

# **Why I Am *Not* an Iglesia Ni Cristo**

**A Systematic Refutation of  
One of the Most *Juvenile*  
Religions of Our Time**

**EDWARD K. WATSON**



# **Why I Am *Not* an Iglesia Ni Cristo**

**A Systematic Refutation of  
One of the Most *Juvenile*  
Religions of Our Time**

**EDWARD K. WATSON**



*Why I Am Not an Iglesia Ni  
Cristo*

# **Why I Am *NOT* an Iglesia Ni Cristo**

**A Systematic Refutation of One of the  
Most *Juvenile* Religions of Our Time**

**Edward K. Watson**



Copyright © 2015 by Edward K. Watson

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the author.

ISBN-13: 978-1519772374

ISBN-10: 1519772378

CIPO Registration No: 464061

Nestle-Aland, Novum Testamentum Graece, 28th Revised Edition, edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia, © 2012 Deutsche Bibelgesellschaft, Stuttgart. Used by permission.

Distributed by Sapient Books

Printed in the United States of America

[www.SapientBooks.com](http://www.SapientBooks.com)

# Table of Contents

## Notice and Warning

### Introduction

Denominational Taxonomy

Beliefs and Practices of the Iglesia Ni Cristo

Membership Size

Is the INC Growing Rapidly?

Why Does the Iglesia Ni Cristo Inflate Its Membership Figures?

Ethnic Composition of the INC

Why is the INC Successful with Filipinos?

Mindless Zombies

The Level of INC Theology

Why Does the INC Use Different Bible Versions?

Truth, and Nothing but the Truth

Common Ground Among Non-INC Christians

## Chapter 1: Iglesia Ni Cristo Logical Problems

Lessons in Logic

The Burden of Proof is on the Iglesia Ni Cristo

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

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

1.3) The Futility of INC Baptism

Closing Thoughts

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

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

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

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

2.4) Isaiah 41:9-15 – Did God Choose Felix Manalo from the “Ends of the earth”?

2.5) Isaiah 42:1,4-7 – Is Felix Manalo God’s servant whose hand is held by God?

2.6) John 3:34 / John 6:28-29 – Did God send Felix Manalo?

2.7) Malachi 4:5-6 – Is Felix Manalo the Elijah figure who will turn hearts?

2.8) Revelation 14:6-10 – Is Felix Manalo the third angel?

2.9) Jeremiah 30:20-22 – Is Eraño Manalo the governor who approaches God?

Closing Thoughts on This Chapter

## **Chapter 3: Is the Iglesia Ni Cristo Prophesied in the Bible?**

3.1) Isaiah 43:5-7 – Is the INC, the “Seed from the east”?

3.2) Romans 16:16 – Is the name of the true church, the “Church of Christ”?

3.3) Acts 20:28 Lamsa Version – Is the name of the true church, the “Church of Christ”?

3.4) Colossians 1:18 / Ephesians 5:23,25 – Is the name of the true church, the “Church of Christ”?

3.5) Jeremiah 46:27 – Are those “Afar off” the Iglesia Ni Cristo?

3.6) Acts 2:39 / Ephesians 2:17 – Are those “Afar off” the Iglesia Ni Cristo?

3.7) Psalms 65:5 – Are the ones “Afar off upon the sea” the Iglesia Ni Cristo?

3.8) John 10:16 – Are the “Other sheep” the Iglesia Ni Cristo?

3.9) Isaiah 24:14-16 – Are those who “Cry aloud from the sea” the Iglesia Ni Cristo?

3.10) Isaiah 60:1-5,9 – Is the glory of the LORD upon the Iglesia Ni Cristo?

[3.11\) Zechariah 8:6-7 – Is the Iglesia Ni Cristo those in the East and West country?](#)

[3.12\) Zechariah 13:8-9 – Is the Iglesia Ni Cristo the “Third part”?](#)

[3.13\) Isaiah 59:19 – Are those who fear God from the “Rising of the sun” the INC?](#)

[3.14\) Haggai 2:9 – Is the “Latter House” the INC?](#)

[Closing Thoughts on This Chapter](#)

## **[Chapter 4: Is the Philippines Prophesied or Mentioned in the Bible?](#)**

[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?](#)

[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?](#)

[4.3\) Zechariah 8:7 - Is the Philippines the “East Country”?](#)

[4.4\) Isaiah 59:19 – Is “From the rising sun” the Philippines?](#)

[Closing Thoughts on This Chapter](#)

## **[Chapter 5: Is Jesus Christ “God”?](#)**

[5.1\) Does Jesus Have a Pre-Existence?](#)

[5.2\) Is Jesus “God”?](#)

[5.3\) Is Jesus the Jehovah \(YHWH\) of the Old Testament?](#)

[5.4\) Biblical Passages the INC Uses in Rejecting Jesus as “God”](#)

## **[Chapter 6: Is There a Holy Spirit and is it “God”?](#)**

[6.1\) Unitarian vs. Trinitarian. How Many Are They?](#)

[6.2\) What is the Holy Spirit?](#)

[6.3\) Is the Holy Spirit “God”?](#)

[6.4\) Is the Holy Spirit Subordinate to the Father and Son?](#)

[Closing Thoughts on This Chapter](#)

## **[Postscript](#)**

[Postscript A: The Restoration and Inward Migration of Israel](#)

[Postscript B: The English concept of “Ends of the earth”](#)

[Postscript C: Re. INC Ministers](#)

[\*\*Conclusion\*\*](#)

[\*\*Bibliography\*\*](#)

[\*\*Scripture Reference Guide\*\*](#)

[Old Testament](#)

[New Testament](#)

[\*\*Index\*\*](#)

[\*\*About the Author\*\*](#)

## 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 Bible. It does not rely on obscure sources that are hard for the average person to verify. 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. *Neither does this book promote any specific religion* . It only examines the beliefs of the Iglesia Ni Cristo (INC) and compares them to what the Bible actually teaches. Anyone, regardless of religion or lack thereof, can use it to determine the credibility of the INC faith.
2. Having said #1, this book also contains my opinion about the practices and motivations of the INC and their soteriological status. As a Canadian, 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 Bible on their own without going through the filter of their ministers; the INC would've returned to belief in the Trinity just as the early 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. 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 venue and format. 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 and debate tricks. Religious disagreements should be resolved the *same* way scientific disagreements are resolved: In writing with references . This is my *non-negotiable* debate condition, and there will *never* be another forum or format where I will debate the INC. Unmodified copies of entire debates will be placed on my website ([www.SapientBooks.com](http://www.SapientBooks.com) ) 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 video or it didn't happen. Also, ask them to use the same argument in disproving the contents of this book. (You will instantly see they won't be able to disprove a single chapter.) For confirmation of the legitimacy of any alleged debates, send an email to [EdwardWatson@SapientBooks.com](mailto:EdwardWatson@SapientBooks.com) .

4. 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 make it the true church. The chapter on Jesus Christ are tiny excerpts from my 1100-page, two-volume, **IS JESUS “GOD”?** 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.

5. I wrote this book because the INC's chronic bullying and intimidation of others offends my sensibilities. Its intent is to demonstrate the INC 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 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 Bible or anything else is shameful, but when the consequence of their ignorance means it is likely *they can never be saved* (if the Bible is God's word and if Jesus is God made flesh); the INC practice becomes unforgivable. How can I trust someone who's given their brain and critical thinking skills to their minister?
6. 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 concepts completely foreign to the biblical writers. I am not aware of any other Christian religion that has been as blatantly dishonest as the INC. It is so flagrant and deceitful that anyone who examines the context of the passages can immediately see the dishonesty. If a Mormon were to link Gen 39:2's "Joseph" with Isa 44:12's "Smith" and claim Joseph Smith's name's in the Bible, would such an action be honest, much less done by the Lord's "True Church"? Only those trained to not question their minister would be so gullible (utu-uto).

7. Since the INC has conditioned its members into relying on their ministers for all matters concerning religious discussion and INC ministers have a vested interest in keeping their social status and jobs with its lifelong financial benefits and their lack of transferable skills to other professions; other churches wishing to save them will need to focus their effort on the INC ministers and help them transition since they will be able to influence their congregations into converting. This needs to include financial security *equal* to what they were receiving as INC ministers. To help them learn new skills, 10% of the net proceeds of this book is placed in an *INC Minister Transition Fund* and disbursed to different Christian churches on an as needed basis. Requests for funds must go to [EdwardWatson@SapientBooks.com](mailto:EdwardWatson@SapientBooks.com) . A form containing information about the INC minister wishing to transition needs to be completed before disbursement.
8. The chapters on Jesus and the Holy Spirit, and other instances of Greek within this book's body, are based on *Nestle-Aland's Novum Testamentum Graece 28th Edition* (NA28), which is considered to be the most accurate New Testament of the current era. (The Westminster Leningrad Codex is used for Old Testament passages.) When there is a discrepancy between the Authorized King James (AV) and NA28, NA28 is assumed correct.
9. The chapters on Jesus and the Holy Spirit contains tables designed to help anyone, regardless of whether they are experts on the Bible or have minimal or even no familiarity with the scriptures, understand what the passage is trying to say. 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:

**Phil 2:6**

Who, being in the form of God, thought it not robbery to be equal with God:

<b>Nestle-Aland 28</b>	ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγῆσατο 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>Despite having the same nature of God, he didn't think to forcefully cling to his equality with God.</i>

- a) Row 1's "Phil 2:6," is the AV text for Philippians 2:6.
- b) Row 2's "Nestle-Aland 28" is the *Novum Testamentum Graece* 28th Edition text and taken from <http://www.nestle-aland.com/en/read-na28-online/> .
- c) Row 3's "Transliteration" is the Society of Biblical Literature's transliteration of Row 2's NA28 Greek text using Faithlife's Logos Bible Software (formerly at <http://transliterate.com/> ). The transliteration of Hebrew text is from <http://www.alittlehebrew.com/transliterate/> .
- d) Row 4'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 minuscule (texts that are struck-through are Nestle 1904 that are no longer in NA28).
- e) Row 5'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. In other

words, it is the author's *opinion* and not meant to supplant translations.

10. To assist INC members who probably don't have the 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. 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 is necessary to prove they've been lied to and shows why they are discouraged and prohibited from reading the Bible.
11. Whenever some Hebrew and Greek words are encountered 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 like the incredible [www.biblehub.com](http://www.biblehub.com) ).
12. 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 OT 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 (INC) 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.

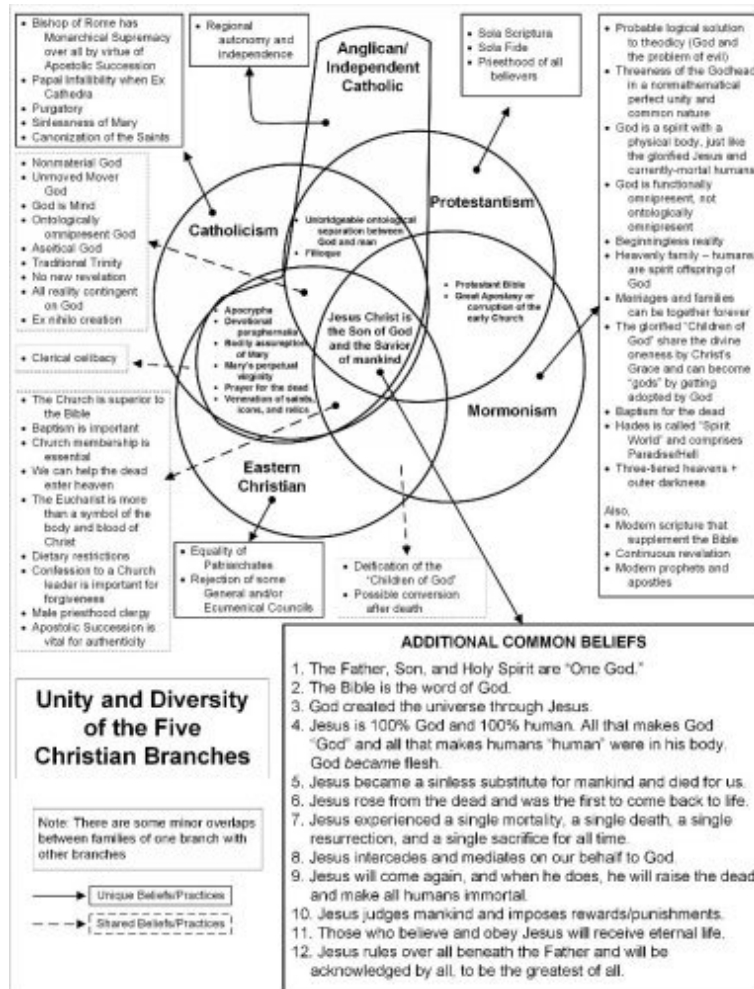
## *Denominational Taxonomy*

The INC claims to be a Christian religion 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 fit within the tapestry of Christendom.

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

- Catholic <sup>[2]</sup>
- Eastern Christian <sup>[3]</sup>
- Anglican/Independent Catholic <sup>[4]</sup>
- Protestant <sup>[5]</sup>
- Mormon <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 primary unique differentials of all groups above half a percent of total 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. [9]

<h2 style="text-align: center;">PROTESTANTISM</h2> <p style="text-align: center;">(Sola Scriptura)</p>	
<h3 style="text-align: center;">Trinitarian</h3> <p style="text-align: center;">(~21 families with sub-groups)</p>	<h3 style="text-align: center;">Nontrinitarian</h3> <p style="text-align: center;">(Autonomous entities within category)</p>
<ol style="list-style-type: none"> <li>1. Adventist</li> <li>2. African Initiated Churches</li> <li>3. Anabaptist</li> </ol>	<ul style="list-style-type: none"> <li>• Unitarian Universalism</li> <li>• Unitarian Christian Association</li> </ul>

4. Baptist	• Christadelphians
5. Brethren	• Church of Christ-Scientist
6. Charismatic	• Doukhobors
7. Christian and Missionary Alliance	• <b>Iglesia Ni Cristo</b>
8. Evangelical/ Nondenominational	• Jehovah's Witnesses
9. Friends (Quakers)	• Members of the Church of God International
10. Holiness Movement	• Molokan
11. Lutheran	• Oneness Pentecostals
12. Messianic Judaism	• Unification Church
13. Methodist	• etc.
14. Millerite	
15. Neo-Charismatic	
16. New Thought	
17. Pentecostal	
18. Reformed	
19. Restorationist (Stone-Campbell)	
20. United	
21. Other	

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 branch is unique since it is the only one of at least 22 major Protestant families that is explicitly nontrinitarian (where the Son and Holy Spirit are rejected as fully "God") while showing no splintering from earlier groups. 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 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.

### ***Beliefs and Practices of the Iglesia Ni Cristo***

The Iglesia Ni Cristo has the following beliefs and practices:

- Unitarian Deity – the INC rejects the traditional concept of the Trinity 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 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.

### *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. [\[10\]](#)

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) [\[11\]](#)
- **2010** : 2,251,941 INC members (2.4% of the 92.34 million Philippine population) [\[12\]](#)

While increasing in absolute numbers, that rise is in pace with the overall population growth, showing no real change percentage-wise. [\[13\]](#) 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 simple demographic density. There are probably fewer than a hundred overseas INC churches of over a thousand members and several hundred within the 200 to 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 220,000-260,000 out of the 10.5 million Filipinos living outside the Philippines, or 2.4% of the total Filipino diaspora. <sup>[14]</sup>

Given that the Philippines has a decelerating annual natural growth rate of 1.9% as of 2010, <sup>[15]</sup> a more reasonable estimate of the total membership of the INC by the end of 2015 would be for it to have around **2.76 million** adherents worldwide, plus or minus 5%. <sup>[16]</sup> Barring a drastic change to its public image, it should have a worldwide membership of 3.05 million by the end of 2020, plus or minus 5%.

### *Is the INC Growing Rapidly?*

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

<b>20-Year Growth Performance</b>		
<b>[Analysis of 1990 and 2010 Philippine national censuses]</b>	<b>Philippine Population</b>	<b>INC Population in Philippines</b>
<b>1990</b>	60.70 m	1,414,393
<b>2010</b>	92.34 m	2,251,941
<b>Natural Growth (absolute)</b>	31.64 m	837,548
<b>Growth (%)</b>	52.13%	59.22%
<b>Natural Growth</b>		737,255

(absolute) [52.13%]		
<b>Growth (%) from Assumed Conversion [59.22 – 52.13]</b>		7.09%
<b>Growth (absolute) from Assumed Conversion (7.09%) [837,548 – 737,255]</b>		100,293
<b>Annual Ave Assumed Conversion Growth [1990-2010] Absolute [100,293 / 20]</b>		5,015
<b>Annual Ave Assumed Conversion Growth [1990-2010] (%)</b>		.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; they then 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>[17]</sup> Thus, *fully 93% of INC membership growth comes from baptism of INC children* .

However, the INC abstains from drinking alcoholic beverages and blood-based meals (with their higher morbidity risks), which should give it a measurably lower death rate. 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).

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.

### ***Why Does the Iglesia Ni Cristo Inflate Its Membership Figures?***

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 its policy of block voting and the peculiarities of Philippine electioneering. If they can project themselves to be much larger than what they are, 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) for the minister to order his congregation to vote for him. This “bribe” ranges from offering money to feigning interest in converting to promising to aid the INC in furthering its goals. It’s a smart strategy by the INC because it gives them greater clout than what they would normally wield—but is utterly illegal elsewhere.

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 and the Internal Revenue Service 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>[18]</sup> or CRA <sup>[19]</sup> of coerced voting to initiate 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 of 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 or future spouses of the Filipino members.

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 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 260,000 INC members in foreign congregations as of 2015, the number of foreign INC members can be determined by a rough estimate based upon the ratio of foreigners to Filipinos within a sampling of congregations.

This means if 10% of the overseas congregants are foreigners, there are then 26,000 foreign INC members out of a total 2.76 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 in Vancouver), this implies there are only 13,000 foreign INC members out of 2.76 million or .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 Filipino religion that so happens to have worldwide congregations.

What this means is despite half a century of strenuous effort, the INC has woefully failed in convincing foreigners to convert. Their success in converting non-natives are inconsequential compared to the Catholics, Baptists, Evangelicals, Pentecostals, Seventh-day Adventists, Jehovah's Witnesses, or Mormons, where the majority of their adherents reside in non-native countries. The INC failure is surprising since Caucasians in particular are notorious for joining just about every kind of religion there is. It doesn't matter if the faith is based on 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 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.

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>[20]</sup>

Filipino INC members like hearing they're special and better than all the rest. The INC's claim 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 simply can't satisfy. <sup>[21]</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 the disproportionate percentage of non-Filipino ministers with their actual number within the INC church. It appears to me that non-Filipino male converts are pressured to become ministers in the INC's desire to move away from the "stigma" as 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>[22]</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 because 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 over a hundred *million* 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. 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 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 torment in the lake of fire, and if they do not follow the party line, they will be shunned and ostracized by their family and friends.

*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? What if those who are not my followers can look into the box but my followers cannot?*

*What should my followers be called? Utu-uto? Tanga? Mang-mang?*

Ignorance and 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 foolish enough to rely upon their minister for their jobs, education, or safety? Isn't one's soul more important?

It's not hard reading and understanding the Bible, especially with modern tools. There are dozens 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.

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 they must study the scriptures on their own. 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? They need to examine the scriptures and verify their doctrines. For this to occur, they not only need to examine the passages their minister’s use but also passages other religions use that believe the opposite. They also need to examine the context of the quotation and verify the accuracy of the interpretation.

