

FORGERS OF THE WORD

by Victor Paul Wierwille

In the February 27, 1978 Time magazine, under the category of Religion, "New Debate on Jesus' Divinity" states that Hans Kung, 49, of the University of Tubingen, Germany, has been accused by his country's bishops of disseminating dangerous views about Christ. According to this article, the first two church councils crafted the Nicene Creed, which was formulated by A.D. 381 and has been recited at every Sunday mass since the eleventh century. And it states that Jesus is "eternally begotten of the Father; true God from true God; one in being with the Father." The Council of Chalcedon (A.D. 451) refined it further, decreeing that Jesus Christ has two natures--divine and human--which were merged without confusion or change in one Person--of the Trinity. Kung's own paraphrase of the dogmas: God was present, at work, speaking, acting definitively, revealing Himself in Jesus.

Joseph Cardinal Hoffner, chairman of the bishops' conference, wrote a letter accusing Kung of evading a binding creed and demanding in exasperation: "Is Jesus Christ the pre-existing, eternal Son of God, one in being with the Father?"

The Roman Catholic hierarchy last November issued a formal warning that the book that Hans Kung had written created a "distressing insecurity of faith" and charged that Kung had failed to explain how his Christology could be reconciled with the historic creeds.

Christology cannot be reconciled with any historic creed because historic creeds are in error on Christology. They took from paganism the concepts of man, nature and God and baptized the pagan teachings and placed these "baptized" errors in the creeds.

As recently as 1966, the late Ansfried Hulsbosch from the Netherlands, who was an Augustinian, issued a manifesto against the Council of Chalcedon. "The Church," he wrote, "should no longer speak of a union of the divine and human nature in one pre-existent person."

Jean Galot, at Rome's Pontifical Gregorian University, fears that the essence of the faith is being challenged. Says he: "The basic question is this: Does the Church have an authentic teaching on Christology? It does. Hence, theologians who claim to be representatives of this Church must teach the authentic teaching of the Church."

Rev. Walter Kasper, from Tubingen, in his Jesus the Christ, published in 1976 by the Paulist Press, makes the statement that "far from considering himself only a man, Jesus understood himself 'from above' in his whole human existence." Kasper concludes that the Council of Chalcedon provided a "valid and permanently binding" version of what the New Testament teaches, namely, that "in Jesus Christ, God Himself has entered into human history."

If Kasper meant what he said, it would be true because God was in Christ, reconciling the world unto Himself (II Corinthians 5:19). God in Christ did enter into human history, but that may not be what Kasper means. As a theologian, Kasper would most likely mean it was God who came--not Jesus Christ the Son of God, but Jesus Christ, God the Son.

The truth of Jesus Christ the Son of God was deliberately forged into the doctrine of God the Son. Seeds of Jesus Christ as God the Son were planted and sprouted during the lifetime of Paul, continued growing during Timothy's lifetime and flourished shortly thereafter, reaching full bloom for all future creeds by 325 A.D.

The doctrine that Jesus Christ the Son of God was God the Son was decreed by worldly and ecclesiastical powers. Men were forced to accept it at the point of the sword or else. Thus, the error of the trinity was propounded to the end that ultimately people believed it to be the truth. Thus, Christianity became in essence like Babylonian heathenism, with only a thin layer of Christian names.

Throughout the centuries following 325 A.D., unknowledgeable believers, because of previous teaching and believing, deliberately forged scriptures in support of the doctrine of God the Son by purposely tampering with manuscripts and by false translations.

Most theologians, professors, teachers, preachers and evangelists who direct the theology of Christianity still continue to teach the doctrine of God the Son which the false translations and forgeries report and, thus, continue to instill their errors in the minds of not only adults, but also children. For instance, the hymn, "Holy, Holy, Holy"... "Merciful and mighty God in three persons, blessed trinity." The verse in the hymn... "Forbid it, Lord, that I should boast save in the death of Christ my God."

The question of who is Jesus Christ is absolutely essential to Christianity. Without him we would continue looking for his first coming. With him we are looking for his return, his second coming, his parousia, culminating in the fulfillment and stupendous promises of Daniel and the Book of Revelation.

To say Jesus Christ is God the Son is idolatry. To say Jesus Christ is the Son of God is truth.

