying on of hands after I was baptized in my Church, I feel the Holy Spirit, that is, *God*, within me. I constantly receive instruction from him. My mind and my heart recognize him, and his presence within me gives me immense peace and joy. When I speak to others about our God, Jesus Christ, the Holy Spirit confirms to me and to those I speak to that my words are true. I also feel him continually purify me as I strive to follow Christ wherever he leads me. I feel my sins burn away and I receive strength to overcome my weaknesses and tolerate the trials that afflict me. His presence gives me confidence that I am acceptable to Christ.

When you have the Holy Spirit dwelling within you, you know it! It does not matter that it is wholly subjective and impossible to confirm empirically – you directly experience God in a manner that is unmistakable. You lose the urge to do evil and want to love and serve God and others continually. Your entire worldview changes and the things that matter to the world—fame, wealth, pride, appearance, physical gratification—lose their appeal.

But when you harden your heart and reject his witness and presence, you put yourself into a dangerous state. And if you deny him after knowing of his presence within you until your death, you can never be forgiven of your sins (Matt 12:31-32; Mark 3:28-30; Luke 12:10). You have forever put yourself out of Christ's hands and even though his Atonement is infinite and paid for your sins, you rejected its blessings by your actions.

I fear for the Iglesia Ni Cristo members, especially the INC ministers. How can one profess to believe in the Bible while rejecting the reality of the Holy Spirit? Given Christ's statement of the impossibility of forgiveness when sinning against the Holy Spirit and his indispensable indwelling role to the Christian, the INC rejection should be terrifying to anyone who believes in the Holy Bible as God's word. They must quickly repent before it's too late.

It is obvious that the New Testament and Bible as a whole teach the Holy Spirit is a self-aware person who is also God and the third member of the Godhead. He is not an impersonal force.

The Holy Spirit is God, a member of the triadic God. He is equal to Jesus and the Father in nature. Only an entity with a personality and member of the Godhead can do the things the Holy Spirit.

JESUS CHRIST	HOLY SPIRIT
Comes from/sent by the Father <sup>18</sup>	Comes from/sent by the Father and Son <sup>19</sup>
Holy <sup>20</sup>	Holy <sup>21</sup>
Truth. <sup>22</sup> Teaches Truth <sup>23</sup>	Truth. <sup>24</sup> Teaches Truth <sup>25</sup>
Teacher <sup>26</sup>	Teacher <sup>27</sup>
Paraclete <sup>28</sup>	Paraclete <sup>29</sup>
Witness of/reveals Heavenly Father <sup>30</sup>	Witness of Heavenly Father and Jesus Christ <sup>31</sup>
Convinces and condemns the world <sup>32</sup>	Convinces and condemns the world <sup>33</sup>
Not received by the world <sup>34</sup>	Not received by the world <sup>35</sup>
God. Equal to the Father in nature <sup>36</sup>	God. Equal to the Father and Son in nature <sup>37</sup>
Inferior in rank/position to the Father <sup>38</sup>	Inferior in rank/position to the Father and Son <sup>39</sup>
Self-aware. Independent thought and will <sup>40</sup>	Self-aware. Independent thought and will <sup>41</sup>

The Holy Spirit is God just as the Father and Son are God, making a Trinitarian God.<sup>42</sup>

I pray that the Iglesia Ni Cristo and other Nontrinitarians discover him, this third member of the triadic God, so that they too may share in the joy and transformation that come from his indwelling within the believer.

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<sup>1</sup> While “Spirit” is feminine in Hebrew (she, her, hers) and neuter (it) in Greek, I’m using the masculine pronoun in reference to the Holy Spirit (he, him, his) to stay consistent to the masculine “Parakletos” of John (in John 14-16).

<sup>2</sup> As mentioned above, the word “Trinity” in reference to “*Three hypostases in one ousia*” was an attempt to describe the biblical description of God using the language and dominant philosophical concepts prevalent during the fourth century (primarily Neoplatonism). It is an expansion of the New Testament’s Basic Trinitarianism which limited itself to the Father, Son, and Holy Spirit being one God who mutually-indwell with each other and who equally share the “God” nature. The Expanded Trinitarian “Trinity” is virtually the only philosophical concept that hasn’t been challenged or replaced in the past 1700 years whereas all other philosophical modes have been obsoleted when new information became known.

The underlying Neoplatonic concepts that were used as foundations for the Trinity have been extinct since Gassendi, Boyle, and Hooke proved matter is comprised of amoral atoms. It is a testament to the brilliance of Athanasius and the Three Cappadocians that their formulation has lasted this long without serious challenge. But ultimately, the traditional Trinity definition uses filters and foundations that may or may not be correct beyond the Holy Bible’s simple: “The Father, Son, and Holy Spirit share the same ‘God’ nature, and are One God and mutually indwell with each other.”

In short, if one needs to study Christian philosophy that is ultimately based on Neoplatonism to avoid falling into “heresy” when explaining the triadic God of the New Testament; then it becomes obvious that one is espousing the Expanded Trinitarian concept of deity which is only *half* biblical (the *Basic* Trinitarianism of the Holy Bible) in what is now called the “Trinity.”