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

### ***The 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 the Old Testament (OT) Jehovah (YHWH) and for their insertion of “Jehovah” in the New Testament (NT) text 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 realize 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. To be blunt, this is nothing more than a childish attempt to spin gold from straw.

*It does not matter* if the INC minister cites 30 verses as “proof” the INC church is true. If each doesn’t say what he claims it teaches; it cannot support the INC. In other words,  $30 \times 0 = 0$ .

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

It’s impressive to observers to see 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 only in these Bible versions since the INC know they contain wordings not found in the original Greek and Hebrew texts that are used by the INC 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 have to 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* [καὶ Θεὸς 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—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?

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

Readers of this book, especially INC 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?

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; 86:11; 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; 15:26; 16:13; 1 John 2:27; 4:6; 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 John 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; 4:4; 1 John 1:10; 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; we are fighting against God. Any dishonesty and any attempt to deliberately distort or deceive goes against God.

So, to INC members, I'd say:

*Read and verify the passages in this book. Find out for yourself, if what I write is true or false. 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 of the differences between the five branches of Christendom (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 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 cause of ontological separation, we still honor and praise the Father, Son, and Holy Spirit as "One God." The INC argue only the Father is God, and there's no Trinity, Triad, or "threeness" within God. [\[23\]](#)
- 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 of 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 contains 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.

# 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 10 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 (BTW, 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 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 religions that say the same thing. The INC loudly proclaims it can provide “proof” that it is true; <sup>[24]</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 has to 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 religion stand out from the rest (in other words, they’re the only religions 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 Protestantism and Eastern Christianity.

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.

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

Jehovah's Witnesses has Charles Russell 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 religions believe in worshiping on the seventh day).

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

**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 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, the INC religion has virtually *no* chance of legitimacy. After all, if it is disproven that Felix Manalo received genuine authority to restore the "True Church"; the INC religion is automatically false. If Felix Manalo did *not* receive genuine baptismal authority; the INC religion is automatically false.

Furthermore, the first two Evidential claims are vitally important 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 religion to emerge or exist in the Philippines, it is possible for the third Evidential claim to be valid without proving the INC religion 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 is:

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 are sufficient to prove its authenticity because both rely on its first two Evidential claims for support (i.e., HOW did Felix Manalo get genuine authority to restore the "True Church"? HOW did Felix Manalo get the genuine authority to baptize? *Because* he was prophesied in the Bible. *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 to fly. I can claim Marian Rivera has a crush on me. Claims, by themselves, mean absolutely nothing without the provision of supporting evidence.

Since the Iglesia Ni Cristo boasts of fulfilling dozens of biblical prophecies, they are obligated to prove their claim is true since the rules of logic demand the burden of proof is *always* on the claimant of biblical prophecy fulfillment, 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, 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 Isaiah 41:2; 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 proof 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, 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 religion 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 2600 years ago 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 30,000 different religions or so 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 prophecies of Felix Manalo and the Iglesia Ni Cristo religion, 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 really are in reference to Felix Manalo or the INC, and not in reference to someone else.

Now that the proper methodology is defined, we can get down to the business of determining the validity of the INC religion 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 the person of 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 possessing 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 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 [καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ καθὼςπερ καὶ Ἀαρών]) .*

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 proper transferal methodology. *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.

According to the Bible, the proper method of transferring authority is:

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

During the OT period, the Lord's Representative was Moses. During the NT 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>[25]</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. Mormons: God → Lord's Representative (John the Baptist + Peter, James, and John representing the 12 Apostles) → Mormon Minister → ...  
Mormon Minister

Mormons 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.

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, they aren't trapped by the limitation imposed by Heb 5:4.

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.

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* ?
2. Did an authorized representative ordain him?
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?

### **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 build the true church? Some INC members informed me that Felix Manalo came to the conclusion 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 has to 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?

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 over two and a half million followers, his accomplishments regarding the number of followers pales in comparison to others with vastly larger number of 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 religions 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," 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; 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 Bible

cannot ordain anyone—only another person can. Who then ordained Felix Manalo and gave him genuine authority?

### **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; 41:9-15; 42:1,4-7; 46:11; Mal 4:5-6; John 3:34; 6:29 and Rev 7:1-3 and 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 easily 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 Isaiah 41:2; the ravenous bird from the east mentioned in Isaiah 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 Isaiah 41:9-15, and Isaiah 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 who's 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. 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 Psalms 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 Romans 16:16.

Skeptic : Where? The context of every passage your cited shows they don't have anything to do with the INC religion of the 20<sup>th</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 inconsistency 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 possessing 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; 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, Mormons, and Baptists will also quote them. Does this mean the INC believes these religions 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 is important. 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 listener merely has to say, "I completely agree with you, baptism in the Lord's church is important. This is why I was baptized in my church" to force the INC minister to move on to furnishing "proofs" that the INC church is true, and the listener'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 Jesus needed to be baptized (Matt 3:13-17) *despite* being sinless (2 Cor

5:21; Heb 4:15; 7:26; 9:14; 1 Pet 2:22; 1 John 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 don't think them through since if they are valid in exempting Felix Manalo from needing to be baptized in the INC faith; *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 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 just on my say so? The INC stance is further complicated by the fact 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, they need to furnish clear and logical support for his calling and, preferably, also

demonstrate an 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 prophesies 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.

Even if the Bible prophesies of Felix Manalo, the dozens of OT passages used by Christians in claiming the OT prophesies 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, Felix Manalo has an enormous problem because one can't 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 Mormon 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 Mormons 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 Peter 3:21).

If the INC claims to be the continuation of the New Testament church, it has to limit itself to what the NT says about baptism and 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; 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, Christ lied when he said no one can enter the kingdom of God without being born of water and the Spirit. 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, 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 it insists a person has to join their church through baptism or else they can't be saved, and Felix Manalo 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.

### **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 Witnesses?”) 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 in which 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, 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  $5\sigma$ ).

Anyone can claim to be called by God. If God really called 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 worthless.

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

## 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”?***

**Isaiah 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. The “islands” 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:

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

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



The Hebrew “ י ” (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”?*

**Isaiah 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 refer to the last days.*

## **Responses to INC claims**

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

Just because the Philippines is east of Israel doesn’t mean this person from the east is Felix Manalo. There are *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? What makes “*ayit*” of special significance about this man from the east?



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

Isaiah 41:2 and Isaiah 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>[26]</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>[27]</sup>

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

The Iglesia Ni Cristo understand the Hebrew word, “*mizrach*” to mean, “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. They use the Moffatt version of Isa 43:5 because it says “Far east” in this passage and then argue that the word “east” in Isa 41:2 and 46:11 should also be understood to mean “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).

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.

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) **Joshua 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) **Joshua 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) Joshua 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) Joshua 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) **Joshua 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) **Joshua 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) **Joshua 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) **Joshua 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) **Joshua 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 Chronicles 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 Chronicles 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 Chronicles 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) Nehemiah 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 Kings 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 Chronicles 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 Chronicles 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 Chronicles 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.

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

**r) 2 Chronicles 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 Chronicles 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) Nehemiah 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) Zechariah 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 towards 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) Daniel 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 *anti-Christ* 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).*

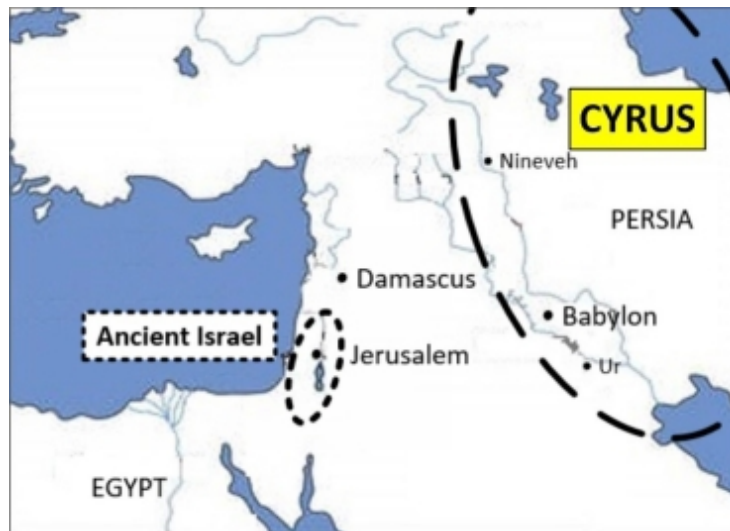
If *mizrach* is the Far East (and ultimately has reference to the Philippines), and the anti-Christ is supposed to be in charge of an area south and in the far east, then, by the Iglesia Ni Cristo's own doctrine, the true gospel *cannot* be found in the Philippines or any other location in the Far East and the anti-Christ 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. Proof is Gen 2:14:

**Genesis 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 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.

*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” [28] 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. [29] )

**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 2600 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 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 never travelled more than a hundred kilometers away from their home in their lifetime.

#### ***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) **Proverbs 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) **Isaiah 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) **Isaiah 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) Isaiah 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) **Jeremiah 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 600 BC?]



Who are they? In all probability, they were 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) **Jeremiah 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, doesn't this then mean God reject offerings from the INC in the Philippines?

g) **Jeremiah 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 dealeth 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.**

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 this passage was talking about historicity; not theology:

**Isaiah 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:

**Isaiah 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. Harken 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 (with this man preaching 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.

Finally, Isa 46:11's "counsel" is from the Hebrew *'etsah* (6098) and means "Counsel, purpose, advice." The context it's in shows its proper interpretation is "purpose." 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 his 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 refer to the last days.**

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 importance 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 that passage was written.

The figure in Isa 46:11 is clearly the same figure described in Isa 41:2. Consequently, if one is clearly 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.**

**Isaiah 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.

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.”* [\[30\]](#)

*“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.”* [\[31\]](#)

*“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.”* [\[32\]](#).

*“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 .”* [\[33\]](#)

*“Cyrus did in actuality come from the north and from the east.”* [\[34\]](#).

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.

## **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 Chronicles 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) Isaiah 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 rebuildder 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; 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 Righteous Man (Bird of Prey) from the East**

---

Characteristics of this Righteous Man or Bird of Prey from the East	Cyrus the Great	Felix Manalo
---	-----------------	--------------

Characteristics of this Righteous 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
Country 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
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 righteous man from the “East” is Cyrus of Persia and not Felix Manalo. For the last time, Cyrus was “righteous” 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.

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 WWI:

**Revelation 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 centered in the Philippines.

The St. Nicholas Russian Orthodox Church in Pennsylvania was also formally incorporated on July 27, 1914. Does this mean their leader, Michael Pravlochak, an immigrant from Russia (the east), was the "angel ascending from the east"? Unlike Manalo, he actually *came 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 *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.*

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.
- Assisted the angel from the east in sealing the 144,000 Israelites.
- *After* the 144,000 are sealed, they 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 in a position to even listen to any correspondence from Felix Manalo.
- Never assisted Felix Manalo in sealing 144,000 Israelites, who, by the way, never sealed any Israelites.

**#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.**

It isn't possible for this angel from the east to be Felix Manalo because this angel actually communicated with the four other angels:

Rev 7:2-3 *“He cried with a loud voice to the four angels ... saying , Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”*

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!

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

Rev 7:1 ... 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 .*

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). [\[35\]](#)

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:

**Revelation 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 a 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. 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, a 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 isn'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.

### **#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 Showers 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 burned 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 Shower 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 Leonid meteor storm.

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, 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.

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 are 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; 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:

**Revelation 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 the caves for fear
8. The wind will cease blowing on 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 is 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 1755 Lisbon

Earthquake still around? What about the 1780 Day of Darkness? 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?*

a) **Revelation 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) Isaiah 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 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 paths.

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 earth 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 [\[36\]](#) 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)

2. The earth is moved from its orbit and wobbles like a drunkard (earth's stable axis is disrupted, North Pole no longer points at Polaris).

An examination of Rev 6:12-14 in light of the effects of an asteroid or comet collision penetrating the earth's 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 is come."

*The wind will cease blowing on 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 in 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 seems to point to him being the returning Elias (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 the best of our current knowledge, the description of these calamitous events point 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"?***

**Isaiah 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.*

#### **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:

**Isaiah 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>[37]</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 “qatsah ‘erets” of Isaiah 41:9***

Isa 41:9’s “Ends of the earth” is based on the Hebrew “*qatsah ‘erets*” (7098/776) and means distant lands or the extremities of land. The phrase is used three other times in the Bible (Job 28:24; Isaiah 40:28; and Isaiah 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 (qatsah 'erets)* , and seeth under the whole heaven;

God looks towards the ends of the earth, making him observe all things that occur under heaven. *qatsah 'erets* is used in an encompassing sense (everything, up to and including whatever the eye can see).

**b) Isaiah 40:28** Hast thou not known? hast thou not heard, [that] the everlasting God, the LORD, the Creator of the *ends of the earth (qatsah 'erets)*, fainteth not, neither is weary? [there is] no searching of his understanding.

This passage sees *qatsah 'erets* used to mean “All of the earth.” The LORD created the entire world, not just the locations distant from Israel.

**c) Isaiah 41:5** The isles saw it, and feared; *the ends of the earth (qatsah 'erets)* were afraid, drew near, and came.

The coastal nations and all countries in the periphery 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].

Furthermore, *qatsah* is also used for places within Canaan itself.

**Judges 18:2** And the children of Dan sent of their family five men *from their coasts (qatsah)* , men of valour, *from Zorah, and from Eshtaol*, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.



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 *qatsah ‘erets* can’t help prove Isaiah 41:9 refers to Felix Manalo being taken from the Philippines in the last days. Not once in the four occurrences of *qatsah ‘erets* 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 Isaiah 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.

## #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.

### **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?***

**Isaiah 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.

### **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).**

The context (sorry, it's quite large) shows something very different from the interpretation of the INC:

**Isaiah 41:14-43:10** *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* . Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is*

righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

*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 cry, nor lift up, nor cause his voice to be heard in the street . A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 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. I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. *Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them* . 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, and the inhabitants thereof.* Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and *declare his praise in the islands* . The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I*

have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; *I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs;* and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD'S servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will hearken and hear for the time to come? *Who gave Jacob for a spoil, and Israel to the robbers ? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger ,* and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

*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.

Isaiah 42:1,4-7 is smack in the middle of a very large revelation from God. In it, God repeatedly identifies the recipient as the personified “Jacob” or “Israel.” God explicitly tells Israel in Isaiah 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, Isaiah 42:2 is always skipped over by INC ministers. Let’s see why:

**Isaiah 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.

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 Isaiah 43:10, the “servant” mentioned in Isaiah 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:

**Isaiah 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 Isaiah 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.*

## **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 his Spirit in him *without measure* . 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 speak 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.

As for John 6:28-29, here’s its context:

**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 *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* ?) 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?**

Felix Manalo says he’s the one God sent in John 3:34 and John 6:28-29 but Jesus himself *explicitly* said he was the one God sent.

Who should we believe, Felix or Jesus? Frankly, I find this INC claim very distasteful and shameless.

### ***2.7) Malachi 4:5-6 – Is Felix Manalo the Elijah figure who will turn hearts?***

**Malachi 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. Mormons claim he already returned in 1836 and gave mankind the sealing power, where children are sealed to their parents for all eternity (which lies behind the Mormon obsession to conduct genealogy and temple sealings). Regardless, it is impossible for Felix Manalo to be the Elijah figure.

### ***2.8). Revelation 14:6-10 – Is Felix Manalo the third angel?***

**Revelation 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 talk about events that are to occur *after* Revelation 13, which talk about the anti-Christ, the false church and the 666 mark of the beast. Has the anti-Christ 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?***

**Jeremiah 30:20-22** 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.

## **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:

**Jeremiah 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 worshipping 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 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 a completely different thing 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.

The next chapter will examine the second and last possible Evidential claim that can be used to prove the INC is the true church.

## 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”?***

**Isaiah 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. Isaiah 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” mentioned in verse 7 is Felix Manalo.

## **Responses to INC claims**

### **#1) The “Seed from the east” refers to the INC members in the Philippines.**

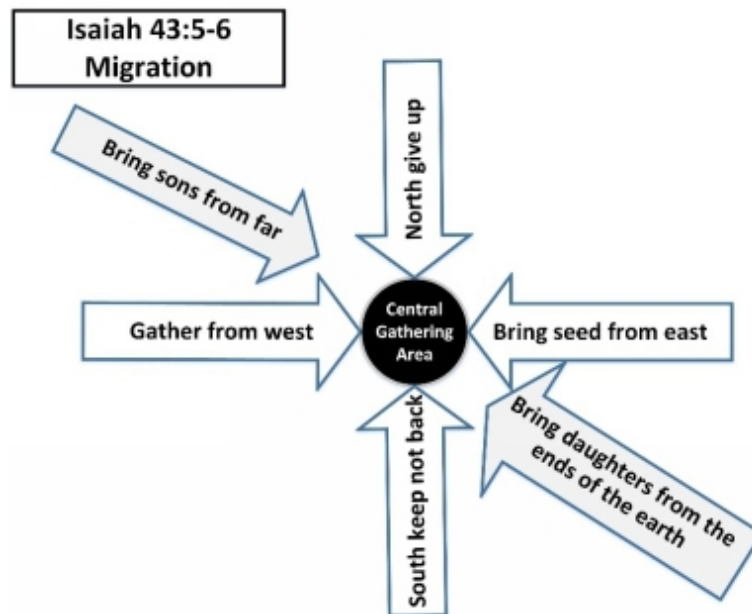
Here’s the context:

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 ends 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 being 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.

If what the INC say 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; they then need to follow an identical interpretation of the following six passages to refer to the Philippines and the West:

**a) 1 Chronicles 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 Chronicles 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) Psalm 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) Psalm 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 "Far East" and west (*ma'arab* ) means "Far West"; does this mean north is "Far North" (Arctic/North Pole) and south is "Far South" (Antarctic)? Are there INC members living in these regions who gathered to a central gathering area?

e) **Isaiah 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 the US 2600 years later that there's only one God?

f) **Isaiah 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. 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),

this leads to the suspicion Isa 43:5's "Far east" is an aberration or a mistranslation.

INC ministers also capitalize on the similarity between Japan being called the "Land of the rising sun" with *mizrach's* meaning (east, sun rising, place of sunrise, towards 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 2600 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 states 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 is used in geographic reference to Europe; how can it assist in interpreting biblical passages 2600 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.

Isaiah 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 in reference to time.

Here are biblical passages that prove it is impossible for “*qatseh ‘erets*” to be referring to the Philippines, especially the Philippines, 2600 years into the future:

**a) Exodus 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) Numbers 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) Deuteronomy 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) Psalm 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) **Psalm 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) **Proverbs 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; 42:10; 48:20; 49:6; 62:11; Jer 12:12; 25:31,33) disproves the INC claim that Isaiah 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; 41:9; and 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 Isaiah 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) **Deuteronomy 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) **Isaiah 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) Isaiah 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) Isaiah 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) **Jeremiah 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) **Jeremiah 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) **Jeremiah 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) **Ezekiel 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) Ezekiel 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) Ezekiel 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) Ezekiel 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) Ezekiel 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) Zephaniah 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) Zechariah 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) Zechariah 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) Zechariah 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 and 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."**

Isaiah 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 Chronicles 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 Chronicles 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 Chronicles 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 Chronicles 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 Chronicles 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 Chronicles 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) Psalm 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) Psalm 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) Psalm 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.