The Judeans, during Jesus' lifetime on earth, said it was blasphemy for him to say he was the Son of God.

Matthew 26:63:

But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

It was the high priest who asked Jesus whether he was the Christ, the Son of God. The high priest did not ask Jesus if he was God. He asked if he was the Son of God.

Verse 64:
Jesus saith unto him, Thou hast said:...

Verse 65:
Then the high priest rent his clothes, saying, He hath spoken blasphemy (because Jesus Christ said he was the Son of God. That's why the high priest rent his clothes, believing Jesus had spoken blasphemy); what further need have we of witnesses? behold, now ye have heard his blasphemy.

Verse 66:
(The high priest asked) What think ye? They answered and said, He is guilty of death.

Verse 67:
Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands.

Why? Because Jesus said he was the Son of God, and the high priest believed that that statement was blasphemy.

Mark 14:61:
"...Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Verse 62:
And Jesus said, I am:...

Verse 63:
Then the high priest rent his clothes (his mantle) and saith, What need we any further witnesses?

Verse 64:
Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

Verse 65:
And some began to spit on him, and to cover his face, and to buffet him...

Again, the high priest said it was blasphemy because Jesus said he was the Son of God. Had he, Jesus Christ, said, "I am God," they would have considered him insane.

Even at the cross they "cast into his teeth" according to Matthew 27:40, "If thou be the Son of God, come down from the cross." They didn't say, "If you're God, come down from the cross."

John 10:31:

Then the Jews took up stones again to stone him.

Verse 32:

Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

Verse 33:

The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Let us look at the deliberate tampering of the scriptures of truth. In the King James Version the word "god" has a capital "G." There is nothing in the original Greek or Aramaic to cause the translators to endeavor to make the Jews to say that Jesus made himself God. All that the Jews charged Jesus with was that he made himself a god, small "g." The scripture immediately following the reply of Jesus in verse 34 clarifies this truth. Jesus quotes the scripture to show that the Law says "Ye are gods." Verse 34, "Jesus answered them. Is it not written in your law, I said, Ye are gods?", which is a quotation from Psalms 82:6.

They accused Jesus of blasphemy because they said he said he was a man who makes himself a god, not the God. They, the forgers, put a capital "G." They deliberately forged this so that they could promulgate the doctrine and error of the trinity. How foolish for the Jews to say that Jesus Christ blasphemed when the scripture says of you, "Ye are gods?"

The translators, by using the capital "G" for God in verse 33, endeavor to make the reader believe that the Jews understood Jesus to claim to be God. To turn aside from Jesus' own explanation and to work for Jesus' enemies by putting a capital "G" on that word indicates a willingness for the translators to be with the enemies of the Lord Jesus Christ. To knowingly and deliberately forge scripture is sin.

Section II

Now we shall continue to consider some scriptures which have been deliberately forged to teach the wrong doctrine about Jesus Christ.

The opportunity with I John 5:7,8 is revealing.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

In these two verses the words beginning with "in heaven" of verse 7 and closing with the word "earth" in verse 8 are not in any text until the 16th century. Furthermore, I John 5:7 is omitted completely by the English committee and the American committee in the 1881 and 1901 editions. Yet, both the American and the British Bible Societies, knowing there is no text substantiating the insertion, have continued to insert the error in the King James Version as genuine scripture. That is deliberate immorality with scripture and, as such, sin.

The weak excuse given for the insertion of this passage in the text is that some copyist wrote it in the margin only as a comment, and the scribe who copied that particular manuscript mistook it for omitted matter and copied the comment into the text. For the Bible Societies, both British and American, to print these verses for many years after it was known not to be true is an immoral act.

The trinitarians demanded the insertion of I John 5:7,8 because it speaks about "these three are one," and then they could speak of three persons in one.

Storey and Flatt's Biblical Theology, 2d edition, page 301, states regarding the words three persons, etc... "Among the advocates for their expulsion...were a number of the first divines of the age, not excepting Hunnis and even Luther himself.--Yet, to prevent the charge of Arianism or Socinianism, which he (Luther) knew his enemies would eagerly seize the least pretext to prefer against them, Luther yielded to Melancthon's wishes, and in the Augsburg Confession, the doctrine of the trinity is couched in the old Scholastic terms."