<sup>3</sup> The closest modern English word to describe the multifunctional roles the Paraclete provides is “Agent” – such as one who represents authors, athletes, or artists. An agent represents the person, fights for him or her, and strives to secure the best deal possible for the client. An agent also provides encouragement, feedback, information, honest criticism, and comfort during times of difficulty or setbacks.

<sup>4</sup> Dictionary of the Bible (MacKenzie). p. 636.

<sup>5</sup> The New International Dictionary of the New Testament Theology. 1:88-91; Easton Bible Dictionary. Advocate.

<sup>6</sup> Unity and Diversity in the New Testament. p. 228.

<sup>7</sup> The Anchor Bible Dictionary. 1:87; 5:152-153; 168; Mercer Dictionary of the Bible. p. 13.

<sup>8</sup> Dictionary of Jesus and the Gospels. p. 349.

<sup>9</sup> Vine’s Expository Dictionary of Biblical Words – New Testament Section. p. 29.

<sup>10</sup> Vine’s Expository Dictionary of Biblical Words – New Testament Section. Foreword.

<sup>11</sup> Greek-English Lexicon of the New Testament. Based on Semantic Domains. 58.36-37; Theological Dictionary of the New Testament. 1:264-265; 2:702-704; A Greek-English Lexicon of the New Testament. pp. 39-40,315; The New International Dictionary of the New Testament Theology. 2:739-742.

<sup>12</sup> Theological Dictionary of the New Testament. 2:702.

<sup>13</sup> For example, see Dictionary of the Bible (Hastings). pp. 33-34; The Illustrated Bible Dictionary. pp. 51-52; A New Standard Bible Dictionary. p. 47.

<sup>14</sup> There’s a group of four and a group of seven archangels. Also see Sirach 17:17; Tobit 12:15; Fourth Ezra 4:1; Jubilees 35:17; First Enoch 9:1; 21:10; 20:1-7; 81:5; 90:21-22; Hermas. *Similitude* 5:9; The Anchor

Bible Dictionary. 1:252; Omens of Millennium. p. 61; The Old Testament Pseudepigrapha. 1:16,23-24,59,70,529.

<sup>15</sup> First Enoch. 19:1-20:7. Also chapter 9; The Old Testament Pseudepigrapha. 1:16,23-24.

<sup>16</sup> The Anchor Bible Dictionary 1:255.

<sup>17</sup> The Anchor Bible Dictionary 1:255; A New Standard Bible Dictionary p. 47.

<sup>18</sup> John 5:30,36-38; John 6:38-40; etc.

<sup>19</sup> John 14:16,26; John 15:26; Acts 2:33. Also see Wisdom 15:11.

<sup>20</sup> Mark 1:24; Acts 4:27,30.

<sup>21</sup> The name says it all.

<sup>22</sup> John 14:6; 1 Tim 2:7.

<sup>23</sup> John 8:43-47.

<sup>24</sup> John 14:16-17; John 15:26; John 16:13; 1 Jn 2:27; 1 Jn 4:6; 1 Jn 5:6-10.

<sup>25</sup> John 16:13.

<sup>26</sup> Matt 11:1; Mark 6:34.

<sup>27</sup> Luke 12:12; John 14:26.

<sup>28</sup> John 14:16; 1 Jn 2:1; Rom 8:34; Heb 7:25.

<sup>29</sup> John 14:16,26; John 15:26; John 16:7; Rom 8:26-27.

<sup>30</sup> Matt 11:27; Luke 10:22; John 1:18.

<sup>31</sup> John 15:26-27; John 16:13-14.

<sup>32</sup> John 3:17-19; John 8:26; John 9:39; John 12:31,47.

<sup>33</sup> John 16:8-11.

<sup>34</sup> John 3:19; John 7:7; John 15:18; John 16:20.

<sup>35</sup> John 14:17.

<sup>36</sup> John 1:1; Phil 2:5-6; Heb 1:3; Heb 2:14-18.

<sup>37</sup> John 14:16; Acts 5:3-4; 1 Cor 6:19 cf. 1 Cor 3:16-17.

<sup>38</sup> John 14:28.

<sup>39</sup> John 14:26; John 15:26; John 16:13; Acts 2:33.

<sup>40</sup> Matt 26:38-39,42; Luke 22:42-44; John 5:21,30; John 6:38; John 7:16-18.

<sup>41</sup> John 16:7-8,13-14; Rom 8:16,26-27; Eph 4:30.