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 "west" have anything to do with it? 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)? Are there INC members living in these regions who gathered to a central gathering area?

**j) Isaiah 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.

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) Isaiah 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) Daniel 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.

**#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.

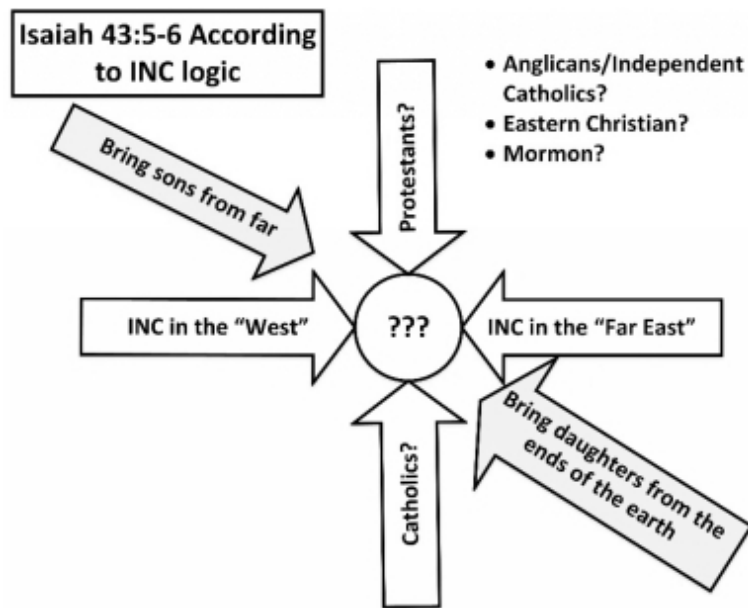
The southern nations of South Africa, Australia, and New Zealand are glossed over as nonexistent despite being much more Protestant than Catholic while Canada is completely ignored despite having the closest permanently inhabited community to the north pole, because it has more Catholics than Protestants.

Also, what about the Anglicans and Eastern Christians like the Russian Orthodox? They're not Catholics or 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 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:

**Isaiah 43:7** 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.

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) Genesis 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) Psalms 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) Isaiah 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) Isaiah 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) Isaiah 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) Isaiah 43:21** *This people have I formed (yatsar) for myself* ; they shall shew forth my praise.

**g) Isaiah 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) Isaiah 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) Isaiah 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) Isaiah 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) Jeremiah 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) Zechariah 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.

As demonstrated, not one of the INC's nine 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:

*Isaiah 43:5-6 is describing a 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:

**Isaiah 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:

**Isaiah 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 Isaiah 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:

**Genesis 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; 23:1-3; Ezek 12:15; 20:23; 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 in-gathering is announced.” [38]

*“[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.” [39].*

*“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.” [40].*

There are only two religious groups that can claim fulfillment of this prophecy. The first are 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 continuing 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.” (Isaiah 35:1).

The second group that can claim to satisfy this prophecy are the Mormons. It can't be denied that Mormons 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 Catholics and Protestants can dismiss it as merely coincidence and Mormons won't press the issue because they realize claiming exclusive prophetic fulfillment requires extraordinary collaborating evidence; the fact remains a contextual examination of Isaiah 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 Isaiah 43:5-6 and comparable to that experienced by the Jews and Mormons?

ISAIAH 43:5-6			
	JEWS	MORMONS	INC
Migrated from the east?	Yes	Yes	No
Migrated from the west?	Yes	Yes	No

<b>ISAIAH 43:5-6</b>			
	<b>JEWS</b>	<b>MORMONS</b>	<b>INC</b>
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 central gathering area?	Israel	Utah and surroundings	???
Central gathering area amid deserts?	Yes	Yes	N/A
Created large-scale irrigation?	Yes	Yes	No
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 Mormons, despite the

undeniable historical similarity, aren't claiming fulfillment of Isa 43:5-6, but concede it is much 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”?***

**Romans 16:16** Salute one another with a holy kiss. *The churches of Christ salute you.*

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, “*The churches of Christ*” (*hai ekklēsiai pasai tou Christou [αἱ ἑκκλησίαι πᾶσαι τοῦ Χριστοῦ]*). This passage describes churches in the plural form (*ekklēsiai*) [*ἑκκλησίαι*] not the singular (*ekklēsia*) [*ἑκκλησία*] (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) **Romans 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 Corinthians 11:16** But if any man seem to be contentious, we have no such custom, neither the *churches* (*ekklēsiai*) of God.
- d) **1 Corinthians 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) **Revelation 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) **Revelation 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 “*ekklēsiai*” cannot be used as a name because it’s a common word that describes multiple congregations or groups of adherents.

Romans 16:16 is not referring to the *name* of the church; it is referring to *ownership* and *identification of a group of people*. 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 the “Houses of Ed” (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 “The churches of Christ salutes/greets/pays respects to (*aspazomai*) [782] you”?

The context of Romans 16:16 explains Paul’s mind:

**Romans 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 Romans 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 Calgary 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 Romans 16:16's “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 Romans 16:16 proves that the original church's name was the "Church of Christ," despite the plurality of *ekklēsiai* (churches) in this verse; 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) **Romans 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*) , which he hath purchased with his own blood.

b) **1 Corinthians 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 Corinthians 10:32** Give none offence, neither to the Jews, nor to the Gentiles, nor to the *church of God* .

d) **1 Corinthians 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 Corinthians 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 Corinthians 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) Galatians 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 Timothy 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 Corinthians 11:16** But if any man seem to be contentious, we have no such custom, neither the *churches of God*.

**j) 1 Thessalonians 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 Thessalonians 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 Timothy 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) Hebrews 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) **Colossians 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) **Revelation 3:14** And unto the angel of the *church of the Laodiceans* write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.

#### [6] The Church of the Thessalonians

a) **1 Thessalonians 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 Thessalonians 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) **Revelation 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 Timothy 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) **Romans 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 Corinthians 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 Corinthians 16:1** Now concerning the collection for the saints, as I have given order to *the churches of Galatia* , even so do ye.

b) **Galatians 1:2** And all the brethren which are with me, unto *the churches of Galatia*:

## [11] The Churches of Asia

a) **1 Corinthians 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 Corinthians 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) **Galatians 1:22** And was unknown by face unto *the churches of Judaea* which were in Christ:

## [14] Church of Crete

a) **Titus 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) **Revelation 2:8** And unto the angel of *the church [of] Smyrna* <sup>[41]</sup> write; These things saith the first and the last, which was dead, and is alive.

These passages show the INC fixation on Romans 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 religions 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 later in 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 Romans 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 of these verses, we receive a 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 come to the conclusion 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 they can do is to change their name to the "Church of Jesus Christ."

It has always puzzled me why the INC call their church the "Church of Christ" when they believe Christ is solely a man. Why don't they call their church the "Church of God"?

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. 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.

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*" (την εκκλησιαν του θεου) which in English is "Church of God." No matter how the INC denies it

for this verse, “*Theou*” [θεου] 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*” [χριστου] 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 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 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; 2:9; 3:24; 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”?***

**Colossians 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. / **Ephesians 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 cite 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” (*kepha l ‘* ) <sup>[42]</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; 4:4,12-16,25; Col 1:18-22; 2:10,19; 3:15; Acts 9:4-5; 22:8; 26:14-15 [Saul was persecuting Jesus when he was persecuting the church – Acts 7:58-8:3; 9:1-2; 22:4-5; 26:9-12]). <sup>[43]</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>[44]</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?***

**Jeremiah 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:

**Jeremiah 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 this was about a specific period in the past when Israel was conquered by King Nebuchadnezzar of the Babylonian Empire and its people hauled off and enslaved in 587 B.C.

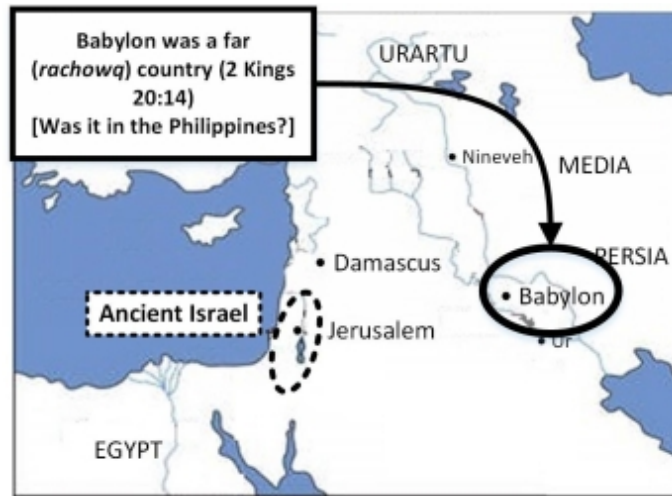
God is promising he will save them from “Afar off” (Babylon) and Jacob (Israel, the Jews) shall return to Israel. He is also promising he will destroy (“Full end”) Babylon and he won’t allow the Jews to become extinct.

### **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 Kings 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) Genesis 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) Genesis 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) Exodus 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) Exodus 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) Exodus 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 Samuel 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 Kings 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) Esther 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) Proverbs 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 Jeremiah 46:27 doesn't talk about the INC or the Philippines in any way, shape, or form. Its context and 2 Kings 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 a proselytization by Peter 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 be in reference 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, 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:

**Ephesians 2:17** And came and *preached peace to you which were afar off (makran)*, and to them that were nigh.

Here’s the context:

**Ephesians 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) **Matthew 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 shouldest 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 journeys 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?***

**Psalms 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:

**Psalms 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 (*rəḥōwqîm*) [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>[45]</sup>

*God is the hope of all the earth, not just the Philippines.*

- a) **Psalms 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) Isaiah 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:

**Matthew 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 vast 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; 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 must realize merely claiming to be the "other sheep" doesn't mean they really are, any more than Mormons 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 Mormons 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 doesn't make it so. Its authenticity is beside the point, since any claim of fulfillment still requires external evidence. Likewise with the INC claim.

The INC needs to furnish tangible external evidence outside John 10:16 that they are these “Other sheep.” Where's their proof? They have none. Claims mean nothing without proof.

### ***3.9) Isaiah 24:14-16 – Are those who “Cry aloud from the sea” the Iglesia Ni Cristo?***

**Isaiah 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:

**Isaiah 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.

Isaiah 24:14-16 describes the few surviving remnants (Isa 24:13; 17:6; 10:20-22) scattered across the earth, 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 survivors in both east and west glorified God (cf. Mal 1:11). <sup>[46]</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?***

**Isaiah 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 the e □ 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:

**Isaiah 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 of 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?***

**Zechariah 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:

**Zechariah 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”?***

**Zechariah 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:

**Zechariah 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 been surrounded by an immense enemy army
2. 2/3 of the Jewish defenders of Israel get killed
3. The enemy armies attacking Israel and Jerusalem get completely destroyed
4. God returning and physically showing 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?***

**Isaiah 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:

**Isaiah 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 Zechariah 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?***

**Haggai 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:

**Haggai 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 Temple and these people were rebuilding 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 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.

### ***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. 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.

## Chapter 4: Is the Philippines Prophesied or Mentioned in the Bible?

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; 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) Isaiah 41:9** Thou whom I have taken from the *ends of the earth* (*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.

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:

**Isaiah 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* (*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.

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) Isaiah 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:

**Isaiah 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) Isaiah 42:10** Sing unto the LORD a new song, and his praise from the *end of the earth (qatseh 'erets)*, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

**4) Isaiah 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**

Isaiah 5:26; 42:10; and 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) Exodus 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) Numbers 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) Psalm 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?

**d) Psalm 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 treasuries.

Do clouds (vapor) only occur in the Philippines?

e) **Proverbs 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) **Jeremiah 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) **Jeremiah 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 Isaiah 5:26; 42:10; and 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 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 Isaiah 24:15-16; 42:10; 51:5; and 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 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:

**Isaiah 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 (bā’iyē) 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; 17:6; 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:

**Jeremiah 25:22** And all the kings of Tyrus, and all the kings of Zidon, and the kings of the *isles (hā’i)* which are beyond the sea.

The context (Jer 25:9-23) explicitly states Nebuchadnezzar will invade the region and conquer all the lands:

**Jeremiah 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 2600 years ago?

### **Examining the Hebrew “*bə'îyê*” of Isaiah 24:15**

The Hebrew word for “isles” [*bə'îyê* ] is derived from the Hebrew “*i*” (339) and refers to “Coast, coastland, land beyond the sea, and isles.” “*i*” occurs 36 times in the OT.

For the INC claim to at least have a possibility of validity, there has to be something, *anything* , that points to the Philippines for being these isles of the sea:

a) **Esther 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) **Ezekiel 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) **Isaiah 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) **Isaiah 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 2500 years ago?

e) **Jeremiah 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, 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:

**Isaiah 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) Ezekiel 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 2600 years ago?

**b) Ezekiel 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 2600 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:

**Isaiah 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.

The fourth and last INC proof-text on this subject is Isa 60:9:

**Isaiah 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:

**Isaiah 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 Kings 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 demonstrated 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. It is very easy for critics of the INC to seize these passages for whatever location they want in opposition to the INC (e.g., “Isaiah 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 two-volume, *IS JESUS “GOD”? A Primer on the Bible’s Core Message Regarding the Most Influential Person Who Ever Lived* (2016) and contains less than *one-tenth* of the scriptural references of the original. Copies can be purchased at [www.SapientBooks.com](http://www.SapientBooks.com).



---

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.

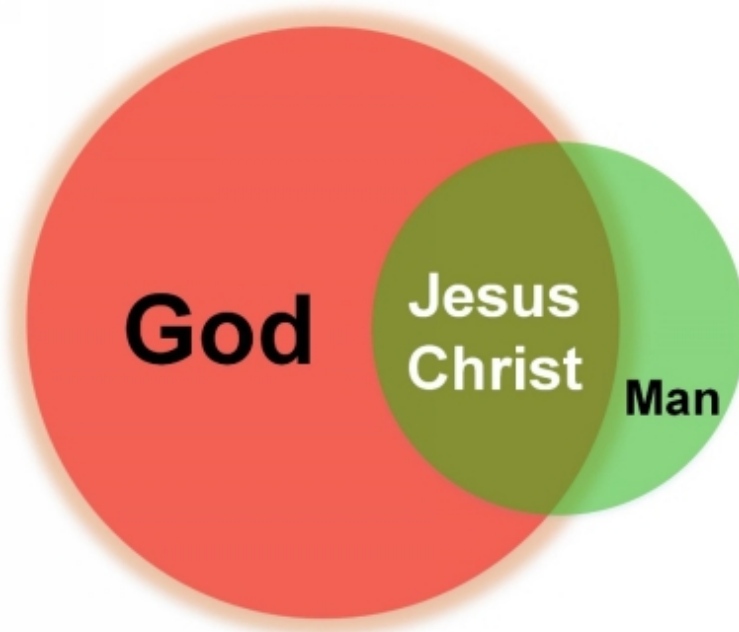
---



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 because 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 can’t 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 probably 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 ludicrous 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 “God” and is the “Son of God” but does this separation mean he isn't “God” 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) Does Jesus Have a Pre-Existence?***

The INC claim 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

### 1) John 1:1-3,10,14

<b>John 1:1</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<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 was God [by nature].</i>

<b>John 1:2</b>	The same was in the beginning with God.
<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>

<b>John 1:3</b>	All things were made by him; and without him was not any thing made that was made
<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>
-------------------	---

<b>John 1:10</b>	He was in the world, and the world was made by him, and the world knew him not.
<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>

<b>John 1:14</b>	And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
<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>

*John 1:1-3,10,14 In the beginning was the Word; the Word existed with God; and was God [by nature]. 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>[47]</sup> – became a human with a physical body—and *dwelt* (from *skénoó* [tabernacled]) <sup>[48]</sup> with us. He is the “only begotten of the Father.”

Who is the “Word” who became human and was called the only-begotten Son of the Father? Jesus Christ (John 3:16). He created “All things” and this world, and was with God in the beginning. Obviously, John is clearly teaching Jesus has a pre-existence.

## 2) John 3:13-17

<b>John 3:13</b>	And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
<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 huiois 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 who is in heaven.
<b>Paraphrase</b>	<i>No one has ever gone up to heaven except he who came down from heaven—the Son of Man.</i>

<b>John 3:14</b>	And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
<b>Nestle-Aland 28</b>	Καὶ καθὼς Μωϋσῆς ὕψωσεν 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>

<b>John 3:15</b>	That whosoever believeth in him should not perish, but have eternal life.
<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>

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

--	--

<b>John 3:17</b>	For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
<b>Nestle-Aland 28</b>	οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ 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>

*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 begotten 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>	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.
<b>Nestle-Aland 28</b>	Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν

	ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶν 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>

<b>John 3:32</b>	And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.
<b>Nestle-Aland 28</b>	ὃ ἑώρακεν 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>

*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

<b>John 8:42</b>	Jesus said unto them, If God were your Father, ye
------------------	---

	would love me: for I proceedeth forth and came from God; neither came I of myself, but he sent me.
<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' ἐμαυτοῦ 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 apsteilen.
<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>

Jesus came from God. God sent him. One cannot be sent unless one already exists.

## 6) John 16:28

<b>John 16:28</b>	I came forth from the father, and am come into the world: again, I leave the world, and go to the Father.
<b>Nestle-Aland 28</b>	ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι 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>

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>	And now, O Father, glorify thou me with your own self with the glory which I had with you before the world was.
<b>Nestle-Aland 28</b>	καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ ἔλχον 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>

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?

See *IS JESUS “GOD”?* for complete list.

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 Iglesia Ni Cristo 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, they then need to also believe that Jesus ceased to exist when he went back to God after he was resurrected in order to satisfy John 6:62; John 16:28, and John 17:5 which 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.

## 5.2) *Is Jesus "God"?*

The word "God" usually refers to God the Father, or Heavenly Father. He's the Father and God Jesus worshiped. Jesus is frequently contrasted with "God," showing they are separate persons, and this is how they are viewed by the biblical writers. This study isn't an attempt to combine "God" (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>[49]</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 – Gen 5:2; 1:26-27; 2:5,7; 3:22,24) or a person (our primordial male ancestor according to the Bible). <sup>[50]</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."

Does 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 species).

Who is Jesus? According to the NT, he is "God" and the "Son of God."

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 *inferior* being to the Father]).

The focus is on his having the “God” nature, not on what kind of nature he has, 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 person 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.