This indicates clearly that Luther and other men of the Reformation period did not put the trinity into the creed because they believed it to be true, but in order to escape the charge of heresy which was labeled against Arius and Socinius. I'm surprised by a great man's action; but that is man.

The American committee translates Philippians 2:5,6:

Have this mind in you, which was also in Christ
Jesus:
Who existing in the form of God, counted not the
being on an equality with God a thing to be
grasped.

These words are significant--"counted not the being on an equality with God a thing to be grasped (a thing to be understood)."

In our work, I have written and spoken the following regarding these verses in Philippians: Equal does not mean identical, as the trinitarians believe. The word "equal" in Philippians 2:6 is the Greek word isos, from which is derived the English word "isosceles." An isosceles triangle has two angles which contain the same number of degrees. Even though equal, the angles are not identical.

The word "equality" of Philippians 2:6 is explained by the Jews as brought to light in John 5:18.

Therefore the Jews sought the more to kill him (Jesus Christ) because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

According to Biblical culture, a son is referred to as being equal to his father. When Jesus Christ said that God was his Father, he put himself as equal with God. It did not make him God, but it gave him many of the same privileges. Similarly, a son born into the family of a king has many of the same basic privileges as his father, yet the king represents the greater of the two. The father is always greater than the son, yet their privileges are many times equal because of the father's power and the position to make them so for his son. God is superior to Jesus Christ.

In John 5:19, Jesus goes on to explain equal with God:

Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do.

(Thus, "equal" by no stretch of the imagination can mean Jesus Christ was God). For one man to claim to be the son of another does not imply that he is identical to his father; therefore, Jesus' claim to be the Son of God never implied that he was identical to God. Truthfully, the Jews never said that Jesus made himself equal with God. That's what the translators said, and the English translation is an intended forgery and morally offensive to the integrity of the scriptures. The word isos, equal, is translated "equal" four times in the King James Version. It's translated "agree" twice, "as much" once and "like" once. It took a deliberate forging of the scriptures, at this point, to make the word isos mean "equal."

What the Jews were arguing was that Jesus, by making himself the Son of God, made himself agree with God, or like God, in the sense of the figure, simile. The Jews, believing that Jesus Christ was an imposter and not the Messiah, became very disturbed.

In the footnote on page 52 of our work, Jesus Christ Is Not God, I wrote: "The Jews never even considered the possibility of Jesus being God. They knew the Messiah would not be God. Thus, a man claiming to be God wouldn't have agitated them for they would have recognized such a person as being mentally insane. But a man claiming to be the Son of God was disturbing because, according to Judaic doctrine, that was a possibility. The Jews simply rejected Jesus as their promised Messiah."

In Philippians 2:6, the word the trinitarians have placed great stock in is the word "form," which is morphe in the Greek. This word, with its variations, is used in the following scriptures:

Mark 16:12 "...he appeared in another form (morphe) unto two..."

Romans 2:20 "the form of knowledge", morphosis

II Timothy 3:5 "Having a form of godliness," morphosis

The word metamorphoomai appears in Matthew 17:2, Mark 2 and Romans 12:2. The word metamorphoomai is transliterated into the English "metamorphosis."

Thus, the "form of God" in Philippians 2:6 has to mean, by genitive of origin, "who being in an external appearance, given to him by God." This expression means he was the "Son of God." "Who being the Son of God" would be a beautiful translation according to Biblical usage and understanding. It is the same, in essence, as "I and the Father are one," or "He who hath seen me hath seen the Father."

The word "fashion" in Philippians 2:8 is the Greek word schema, which means "scheme." Scheme is a plan, a blueprint. When Jesus Christ was found in fashion like a man, it was the plan, the blueprint, the scheme.

Philippians 2:9 says, "God also hath highly exalted him (Jesus Christ)." How could God highly exalt Jesus Christ if Jesus Christ is God?

Looking at the scheme or blueprint, let us note Hebrews 1:3:

Who being the brightness (effulgence) of his glory (God's glory), and the express image of his person,...