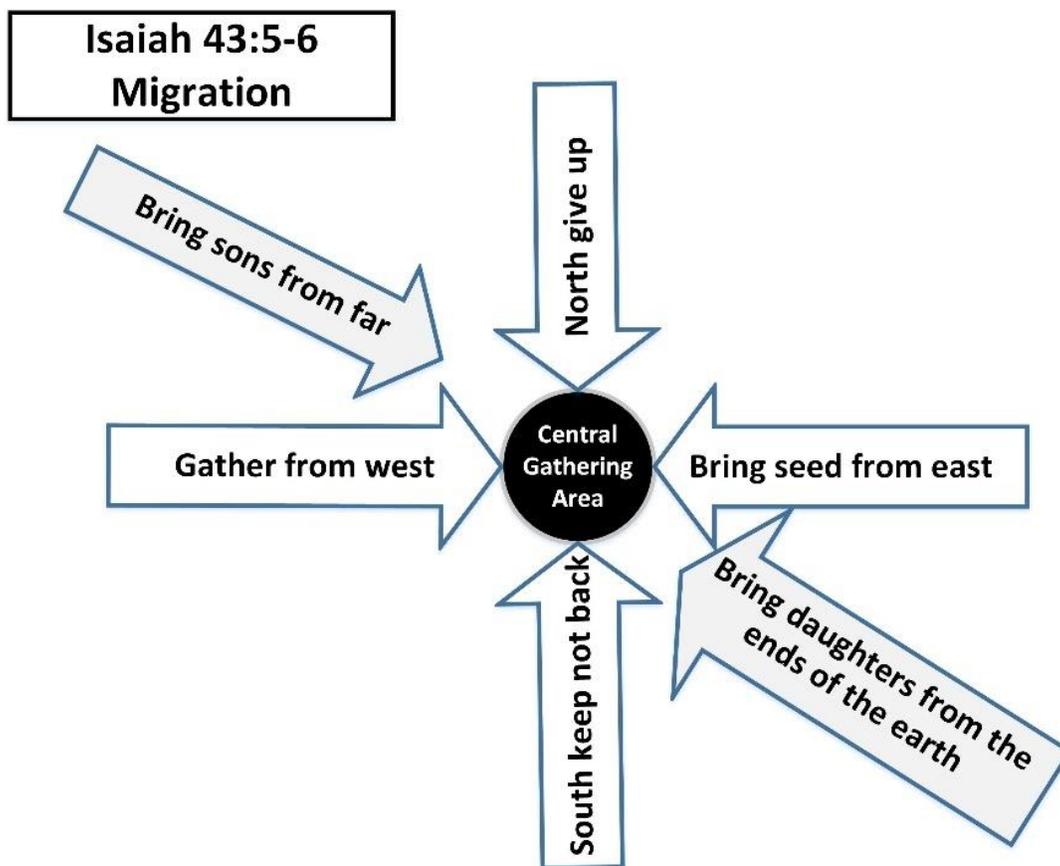
<sup>42</sup> Matt 3:16-17; Matt 4:1-3; Matt 22:43-44; Matt 28:19; Mark 1:10-11; Mark 12:36; Luke 1:35; Luke 3:21-22; Luke 4:1-3; John 1:33-34; John 3:5,34-35; John 6:63-65.

## Postscript

### ***Postscript A: The Restoration and Inward Migration of Israel***

The Iglesia Ni Cristo is fond of citing Isa 43:5-6's "I will bring thy seed from the east and gather thee from the west" when arguing they are the ones from the east or the "Far East."

What many don't know is Isa 43:5-6 is just one of at least 31 OT passages describing the ingathering of Israel after the Babylonian Captivity and during the last days.



Postscript A contains the full text of 30 other passages prophesying the ingathering of Israel. While many were fulfilled with the return of the Jews after King Cyrus of Persia's edict, and many are currently being fulfilled with the return of the Jews to Israel from all corners of the earth; many are still awaiting future fulfillment.

1. **Deut 30:1-5** And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

2. **Ps 107:1-7** O give thanks unto the LORD, for [he is] good: for his mercy [endureth] for ever. Let the redeemed of the LORD say [so], whom he hath redeemed from the hand of the enemy; And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the LORD in their trouble, [and] he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation.
3. **Ps 147:2** The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.
4. **Isa 11:11-16** And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make [men] go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.
5. **Isa 27:12-13** And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.
6. **Isa 43:1-21** BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called [thee] by thy name; thou [art] mine. When thou passest through the waters, I [will be] with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I [am] the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt [for] thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I [am] with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; [Even] every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, [It is] truth. Ye [are] my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no God formed, neither shall there be after me. I, [even] I, [am] the LORD; and beside me [there is] no saviour. I have declared, and have saved, and I have shewed, when [there was] no strange [god] among you: therefore ye [are] my witnesses, saith the LORD,

that I [am] God. Yea, before the day [was] I [am] he; and [there is] none that can deliver out of my hand: I will work, and who shall let it? Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry [is] in the ships. I [am] the LORD, your Holy One, the creator of Israel, your King. Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, [and] rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, [and] rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise.

7. **Isa 49:6-23** And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.
8. **Isa 51:10-11** Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed

of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

9. **Isa 56:8** The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.
10. **Jer 12:14-15** Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.
11. **Jer 16:13-16** Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour. Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.
12. **Jer 23:1-8** Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.
13. **Jer 29:10-14** For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.
14. **Jer 30:3,10-11** For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it ... Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: though I make

a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

- 15. Jer 31:1-17** AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people [which were] left of the sword found grace in the wilderness; [even] Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, [saying], Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat [them] as common things. For there shall be a day, [that] the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, [and] with them the blind and the lame, the woman with child and her that travaileth with child together: A great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim [is] my firstborn. Hear the word of the LORD, O ye nations, and declare [it] in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd [doth] his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of [him that was] stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD. Thus saith the LORD; A voice was heard in Ramah, lamentation, [and] bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they [were] not. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.
- 16. Jer 32:37-44** Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