### 1) Isaiah 9:6

<b>Isa 9:6</b>	For unto us a child is born, unto us a son is given: and the government shall be on his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.
<b>Westminster Leningrad Codex</b>	כִּי־יֵלֵד יִלְד־לָנוּ בֵן וְנִתַּן־לָנוּ יֶלֶד וְהָיָה הַמְּשָׁלָה עַל־שִׁמְכֵנוּ וְיִקְרָב אֵלָּנוּ שְׂמֹוֹ פִּלְאָ יוֹעֵץ אֵל לְגַבְיֵר אֲבִיעֵד שֶׁר־שְׁלוֹם:
<b>Transliteration</b>	ky-yld yld-ln bn ntn-ln wthy hmśrh ‘al-šikmōw wyqr’ šēmōw pl’ yōw‘ēs ’el gbwr ’ābī‘ad śar- 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 Counsellor, the Mighty-God, the Father of Eternity, and the Prince of Peace!</i>

Christians believe this passage is a prophecy of the coming Messiah. Jesus is called the Mighty God and the Everlasting Father (by his status as God and Creator). 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; 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

<b>Mic 5:2</b>	But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.
<b>Westminster Leningrad Codex</b>	וְאַתָּה בֵּית-לְחֶמָּה אֲפֵרָתָה צְעִירָה לְהֵיוֹתִי בְּאֶלְפֵי יְהוּדָה וְהִיָּדְתָה מִמֶּנֶּה לִּי יֹצֵא לְהֵיוֹת מוֹשֵׁל לְבִישָׁרָא לְוַמְוָצֵאִיּוֹ מִקֶּדֶם מִימֵי עוֹלָם:
<b>Transliteration</b>	w'th byt-lḥm 'eprātā šā'îr lihëyōwt b'lpy yëhûdâ mmk lî yēšē' lihëyōwt mōwšēl bysr'l ûmōwšā'ōtāyw mqdm mîmê '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>

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; 90:2; 93:2; 106:48; Isa 63:16; Hab 1:12). [\[51\]](#)

## 3) John 1:1

<b>John 1:1</b>	In the beginning was the Word, and the Word was with God, and the Word was God.
<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 was God [by nature].</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	ἀρχῆ	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	καὶ	Θεὸς	ἦν	ὁ	Λόγος
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 “godlike” 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). What it does say is the nature of the Word is identical with God. 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 Peter 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; Romans 1:20 and 2 Peter 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.

Lastly, 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>[52]</sup> just as “Eve” likely means “life.” <sup>[53]</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; 1:26-27; 2:5,7; 3:22,24).

The word “man” in the second line has reference 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” has reference 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>[54]</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 God was the Word.	In the beginning was Jesus. And Jesus existed with God. And Jesus was God by nature.
---	--

Jesus existed in the beginning. Jesus was with a specific person known as “God.” [55] Jesus was God by nature. He belonged to the “God” race just as the woman belonged to the “man” race.

John 1:1 is unambiguous. It uses the word “God” in two different senses: (1) specific person [other than Jesus] and (2) nature [which Jesus belongs to].

If God who is called “God” in the second line is fully “God” and has the nature of being God; Jesus has to be exactly like him by having the same nature.

*If the Father is “God,” so is Jesus.*

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” but “God.”

#### 4) Philippians 2:5-11

<b>Phil 2:5</b>	Let this mind be in you, which was also in Christ Jesus:
<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]

<b>Phil 2:6</b>	Who, being in the form of God, thought it not robbery to be equal with God:
<b>Nestle-Aland 28</b>	ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγῆσατο 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>Despite having the same nature of God, he didn't think to forcefully cling to his equality with God,</i>
-------------------	---

<b>Phil 2:7</b>	But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
<b>Nestle-Aland 28</b>	ἀλλ' ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι ἐύρεθεὶς 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>

<b>Phil 2:8</b>	And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
<b>Nestle-Aland 28</b>	ἐταπείνωσεν 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>

<b>Phil 2:9</b>	Wherefore God also hath highly exalted him, and given him a name which is above every name:
<b>Nestle-Aland 28</b>	διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα,
<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>

<b>Phil 2:10</b>	That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
<b>Nestle-Aland 28</b>	ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάν 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>

<b>Phil 2:11</b>	And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
<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>

***Phil 2:5-11 Be as humble as Jesus Christ:***

*6 Despite 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>[56]</sup> and made himself a humble, oppressed slave, to atone for the sins of mankind.

Stop and think about this:

*Jesus Christ is the most glorious being imaginable and 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>[57]</sup> being "cursed" (Deut 21:22-23 ; Isa 53:12; Luke 22:37; Gal 3:13; Heb 12:2) <sup>[58]</sup> with the most painful and demeaning death possible. <sup>[59]</sup>*

The most glorious being imaginable to the most degraded possible. <sup>[60]</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).*

Jesus didn't think he needed to cling to his equality with God [by having the same nature] 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.

Phil 2:5-11 describes the Pre-Mortal Jesus, Human Jesus, and Glorified Jesus.

### 5) Colossians 1:12-22

<b>Col 1:12</b>	Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.
<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>

<b>Col 1:13</b>	Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
<b>Nestle-Aland 28</b>	ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
<b>Transliteration</b>	hos errysato hēmas ek tēs exousias tou skotous kai metestēsēn 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>

<b>Col 1:14</b>	In whom we have redemption through his blood even the forgiveness of sins:
<b>Nestle-Aland 28</b>	ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν·
<b>Transliteration</b>	en hō echomen tēn apolytrōsin, tēn aphesin 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>

<b>Col 1:15</b>	Who is the image of the invisible God, the firstborn of every creature:
<b>Nestle-Aland 28</b>	ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,
<b>Transliteration</b>	hos estin eikōn tou theou tou aoratou, 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>

<b>Col 1:16</b>	For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
<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 ἔκτισται·
<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>

<b>Col 1:17</b>	And he is before all things, and by him all things consist.
<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>

<b>Col 1:18</b>	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.
<b>Nestle-Aland 28</b>	καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,
<b>Transliteration</b>	kai autos estin hē kephalē tou sōmatos tēs ekklēsiās; 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>

<b>Col 1:19</b>	For it pleased the Father that in him should all fulness dwell;

<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>

<b>Col 1:20</b>	And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.
<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, eirēnpoiēsas 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>

<b>Col 1:21</b>	And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.
<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>
-------------------	--

<b>Col 1:22</b>	In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:
<b>Nestle-Aland 28</b>	νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου παραστήσαι 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 hagiious 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>

*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 fullness 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). He shares the same nature as his church, and is the first to ever come back from the dead.

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.

What say you INC?

## 6) Hebrews 1:2-3

<b>Heb 1:2</b>	Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;
<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>

<b>Heb 1:3</b>	Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.
<b>Nestle-Aland 28</b>	ὁς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμόν τῶν ἁμαρτιῶν ποιησάμενος ἕκάθισεν 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 dynameōs autou, katharismōn tōn hamartiōn poiēsamenos ekathisen en dexia tēs megalōsynēs en hypselōis,
<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>

*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; so does Jesus Christ. It is through Jesus Christ that God "Made the worlds." This is repeated in Heb 1:10 ("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.

## 7) Hebrews 2:14-18

<b>Heb 2:14</b>	Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
<b>Nestle-Aland 28</b>	Ἐπεὶ οὖν τὰ παῖδια 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 kekoinōnēken 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>

<b>Heb 2:15</b>	And deliver them who through fear of death were all their lifetime subject to bondage.
<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>

<b>Heb 2:16</b>	For verily he took not on him the nature of angels; but he took on him the seed of Abraham.
<b>Nestle-Aland 28</b>	οὐ γὰρ δὴπου 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>

<b>Heb 2:17</b>	Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
<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>	hothen 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>

<b>Heb 2:18</b>	For in that he himself hath suffered being tempted, he is able to succour them that are tempted.
<b>Nestle-Aland 28</b>	ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεῖς, 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>

**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 in order 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.

## 8) John 3:16

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

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?

### 9) Romans 8:3

<b>Rom 8:3</b>	For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.
<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 pempsas 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>

Just like John 3:16, this passage describes God's Son as existing prior to becoming human.

### 10) Galatians 4:4

<b>Gal 4:4</b>	But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.
<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>

Heb 2:14-18; John 3:16; Rom 8:3, and Gal 4:4 state 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).

[\[61\]](#)

*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.

## 11) 2 Corinthians 8:9

<b>2 Cor 8:9</b>	For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.
<b>Nestle-Aland 28</b>	γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι’ ὑμᾶς ἐπτώχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ 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>

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.” [\[62\]](#)

## 12) John 17:5,22,24

<b>John 17:5</b>	And now, O Father, glorify thou me with your own self with the glory which I had with you before the world was.
<b>Nestle-Aland 28</b>	καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣν 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>
-------------------	--

<b>John 17:22</b>	And the glory which thou gavest me I have given them; that they may be one, even as we are one:
<b>Nestle-Aland 28</b>	κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἕν καθὼς ἡμεῖς ἕν
<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>

<b>John 17:24</b>	Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.
<b>Nestle-Aland 28</b>	Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κἀκεῖνοι 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 theōrōsin 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>

*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 Heavenly Father and 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.”

### 13) Hebrews 1:8-10

<b>Heb 1:8</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>Nestle-Aland 28</b>	πρὸς δὲ τὸν υἱόν· ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.
<b>Transliteration</b>	pros de ton huion; ho thronos sou ho theos eis ton aiōna tou aiōnos, kai hē rhabdos tēs euthytētos rhabdos tēs basileias sou.
<b>Literal</b>	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.
<b>Paraphrase</b>	<i>But to the Son he said, “Your throne O God will last forever. You rule your kingdom with a scepter of righteousness.”</i>

<b>Heb 1:9</b>	Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
<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>	ēgapēsas dikaiosynēn kai emisēsas anomian; dia touto echrisen se ho theos ho theos sou elaion agalliasēōs 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>

<b>Heb 1:10</b>	And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.
<b>Nestle-Aland 28</b>	καί·σὸ 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 earth. Your hands created the heavens.</i>

**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.”

The majority of biblical 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 are in reference to God and apply them to the person of Jesus, <sup>[63]</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 Hebraist repeatedly emphasizes the divinity of Jesus Christ. 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>[64]</sup>

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 he (Jesus) laid the foundation of this earth. He (Jesus) also created the heavens.

It is obvious that 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, 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, [65] or they used LXX versions instead of the Masoretic Text (MT) found in most Bibles today for the Old Testament. [66]

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 also created the heavens (v. 10)” [67] if Jesus wasn’t “God”?

**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.”

#### 14) John 1:3,10,14

<b>John 1:3</b>	All things were made by him; and without him was not any thing made that was made
<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>

<b>John 1:10</b>	He was in the world, and the world was made by him, and the world knew him not.
<b>Nestle-Aland 28</b>	ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ

	ἔγένετο, 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>

<b>John 1:14</b>	And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
<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>

**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, lived on earth as a human and is known as “The only Son of the Father”?

## 15) 1 Corinthians 8:6

<b>1 Cor 8:6</b>	But to us there is but one God, the Father, of whom are all things, and we in him; and <i>one Lord Jesus Christ, by whom are all things, and we by him</i> .
<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>

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 worlds and Jesus Christ 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.

[See the two-volume *IS JESUS "GOD"? A Primer on the Bible's Core Message Regarding the Most Influential Person Who Ever Lived* for complete list.]

### **The Dual Nature of Christ**

Jesus Christ has a dual nature. He is both God and man. He inherited his “God” nature from his Father in Heaven and his “Man” nature from his mother, Mary.

<b>Col 1:19</b>	For it pleased the Father that in him should all fulness dwell;
<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>

<b>Col 2:9</b>	For in him dwelleth all the fulness of the Godhead bodily.
<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 fullness dwells in the body of Jesus.</i>

He 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; 3:17; Luke 1:34-35; John 1:14; 3:16,35; 17:1; 20:21; 1 Jn 4:9,14; etc.); he also has to be God. If Jesus’ mother was human, he also has to 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 really is God.

<b>John 10:17</b>	Therefore doth my Father love me, because I lay down my life, that I might take it again.
<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>

<b>John 10:18</b>	No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
<b>Nestle-Aland 28</b>	οὐδεὶς αἶρει αὐτὴν ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτὴν ἀπ’ ἐμαντοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός 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</i>

authority to come back to life. I was ordered to do this by my Father.

**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 among 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—vulnerable 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; 13:37). This ability or power was not external to his physical form—it was an inherent characteristic of who he was—it is 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, [68] etc. The premortal Son of God, the being who created the world and the universe, *became* flesh.

*Christ didn't enter and leave the body of the human Jesus; he became human.* [69]

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 will to never commit sin (2 Cor 5:21; Heb 4:15; 7:26; 9:14; 1 Pet 2:22; 1 John 3:5) – and become a 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>[70]</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; 12:16,23; 13:31). <sup>[71]</sup>

### **How did Jesus Christ save mankind?**

Jesus Christ is our Savior and saved us from sin and death. He paid the price demanded on the 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 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 sin and death?*

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?

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 upon himself the responsibility for paying that man's debt; how much will Jesus have to pay to satisfy the law? \$100 of course.

So, if Jesus were solely human, how many humans could he substitute himself for 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 being human, 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 a 'God' compared to a human?"*

This isn't a silly question since we place values on everything. 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 and make the sacrifice of your child worth it?*

So, going back to the original question, *how much more valuable is a “God” compared to a human ?*

If a “God” is ten times more valuable than a human, then if Christ were also fully God, he could’ve only saved ten people. If a 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 [Ὦν 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; 5:9; 7:28; 2 Cor 5:15,21; Heb 4:15; 9:14; 1 Pet 2:22; 1 John 3:5; Heb 7:25).

*So, if “God” is infinitely more valuable than a mere human, the substitution of a 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 has to be “God” as well as a “Man,” and it also shows the worth of a God is infinitely larger than the worth of a human or else there will be a ceiling on the number of people he can save.

### **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!**

*Philippians 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 his is the ultimate exalted "Lord." Every creature and power in the universe must bend the knee before him, <sup>[72]</sup> and acknowledge "Jesus is Lord." <sup>[73]</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 Heavenly Father.*

"Jesus is Lord" isn't merely a confession of divinely given authority to Jesus but of him being divine himself. <sup>[74]</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 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>[75]</sup> because of the exalted nature of "Lord." (Also see John 20:18,28; 21:7,12,15-21; Acts 2:36; 1 Cor 12:3; 16:22; Rev 22:20; etc.).

### ***5.3) Is Jesus the Jehovah (YHWH) of the Old Testament?***

Note: There at least 160 biblical passages that clearly show

the New Testament Jesus and the Old Testament Jehovah (YHWH) are the same being. These, and all other issues associated with Jesus and Jehovah are examined and discussed in my book, “*IS JESUS JEHOVAH (YHWH)? A Systematic Refutation of the Jehovah’s Witnesses*” (forthcoming 2018). Copies can be purchased at [www.SapientBooks.com](http://www.SapientBooks.com).

#### ***5.4) 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 particular verse 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 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 come to the conclusion 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.

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 the over one hundred biblical passages that describe 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:

**1) Hosea 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>[76]</sup> This verse doesn't disprove Jesus as being both man and God.

**2) Psalms 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) Numbers 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 also receiving the "man" nature 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 Samuel 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) Isaiah 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 shows that the coming Messiah was to be human, oppressed by others and our intercessor with the Father. Just because it says “A man of sorrows” doesn’t necessarily mean that the Messiah was solely a man. Aside from him being a man, he was also God. He had to experience everything that a man experiences and become human so that the Atonement may be accomplished.

*A human needed to redeem humanity (John 3:16; Rom 1:3; 8:3; 1 Cor 15:21; Gal 4:4; Phil 2:7-8; Heb 2:14-18; 1 John 1:1-2) while a “God” needed to be the fair substitute for an infinite number of humans.*

**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 him having a divine nature in addition to having a human nature. 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 received. He *became* perfect after his resurrection (Heb 2:10; 5:8-9; 7:28), just as the Father is perfect (Matt 5:48).

**8) 1 Timothy 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 weren’t, he couldn’t bridge both natures for our sins to 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 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 have before the creation of the world.

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 Christ 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 the universe instead of describing an ontological attribute.

Lastly, Jesus is also described as "True God" and "Eternal life" (1 John 5:20) so his statement in John 17:3 doesn't exclude himself from the term "True God" in the ontological sense.

**10) 1 Corinthians 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.*

<b>1 Cor 8:6</b>	But to us there is but one God, the Father, of whom are all things, and we in him; and <i>one Lord Jesus Christ, by whom are all things, and we by him .</i>
<b>Nestle-Aland 28</b>	ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ <u>ἐξ οὗ</u> 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 <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.
<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 <u>there's one Lord Jesus Christ, the creator of the universe and creator of mankind</u> .</i>

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”?

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 has to 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 the universe. 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 the universe 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 the universe, who is Heavenly Father and don't negate the status of Jesus as also being "God."

**11) Matthew 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>[17]</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 study 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; 7:26; 9:14; 1 Pet 2:22; 1 John 3:5).

Was Jesus righteous and without evil? Yes (Luke 4:34; Acts 4:27; Heb 9:14; 1 John 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; 12:35; 22:10; 25:21,23; Luke 6:45; 19:17; 23:50; 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) Isaiah 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" portion never gets tired or rests. When he was solely God, he never experienced exhaustion but his "human" portion 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; 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)*

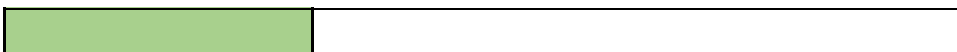
The INC says God is omniscient, but Jesus isn't omniscient because he didn't know his return, which means he can't possibly be God.

As mentioned above, when Jesus divested himself of his glory and authority of being God to become a man (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; 5:9; 7:28) and received the complete fullness his being God deserves (Matt 11:27; 28:18; John 16:15; 17:10; etc.). Just because a general doesn't know a particular idea of the Commander-in-Chief at a particular time doesn't make him an inferior being in comparison to the general.

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) 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>	That all [men] should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
<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 pempsanata 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>

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).

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: [\[78\]](#)

1. Jesus was possessed by a demon or was insane (Mark 3:21-22; John 8:48-52; 10:19-20).
2. Jesus was a blasphemer, liar, and deceiver (Matt 9:2-3; 26:64-65; Mark 2:6-7; 14:61-64; Luke 5:20-21; John 7:12; 10:32-33). [\[79\]](#)
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 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 Lord and God before mankind (Matt 10:32-33; Luke 12:8-9).

## Chapter 6: Is There a Holy Spirit and is it “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.SapientBooks.com](http://www.SapientBooks.com).

The Holy Spirit is the most mysterious member of the Godhead. The Bible hardly expounds on him 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.

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 personage 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 “Trinity” and even causes some who believe in a “Trinity” to relegate the Holy Spirit as 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 “Triad” of the Godhead.

Having said this, I believe it is better to use “Triad” as a placeholder in this book instead of “Trinity” for the NT writings that show the *threeness* of the Godhead, to differentiate the NT concept from the fourth century formulation, since the NT Triad doesn’t incorporate

Greek philosophical concepts into its “threeness” of the Godhead. The biblical writers were Semitic thinkers, not Hellenic philosophers. <sup>[80]</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 equality with the Father.

The passages below show the Bible teaches there really is a personage 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 Triad of the Godhead.