The word "express" is not only superfluous; it is not in the text. "Image" is the Greek word charaktēr, meaning "the thing impressed," or the "stamp"--Jesus Christ, being the effulgence of God's glory, the stamp of God, meaning God's son because he was conceived in the womb of Mary by God's creative ability.

The word "person" in Hebrews 1:3 is the Greek word hupostasis, which means "standing under."--that which is underneath, sub-structure, that which is out of sight, but it's still there. Jesus Christ being the effulgence, the brightness of God, is in essence like "He who hath seen me hath seen the Father." Jesus

*charaktēr from charássw--to engrave; impress; stamp; notch
A Critical Lexicon and Concordance, E. W. Bullinger, p. 401,
"image (express)", col. I

**Young's Analytical Concordance to the Bible, no. 11 under "person",
p. 747, col. II

Christ is the image, the impress, the stamp of God, God's only-begotten Son. Jesus Christ is the "image of God" because God was underneath. God was standing under. God is the substructure under Jesus Christ and that, again, agrees with the Word which states God was in Christ reconciling the world unto Himself.

God is not a person; "God is Spirit"--John 4:24.

In Job 13:8, the word "person," in the King James Version, should be translated "face." Panim is the Hebrew word. More than 300 times, panim is translated "face" in the King James Version. Panim is the face of God, what God's face stands for. It is the figure, condescensio. There is colloquial usage of a man's face, as "Pan" comes from this Hebrew word panim. Panim was translated "person" in the King James Version because it was, and is, a deliberate forgery to put the trinity into scripture.

In Luke 18:19, a ruler came to Jesus and said, "Good Master." Jesus said, "Why callest thou me good? none is good, save one, that is, God." This declares plainly that Jesus Christ was not God. Jesus never claimed to be God. He said in John 14:28, "...my Father is greater than I." Endeavoring to make Jesus God does not add to the glory of God at all, but manufactures a second god set over against the true God who said, "Thou shalt have no other gods before me." In essence, we have idolatry and humiliate the true God and degrade the greatness of Jesus Christ, the Son of God.

One can readily see how one error leads to another because, if Jesus Christ is God then, by sheer logic, Mary has to be the mother of God. One of the great reasons why they have not understood, and continue to refuse to understand, Jesus Christ as the Son of God is because they do not understand the accurate usage of "formed, made and created" or "body, soul and spirit" in the Word of God.

The logic of the trinitarians is interesting. The trinitarians represent the Son as being identical to the Father God. Then, when Jesus said, "Father, into thy hands I commend my spirit," he, Jesus, must have commended a spirit to the Father fully identical to the spirit of the Father, which would make four identical spirits in the tri-personal trinity.

Consider this: God is God. Jesus Christ is God. Holy Spirit is God. How many gods? Three. Now, listen. God had a son, correct? Jesus Christ as God then must have had a son; the Holy Spirit as God must then have had a son. That makes six in the God-head.

In Acts 20:28 the King James reads, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost (God) hath made you overseers, to feed the church of God, which he (God) hath purchased with his own blood." This is so forceful because, in this short verse of scripture, if you retain the words "of God," as in the King James Version, the argument could be that the trinity slays one of its gods, God the Son. If Jesus Christ is God, and God purchased the church with His own blood, then one

god slew the other one. Adamantly adhering to the erroneous doctrine of the trinity led the trinitarians to place the following matter in the margin: "Some ancient authorities, including the two oldest manuscripts, read 'God.'" Neither one of the two oldest manuscripts they refer to is any earlier than the period of the fourth century and, by that time, the erroneous teaching that Jesus Christ was identical with God had already matured into full bloom. In the annals of church history prior to this time, there is no quote of the words, "of God" in any record of Acts 20:28. Under the pretext of endeavoring to exalt the Son of God to God the Son humiliates God even to the death of a god, by one god killing another god on the cross.

In John 17:22, in Jesus' prayer to his Father about his disciples, the last word, 'one'--"even as we are one:"--the trinitarians say means Jesus is God. If that is true, then the word 'one,' referring to the disciples in the earlier part of verse 22, makes the disciples God, also. Yet, Jesus, when he was in a severe controversy with the Jews, exclaimed, "My Father, which gave them me, is greater than all;" (John 10:29).