- 17. Jer 50:1-9,17-19** The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks. For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain ...Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.
- 18. Ezek 11:16-18** Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.
- 19. Ezek 20:34-42** And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD. As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

- 20. Ezek 28:25** Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.
- 21. Ezek 34:12-16** As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.
- 22. Ezek 36:24-28** For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.
- 23. Ezek 37:21-28** And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 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. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.
- 24. Joel 2:32-3:7** And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Israel? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head; Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

- 25. Amos 9:9-15** For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.
- 26. Mic 2:12** I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.
- 27. Mic 4:6-7** In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.
- 28. Zeph 3:8-20** Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

- 29. Zech 2:6-13** Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.
- 30. Zech 8:7-8** Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.
- 31. Zech 10:6-11** And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

These 30 passages say the same thing Isa 43:5-6 says: The scattered Israelites are going to return to Israel, both after the destruction of Babylon by Cyrus and during the last days. These Israelites will come from the north, south, east, and west. They will also come from the “isles of the sea” and from many distant lands.

There’s nothing justifying the INC assumption Isa 43:5-6 is uniquely different from all the other “restoration of Israel” passages.

### ***Postscript B: The English Concept of “Ends of the Earth”***

Since the Hebrew original of “ends of the earth” in Isaiah 41:9; Isa 5:26; Isa 42:10; and Isa 43:6 can’t help the INC in proving these passages prophesy of Felix Manalo and the Philippines in the 20th century; the assumption is made it is the concept translated as “ends of the earth” in English that Felix Manalo and the Philippines satisfies.

Postscript B contains numerous instances in the Bible where the English phrase “ends of the earth” is located, to determine the validity of the INC claim it means “end of time,” or more specifically, the 20th century Philippines:

- 1. Deut 33:13-17** And of Joseph he said, Blessed of the LORD [be] his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits [brought forth] by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and [for] the good will of him that dwelt in the bush: let [the blessing] come upon the head of Joseph, and upon the top of the head of him [that was] separated from his brethren. His glory [is like] the firstling of his bullock, and his horns [are like] the horns of unicorns: with them he shall push the people together to the ends of the earth: and they [are] the ten thousands of Ephraim, and they [are] the thousands of Manasseh.

Moses blessed the two tribes of Joseph and prophesied the descendants of his two sons, Manasseh and Ephraim, will be pushed together and live in an area a great distance away from Israel. Does this passage make any sense if it means “Push the people together to the end of time?” This passage is a continuation of Jacob’s (Israel’s) prophecy (Gen 48:19; Gen 49:22-26).

For other “ends of the earth” passages that can only mean a distant place, see Job 28:23-24; Job 37:3; Job 38:12-13; Psalms 72:8; Isa 26:15; Isa 41:5; and Zech 9:10.

- 2. 1 Sam 2:10** The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

The LORD will judge the entire earth; not just places far from Israel or at a time far in the future.

- 3. Ps 48:10** According to thy name, O God, so [is] thy praise unto the ends of the earth: thy right hand is full of righteousness.

God’s praise spreads over the entire world. If this passage means God’s praise lasts until the end of time, then this then would mean an unbroken continuity of God’s praise which means there was never an apostasy, which then means the Inc church is automatically false.

- 4. Ps 59:13** Consume [them] in wrath, consume [them], that they [may] not [be]: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

Let the entire world know God rules in Israel. If the “ends of the earth” refers to time, how can the INC explain the loss of Israel to non-Jews and the alleged apostasy wherein the church no longer existed?

- 5. Ps 65:5** [By] terrible things in righteousness wilt thou answer us, O God of our salvation; [who art] the confidence of all the ends of the earth, and of them that are afar off [upon] the sea:

The entire world trusts God. Is it only 20<sup>th</sup>-21<sup>st</sup> century Filipinos who trust God?

**6. Ps 67:7** God shall bless us; and all the ends of the earth shall fear him.

The entire world fears God. Is it only 20<sup>th</sup>-21<sup>st</sup> century Filipinos who fear God?

**7. Ps 98:3** He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

The entire world has seen the salvation God brings. Is it only 20<sup>th</sup>-21<sup>st</sup> century Filipinos who've seen God's salvation?

**8. Ps 135:7** He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

God causes the clouds to rise from all the earth. Do they only occur in the Philippines?

**9. Prov 17:24** Wisdom [is] before him that hath understanding; but the eyes of a fool [are] in the ends of the earth.

The eyes of fools are found throughout the earth. Are they only found in the 20<sup>th</sup>-21<sup>st</sup> century Philippines?

**10. Prov 30:4** Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what [is] his name, and what [is] his son's name, if thou canst tell?

Who set the boundaries of the entire earth? Did God only set the boundaries of the modern Philippines? What about all other places and all other times?

**11. Isa 40:28** Hast thou not known? hast thou not heard, [that] the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [there is] no searching of his understanding.

The LORD created the entire world, not just the modern Philippines.

**12. Isa 43:6** I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

The sons and daughters are going to be gathered from all the earth. Did the INC ever have an ingathering migration in the 20<sup>th</sup>-21<sup>st</sup> century Philippines?

**13. Isa 45:22** Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else.

Everyone on earth must look toward God to be saved. Are only those in the 20<sup>th</sup>-21<sup>st</sup> century Philippines eligible to be saved?