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 personage, it describes a “oneness.” If it mentions two personages, 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?*

### 1) Matthew 3:16-17

<b>Mat 3:16</b>	And Jesus, [1] when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, [2] and lighting upon him:
<b>Nestle-Aland 28</b>	βαπτισθεὶς δὲ ὁ Ἰησοῦς [1] εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἶδὸν ἤνεώχθησαν [αὐτῷ] 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>

<b>Matt 3:17</b>	And lo a voice from heaven, [3] saying, This is my beloved Son, in whom I am well pleased.
<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>

*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>Matt 28:19</b>	Go ye therefore, and teach all nations, baptizing them in the name of the Father, (1) and of the Son, (2) and of the Holy Ghost. (3)
<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 pneumatos, [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>

## 3) Mark 1:10-11

<b>Mark 1:10</b>	And straightway coming up out of the water, he [1] saw the heavens opened, and the Spirit like a dove [2] descending upon him:
------------------	--

<b>Nestle-Aland 28</b>	καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν [1] σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν [2] καταβαῖνον 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>

<b>Mark 1:11</b>	And there came a voice from heaven, [3] saying, Thou art my beloved Son, in whom I am well pleased.
<b>Nestle-Aland 28</b>	καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· [3] σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
<b>Transliteration</b>	kai phōnē egeneto ek tōn ouranōn; [3] sy ei ho huios 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>

*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

<b>Luke 1:35</b>	And the angel answered and said unto her, The Holy Ghost [1] shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing [2] which shall be born of thee shall be called the Son of God. [3]
<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>

### 5) John 14:26

<b>John 14:26</b>	But the Comforter, which is the Holy Ghost, [1] whom the Father [2] will send in my name, [3] he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
<b>Nestle-Aland 28</b>	ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, [1] ὃ πέμψει ὁ πατήρ [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>

### 6) John 15:26

<b>John 15:26</b>	But when the Comforter [1] is come, whom I [2] will send unto you from the Father, [3] even the Spirit [1] of truth, which proceedeth from the Father, [2] he shall testify of me. [3]
<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>

## 7) John 16:15

<b>John 16:15</b>	All things that the Father [1] hath are mine: therefore said I, [2] that he shall take [3] of mine, and shall shew it unto you.
<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>

## 8) 2 Corinthians 13:14

<b>2 Cor 13:14</b>	The grace of the Lord Jesus Christ, [1] and the love of God, [2] and the communion of the Holy Ghost, [3] be with you all. Amen.
<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 pneumatōs [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>

Note: NA28 combined 2 Cor 13:12-13 together and renumbered v. 14 as v.13.

### 9) 1 Peter 3:18

<b>1 Pet 3:18</b>	For Christ [1] also hath once suffered for sins, the just for the unjust, that he might bring us to God, [2] being put to death in the flesh, but quickened by the Spirit: [3]
<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, ζῶοποιηθεὶς 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, zōopoiētheis 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>

### 10) 1 John 4:13-14

<b>1 Jn 4:13</b>	Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit [1].
<b>Nestle-Aland 28</b>	Ἐν τούτῳ γινώσκουμεν 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>

<b>1 Jn 4:14</b>	And we have seen and do testify that the Father [2] sent the Son [3] to be the Saviour of the world.
<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>

*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

<b>Jude 1:20</b>	But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, [1]
<b>Nestle-Aland 28</b>	Ἑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι [1] ἁγίῳ προσευχόμενοι,
<b>Transliteration</b>	Hymeis de, agapētoi, epikodomountes 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>

<b>Jude 1:21</b>	Keep yourselves in the love of God, [2] looking for the mercy of our Lord Jesus Christ [3] unto eternal life.
<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>

**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>Rev 22:16</b>	I Jesus [1] have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.
<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 martyresai hymin tauta epi tais ekklēsiais. egō eimi hē rhiza kai to genos Daudid, 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>

<b>Rev 22:17</b>	And the Spirit [2] and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
<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>

<b>Rev 22:18</b>	For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God [3] shall add unto him the plagues that are written in this book.
<b>Nestle-Aland 28</b>	Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῆ ἔπ' 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>

*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 complete list.]

It isn't possible to deny a Triad of the Godhead or some kind of "Trinity" since it occurs 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 aren't, 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 Ghost" 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 Triad of the Godhead found 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 say it's the Trinity with "*Three hypostases in one ousia*" despite not one in a hundred can explain it without officially promoting a "heresy" while Mormons say it's a nonmathematical oneness (e.g., a husband and wife are "one" in a nonmathematical sense) or a oneness and mutual indwelling done by divine will instead of innately, since it is intended to those who will become the "Children of God."

## ***6.2) What is the Holy Spirit?***

Does the Bible view the Holy Spirit to be a personage or merely an active force from God? The Iglesia Ni Cristo and the Jehovah's Witnesses disbelieve the Holy Spirit is a personage, 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 because the specific Greek word for "spirit" [*pneuma*] (4151) is neuter [neither masculine nor feminine] ("It," not "He").

If the Father and the Son are self-aware persons with the Holy Spirit as an impersonal force with no personality; 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 (before Second Isaiah) 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; 104:30; Isa 32:15; 44:3; 63:10-11; Ezek 36:26-27; 37:5-6,9-10,14; 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:

### 1) John 14:16

<b>John 14:16</b>	And I will pray the Father and he shall give you <u>another</u> Comforter, that he may abide with you forever.
<b>Nestle-Aland 28</b>	κἀγὼ 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>

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>[81]</sup> or Helper/Advocate/Comforter (John 14:16,26; 15:26; 16:13; Rom

8:26-27) just as Jesus is (1 John 2:1 cf. John 17:20-24; Rom 8:26,34; Heb 7:25). A Paraclete (“Called to the side”) [82] intercedes on behalf of another. He is a mediator, intercessor, and helper. He speaks in one’s defense and pleads one’s cause. [83] He also provides advice and encouragement.

The Holy Spirit is Jesus’ alter ego [84] and replacement, [85] and is modeled after Jesus. [86] If Jesus has personality, so does the Holy Spirit.

## 2) John 14:17,26

<b>John 14:17</b>	[Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you
<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’ ὑμῶν μένει καὶ ἐν ὑμῶν 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>

<b>John 14:26</b>	But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
<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>

*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 them.

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; 17:11,21-23; 10:38; 13:31-32; 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 John 2:29-3:3; 1 Cor 6:17; 12:12-14,19-20; 1 John 1:3; John 6:56; 17:21-26; Rom 6:3-11; etc.).

If the Father, Son, and the righteous Christians are self-aware sentient beings with personality, 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 personage, not a nonpersonal force.

### 3) John 15:26

<b>John 15:26</b>	But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.
<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 martyresei 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 about me.</i>

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>	And we are his witnesses of these things; and [so is] also the Holy Ghost, whom God hath given to them that obey him.
<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>

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, 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>	And when he was come unto us, he took Paul’s girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at
-------------------	--

	Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.
<b>Nestle-Aland 28</b>	καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν· τάδε λέγει τὸ πνεῦμα τὸ ἅγιον· τὸν ἄνδρα οὗ ἔστιν ἡ ζώνη αὕτη, οὕτως δήσουσιν 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>

The Holy Spirit prophesies via the prophets.

## 6) Romans 8:16,26-27

<b>Rom 8:16</b>	The Spirit itself beareth witness with our spirit, that we are the children of God:
<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>

<b>Rom 8:26</b>	Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
-----------------	---

<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 has no words.</i>

<b>Rom 8:27</b>	And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.
<b>Nestle-Aland 28</b>	Ὁ δὲ ἔραυνῶν 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>

*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 has no words. 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 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) **Romans 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) **Hebrews 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, so must be the Holy Spirit by the use of *entynchanei* in Rom 8:27.

Furthermore, Heavenly Father knows what the Holy Spirit is thinking which shows the Holy Spirit has independent rational thought and isn't an impersonal force just as Jesus has independent will (Matt 26:38-39,42; Luke 22:42-44; John 5:21,30; 6:38; 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 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 ability. 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 the Father and Son possess?

In other words, is the Holy Spirit “God” just as the Father and Son are “God”?

#### 1) John 14:16

<b>John 14:16</b>	And I will pray the Father and he shall give you another Comforter, that he may abide with you forever.
<b>Nestle-Aland 28</b>	κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ἦ,
<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>

#### 2) John 14:26

<b>John 14:26</b>	But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
<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>

### 3) John 15:26

<b>John 15:26</b>	But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.
<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 martyresei 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 about me.</i>

### 4) John 16:7-14

<b>John 16:7</b>	Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
<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>

<b>John 16:8</b>	And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
<b>Nestle-Aland 28</b>	Καὶ ἔλθὼν 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>

<b>John 16:9</b>	Of sin, because they believe not on me;
<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>

<b>John 16:10</b>	Of righteousness, because I go to my Father, and ye see me no more;
<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>

<b>John 16:11</b>	Of judgment, because the prince of this world is judged.
<b>Nestle-Aland 28</b>	περὶ δὲ 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>

<b>John 16:12</b>	I have yet many things to say unto you, but ye cannot bear them now.
<b>Nestle-Aland 28</b>	Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·
<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>

<b>John 16:13</b>	Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
<b>Nestle-Aland 28</b>	ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση· οὐ γὰρ λαλήσει ἄφ' 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</i>

	<i>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>
--	---

<b>John 16:14</b>	He shall glorify me: for he shall receive of mine, and shall shew it unto you.
<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>

**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 true church, just as Jesus is a Paraclete (John 14:16; 1 John 2:1; Rom 8:34; Heb 7:25). A Paraclete is an Agent, a person who pleads one's cause and gives advice and comfort to another. The Holy Spirit replaces Jesus. 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 “*erotao*” (not “*aiteo*”) supports the idea Jesus is equal with the Father, so does “*allos*” (243) not “*heteros*” (2087) for the word “another,” 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>[87]</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>[88]</sup>

The contrast between these two kinds of “another” is clearly visible in Gal 1:6-7 which says:

Galatians 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>[89]</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>[90]</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 a 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” the Holy Spirit is also “God.”

### 5) Acts 5:3-4

<b>Acts 5:3</b>	But Peter said, Ananias, why hast Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?
<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>

<b>Acts 5:4</b>	While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.
<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>

*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 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 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 dog and 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 [that we know of] who share the "God" nature/species.

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; 3:1; 4:5; and 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: [\[91\]](#)

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, [\[92\]](#) whose head was Michael (Dan 8:16; 9:21; 10:13,20; 12:1; Luke 1:19; 1 Thes 4:16; 1 Tim 5:21; Jude 1:9; Rev 8:2; 12:7). The others were Gabriel (Dan 8:15-26; 9:21-27; Luke 1:19,26), Raphael, Uriel, Raguel, Sariel, and Remiel (also called Jeremiel). [\[93\]](#)
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; 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). [\[94\]](#)
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. [\[95\]](#)

Regardless, these seven mentioned in Revelations aren't the Holy Spirit. They are subservient to him because as we've seen, the Holy Spirit is a member of the biblical Triad.

There are occasions when the “Spirit, Spirit/Light of God, Spirit/Light of the Lord, Spirit/Light of Christ” are used in

reference 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) even though they may not yet be sanctified. 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 personage.

### ***Closing Thoughts on This Chapter***

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 a member of the Godhead. He is equal to Jesus and the Father in nature. Only an entity with personality and member of the Godhead can do the things the Holy Spirit does despite the specific Greek word for "spirit" is neuter [neither masculine nor feminine] ("It," not "He"). <sup>[96]</sup>

<b>JESUS CHRIST</b>	<b>HOLY SPIRIT</b>
Comes from/sent by the Father <sup>[97]</sup>	Comes from/sent by the Father and Son <sup>[98]</sup>
Holy <sup>[99]</sup>	Holy <sup>[100]</sup>
Truth. <sup>[101]</sup> Teaches Truth <sup>[102]</sup>	Truth. <sup>[103]</sup> Teaches Truth <sup>[104]</sup>
Teacher <sup>[105]</sup>	Teacher <sup>[106]</sup>
Paraclete <sup>[107]</sup>	Paraclete <sup>[108]</sup>

<b>JESUS CHRIST</b>	<b>HOLY SPIRIT</b>
Witness of/reveals Heavenly Father <a href="#">[109]</a>	Witness of Heavenly Father and Jesus Christ <a href="#">[110]</a>
Convinces and condemns the world <a href="#">[111]</a>	Convinces and condemns the world <a href="#">[112]</a>
Not received by the world <a href="#">[113]</a>	Not received by the world <a href="#">[114]</a>
God. Equal to the Father in nature <a href="#">[115]</a>	God. Equal to the Father and Son in nature <a href="#">[116]</a>
Inferior in rank/position to the Father <a href="#">[117]</a>	Inferior in rank/position to the Father and Son <a href="#">[118]</a>
Self-aware. Independent thought and will <a href="#">[119]</a>	Self-aware. Independent thought and will <a href="#">[120]</a>

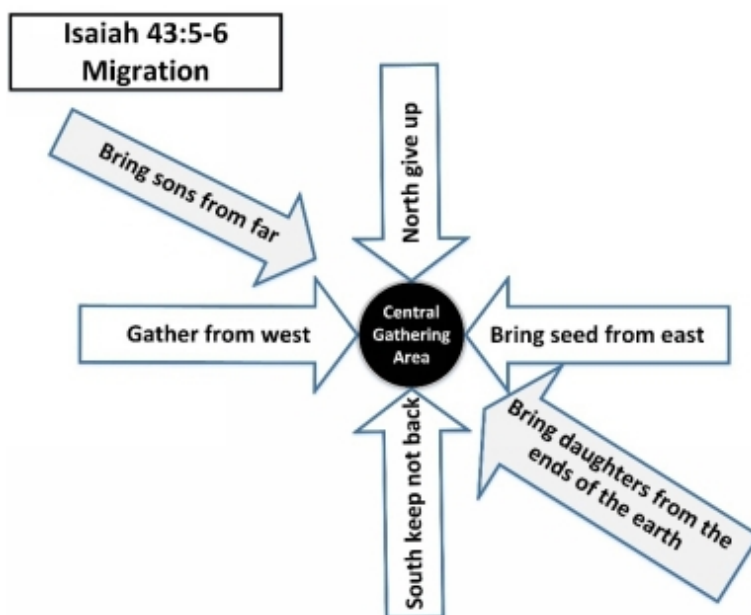
In summary:

The Holy Spirit is the third member of the Godhead, making a divine Triad or “Trinity.” [\[121\]](#)

# 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 "Far East." What many Christians fail to realize 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. **Deuteronomy 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. **Psalms 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. **Psalms 147:2** The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.
4. **Isaiah 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. **Isaiah 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. **Isaiah 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. **Isaiah 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. **Isaiah 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. **Isaiah 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. **Jeremiah 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. **Jeremiah 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. Jeremiah 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. Jeremiah 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. Jeremiah 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. Jeremiah 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. Jeremiah 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. Jeremiah 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. Ezekiel 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. Ezekiel 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. Ezekiel 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. Ezekiel 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. Ezekiel 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. Ezekiel 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. Micah 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. Micah 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. Zephaniah 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. Zechariah 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. Zechariah 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. Zechariah 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 other 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 than 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; 5:26; 42:10; and 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. Deuteronomy 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; 49:22-26).

For other “Ends of the earth” passages that can only mean a distant place see Job 28:23-24; 37:3; 38:12-13; Psalms 72:8; Isa 26:15; 41:5; and Zech 9:10.

- 2. 1 Samuel 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 a time far in the future.

- 3. Psalms 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, this then would mean an unbroken continuity of God’s praise which means there was never an apostasy.

- 4. Psalms 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. Psalms 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. Psalms 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. Psalms 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. Psalms 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 treasuries.

God causes the clouds to rise from all the earth. Do they only occur in the Philippines?

- 9. Proverbs 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. Proverbs 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. Isaiah 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. Isaiah 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. Isaiah 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 towards God to be saved. Are only those in the 20<sup>th</sup> -21<sup>st</sup> century Philippines eligible to be saved?

**14. Isaiah 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. Jeremiah 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. Jeremiah 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. Jeremiah 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 the today's Philippines?

**18. Jeremiah 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. Micah 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. Zechariah 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. Romans 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 hardly any occurrence of "Ends of the earth" that justifies the INC claim Isaiah 41:9; 5:26; 42:10; and 43:5-6 are about the distant future. It is 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; 37:3; 38:12-13; Psalms 72:8; Isa 26:15; 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 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; 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 Mormon 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 Isaiah 41:9; 5:26; 42:10; and 43:6's "End of the earth" are 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) **Isaiah 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 say is true that the "Ends of the earth" refer to the Philippines in the 20<sup>th</sup> -21<sup>st</sup> century, does Isa 26:15 mean Israel's national borders included today's Philippines? When was the Philippines part of ancient Israel's territory?

**b) Isaiah 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, 5:26; 42:10; and 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 particular location is the Philippines 2600 years into the future.

### ***Postscript C: Re. INC Ministers***

INC ministers aren't evil. They entered the ministry because they had a genuine desire to serve God and their fellowmen and sincerely believed the INC was the Lord's true church. While 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 they will continue these modes while ministers.

Now that they're smarter and more mature, and are no longer within the rigid confines of the ministerial school, they have slowly begun to think for themselves. I believe most INC ministers bitterly realize they can't legitimately defend their beliefs but are now trapped by circumstance. They need to make a living to support their families and have grown used to the comforting perks of their job and the respect, adulation, and authority that go with it. They know as long as they remain INC ministers, they are guaranteed a stable, lifelong, and comfortable livelihood amid the economically destitute Philippines, where no well-paying job can be taken for granted, and employment opportunities are geared towards the cheaper new college graduates instead of the older and more experienced workers who command a higher base rate.

This economic reality makes life very difficult for an INC minister whose conscience is bothering him. If he doesn't follow the party line and continue deceiving people, he will lose his position and income. How will he support his family? Where will they live? What kind of job can he get since his education as an INC minister severely limits his options?

If Christian churches, organizations, and groups want to be successful in bringing INC members to the divine Christ, they must first sway (not necessarily convert) the INC minister who will have an enormous impact on influencing his congregation to leave the INC. To facilitate his exit, they must make the transition easier for him since most do not have the intestinal fortitude to give up what these INC ministers will spurn if they leave. Can anyone seriously expect them to choose between prosperity (if they stay) and poverty, ostracization, and demonization (if they leave)?

This means an ecumenical transition fund needs to be created to aid exiting INC ministers. This fund will be used to pay for housing, re-training in a highly paid field (like a database administrator, network administrator, or computer programmer), living expenses, and act as a contingency fund

up to five years after the former INC minister obtains employment.

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.

For this end, 10% of the net proceeds of this book will be placed into an *INC Minister Transition Fund* to help their transition, and disbursement will be given on an as-needed basis. It is hoped that some Christian faiths will also allocate some funds to help out.

## **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 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 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 skill 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 quantity 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 is sufficient 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 debate 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 a live face-to-face debate in front of an audience is the strongest skill of an INC minister; the Christian must demand another venue where he has greater competency to force the INC minister outside his comfort zone. To illustrate how easy this is, the Christian must ask the INC minister what is the purpose of the debate. 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.

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 Kng 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 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."

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.

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.
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.

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.

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 towards 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 a 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 a videotape 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 can refute a single chapter 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;" 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 a 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. 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.

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)

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." 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.

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 core 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. Lastly, the entire group will need to undergo rebaptism 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 keep their membership, with the associated inward flow of revenue; 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 be suffering eternal torture in the afterlife just because they didn't belong to the INC religion.

## Bibliography

*A Concise Greek-English Dictionary of the New Testament* . Barclay M. Newman Jr. Copyright © 1971 by the United Bible Societies (UBS) and 1993 by Deutsche Bibelgesellschaft (German Bible Society). From Bible Works 3.5. (Hermeneutika Software. P.O. Box 2200, Big Fork, Montana). Copyright © 1992-1997 Michael S. Bushell.

*A Dictionary of the Bible* . John D. Davis. (Baker Book House, Grand Rapids, Michigan. 1956). Copyright 1898, 1903, 1911, 1924 by the Trustees of the Presbyterian Board of Publication and Sabbath-School Work.

*A Greek-English Lexicon of the New Testament . And Other Early Christian Literature*. Walter Bauer. A translation and adaptation of the fourth revised and augmented edition by William F. Arndt and F. Wilbur Gingrich. Second Edition. Revised and augmented by F. Wilbur Gingrich and Frederick W. Danker from Walter Bauer's fifth edition, 1958. (The University of Chicago Press, Chicago). © 1957,1979 by the University of Chicago. Published 1979.