In John 1:1, let the trinitarians explain how "the Word" could be with God while literally being God Himself. The difficulty cannot be escaped, for how could it be the God and be with the God at the same time? According to Winer, in his New Testament Grammar, page 122, he says of John 1:1, theos hen ho logos: "The article could not have been omitted if John had intended to designate the logos as ho theo, the God, because in this connection theos alone would be ambiguous. But that God designedly wrote theos is apparent partly from the distinct antithesis pros ton theon, verses 1 and 2, and partly from the whole description of the logos. The distinction in Greek is by the use of the Greek article, since in Greek a sense distinction could not be by the use of capitals and small letters, as we might do in English."

The English translation is a clear case of forgery to mislead the reader. The persons who committed the forgery had been trained to believe that there were three persons, each of whom was infinite God, yet there was but one God. If three equals one, and one equals three, the mathematics of theology must be a mysterious thing, and the trinitarians are always insisting on the mystery of the trinity. It is not a matter of mystery; it's a matter of deliberate lying and of plain contradicting of scripture.

The theologians, to prove their mystery ideas, use I Timothy 3:16; but Paul is not speaking, in I Timothy 3:16, about the mystery of the trinity, nor the mystery of the godhead, but the mystery of godliness. The translators have been honest enough, at least, to state in the margin, "The word 'God' in place of 'he who' rests on no sufficient ancient evidence. Some ancient authorities read 'which.'" This stamps the King James Version as outright forgery.

In the days of Jesus Christ, they crucified him for being the Son of God and, according to John 19:7, saying, "...he made himself the Son of God." Trinitarians in our day abolish the "Son of God" and crucify God the Son. There is absolutely no mystery concerning

the trinity because there is no trinity.

The trinitarians have made void the law of God, not merely by their tradition, but by deliberate forgery. Their trinitarian doctrine humiliates God under the pretense of honoring Jesus Christ. They don't want to understand. Satan has blinded their eyes and given them a spirit of slumber. They should have inserted in the scripture, "No man hath seen God at any time except Jesus Christ who is God and, don't forget, the pneuma hagion is God also."

John states, "This is life eternal, that they may know thee, the only true God and Jesus Christ whom thou hast sent." Jesus thus establishes his Father as the true God. The trinity forgery is continuing to be pushed on individuals and nations. Today we do it by the pen or by the tongue while, previously and originally, it was done by the sword of a Roman emperor. How futile and weak is an argument when its proponents have to resort to such methods to perpetrate and perpetuate it. Yet this very day I Timothy 3:16, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.", which has been forgery, is quoted by clergymen who know better. The revisers have corrected the forgery as far as English is concerned. One may correct the text, but not the heads of the theologians and clergy who refuse to believe.

In I Corinthians, chapter 8, verses 4-6, the word for "God" is theos. The plural is theoi. The Greek word theos is generic. We read:...there is "none other God but one. For though there be that are called gods (theoi), whether in heaven or in earth, (as there be gods (theoi) many, and lords (kurioi) many,) But to us there is but one God (theos), the Father, of whom are all things, and we in him; and one Lord (kurio) Jesus Christ, by (for) whom are all things, and we by him."

In Colossians 2:9, had they translated "godhead" "head God," it would have agreed with God in Christ. The word translated "godhead" appears nowhere else in the New Testament. The use of the capital letter "g" enables the trinitarians to argue for the essential godhead of each of the three persons in the trinity--a deliberate forgery.

Theologians do not teach that Jesus' body was the body of the Holy Ghost. Jesus Christ was not God the Son; he was the Son of God and the Son of man. He was the Son of God because of divine conception, the Son of man because he was born of woman.

Romans 9:5 is frequently quoted as a proof text by the trinitarians, but the American committee placed the following in the margin as a translation: "Whose are the fathers, and of whom is Christ as concerning the flesh; he who is over all, God, be blessed forever." Up until the Roman emperors had stamped out the resistance against the trinity by the use of the sword, there was no writer who ever advocated Romans 9:5 as a scripture for the trinity. This came centuries later.

Romans 9:4,5 may be punctuated as follows: "Who are Israelites? To whom the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises? Whose the fathers, and of whom as concerning the flesh? Christ. Who is over all? God. Blessed forever. Amen."