**14. Isa 52:10** The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

All the earth shall see the salvation of our God. Is it only the 20<sup>th</sup>-21<sup>st</sup> century Philippines that can see God's salvation?

**15. Jer 10:13** When he uttereth his voice, [there is] a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

God causes the clouds to rise from all the earth. Do they only occur in the 20<sup>th</sup>-21<sup>st</sup> century Philippines?

**16. Jer 16:19** O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and [things] wherein [there is] no profit.

The Gentiles will come from all the earth. Do Gentiles only come from the 20<sup>th</sup>-21<sup>st</sup> century Philippines?

**17. Jer 25:31** A noise shall come [even] to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them [that are] wicked to the sword, saith the LORD.

A noise shall be heard all over the earth. Is this noise only heard in today's Philippines?

**18. Jer 51:16** When he uttereth [his] voice, [there is] a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

God causes the clouds to rise from all the earth. Do they only occur in the 20<sup>th</sup>-21<sup>st</sup> century Philippines?

**19. Mic 5:4** And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

All the earth recognizes his greatness. Is God's greatness only recognized in the 20<sup>th</sup>-21<sup>st</sup> century Philippines?

**20. Zech 9:10** And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion [shall be] from sea [even] to sea, and from the river [even] to the ends of the earth.

His dominion is over all the earth. Is God's dominion only over today's Philippines?

**21. Acts 13:47** For so hath the Lord commanded us, [saying], I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

You will be the salvation of all the earth. Are they only capable of saving 20<sup>th</sup>-21<sup>st</sup> century Filipinos?

**22. Rom 10:18** But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Their preaching covered all the earth. Did these first-century missionaries preach in the 20<sup>th</sup>-21<sup>st</sup> century Philippines?

These passages prove there's no occurrence of "ends of the earth" that justifies the INC claim that Isa 41:9; Isa 5:26; Isa 42:10; and Isa 43:5-6 are about the distant future. It is always used in a spatial sense, not a temporal one. The Bible normally uses the phrase in reference to "all the earth" while also using it in reference to an unspecified location a great distance away (Job 28:23-24; Job 37:3; Job 38:12-13; Ps 72:8; Isa 26:15; Isa 41:5; and Zech 9:10). But since the location

is never identified, the location of “ends of the earth” could mean any place on the earth that is, relatively speaking, far away from Israel.

Finally, some passages use “ends of the earth” in an encompassing sense, meaning everything from far away to close at home (Ps 48:10; Ps 59:13; Isa 43:6; Zech 9:10; and Rom 10:18).

Furthermore, even if some passages containing “ends of the earth” refer to locations a great distance away, they most certainly don’t refer to the Philippines specifically, but to any or indeterminate places far away. A Latter-day Saint can claim those living at the “ends of the earth” were the ancient American Israelites described in the Book of Mormon. A Baptist can claim they are the Baptists in Fiji. A Catholic can claim they are the Catholics in the West Indies. An Evangelical can claim they are the Evangelicals in Indonesia.

There’s nothing to give credence to the INC claim Isa 41:9; Isa 5:26; Isa 42:10; and Isa 43:6’s “end of the earth” is exclusively about the Philippines in the 20<sup>th</sup>-21<sup>st</sup> century.

### Additional arguments

There are other arguments against the INC usage of “ends of the earth”:

**a) Isa 26:15** Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed [it] far [unto] all the ends of the earth.

The LORD expanded Israel’s borders unto the distant horizon. If what the INC says is true that the “ends of the earth” refer to the Philippines in the 20<sup>th</sup>-21<sup>st</sup> century, then does Isa 26:15 mean Israel’s national borders included today’s Philippines? When was the Philippines part of ancient Israel’s territory?

**b) Isa 49:6** And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

**c) Acts 1:8** But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

If the INC is correct in claiming “end of the earth” refers to time instead of space (i.e., “end of time”); they would then have a tremendous problem because Isa 49:6 and Acts 1:8 describe the continuance of salvation and witnessing “unto the end of the earth” which they understand to mean “unto the end of time.” This then means there was never an apostasy, which means the INC faith is an apostate faith.

Just as with the Hebrew *qatsah ‘erets* and *qatseh ‘erets*, the English concept of “ends of the earth” doesn’t help the INC either.

There is absolutely no evidence Isaiah 41:9, Isa 5:26; Isa 42:10; and Isa 43:6’s “end(s) of the earth” refers to the modern-day Philippines or has anything to do with Felix Manalo. Even if they do refer to a location in the distant future, they still don’t prove that location is the Philippines 2700 years in the future.

### **Postscript C: Debating INC Ministers**

This book is important for every Christian, who encounters the Iglesia Ni Cristo since even those familiar with the INC will have a hard time refuting their ministers in discussions and debates because no one until now has bothered to make a systematic refutation of the INC religion.

INC ministers love debates and will frame the exchange in a manner where they control the information and progress of the arguments. In this manner, their victory becomes a foregone conclusion because their opponent failed to see that he is placed in a no-win situation.

Why debate in the first place? Naturally, the INC minister will say to determine which position is correct. What then is the implication of winning? Whoever wins the debate is the “True Church.”