*A New Standard Bible Dictionary* . Edited by Melancthon W. Jacobus, Elbert C. Lane & Andrew C. Zenos. (Funk and Wagnalls Company, New York). Third Revised Edition. Copyright 1936 by Funk & Wagnalls Company.

*Commentary Practical and Explanatory on the Whole Bible* . Robert Jamieson, A. R. Fausset & David Brown. (Zondervan Publishing House, Grand Rapids, Michigan). Revised Edition. 14<sup>th</sup> printing, 1976.

*Dictionary of Jesus and the Gospels* A Compendium of Contemporary Biblical Scholarship. Editors: Joel B. Green, Scot McKnight, I. Howard Marshall. (InterVarsity Press. Downers Grove, Illinois. 60515. © 1992 by InterVarsity Christian Fellowship of the USA.

*Dictionary of Paul and his Letters* . A Compendium of Contemporary Biblical Scholarship. Editors: Gerald F. Hawthorne, Ralph P. Martin, Daniel G. Reid. (InterVarsity

Press. Downers Grove, Illinois. 60515. © 1993 by InterVarsity Christian Fellowship of the USA.

*Dictionary of the Bible*. Ed. James Hastings. Rev. Edition by Frederick C. Grant and H. H. Rowley. (Charles Scribner's Sons, New York). Copyright © 1963 T&T Clark and Charles Scribner's Sons.

*Dictionary of the Bible* . John L. MacKenzie. S.J. (Collier Books, MacMillan Publishing Company, New York). Copyright © 1965 by MacMillan Publishing Company.

*Easton Bible Dictionary* . 1897. ASCII edition Copyright © 1988 by Ellis Enterprises, Inc. From Bible Works 3.5. (Hermeneutika Software. P.O. Box 2200, Big Fork, Montana). Copyright © 1992-1997 Michael S. Bushell.

*Eerdmans' Handbook to the Bible*. Ed. David Alexander and Pat Alexander. (William B. Eerdmans Publishing Company, Grand Rapids, Michigan). Copyright © 1973 Lion Publishing.

*Ellicott's Bible Commentary*. In One Volume. Charles J. Ellicott. (Zondervan Publishing House, Grand Rapids, Michigan). Copyright © 1971 by Zondervan Publishing House.

*Exegetical Dictionary of the New Testament* . (3 volumes). Edited by: Horst Balz & Gerhard Schneider. (William B. Eerdmans Publishing Company, Grand Rapids, Michigan). English Translation Copyright © 1990-1993 by William B. Eerdmans Publishing Company).

*Expository Dictionary of Bible Words*. Lawrence O. Richards. (Regency Reference Library. Zondervan Publishing House, Grand Rapids, Michigan). Copyright © 1985 by The Zondervan Corporation, Grand Rapids, Michigan.

*Friberg's Analytical Lexicon of the Greek New Testament* . Version 2 Copyright © 1994 Timothy and Barbara Friberg. From Bible Works 3.5. (Hermeneutika Software. P.O. Box 2200, Big Fork, Montana). Copyright © 1992-1997 Michael S. Bushell.

*Greek-English Lexicon of the New Testament* . Based on Semantic Domains. Editors: Johannes P. Louw & Eugene A. Nida. (United Bible Societies, New York). © 1988,1989 by the United Bible Societies. Second Edition.

*Hellenistic Commentary to the New Testament* . Edited by M. Eugene Boring, Klaus Berger & Carsten Colpe. (Abingdon Press, Nashville). Copyright © 1995 by Abingdon Press.

*Is Jesus “God”?* A Primer on the Bible’s Core Message Regarding the Most Influential Person Who Ever Lived. (Two Volumes) Copyright © 2016. Edward K. Watson (Sapient Books).

*Matthew Henry’s Commentary on the Whole Bible* . Electronic Version. Copyright © 1991-1994 by Hendrickson Publishers. From PC Study Bible 2.1D. (BibleSoft, Seattle Washington). Copyright © 1993-1995 BibleSoft.

*Mercer Dictionary of the Bible* . Gen. Ed. Watson E. Mills. (Mercer University Press. Macon, Georgia). Copyright © 1990 Mercer University Press, Macon, Georgia. Second and Corrected Printing, July 1991.

*Nelson’s Illustrated Bible Dictionary* . Gen. Ed. Dr. Herbert Lockyer, Sr. Copyright © 1986 by Thomas Nelson Publishers. From PC Study Bible 2.1D. (BibleSoft, Seattle Washington). Copyright © 1993-1995 BibleSoft.

*Noncanonical Writings and New Testament Interpretation*. Craig A. Evans. (Hendrickson Publishers, Peabody, Massachusetts). Copyright © 1992 by Hendrickson Publishers, Inc.

*Omens of Millennium*. The Gnosis of Angels, Dreams, and Resurrection. Harold Bloom. (Riverhead Books, New York). Copyright © 1996 by Harold Bloom.

*Prophecy and Hermeneutic in Early Christianity* . E. Earle Ellis. (Baker Books, Grand Rapids, Michigan). © 1993 by E. Earle Ellis.

*Smith's Bible Dictionary* . William Smith. Revised and edited by F. N. & M. A. Peloubet. (Thomas Nelson Publishers, Nashville. 1986).

*The Abridged Thayer's Greek Lexicon* . Joseph Henry Thayer. Revised ASCII version Copyright © 1988-1997 by the Online Bible Foundation and Woodside Fellowship of Ontario, Canada. From Bible Works 3.5. (Hermeneutika Software. P.O. Box 2200, Big Fork, Montana). Copyright © 1992-1997 Michael S. Bushell.

*The Anchor Bible Dictionary* . (6 Volumes). Editor-in-Chief: David Noel Freedman. (Doubleday, New York). Copyright © 1992 by Doubleday.

*The Eerdmans Bible Commentary*. Ed. D. Guthrie; J. A. Motyer; A. M. Stibbs & D. J. Wiseman. (Wm. B. Eerdmans Publishing Co. Grand Rapids, Michigan). © Copyright 1970 Inter-Varsity Press, London. From the 3<sup>rd</sup> edition of *The New Bible Commentary*.

*The Eerdmans Bible Dictionary* . Rev. Ed. Allen C. Myers. (William B. Eerdmans Publishing Company, Grand Rapids, Michigan). Copyright © 1987 by Wm. B. Eerdmans Publishing Co.

*The Expositor's Bible Commentary* . (12 Volumes) With the NIV. Gen. Ed. Frank E. Gæbelein. The Zondervan NIV Bible Library. 2.5.1. (Zondervan Publishing House, Grand Rapids, Michigan). Copyright © 1989-1997 The Zondervan Corporation.

*The Hidden Face of God*. Richard Elliott Friedman. (HarperSanFrancisco). Copyright © 1995 by Richard Elliott Friedman.

*The Illustrated Bible Dictionary* . In three parts. (Inter-Varsity Press. Tyndale House Publishers. Hodder and Stoughton. Sydney and Auckland). © The Universities and Colleges Christian Fellowship, 1980.

*The Interlinear Bible* . *Hebrew-Greek-English*. With Strong's Concordance Numbers Above Each Word. Gen Editor and Translator: Jay P. Green, Sr. (Hendrickson

Publishers, Peabody Massachusetts). Second Edition © 1986 by Jay P. Green, Sr.

*The International Bible Commentary* . With the New International Version. Gen. Ed. F. F. Bruce. Revised Edition. (Guideposts. Carmel, New York). Copyright © Marshall Morgan and Scott Publications Ltd. 1986.

*The International Standard Bible Encyclopedia* . Gen. Ed. James Orr. From PC Study Bible 2.1D. (BibleSoft, Seattle Washington). Copyright © 1993-1995 BibleSoft.

*The Jerome Biblical Commentary* . Edited by Raymond E. Brown, Joseph A. Fitzmyer and Roland E. Murphy. Two volumes in one. (Prentice-Hall, Inc. Englewood Cliffs, New Jersey). © 1968 by Prentice-Hall, Inc.

*The Nag Hammadi Library* . In English. Gen Ed. James M. Robinson. (Harper & Row, Publishers, San Francisco). Copyright © 1978 by E. J. Brill, Leiden, The Netherlands.

*The New Analytical Greek Lexicon*. Ed. Wesley J. Perschbacher. (Hendrickson Publishers, Peabody, Massachusetts). Copyright © 1990 by Hendrickson Publishers.

*The New Bible Dictionary* . Organizing Editor: J.D. Douglas. (William. B. Eerdmans Publishing Company. Grand Rapids, Michigan). © The Inter-Varsity Fellowship, 1962.

*The New International Dictionary of the Bible* . Pictorial Edition. Rev. Ed. J.D. Douglas. Gen. Ed. Merrill C. Tinney. (Regency Reference Library. Zondervan Publishing House. Grand Rapids, Michigan). Copyright © 1987 by The Zondervan Corporation.

*The New International Dictionary of the New Testament Theology* . (3 Volumes). Gen. Ed. Colin Brown. (Zondervan Publishing House, Grand Rapids, Michigan). English Language Edition Copyright © 1975,1978 The Zondervan Corporation, Grand Rapids, Michigan. 7<sup>th</sup> Printing.

*The New Interpreter's Bible* . (In 12 Volumes). (Abingdon Press, Nashville). Vol 1 © 1994. Vol 4 © 1996. Both by

Abingdon Press.

*The New Testament Greek-English Dictionary* . last six volumes of the New Testament Study Bible. [see *The New Testament Study Bible* . (16 Volumes).]

*The Old Testament Pseudepigrapha* . (2 Volumes). Ed. James H. Charlesworth. (Doubleday and Company Inc. Garden City, New York). Vol 1 copyright © 1983, Vol 2 © 1985. Both by James H. Charlesworth.

*The Origins of Christianity* . A Historical Introduction to the New Testament. By Schuyler Brown. General Editors: Peter R. Ackroyd & Graham N. Stanton. (The Oxford Bible Series. Oxford University Press, Oxford, New York. 1984.) Copyright © 1984 by Schuyler Brown.

*Theological Dictionary of the New Testament* . (10 Volumes). Eds: Gerhard Kittel & Gerhard Friedrich. (William B. Eerdmans Publishing Company. Grand Rapids, Michigan). Copyright © 1964-1976 by William B. Eerdmans Publishing Company.

*Theological Lexicon of the New Testament*. (3 Volumes). Ceslas Spicq. Translated and Edited by James D. Ernest. (Hendrickson Publishers, Peabody, Massachusetts). Copyright © 1994 Hendrickson Publishers.

*Twentieth Century Encyclopedia of Religious Knowledge* . Editor-in-Chief: Lefferts A. Loetscher. In two parts. (Baker Book House, Grand Rapids, Michigan:1955). Copyright 1955 by Baker Book House.

*Unity and Diversity in the New Testament*. An Inquiry into the Character of Earliest Christianity. James D. G. Dunn. Second Edition. (SCM Press, London/Trinity Press International, Valley Forge). © James D. G. Dunn 1977,1990.

*Vine's Expository Dictionary of Biblical Words* . New Testament Section. W. E. Vine. (Thomas Nelson Publishers, Nashville). Copyright © 1985 by Thomas Nelson, Inc., Publishers.

# Scripture Reference Guide

## *Old Testament*

### **Genesis**

Gen 1: 3	160
Gen 1:26-2 7	218, 225
Gen 2:5, 7	218, 225
Gen 2:7- 8	142
Gen 2: 9	160
Gen 2:1 4	63
Gen 3:21 LX X	286
Gen 3:22,2 4	218, 225
Gen 3:2 4	160
Gen 5: 2	218, 225
Gen 5:2 4	160
Gen 12: 1	288
Gen 15:13-1 4	289
Gen 15:1 4	289
Gen 21:1 0	289
Gen 22: 4	163
Gen 28:13-1 5	146
Gen 28:1 4	147
Gen 37:1 8	163
Gen 48:1 9	365
Gen 49:22-2 6	365
Gen 49:2 4	220

### **Exodus**

Ex 2: 4	164
---------	-----

Ex 3:2, 5	160
Ex 7-8:1 9	375
Ex 16:3 5	131, 191
Ex 20:18-2 1	164
Ex 24: 1	164
Ex 24: 8	289
Ex 28:1,4 1	32
Ex 32:3 4	340

## **Leviticus**

Lev 26:33-3 4	147
---------------	-----

## **Numbers**

Num 1 6	375
Num 20:1 6	340
Num 23:18-2 4	276
Num 23:1 9	276
Num 33:3 7	132, 192

## **Deuteronomy**

Deut 4:2 7	147
Deut 7:2 1	220
Deut 10:1 7	220
Deut 13: 7	132
Deut 21:22-2 3	230
Deut 28:49,6 4	132
Deut 28:6 4	147
Deut 30:1- 5	348
Deut 30: 5	133
Deut 32: 4	17
Deut 32:8 LX X	340

Deut 33:13-1 7 365

## **Joshua**

Josh 4:1 9 55

Josh 11: 3 56

Josh 12: 1 57

Josh 12: 3 55

Josh 16: 1 57

Josh 16:5- 6 57

Josh 17:1 0 57

Josh 18: 7 57

Josh 20: 8 58

Josh 24:1 4 17

## **Judges**

Judg 18: 2 105

## **1 Samuel**

1 Sam 2:1 0 366

1 Sam 12:2 4 17

1 Sam 15:2 9 276

1 Sam 26:1 3 164

## **2 Samuel**

2 Sam 23: 2 341

## **1 Kings**

1 Kng 7:2 5 60

1 Kng 10:2 2 201

1 Kng 18:21-4 0 375

## **2 Kings**

2 Kng 2: 7 164

2 Kng 20:1 4 163, 165

## **1 Chronicles**

1 Chr 4:3 9	60
1 Chr 5:1 0	59
1 Chr 6:7 8	59
1 Chr 7:2 8	128, 137
1 Chr 9:2 4	60
1 Chr 12:1 5	60, 128, 137
1 Chr 26:16-1 8	137
1 Chr 26:3 0	137

## **2 Chronicles**

2 Chr 4: 4	60
2 Chr 5:1 2	61
2 Chr 29: 4	59
2 Chr 32:3 0	138
2 Chr 33:1 4	138
2 Chr 36:22-2 3	78, 79

## **Ezra**

Ezra 1:1-2: 1	79
Ezra 1:2- 4	78
Ezra 4: 3	80
Ezra 5:13-1 5	80
Ezra 6:1 0	81

## **Nehemiah**

Neh 1:8- 9	147
Neh 3:2 6	59
Neh 3:2 9	61

## **Esther**

Est 9:2 0	164
-----------	-----

Est 10: 1 196

## **Job**

Job 2:1 2 165

Job 28:23-24.....104, 366, 370

Job 28:2 4 104

Job 33: 4 313

Job 37: 3 366, 370

Job 38:12-1 3 366, 370

Job 38:1- 4 262

## **Psalms**

Ps 31: 5 17

Ps 41:1 3 221

Ps 44:2 3 283, 289

Ps 45: 6 16, 262

Ps 45:6- 7 260, 261

Ps 46: 9 132

Ps 48:1 0 171, 366, 370

Ps 50: 1 220

Ps 50:16-2 3 276

Ps 50:2 1 276

Ps 51:1 1 313

Ps 59:1 3 366, 370

Ps 61:1- 2 132, 193

Ps 65: 5 38, 170, 171, 366

Ps 65:5- 7 170

Ps 67: 7 366

Ps 71:2 2 17

Ps 72: 8 366, 370

Ps 73:2 0	283, 289
Ps 75: 6	138
Ps 86: 5	44
Ps 86:1 1	17
Ps 90: 2	221
Ps 91: 4	17
Ps 91:11-1 2	340
Ps 93: 2	221
Ps 98: 3	367
Ps 102:24-2 7	261
Ps 102:25-2 7	289
Ps 103:1 2	129, 138
Ps 104:3 0	313
Ps 106:4 8	221
Ps 107:1- 7	348
Ps 107: 3	129, 138
Ps 132:2, 5	220
Ps 135: 4	104
Ps 135: 7	132, 193, 367
Ps 138: 2	17
Ps 139:1 6	142
Ps 145:1 8	17
Ps 147: 2	348
Ps 148:5- 6	245

## **Proverbs**

Prov 3: 3	17
Prov 17:2 4	132, 193, 367
Prov 25:2 5	65

Prov 27:1 0 165

Prov 30: 4 367

## **Isaiah**

Isa 5:24-3 0 190

Isa 5:26..... 132, 133, 190, 191, 193, 365, 370, 371

Isa 7:14 LX X 288

Isa 8:7-1 3 65

Isa 9: 6 220

Isa 10:4-2 1 191

Isa 10:20-2 2 175, 194

Isa 10:2 1 220

Isa 11:11-1 6 348

Isa 13:1-1 9 66

Isa 17: 6 175, 194

Isa 20: 6 196

Isa 23:1- 6 197

Isa 24:1-1 5 124

Isa 24:1-1 6 174

Isa 24:1 3 175, 194

Isa 24:14-16..... 174, 175, 176, 194, 197

Isa 24:15-1 6 194

Isa 24:16-2 3 97, 100

Isa 25:15-1 6 202

Isa 26:1 5 171, 366, 370

Isa 27:1 1 142

Isa 27:12-1 3 349

Isa 27:1 3 133

Isa 32:1 5 313

Isa 33:17-2 0	68
Isa 35: 1	148
Isa 37:3 6	66
Isa 40:2 8	104, 283, 367
Isa 41:1, 5	51
Isa 41:1 0	375
Isa 41:14-43:1 0	107
Isa 41:1- 7	50
Isa 41:2- 3	77, 78
Isa 41:5.....	104, 105, 366, 370
Isa 41:5- 6	105
Isa 41: 8	189
Isa 41:8-2 5	102
Isa 41:8- 9	106, 189
Isa 41:9.....	104, 106, 133, 189, 190, 365, 369, 370, 371
Isa 41:9-15.....	36, 37, 101, 106
Isa 41: 2	2.....9, 36, 37, 49, 50, 53, 54, 63, 77, 78, 79, 83, 130
Isa 41:2 5	77, 78
Isa 42: 1	111, 112
Isa 42:1,4- 7	.....36, 37, 107, 111
Isa 42:1,4-7,1 0	198
Isa 42: 2	111
Isa 42:4-1 0	198
Isa 42:1 0	....132, 133, 191, 193, 194, 365, 370, 371
Isa 43: 1	111, 142
Isa 43:1,1 0	112
Isa 43:1-1 0	126
Isa 43:1-2 1	144, 146, 349
Isa 43:1-49:2 3	74

Isa 43:5....	16, 54, 128, 130, 137, 139
Isa 43:5 Moffat t	15
Isa 43:5- 6	...126, 127, 129, 131, 133, 136, 138, 140, 144, 146, 147, 148, 149, 150, 191, 347, 364, 370
Isa 43:5-7.....	38, 125, 144, 150
Isa 43:6.....	131, 132, 133, 139, 140, 191, 193, 365, 367, 370, 371
Isa 43: 7	141, 142, 144
Isa 43:1 0	111
Isa 43:19-2 0	146
Isa 43:2 1	142
Isa 44: 2	143
Isa 44: 3	313
Isa 44:2 1	189
Isa 44:21-2 4	143
Isa 44:2 2	44
Isa 44:28-45: 1	81
Isa 44:28-45: 2	81, 112
Isa 45: 6	129, 139
Isa 45:1 1	143
Isa 45:1 3	81
Isa 45:2 2	368
Isa 46:1- 8	76
Isa 46:9-1 0	74, 76
Isa 46:9-1 3	74, 75
Isa 46:11.....	29, 36, 37, 53, 54, 63, 65, 73, 74, 75, 77, 79, 83, 130
Isa 46:11,1 3	51, 83
Isa 46:11-1 3	75
Isa 46:1 2	76
Isa 46:12-1 3	75