God is supreme. Jesus Christ is subordinate, for he is God's only-begotten Son. And to him God said, "Sit thou on my right hand."--God, commanding His Son's obedience. The Son prayed, but God never prays. The Son said, "Now, Father." If Jesus Christ's nature were divine, if he were God, he could not have had a father.

The mystery of the trinity is in the creeds of men, not in the Word of God, the Scriptures. In the Greek language, the word pneuma is always neuter in gender, and every pronoun agreeing with it--and every adjective--is in the neuter gender. There is no exception. Then why do the theologians in Romans 8:16 want us to use the masculine pronoun? The answer is very simple. They want to have the people believe that the pneuma hagion is a person and, thus, identical to God the Father. To do such violence makes this act forgery, not a mistranslation.

At the baptismal time of Jesus, if it were true what the trinitarians believe, you would have one god speaking from heaven, you would have a second god coming up out of the water in the form of a man and you would have another god descending from the skies in the form of a dove, all at once. Sounds sort of ridiculous, doesn't it? One of those infinite gods says to another infinite god, "This is my beloved Son, in whom I am well pleased." How foolish!

The trinitarians call themselves orthodox and everybody else heretics--those who differ with them on this subject. They consider themselves the custodians of evangelical truth.

The respect of thinking people cannot be permanently retained, for the seekers after truth will sooner or later discover the mistranslations, as well as the forgeries, on which the trinity has been based. At the present time, there is no Roman emperor's sword to sustain it, only the tongue and pen of men. The trinitarian teaching has destroyed both good sense and good morals for Christian leaders and Christian thought. The church has lost its hold on thinking people. People will not continue following Christian leaders in whose honesty they have no confidence. The early church taught, with emphasis, one God; but the trinity was forced on the world by the sword of the Roman power. The early Christians had no conception of the doctrine of the trinity as it is now taught.

Bible Societies and Bible translators continue to issue these forgeries, yet they endeavor to tell us they stand for honesty and integrity. Why not just simply believe the truth of God's Word when Jesus said, "My Father is greater than I"? What do we gain by trying to make three persons, each of them God? The errors of so-called orthodoxy are continuing to be the forgers of the scriptures. Thus, they are adulterating the truth--the very people who profess to teach truth.

In John 20:30, 31 we read, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John did not say Jesus is God. To the Jews, even Jesus as the Son of God was a stumbling block--a blasphemer.

One of the reasons for the promulgation of the trinitarian doctrine today is because the almighty dollar has replaced the Almighty God; and today, it's like the days of Elijah--calling people back to the worship of the true God is considered a "troubler of Israel." He is disseminating dangerous views.

Endeavoring to sustain a doctrine disproved by human intellect and by the integrity of the Word of God is putting forth a great deal of effort in trying to believe a lie. Anyone questioning the settled dogma of the trinity is advised not to do so because it would upset the orthodoxy relative to the doctrine of the trinity which was established by the sword, by persecution and by cruel oppression, until the church which was corrupted by statesmen and ecclesiastical hierarchy in a civilized world became only an imitation of heathen religions using Christian names. All this teaching of the trinity and the unification of the declaration thereof is concealed from the average student who is not told that it was unified by persecution. It is concealed from the student that Theodosius the Great in the latter part of the fourth century made, by force, the trinity the official doctrine of the Roman Empire. And, at that time, there were not enough trinitarians in the capital city of Constantinople on the first Sunday thereafter to place even one single worshipper in each church building in the city.

The first commandment states, "I am the Lord thy God; thou shalt have no other gods before me." Another great truth in the Word says, "Hear, O Israel, the Lord our God is one Lord." These are never emphasized in any creed that man has made. Yet they sit like diamonds with great accuracy in the Word.

The Word of God opens with one God. The Word of God closes when the Son, himself, is "subject unto him that put all things under him, that God may be all in all" (I Corinthians 15:28). I know of no denomination that does not treat the greatest and most beautiful of all the commandments, the one leading to all other excellence, as though it is obsolete, and anyone disagreeing with it is a heretic. Until the truth of the greatness of God's Word is revived and believed, Christendom will be the laughingstock of the world, and it will truthfully only be a veneered heathenism.