If the contest is to determine which side is true; why limit it to a debate since it doesn't necessarily follow the winner automatically belongs to the True Church? After all, the contest can be between two *wrong* religions.

If the Christian is not comfortable in a face-to-face debate on a stage; then he must demand another format where he has greater competency to force the INC minister outside his comfort zone.

Contests in the Bible between opponents for authenticity have *never* been between opponents in an oral debate setting. Instead, we find physical manifestations of authenticity:

- Moses vs. the Egyptian magicians (Ex 7-8:19)
- Moses vs. Korah, with the earth swallowing Korah and his followers (Num 16)
- Elijah vs. the priests of Baal calling fire down from heaven (1 Kg 18:21-40)
- Paul and Barnabas vs. Bar-jesus with the latter becoming blind (Acts 13:5-12)

Biblical precedent allows a contest to determine authenticity to be other than a verbal debate. This means a Christian can demand a weightlifting contest, a chess or basketball game, or even an arm-wrestling contest! After all, why should the Christian be obligated to fight the INC minister in an area where he's at a disadvantage when winning doesn't guarantee the victor belongs to the True Church? Since the INC minister wants what he's good at, the Christian should also demand what he's good at.

This isn't a ridiculous suggestion since the Lord in the Bible promises to strengthen and aid his followers (e.g., Isa 41:10; Zech 10:12; etc.). [To paraphrase the mentality of INC ministers]: “If the INC minister is God's true follower, surely God would strengthen him.”

INC members who have been conditioned into believing winning debates means the INC church is the True Church fail to realize debating is an art. Successful debaters are sophists who have spent years honing their skills, and a great debater can easily skewer and disembowel an opponent even if the opponent's position is actually correct. As all lawyers will admit, winning debates isn't a guarantee the victor is right. Many times, the winner of debates is in the wrong, but the debater's sophistry gave the audience the impression his position is correct. In other words, just because one may have the correct position doesn't mean one will win a debate. It's rhetoric and skill that counts.

It is also not the number of words that makes a person right. The old adages are still true today: “The more the noise; the less the substance” and “The stronger the language; the weaker the case.” Judges know a lawyer who talks a lot in court has a very weak position. People who are second-rate always parade their learning to impress the unlearned. The true experts are humble

because they realize their limitations. The weaker a person's position, the more threats and dogmatic pronouncements he will make.

INC ministers love debates since they spent years refining their debating skills, know how to use rhetoric to play to the audience (which will be stacked with INC members), know how to control the direction of the argument and know the exact passages and interpretations their opponents will use and how to rebut them. The most popular and prominent INC ministers are always the most successful debaters. They've successfully mastered Sun Tzu's teaching in his "The Art of War":

If you know the enemy and know yourself, you need not fear the result of a hundred battles.

Conversely, most Christian opponents in the past have always underestimated the skills of the INC ministers, thinking their superficial knowledge of the Bible and its teachings are enough to refute them. These Christians have bitterly learned another of Sun Tzu's sayings:

If you know neither the enemy nor yourself, you will succumb in every battle.

Unless the Christian has similar debating experience and has intimate familiarity with the tactics and arguments of INC ministers and can effectively refute them; the Christian has minimal chance of victory in oral debates against INC ministers.

What then must the Christian do to succeed against INC ministers? There's another wise saying attributed to Sun Tzu:

Don't fight the enemy on his terms. Make him fight you on your terms.

Since the strongest skill of an INC minister is in controlling the content and flow of information in a live face-to-face debate in front of an audience; the Christian can break the INC minister's control of the information by using an overhead screen where the audience members can see the biblical passages in context and by using parallel versions such as those provided by [www.BibleHub.com](http://www.BibleHub.com) and [www.BibleGateway.com](http://www.BibleGateway.com). This will allow the INC members in the audience to see for the first time in their lives that their minister distorts the biblical texts and all genuine biblical experts disagree with them.

Use this book as a guide and just copy the Bible Gateway links below the text tables into your PowerPoint presentation to go straight to the over 50 parallel Bibles. Have the audience visit the websites to see for themselves and involve INC members in the audience to read aloud the passages in context or what parallel Bibles say.

During the rebuttal stage, go back to the biblical text and point out that the INC minister devoted a lot of effort in trying to deny the plain reading of the passage. Have INC members in the audience read aloud the biblical passages that are relevant to the subject of the debate.

Another way to negate the INC minister's advantage in a face-to-face debate without being portrayed as a coward would be to have it in a time-delayed forum and in written form, such as on the Debate.org website (<http://www.debate.org/forums/religion/>), following agreed practices, and subject to independent judges. This will level the playing field and not give either side an unfair advantage. Anyone desirous to witness the debate merely needs to go on the internet and visit the site. This format allows both parties the time needed to research and effectively refute the opponent and is much more intellectually honest than the face-to-face format preferred by INC ministers.

## If You Do Decide to Debate, Follow These Guidelines

The fact remains that any attempt by a Christian to talk to an INC member will inevitably lead to a religious debate with the INC member's minister. The brainwashing done to regular INC members guarantees there's no way to avoid it.