Isa 46:1 3	75, 76
Isa 4 7	74
Isa 48:2 0	132
Isa 49: 5	143
Isa 49: 6	132, 371
Isa 49:6-2 3	351
Isa 49:12-2 2	133
Isa 51: 5	194, 199
Isa 51:10-1 1	352
Isa 51:1 1	134
Isa 52: 3	81
Isa 52:1 0	368
Isa 52:13-1 4	230
Isa 53:3-1 2	277
Isa 53:1 2	230
Isa 56: 8	352
Isa 59:4,14-1 5	17
Isa 59:15-2 1	185
Isa 59:19.....	38, 129, 139, 184
Isa 60:1-5, 9	176, 177, 179
Isa 60:1-2 2	177
Isa 60: 9	194, 199
Isa 60:9-2 2	199
Isa 62:1 1	132
Isa 63:10-1 1	313
Isa 63:1 6	221
Isa 65:1 6	17

## **Jeremiah**

Jer 1: 5	143
Jer 1:1 4	70
Jer 2:1 0	197
Jer 4:5-1 7	69
Jer 6:2 0	72
Jer 8:10-1 9	72
Jer 9:3,5, 9	17
Jer 9:1 6	147
Jer 10: 9	201
Jer 10:1 3	193, 368
Jer 12:1 2	132
Jer 12:14-1 5	352
Jer 16:13-1 6	353
Jer 16:1 9	368
Jer 23:1- 3	147
Jer 23:1- 8	353
Jer 23: 8	134
Jer 25:9-2 3	195
Jer 25:22.....	51, 194, 195, 196
Jer 25:3 1	368
Jer 25:31,3 3	132
Jer 29:10-1 4	354
Jer 30:1-2 4	121
Jer 30:3,10-1 1	354
Jer 30: 9	123
Jer 30:20-2 2	120, 121
Jer 30:2 1	123
Jer 31:1-1 7	354

Jer 31:8-1 2	134
Jer 31:3 4	44
Jer 32:1 8	220
Jer 32:37-4 4	356
Jer 46:7- 8	185
Jer 46:25-2 8	162
Jer 46:2 7	162, 163, 165
Jer 50:1-9,17-1 9	356
Jer 50:4- 5	135
Jer 51:1 6	193, 369

## **Ezekiel**

Ezek 2: 2	341
Ezek 11:1 6	135
Ezek 11:16-1 8	357
Ezek 12:1 5	147
Ezek 20:2 3	147
Ezek 20:34-4 2	358
Ezek 20:3 5	135
Ezek 22:1 5	147
Ezek 26:1 8	196
Ezek 27: 3	198
Ezek 27:12,2 5	201
Ezek 27:1 5	199
Ezek 28:2 5	358
Ezek 34:12-1 6	359
Ezek 34:1 3	135
Ezek 36:2 4	136
Ezek 36:24-2 8	359

Ezek 36:26-2 7	313
Ezek 37:5-6,9-10,1 4	313
Ezek 37:2 1	136
Ezek 37:21-2 8	359
Ezek 39:2 9	313

## **Daniel**

Dan 8: 5	139
Dan 8:8-1 4	62, 63
Dan 8:15-2 6	340
Dan 8:1 6	340
Dan 8:2 1	139
Dan 9:2 1	340
Dan 9:21-2 7	340
Dan 10:13,2 0	340
Dan 12: 1	340

## **Hosea**

Hos 4:1, 3	17
Hos 11: 9	275

## **Joel**

Joel 2:28-2 9	313
Joel 2:32-3: 7	360

## **Amos**

Amos 8:11-1 2	61, 62, 63
Amos 9:9-1 5	361

## **Micah**

Mic 2:1 2	361
Mic 4:6- 7	361
Mic 5: 2	160, 221

Mic 5: 4 369

## **Habakkuk**

Hab 1:1 2 220, 221

## **Zephaniah**

Zeph 3:5- 6 101

Zeph 3:8-2 0 362

Zeph 3:2 0 136

## **Haggai**

Hag 2:1- 9 186

Hag 2: 9 186

## **Zechariah**

Zech 2:6-1 3 363

Zech 2:1 0 136

Zech 4:1 0 340

Zech 8:1-2 3 179

Zech 8:6- 7 179

Zech 8: 7 201

Zech 8:7- 8 363

Zech 8: 8 136

Zech 8:16-1 9 17

Zech 8:2 3 181

Zech 9:1 0 366, 369, 370

Zech 10:6-1 1 363

Zech 10:1 0 136

Zech 10:1 2 375

Zech 12: 1 143

Zech 12:1-13: 9 182

Zech 13:8- 9 181

Zech 14: 4 61

## **Malachi**

Mal 1:1 1 176

Mal 4:5- 6 36, 37, 101, 116

## ***New Testament***

### **Matthew**

Matt 1:2 1 288

Matt 1:21,2 3 288

Matt 1:22-2 5 267

Matt 1:2 3 288

Matt 3:13-1 7 43

Matt 3:1 5 42

Matt 3:16-1 7 294, 345

Matt 3:17 267, 294, 295, 296, 297, 298, 300, 301, 315

Matt 4:1- 3 345

Matt 5:4 5 283

Matt 5:4 8 278

Matt 7:2 1 39

Matt 8:3 0 169

Matt 9:2- 3 285

Matt 10:32-3 3 286

Matt 10:3 3 284

Matt 11: 1 344

Matt 11:2 7 284, 289, 344

Matt 11:2 9 230

Matt 12:3 5 283

Matt 13:1 3 173

Matt 15:2 4 172

Matt 16:1 8	36
Matt 17: 2	289
Matt 18:1 0	340
Matt 19:1 7	282, 283
Matt 20:1 5	283
Matt 22:1 0	283
Matt 22:43-4 4	345
Matt 23:5 0	283
Matt 24:6- 7	101
Matt 24:3 6	283
Matt 25:21,2 3	283
Matt 26:2 8	271
Matt 26:38-39,4 2	324, 345
Matt 26:64-6 5	285
Matt 28:1 8	284, 289
Matt 28:1 9	296, 312, 345

## **Mark**

Mark 1:4- 5	45
Mark 1:10-11.....	297, 298, 345
Mark 1:2 4	344
Mark 2:6- 7	285
Mark 3:21-2 2	285
Mark 6:3 4	344
Mark 9: 3	289
Mark 10:1 8	283
Mark 10:4 5	230
Mark 12:3 6	345
Mark 13:24-2 6	90, 95, 96

Mark 13:3 0	96
Mark 13:3 2	283
Mark 14:61-6 4	285
Mark 16:15-1 6	36
Mark 16:1 6	39

## **Luke**

Luke 1:1 9	340
Luke 1:19,2 6	340
Luke 1:34-3 5	267
Luke 1:3 5	299, 345
Luke 2:5 2	270, 284
Luke 3:2 1	45
Luke 3:21-2 2	345
Luke 4:1- 3	345
Luke 4:10-1 1	340
Luke 4:3 4	283
Luke 5:20-2 1	285
Luke 6:4 5	283
Luke 7: 6	169
Luke 7:29-3 0	39
Luke 9:29,3 2	289
Luke 10:2 2	344
Luke 12:8- 9	284, 286
Luke 12:1 2	344
Luke 15:2 0	169
Luke 18: 6	173
Luke 18:1 9	283
Luke 19:1 7	283

Luke 21: 9	173
Luke 22:2 0	44
Luke 22:3 7	230
Luke 22:42-4 4	324, 345
Luke 23:40-4 3	45

## **John**

John 1:1.....	16, 206, 222, 224, 225, 278, 279, 344
John 1:1 Moffatt and Goodspee d	16
John 1:1-3,10,1 4	206, 208
John 1: 2	206
John 1: 3	207, 263
John 1:3,10,1 4	263, 264
John 1:1 0	207, 263
John 1:1 4	208, 264, 267, 286
John 1:1 8	160, 344
John 1:33-3 4	345
John 2:24-2 5	289
John 3:3- 5	39
John 3:5,34-3 5	345
John 3:1 3	209
John 3:13-1 7	209, 212
John 3:1 4	210
John 3:1 5	210
John 3:16	209, 211, 250, 252, 278
John 3:16,3 5	267
John 3:1 7	212
John 3:17-1 9	344
John 3:1 9	344

John 3:26-3 6	113
John 3:3 1	213
John 3:31-3 2	213, 214
John 3:3 2	214
John 3:34.....	36, 37, 113, 114, 116, 273
John 4:2 4	17
John 4:2 5	289
John 5:21,3 0	324, 345
John 5:2 3	274, 285
John 5:30,36-3 8	344
John 6:25-5 8	114
John 6:28-29.....	113, 114, 116
John 6:2 9	36, 37
John 6:3 8	324, 345
John 6:38-4 0	344
John 6:5 6	317
John 6:6 2	217
John 6:63-6 5	345
John 7: 7	344
John 7:1 2	283, 285
John 7:16-1 8	324, 345
John 7:3 9	270, 278
John 8:2 6	344
John 8:3 2	18
John 8:4 0	278
John 8:4 2	215, 278
John 8:43-4 7	18, 344
John 8:4 4	17

John 8:4 7	173	
John 8:48-5 2	285	
John 8:5 8	278	
John 9:3 9	344	
John 10:1 6		38, 172, 173, 174
John 10:1 7	268	
John 10:17-1 8	269	
John 10:1 8	269	
John 10:19-2 0	269, 285	
John 10:3 0	317	
John 10:32-3 3	285	
John 10:3 6	160	
John 10:3 8	317	
John 11:5 2	161	
John 12:16,2 3	270	
John 12:31,4 7	344	
John 12:4 7	173	
John 13:1-1 7	231	
John 13:4-1 7	230	
John 13:3 1	270	
John 13:31-3 2	317	
John 14: 6	17, 279, 344	
John 14:7-13,17-23,28.....		317
John 14:16	314, 326, 334, 335, 344	
John 14:16,2 6	.314, 339, 344	
John 14:16-1 7	17, 344	
John 14:1 7	344	
John 14:17,2 6	315, 316	

John 14:26	300, 316, 327, 344, 345
John 14:2 8	278, 344
John 15:1 6	36
John 15:1 8	344
John 15:2 3	285
John 15:26	17, 301, 314, 318, 328, 339, 344, 345
John 15:26-2 7	344
John 16: 7	329, 344
John 16:7-8,13-1 4	345
John 16:7-1 4	329, 334
John 16: 8	330
John 16:8-1 1	344
John 16: 9	330
John 16:1 0	331
John 16:1 1	331
John 16:1 2	332
John 16:13	17, 314, 333, 344, 345
John 16:13-1 4	339, 344
John 16:1 4	334
John 16:1 5	284, 289, 302
John 16:2 0	344
John 16:2 8	216, 217
John 16:3 0	289
John 17: 1	267
John 17: 3	279, 280, 281, 282
John 17:3,8,21-2 5	280
John 17: 5	217, 255, 289
John 17:5,22,2 4	255, 257
John 17:1 0	284, 289

John 17:11,21-2 3	317
John 17:1 9	17
John 17:20-2 4	314
John 17:21-2 6	317
John 17:2 2	256
John 17:2 4	257
John 18:3 7	173
John 20:18,2 8	274
John 20:2 1	36, 267
John 20:2 8	285
John 21:7,12,15-2 1	274
John 21: 8	169

## **Acts**

Acts 1: 8	371
Acts 2:14-4 1	165
Acts 2:31-3 2	270
Acts 2:3 3	339, 344, 345
Acts 2:3 6	167, 274
Acts 2:37-38,4 1	39
Acts 2:3 8	44
Acts 2:3 9	165, 169, 170
Acts 4:2 7	283
Acts 4:27,3 0	344
Acts 5: 3	337
Acts 5:3- 4	337, 338, 344
Acts 5: 4	338
Acts 5:3 2	319
Acts 7: 3	288

Acts 7:6- 7	288
Acts 7:58-8: 3	161
Acts 8:12-2 1	39
Acts 9:1- 2	161
Acts 9:4- 5	161
Acts 11:2 4	283
Acts 12:1 5	340
Acts 13:5-1 2	375
Acts 13:3 7	270
Acts 13:4 7	369
Acts 16: 5	150
Acts 16:30-3 3	39
Acts 17:1 1	13
Acts 17:2 9	224
Acts 17:3 1	252, 270
Acts 19:1- 6	39
Acts 20:28	16, 154, 158, 159, 160, 271
Acts 20:28 Lams a	15, 159
Acts 21:1 1	320
Acts 22:4- 5	161
Acts 22: 8	161
Acts 22:1 6	44
Acts 22:2 1	169
Acts 25:2 4	324
Acts 26:9-1 2	161
Acts 26:14-1 5	161

## **Romans**

Rom 1:1-1 6	152
-------------	-----

Rom 1: 3	278	
Rom 1:3- 6	252	
Rom 1: 4	304	
Rom 1:16-1 7	73	
Rom 1:1 8	288	
Rom 1:2 0	224	
Rom 2: 8	17	
Rom 3:2 4	271	
Rom 5: 7	283	
Rom 5:1 0	288	
Rom 6:3- 5	39	
Rom 6:3-1 1	317	
Rom 8: 3	251, 252, 278	
Rom 8:1 1	304, 341	
Rom 8:1 6	321	
Rom 8:16,26-2 7		321, 323, 345
Rom 8:2 6	322	
Rom 8:26,3 4	314	
Rom 8:26-2 7	314, 344	
Rom 8:2 7	323, 324	
Rom 8:2 9	317	
Rom 8:3 2	252	
Rom 8:3 4	335, 344	
Rom 10:1 8	369	
Rom 11: 2	324	
Rom 12:4- 8	161	
Rom 16: 4	151, 156	
Rom 16:16	38, 150, 151, 152, 153, 157, 158	

## **1 Corinthians**

1 Cor 1: 2	154
1 Cor 3:16-1 7	344
1 Cor 4:1 5	172
1 Cor 6:1 7	317
1 Cor 6:1 9	344
1 Cor 6:2 0	271
1 Cor 7:2 3	271
1 Cor 8: 6	265, 281, 282
1 Cor 10:3 2	154
1 Cor 11:1 6	151, 155
1 Cor 11:2 2	154
1 Cor 11:2 5	44
1 Cor 12: 3	274
1 Cor 12:12-14,19-2 0	317
1 Cor 12:12-2 7	161
1 Cor 13: 6	17
1 Cor 14:3 3	156
1 Cor 15: 9	154
1 Cor 15:2 1	252, 270, 278
1 Cor 15:43,48-4 9	317
1 Cor 16: 1	156
1 Cor 16:1 9	151, 157
1 Cor 16:2 2	274

## **2 Corinthians**

2 Cor 1: 1	154
2 Cor 3: 6	44
2 Cor 3:1 8	317

2 Cor 4: 2	17
2 Cor 5:15,2 1	273
2 Cor 5:1 8	271
2 Cor 5:1 9	317
2 Cor 5:21.....	40, 252, 270, 283
2 Cor 8: 1	157
2 Cor 8: 9	254
2 Cor 12: 6	17
2 Cor 13: 8	18
2 Cor 13:12-1 3	303
2 Cor 13:1 4	303

## **Galatians**

Gal 1: 2	157
Gal 1:6- 7	335
Gal 1:1 3	154
Gal 1:2 2	157
Gal 3: 1	17
Gal 3:1 3	230, 271
Gal 3:27-2 8	39
Gal 4: 4	252, 278
Gal 4:1 6	17
Gal 4:3 0	289

## **Ephesians**

Eph 1:7,1 4	271
Eph 1:2 1	261
Eph 1:22-2 3	161
Eph 2:11-2 2	168
Eph 2:1 7	168, 169, 170

Eph 2:1 9	271
Eph 2:19-2 0	36, 172
Eph 3: 6	172
Eph 4:11-15,2 4	317
Eph 4:4,12-16,2 5	161
Eph 4: 5	153
Eph 4:2 5	17
Eph 4:3 0	345
Eph 5: 9	17
Eph 5:23,2 5	161
Eph 6:1 4	17

## **Philippians**

Phil 2: 5	226
Phil 2:5- 6	....270, 278, 284, 344
Phil 2:5-1 1	226, 230, 231
Phil 2: 6	xiii, 227
Phil 2: 7	227
Phil 2:7- 8	278
Phil 2: 8	228
Phil 2: 9	228
Phil 2:9-1 1	273
Phil 2:1 0	229
Phil 2:1 1	229
Phil 3:20-2 1	317
Phil 4: 8	17

## **Colossians**

Col 1:1 2	232
Col 1:12-2 2	232, 241, 242

Col 1:1 3	233
Col 1:1 4	233
Col 1:1 5	234
Col 1:1 6	235
Col 1:1 7	236
Col 1:1 8	161, 237
Col 1:18-2 2	161
Col 1:1 9	238, 266, 267
Col 1:2 0	239
Col 1:2 1	240
Col 1:2 2	241
Col 2: 9	267
Col 2:10,1 9	161
Col 2:1 5	261
Col 3:1 0	317
Col 3:1 5	161
Col 4:1 6	155

## **1 Thessalonians**

1 Thes 1: 1	156
1 Thes 2:1 4	155
1 Thes 4:1 6	340

## **2 Thessalonians**

2 Thes 1: 1	156
2 Thes 1: 4	155
2 Thes 2:10-1 3	17
2 Thes 2:1 3	17

## **1 Timothy**

1 Tim 2: 5	279
------------	-----

1 Tim 2: 7	17, 344
1 Tim 3: 5	154
1 Tim 3:1 5	155
1 Tim 4: 3	17
1 Tim 5:2 1	340
1 Tim 6: 5	17

## **2 Timothy**

2 Tim 2:1 5	14
2 Tim 2:2 5	17
2 Tim 3:1- 9	284
2 Tim 3: 8	17
2 Tim 4: 4	17
2 Tim 4:2 2	156

## **Titus**

Tit 2: 5	283
Tit 2:1 4	271
Tit 3:1 5	157

## **Hebrews**

Heb 1: 2	243, 261
Heb 1:2- 3	243, 244
Heb 1:2-3,6,10-1 2	261
Heb 1:3.....	244, 245, 278, 344
Heb 1:4-8,13-1 4	261
Heb 1: 8	16, 258, 261, 262
Heb 1:8 Moffatt and Cassire r	16
Heb 1:8-1 0	258, 260, 262
Heb 1: 9	259
Heb 1:1 0	245, 260, 261

Heb 2:10.....	273, 278, 284, 289
Heb 2:1 4	246
Heb 2:14-18.....	246, 249, 252, 253, 278, 344
Heb 2:1 5	247
Heb 2:1 6	247
Heb 2:17.....	248, 252, 270, 288
Heb 2:1 8	249
Heb 4:1 5	40, 270, 273, 283
Heb 5:1- 5	31
Heb 5:1- 6	36
Heb 5: 4	31, 32, 35, 43
Heb 5:8- 9	278
Heb 5: 9	273, 284, 289
Heb 7: 3	160
Heb 7:25	273, 314, 324, 335, 344
Heb 7:2 6	40, 270, 283
Heb 7:2 8	.....273, 278, 284, 289
Heb 9:14.....	40, 270, 273, 283
Heb 9:2 0	289
Heb 12: 2	230
Heb 12:2 3	155