If the Christian is experienced in formal face-to-face debates and wants to engage in such a format with an INC minister, he must insist certain ground rules need to be followed for an effective discussion with an INC minister – and both parties must sign the agreement in front of the audience with an acknowledgment that any violation will result in forfeiture and the opponent declared the victor.

Both parties agree to the following:

1. Stick to the scriptures. The Bible must be held as a standard. Logical arguments are permissible, provided they are consistent with biblical teaching.
2. No ad hominem, rhetoric, emotionalism, scare tactics, raising voices, and uninterrupted speaking. Just the facts.
3. Use an overhead projector to show the audience the actual scriptural text *in context* so that the audience, especially the INC members, can read along and see for themselves that the context proves they're being lied to by their ministers. Show parallel bibles for specific verses such as Acts 20:28 to prove all biblical experts disagree with Lamsa and the INC minister.
4. The venue must be in a neutral place. This means it cannot be held in the facilities of either party.
5. Follow proper debate procedures (e.g., opening statements by each party, wherein they discuss why their position is correct, followed by two refutation rounds where they attack the other's position, followed by the conclusion round).
6. Follow strict time limits (e.g., 20 minutes for each opening position, 10 minutes for each refutation for two rounds and the conclusion round). Each party must cease speaking within 30 seconds of the time limit expiry upon penalty of forfeiture.
7. Agree upon a topic for discussion (e.g., Is Jesus "God"?; Is the INC or Felix Manalo prophesied in the Bible?; Does Felix Manalo have legitimate authority?).
8. Have a moderator who doesn't belong to either religion. The moderator will keep both parties within the agreed time limits and ensure both parties stick to the agreed topic. The moderator will have the power to warn, penalize, and even disqualify either party if they breach agreements or if their fellow religionists disrupt the debate. The moderator will also declare which party won the debate.
9. To stick to the agreed topic. No jumping on to different subjects if unable to refute an original one.
10. To advertise and promote the debate.
11. To clearly identify at the door which audience member belongs to either party's religion and group them together, seating them on opposing sides of the facility (e.g., this means INC members on the left, the opposing Christian's fellow religionists on the right, and neutral audience members in the center).
12. To an admittance of being unable to refute a doctrinal issue when unable to do so.

13. To keep a record of the debate. This means making sure *both* parties live record the debate to a secure cloud storage to provide evidence as to who actually won the debate and who broke the rules they promised to follow.

Finally, if one intends to participate in and win face-to-face debates by demolishing the façade of the invincibility of their ministers in these debates, one must:

- Familiarize themselves with the contents and references of this book.
- Learn how to respond to specific arguments used by the INC minister.
- Study debate tapes and transcripts of INC ministers to find out what references and arguments they use.
- Have numerous practice debates with friends to avoid appearing nervous and stammering during the actual debate.
- Learn proper debate strategies to get comfortable with the format and to recognize when the INC minister engages in logical fallacies.
- Above all, the Christian must be in the right frame of mind and spirit to become an instrument in God's hands. The Christian must pray and implore God to have the Holy Spirit witness to the audience of the truthfulness of his position—not for the debater's glory or pride, but for the spiritual benefits of the audience. **The glory must belong to God and not to the Christian.**

When the Christian has his debate with the INC minister, he will realize just how well equipped he is in refuting the INC if he's taken the time to master the different subjects within this book and limits the discussion to the enclosed topics. The Christian must also smile, remain calm, and express love toward the INC while debating since the INC minister will try to rattle and bewilder him by citing dozens of passages or ask irrelevant questions.

In a face-to-face debate, it's incredibly effective to have an overhead projector showing the context of the INC proof-texts in proving these passages aren't what the INC ministers claim them to be. The Christian can justify using an overhead projector by pointing out he's just letting people read what he will be reading to them. Another highly effective method is to have an INC member in the audience read aloud the context of one of the INC's proof-texts, having the important identifying markers underlined and after the reading is done, to ask the INC member questions such as:

"In Isaiah chapter 41 verse 8, the verse immediately before Isaiah 41:9, who is God talking to? Is it Felix Manalo or is it Jacob (Israel)?"

Or,

"In Revelation chapter 6 verses 16-17, right after Revelation 6:15, who were those in the caves hiding from? Were they hiding because of war, supposedly, the First World War, or were they trying to hide from the Lamb (Jesus) when he returns to earth?"

There isn't any doubt the INC will attack me for creating this book and will do its best to slander and demonize me. They will claim to have beaten me in debates, or their ministers terrify me. When encountering these claims, the Christian should ask them for proof. Can the INC provide an authenticated recording of them defeating me in a debate? Even better, the Christian should bring this book along and ask them to refute a single chapter. After all, if they claim to have beaten me in debates, surely they should be able to refute the contents of this book.



## Conclusion

This book has shown just how severely the Iglesia Ni Cristo distorts the Bible. The kind of proof-texts it utilizes for support shows there wasn't a great deal of thought put into formulating its beliefs. It seems all Felix Manalo did was use an old Bible concordance for the words "east, afar, far, isles, isle, islands, sent, servant, called, chosen, ends of the earth;" and then isolate and select the verses he can use to bolster his egotistical claims, stitch these snippets together and create an entirely new teaching, with him, of course, as the Lord's "Last Messenger." Sweet gig if you can get it.