## **1 Peter**

1 Pet 1:1 8	271
1 Pet 1:2 2	17
1 Pet 2:1 8	283
1 Pet 2:22.....	40, 270, 273, 283
1 Pet 3:1 8	304
1 Pet 3:2 1	44
1 Pet 3:2 2	261

## **2 Peter**

2 Pet 1: 3	224
2 Pet 1:3- 4	224
2 Pet 1: 4	224
2 Pet 1:2 1	341
2 Pet 2: 1	284
2 Pet 3: 8	100

## **1 John**

1 John 1:1- 2	278
1 John 1: 3	317
1 John 1:1 0	17
1 John 2:1	283, 314, 335, 344
1 John 2:2 7	17, 344
1 John 2:29-3: 3	317
1 John 3:5.....	40, 270, 273, 283
1 John 4:2- 3	286, 289
1 John 4: 6	17, 344
1 John 4:9,1 4	267
1 John 4:1 3	305
1 John 4:13-1 4	305, 306
1 John 4:1 4	306
1 John 5:6-1 0	17, 344
1 John 5:1 0	17
1 John 5:2 0	280

## **2 John**

2 John 1: 2	17
2 John 1: 7	286, 289

## **Jude**

Jude 1:3- 8	284
Jude 1: 9	340
Jude 1:2 0	307
Jude 1:20-2 1	307, 308
Jude 1:2 1	308

## **Revelation**

Rev 1: 3	14
Rev 1: 4	339
Rev 1:2 0	151
Rev 2: 1	156
Rev 2: 8	157
Rev 2:2 3	151
Rev 3: 1	339
Rev 3:1 4	155
Rev 4: 5	339
Rev 5: 6	339
Rev 5: 9	271
Rev 5:1 3	284
Rev 6:1 0	17
Rev 6:1 2	85, 88, 90, 91
Rev 6:12-1 4	96, 99, 100, 101
Rev 6:12-1 5	84
Rev 6:12-1 7	88, 90, 96
Rev 6:12-7:1 2	93
Rev 6:12-7: 3	101
Rev 6:1 3	93
Rev 6:15.....	88, 89, 93, 96, 101
Rev 6:15-1 7	101

Rev 6:16-1 7	89
Rev 7: 1	85, 88
Rev 7:1- 3	....29, 36, 37, 84, 86, 93, 95, 100
Rev 7: 2	85
Rev 7:2- 3	87
Rev 7: 3	88
Rev 7:3- 4	88
Rev 7:1 5	286
Rev 8: 1	100
Rev 8:1-9: 2	96
Rev 8: 2	340
Rev 12:1 2	286
Rev 12: 7	340
Rev 1 3	120
Rev 13: 6	286
Rev 14:1-2 0	118
Rev 14:6-1 0	117
Rev 14: 9	36, 37
Rev 21: 3	286
Rev 22: 5	179
Rev 22:1 6	309
Rev 22:16-1 8	309, 311
Rev 22:1 7	310
Rev 22:1 8	311
Rev 22:2 0	274

# Index

- 144,000 Israelites 86, 87, 88, 100, 120
- Achaemenid Empire 53, 73
- Anglicans/Independent Catholics 1, 48, 140
- Australia 140
- Babylon 54, 55, 60, 63, 65, 66, 67, 72, 74, 75, 76, 78, 80, 81, 83, 104, 105, 117, 119, 122, 124, 136, 145, 147, 148, 162, 163, 175, 176, 195, 196, 347, 350, 354, 356, 363, 364
- Baptists 11, 22, 39, 370
- Biblical Triad of the Godhead 18, 292, 312, 340, 342
- Canada 9, 20, 140, 148, 388, 410
- Catholicism 1, 11, 20, 22, 26, 33, 39, 40, 46, 47, 126, 139, 140, 141, 148, 199, 370
- Central gathering area for the Israelites 127, 128, 129, 138, 144, 146
- Christendom
- Five branches 1, 18
- Church of Christ 1, 5, 15, 16, 21, 38, 150, 151, 152, 153, 157, 158, 159, 161
- Church of God 16, 21, 154, 155, 158, 159, 160, 382
- Cyrus the Great 50, 52, 53, 63, 64, 65, 73, 78, 79, 81, 83, 129, 139, 147, 148, 364
- Eastern Christianity 1, 27, 48, 140
- Evangelicals 11, 22, 370
- Far East
- European designation 15, 28, 52, 54, 62, 63, 64, 65, 125, 128, 129, 130, 131
- Flying spaghetti monsters 11
- Friends (Quakers) 21
- Iglesia Ni Cristo
- Bullies and intimidates others xi
  - Takes biblical passages out of context xi
- INC
- Achilles heel 40, 41, 43, 44, 46, 48, 382
  - Authoritative claims 26, 27, 28, 30, 48, 187

Block voting 8  
 Burden of proof is on 28, 29, 30  
 Circular reasoning 36, 37, 38, 43  
 Conversion Growth Rate = .0035% per year 7, 9  
 Evidential claims 26, 27, 28, 48, 123, 187  
 Overall ethnicity  
     99% Filipino 10, 11  
 Shunning and ostracization of disciplined or ex members 13, 372, 381  
 Size 5, 6, 9, 10  
 Takes biblical passages out of context xi, 381  
 INC members  
     Lobotomized xi, 12, 13, 381  
 INC minister  
     Takes biblical passages out of context 15, 17, 43, 49  
 INC Minister Transition Fund xii, 373  
 INC ministers  
     Demand their members take their word and not independently verify xi, xiv, 381  
     Disproportionate percentage of non-Filipino ministers 12  
     Like oral debates ix, 374, 375, 378  
 Jehovah's Witnesses 2, 4, 11, 14, 19, 21, 27, 34, 46, 275, 291, 292, 313, 387  
 Jews xv, 14, 45, 74, 75, 76, 77, 81, 88, 104, 115, 123, 261, 269, 287, 324, 347, 366  
 Koine Greek 204  
 Lamsa 16, 159, 160  
 LX X 262, 286, 288  
 Media-Persian Empire 67  
 Middle East  
     European designation 52, 64, 65, 123, 124, 131, 148  
 mizrach xiv, 49, 51, 52, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 77, 125, 128, 129, 130  
 Mormonism 1, 11, 21, 27, 33, 39, 44, 117, 148, 149, 150, 159, 173, 312, 370  
 Mt. Pinatubo 91

Near East

    European designation           64, 65, 123, 131

New Zealand           140

Paraphrases are this author's opinion           xiv

Pentecostals           11

Persia           37, 52, 53, 63, 64, 65, 78, 79, 80, 81, 83, 104, 122, 128, 129, 139, 148, 347

Philippine Government Census

    Shows INC is 2.3 to 2.4% of population           6

Philippines           xv, 1, 5, 6, 7, 9, 10, 11, 15, 27, 28, 38, 49, 51, 52, 60, 62, 65, 66, 68, 72, 73, 76, 170, 177, 187, 189, 191, 192, 193, 194, 196, 197, 198, 199, 365, 367, 368, 369, 370, 382, 410

    Preservation of culture overseas           11

Protestantism           1, 2, 26, 27, 33, 34, 40, 46, 47, 126, 139, 140, 141, 148

Protestant-Nontrinitarian family           3

Seventh-day Adventists           11, 27, 89, 90, 91, 93, 382

    Changed beliefs           ix

Shahbaz

    Raptor standard of Cyrus           53

Sola Scriptura           2

South Africa           140

Tarshish           176, 177, 197, 199, 201

Trinity           ix, 4, 18, 22, 291, 292, 312, 342, 391

Unique Differential s           26

Unitarian           ix, 4, 21, 292, 293

Unitarian/Universalists           4, 292

Unitarians           3

World War I           84, 85, 101

Worldwide Church of God

    Changed beliefs           ix

YHWH           xv, 5, 205, 261

## About the Author



Edward K. Watson specializes in writing, editing, and analyzing complex documentation for very large projects. As such, he has developed over 400 major project documentation, such as entire project execution plans, for over 30 large projects, including a dozen megaprojects of over \$1 billion each.

He is the director of Project Execution Plan Inc. ([www.ProjectExecutionPlan.com](http://www.ProjectExecutionPlan.com)) and Sapient Books Inc. ([www.SapientBooks.com](http://www.SapientBooks.com)) and is the author of numerous books on unbiased religious studies, including the two-volume, *IS JESUS “GOD”? A Primer on the Bible’s Core Message Regarding the Most Influential Person Who Ever Lived*.

He is also the author of the **Orgasmic Series**, a collection of books that help people have better lives. This includes *ORGASMIC: An Illustrated Guide for Men on Sexually Satisfying Women* [2015] (the first *non-explicit* sex education book for *husbands* on how to become better lovers to their wives); *BLISS: A Guide for Women on Finding and Keeping a Man* [2015]; and *CONTENTMENT: A Guide for Couples on Maintaining a Great Companionship* [2017].

He published his first book in 1998 (*Mormonism*), but lost interest in LDS apologetics and discontinued the series.

He has numerous other books in progress on unbiased religious and biblical analysis and nonreligious topics. Some of these are on the coming virtual reality disruption and whether we’re currently living in a simulation; space access, exploration, and colonization; how to survive a civilizational collapse; and the establishment of new micronations, which should become dominant by the end of the century. All of these books will be available from [www.SapientBooks.com](http://www.SapientBooks.com), Amazon, and everywhere books are sold.

Edward is part-Filipino and grew up in Isabela and Metro Manila 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.

He has seven beautiful children (thanks to their gorgeous mothers) and lives in Calgary, Alberta, Canada.

---

[1] 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.

[2] 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).

[3] Six Families: *Eastern Orthodoxy* (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 Orthodoxy* (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 Orthodoxy* (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 Orthodoxy* (Malankara Mar Thoma Syrian Church, Malabar Independent Syrian Church).

[4] 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* .

[5] 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.).

[6] 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 Mormons* (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).

[7] 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 Mormonism, the undisputed *outlier* of Christendom, with its unique multiversal cosmology and latter-day scriptures. The JW and Friends' view on the Bible's essential importance (partial for the Friends) allows them to be placed within the Protestant branch but in different families, while preserving their unique characteristics.

[8] Mormonism 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 Mormonism.

[9] I believe most reasonable people will agree that if a religion 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*"; that religion 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.

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. Only the views of Jesus, as the Judge of mankind, matters. I 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.

Given that these nontrinitarian religions 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 the majority of 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 in the deity of Jesus—a doctrine that is at the core of the New Testament.*

[10] 1990 Philippine National Census of Population and Housing. Table 5. Household Population by Religious Affiliation, Sex and Region 1990. p.22.

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

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

[13] 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.

[14] Even this figure is optimistic since Filipinos outside the Philippines have fewer children than their counterparts back home and many INC who relocate to places without an existing congregation either leave, become inactive, or become INC in name only.

[15] <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%.

[16] Inside Philippines: 2,251,941 INC members as of 2010 × 1.9% compounded annual natural growth rate + 5015 average net converts/year = 2,499,236 INC members in Philippines as of end of 2015. [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: 10.5 million Filipinos in diaspora as of end of 2015. INC percentage = 2.4% of total or 252,000. Foreign converts: Assume 3% of overseas INC or 7,560. Outside Philippines = 259,560 as of end of 2015. [Note: Despite it is highly likely 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 stayed the same as it is in the Philippines.]

Total assumed baptized INC members as of end of 2015: 2,758,796.

[17] Net growth = (converts + births) – (deaths + excommunication + emigration)

[18] 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 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. See <https://www.irs.gov/Charities-&-Non-Profits/IRS-Complaint-Process-Tax-Exempt-Organizations> for more information.

[19] For INC members in Canada, see <http://www.cra-arc.gc.ca/chrts-gvng/chrts/cntct/cmplnts-eng.html> .

[20] This probably explains why it fails in converting foreigners since most will feel like strangers and outsiders in their own lands when participating in the INC.

[21] 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!) Since over 99% of the INC are Filipinos, heaven will be comprised of Filipinos.

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.

[22] 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 white leaders over congregations. How else does one explain why there is even a single white INC minister anywhere, given they are less than 1% of the membership, are converts, and no congregation exists anywhere where all its members are non-ethnic Filipinos? Since there's a limited pool of ministerial candidates 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?

[23] Trinitarians say the oneness and mutual indwelling of the Father, Son, and Holy Spirit is ontologically innate, while Mormons will say it is by divine will. *Either option is possible* since the 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 and he mutually indwells with the Father.

[24] 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.

[25] And Anglicans/Independent Catholics and Eastern Christians.

[26] 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.

[27] Xenophon. *Cyropaedia* 7:1,4.

[28] Britannica.com articles: "Near East" and "Middle East." [Retrieved March 14, 2008]

[29] Britannica.com article: "Middle East." [Retrieved March 14, 2008]

[30] Matthew Henry Commentary. p. 1155a.

[31] The Eerdmans Bible Commentary. p. 612.

[32] Commentary Practical and Explanatory on the Whole Bible. p. 560.

- [33] Ellicott's Bible Commentary. p. 522.
- [34] The Interpreter's Bible. 5:462.
- [35] 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 in regards to the stilling of the wind but to their release, since strong winds are the cause of damage, not still winds.
- [36] Isa 24:1-15 is about the Babylonian invasion of Israel 2600 years ago.
- [37] The Jerome Biblical Commentary. 22:14 (8-10) - 15 (13-16).
- [38] 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.
- [39] The Interlinear Bible. Hebrew-Greek-English. 5:484.
- [40] The Interlinear Bible. Hebrew-Greek-English. 5:484.
- [41] The Greek text lacks the " *en* " proposition.
- [42] 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."
- [43] Dictionary of Paul and His Letters. pp. 77-81.
- [44] Mercer Dictionary of the Bible. p. 120; Expository Dictionary of Biblical Words. p. 137; The Illustrated Bible Dictionary. p. 616.
- [45] 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.
- [46] The Interlinear Bible. Hebrew-Greek-English. 5:300-301.
- [47] See *THE BAHÁ'Í DILEMMA* for the significance of John saying the Word became flesh ( *sarx* ) together with 1 John 4:2-3 and 2 John 1:7.
- [48] John 1:14's *eskēnōsen* is based on the Greek word *skénoó* (4637), which is only used for the divine tabernacle—the dwelling where God is physically present (Rev 7:15; 12:12; 13:6; and 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 proves the NT teaches Jesus is God.
- [49] 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."
- [50] The New International Dictionary of the Bible. Pictorial Edition p. 15.
- [51] Also see Targum Micah. 5:1-3.
- [52] 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.
- [53] 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."
- [54] We don't call humanity, "humankind" or females "womankind" since "mankind" covers both genders.
- [55] 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).
- [56] Expositor's Dictionary of Bible Words. p. 250.
- [57] Dictionary of Jesus and the Gospels. p. 148; Smith's Bible Dictionary. p. 128.
- [58] 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 Sanhendrin. 9:7.
- [59] 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)

[60] The Jerome Biblical Commentary. 50:19 (8).

[61] 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.”

[62] 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.

[63] 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.

[64] Others think it was addressed to Gentile converts who were in danger of falling into paganism. Twentieth Century Encyclopedia of Religious Knowledge. p. 497.

[65] 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.” Many more can be seen with comparative study.

[66] 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.

[67] This is from Ps 102:25-27 which attributed this “LORD” to Jehovah.

[68] Curiously, so did God (Ps 44:23; 73:20)!

[69] This distinction is crucially important and has enormous consequences. See *THE BAHÁ’Í DILEMMA: Failing John’s Shibboleth (1 John 4:2-3 and 2 John 1:7) in Light of the Nag Hammadi Library, Irenaeus, and Hippolytus*.

[70] 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.).

[71] Some glimpses of it were seen during the Transfiguration (Matt 17:2; Mark 9:3; Luke 9:29,32).

[72] The New International Dictionary of the New Testament Theology. 2:514.

[73] Unity and Diversity in the New Testament. p. 50.

[74] Unity and Diversity in the New Testament. pp. 52-53.

[75] Theological Lexicon of the New Testament. 2:350.

[76] The Hidden Face of God. pp. 104-105.

[77] 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.

[78] Despite 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.

[79] Mercer Dictionary of the Bible. p. 217.

[80] 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, Aristotelianism, and Platonism). It 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 scaffolds for the Trinity have been extinct since Gassendi, Boyle, and Hooke proved matter is comprised of amoral atoms. It’s a testament to the brilliance of Athanasius and the Three Cappadocians that their formulation has lasted this long without serious challenge.

[81] The closest modern English word to describe the multifunctional roles the Paraclete provides is “Agent” – 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, honest criticism, and comfort during times of difficulty or setbacks.

[82] Dictionary of the Bible (MacKenzie). p. 636.

[83] The New International Dictionary of the New Testament Theology. 1:88-91; Easton Bible Dictionary. Advocate.

[84] Unity and Diversity in the New Testament. p. 228.

[85] The Anchor Bible Dictionary. 1:87; 5:152-153; 168; Mercer Dictionary of the Bible. p. 13.

[86] Dictionary of Jesus and the Gospels. p. 349.

[87] Vine’s Expository Dictionary of Biblical Words – New Testament Section. p. 29.

[88] Vine’s Expository Dictionary of Biblical Words – New Testament Section. Foreword.

[89] 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.

[90] Theological Dictionary of the New Testament. 2:702.

[91] 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.

[92] 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.

[93] First Enoch. 19:1-20:7. Also chapter 9; The Old Testament Pseudepigrapha. 1:16,23-24.

[94] The Anchor Bible Dictionary 1:255.

[95] The Anchor Bible Dictionary 1:255; A New Standard Bible Dictionary p. 47.

[96] Despite being neuter, “Spirit” in reference to the Holy Ghost is often combined with masculine pronouns.

[97] John 5:30,36-38; 6:38-40; etc.

[98] John 14:16,26; 15:26; Acts 2:33. Also see Wisdom 15:11.

[99] Mark 1:24; Acts 4:27,30.

[100] The name says it all.

[101] John 14:6; 1 Tim 2:7.

[102] John 8:43-47.

[103] John 14:16-17; 15:26; 16:13; 1 John 2:27; 4:6; 5:6-10.

[104] John 16:13.

[105] Matt 11:1; Mark 6:34.

[106] Luke 12:12; John 14:26.

[107] John 14:16; 1 John 2:1; Rom 8:34; Heb 7:25.

[108] John 14:16,26; 15:26; 16:7; Rom 8:26-27.

[109] Matt 11:27; Luke 10:22; John 1:18.

[110] John 15:26-27; 16:13-14.

[111] John 3:17-19; 8:26; 9:39; 12:31,47.

[\[112\]](#) John 16:8-11.

[\[113\]](#) John 3:19; 7:7; 15:18; 16:20.

[\[114\]](#) John 14:17.

[\[115\]](#) John 1:1; Phil 2:5-6; Heb 1:3; 2:14-18.

[\[116\]](#) John 14:16; Acts 5:3-4; 1 Cor 6:19 cf. 1 Cor 3:16-17.

[\[117\]](#) John 14:28.

[\[118\]](#) John 14:26; 15:26; 16:13; Acts 2:33.

[\[119\]](#) Matt 26:38-39,42; Luke 22:42-44; John 5:21,30; 6:38; 7:16-18.

[\[120\]](#) John 16:7-8,13-14; Rom 8:16,26-27; Eph 4:30.

[\[121\]](#) Matt 3:16-17; 4:1-3; 22:43-44; 28:19; Mark 1:10-11; 12:36; Luke 1:35; 3:21-22; 4:1-3; John 1:33-34; 3:5,34-35; 6:63-65.