Since such deception is easily caught when listeners read the INC's proof-text passages in context; the INC leaders discourage its members from reading the Bible to prevent their members from quitting in disgust and stop giving money to the church. To prevent them from becoming aware of this scriptural distortion from those who would know, the INC leaders instituted a "Don't talk to me; talk to my minister" policy. In essence, lobotomizing their members by keeping them ignorant and using the threat of public shunning and shaming to keep them in line.

If I were an INC member, I would be furious at my church and minister for telling me I'm not smart enough or educated enough to understand the Bible and for holding the threat of public shaming and eternal torture in the lake of fire as the means to keep me an obedient sheep!

I am the master of my fate, and I decide what to believe.

The internet is there for everyone to verify who's telling the truth, the INC or me. It isn't hard—anyone can use Google or Bing to find biblical resources such as online Bible concordances, Bible commentaries, and Bible dictionaries. It's ridiculous at how easy it is to disprove the INC interpretation.

It's absurd to think regular INC members can't examine the context of the INC's alleged biblical prophecies because their ministers are the only ones capable of understanding them correctly. This explains why the INC's attempt to convert foreigners has been a failure despite its strenuous attempts these past 50 years. Most rational people are unwilling to place their lives and souls in the hands of others who merely say, "Trust me, because I said so" – especially when the same man who says it financially benefits from the arrangement. The willingness of INC members to willingly lobotomize themselves is a terrible and unfortunate observation on the psychological damage the INC inflicts on the minds of its adherents, especially those who are born in the church.

This book has demonstrated that INC theology is illogical and self-defeating—Felix Manalo cannot legitimately baptize others into the "True Church" if he wasn't baptized into the True Church. It has shown not one of the 35 or so INC "evidence" of biblical prophecy is true. This book has also demonstrated that the Bible teaches Jesus Christ is God as well as a Man, and the Holy Spirit is real and also God.

The INC has only two choices, given the ease the internet gives anyone in utterly demolishing its core doctrines:

1. Overhaul its theology from the top down and align itself with fundamental biblical principles, similar to what occurred with the Seventh-day Adventists and Worldwide Church of God. This means accepting Jesus Christ as fully "God" in addition to being fully "Man;" accepting the existence and deity of the Holy Spirit; and repudiation of all the so-called biblical prophecies for Felix Manalo, INC, and the Philippines. If adopting the Expanded Trinitarianism is a road too far, then they should at the very least adopt the

Basic Trinitarianism that is found in the New Testament. Lastly, the entire group will need to undergo re-baptism at the hands of their leaders after they undergo baptism and the laying on of hands by those from the other Christian branches.

2. Continue to threaten and punish anyone who conducts independent study or challenge their doctrines—which will get exponentially harder with the coming AIs and our integration with technology.

If the INC wishes to avoid becoming a permanent object of ridicule and retain their adherents (with the associated inward flow of revenue); then their only real option is to do the overhaul.

Regardless, I'm sure many INC members would appreciate getting Thursdays off and keeping more of their hard-earned money. Life's a lot nicer when you know you're not putting your brain in a box and not believing everyone around you will suffer eternal torture in the afterlife just because they didn't belong to the INC religion.

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## About the Author

Edward K. Watson has over 70,000 hours in writing, editing, and analyzing complex documents such as RFPs, proposals, and project execution plans for very large projects, including nearly a dozen in the billion dollar range. He is the author of ***The God Who Washes Feet: Assessing Christianity's Credibility in Light of Objective Facts and Empirical Evidence***. The book details the only empirical evidence that anyone can use to justify the belief that the Holy Bible is inspired by God (the New Testament is a frameless, unharmonized, correlative anthology). The book also provides three additional pieces of evidence that support belief in God and demolishes atheism.

Ed wrote ***Ode to Jesus: The Most Influential Person Who Ever Lived***. This book contains hymns that when sung or spoken out loud, reveals the Bible's genuine teachings.



He published his first book in 1998 (***Mormonism***), but lost interest in LDS apologetics and discontinued the series. After a decade as an atheist, he is, once again, a devout member of the Church of Jesus Christ of Latter-day Saints and has enormous appreciation for the teachings in the Book of Mormon concerning our God, Jesus Christ and of his infinite Atonement.

Ed is awestruck by the Prophet Joseph Smith, by what that uneducated farmer accomplished in a mere 15 years before his death in 1844 at just 38 years of age. Ed points out that it does not matter whether one thinks Joseph Smith was a true prophet of God or a con man; his stacked accomplishments in over a dozen areas shows he was a genius without peer. People do themselves a disservice by dismissing this “supernova” without thought because his “fruits” are objective and empirical (such as the Book of Mormon containing 22 coherent argumentative essays despite being “dictated from imagination—a demonstrable impossibility as anyone who’s had to write them in university can attest). If he wasn’t a true prophet of God, then what was he since no one has been able to do what he did in similar circumstances?

Ed is part-Filipino and grew up in the Philippines. He speaks Tagalog and both his late wife and current wife are from there. His favorite foods are pinakbet (no ampalaya), pork barbecue, monggo, adobo, chicken afritada, and kare-kare. He’s into mixed martial arts, target shooting, and powerlifting.

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