Who is Jesus?

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Abstract: "All humanists agree that religion is not based on reason" [1a]. This statement, in many different forms, has been popularized for hundreds of years. A major purpose for the 1978-1979 modeling procedures introduced into theology is to establish that all such statements are false. Jesus Christ is Scripturally described as the "great God and Saviour," "the only-begotten God," "the image of the invisible God," the "everlasting Father," "the King eternal, immortal, invisible, the only (wise) God," and many similar characterizing phrases. Although seeming contradictory, all such phrases are shown to be non-contradictory and rationally presented via mathematically modeling and the process of refining the general language used to interpret the symbols. This article is in two parts. In the second part, it is established exactly what it Scripturally and rationally means to state that Christ is "pre-existent."

Part I.

The intuitive notion of "God or Godhead" is not totally describable in any language. This observation is based upon the fact that such an assumption leads to "logical" problems that imply that our languages are inadequate to express completely this concept. Moreover, the mathematical model used implies this as well. In general, the term "physical" refers to the entities and processes defined within the secular physical sciences. The term "non-physical" refers to various other terms not so classified. These include the following concepts and characteristics: The immaterial "spirit" of God and human beings; other theological entities or processes not considered as physical; in this article, the General Grand Unification Model entities and processes; certain concepts of the "mind" as listed under worlds 2 and 3 by Popper [1, p. 30]; infinitely greater comparable attributes such as *intelligence, knowledge, ability-to-act, patients, kindness, trustworthiness, . . .* [5]; the creator concept and Omnipresence, Omnipotence.

God manifests Himself in different and partially describable ways. This means that He presents Himself so as to enhance our knowledge of who He is and His purposes for creating various realities and their constituents. A scientific definition for a "God concept" is to correspond this term to a describable set of attributes. Various manifestations lead, at least partially, to distinct sets of characterizing attributes. This

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can lead to different entities termed as "god." For this article, the attributes are those either explicitly stated within the pages of the Bible or implied, via classical deduction, from Biblical statements.

In 1978, the attributes of God that are comparable with those of His created were modeled mathematically and it is shown that His attributes can be but partially described via any humanly comprehensible language. God displays His attributes by restricting them to various realities, various environments.

How is God described within the Old Testament. An aspect of this description is related to the use of the plural form.

> In order to express the transcendent truth that the **one Spirit** of God (Al) [Subjector] acts through several channels, yet is the same Spirit of subjection, the plural form, Alueim or Alueim (without the m in Hebrew), takes a singular verb. It may be incorrect grammar, but it is truth that transcends the rules of grammar. [9, p. 15] The Hebrew concept denoted here by the term "subject" means "one who is under the authority of an entity, the subjector, and to submit to its control." "Subjection" means being subjected or the process of subjecting.

In this article, the term "attributes" is a general term and does not necessarily include only "displayable" characteristics of an entity. Biblically described stated and rationally implied attributes of the **invisible God** (or the unqualified term **God**) can be collected into various "titled" categories. These include the **Father** and the **Holy Ghost**. The **Father** category, at the least, is composed of all the attributes of God that are related, in any manner, to humankind. The **Holy Ghost** category, at the least, is composed of all attributes of God's invisible Spirit relative to a special form of communication with humankind.

Rationally, the term translated as "all" has no truth value unless it is restricted to a defined domain. This domain may be specifically stated or it is "understood" by the individuals to which a statement is addressed. Without knowing this linguistic fact, then much of what Paul writes has little rational meaning.

The Scriptures state that *Christ is the <u>image</u> of* ('the invisible' in the Sinaiticus Codex via a trusted editor) *God* (2 Cor. 4:4), and *Who is the <u>image</u> of the invisible God* (Col. 1:15). Relative to these two Biblical statements, Vine [3] states, that this image is "`essentially and absolutely the perfect expression and represen-tation of the Archetype, God the Father,`" and that "`Christ is the visible representation and manifestation of God to created beings.`" Vine has restricted this to "God the Father" attributes. Further, Jesus displays an attribute that reveals that He is the "source of life" (John 5:26 (Jerusalem Bible)). The attributes that identify Jesus can now be more clearly stated.

Throughout the Greek manuscripts the actual basic meaning of the word that

refers to this image is the word "same" used as a pronoun. In these cases, the Father attributes are considered as masculine attributes and words such as He or Him are found in the translations. Often, especially throughout Paul's writings, particular Father attributes are either described or assumed understood by the reader when such pronouns are employed. The reader can actually substitute the notion of "image" or "representation" for such pronouns as they are necessarily coupled with the corresponding Father attributes. Consider, for example, Col. 1:16 and the necessary "all" understanding. Note that the term "by" or "through" actually means an "agent," "channel," "a means." It denotes "mediate" and not original ownership.

The attributes that identify "Jesus" can now be more clearly stated. The meaning of the string of symbols "Jesus," relative to this image, includes the additional "personal" notion that the image also represents both the Old and New Testament Saviour.

Relative to these categories, what does it mean to state that Jesus is the Son of God (The Son)? This statement occurs over forty times in the New Testament. The term "son" need neither correspond to a biological son nor an adopted son. If an individual A essentially has the same characteristics as an individual B, then B can refer to A as his "son" and A can refer to B as his "father." Such a son is entitled to the same trust and respect accorded B. This is how "Son" should be interpreted in these many cases, but in the strongest possible sense. Often one needs to determine the circumstances under which this term is applied; the attributes being displayed.

For thousands of years and relative to a particular environment, objects have been linguistically defined by listing their characteristics, their attributes. Moreover, spatially separated objects are classified as indistinguishable at the same moment in time if each has the same space independent attributes.

The New Testament is written in the common Greek of the times. No alterations in the meanings of any of the Scriptural statements should be allowed nor should there be some sort of hidden meanings that can be known, at a much later date, by a chosen few. Would the Apostles be saved if hidden meanings or future revelations are required? Is Rev. 21:14 incorrect? *The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb* (NIV). Further, Paul implies, in 1 Cor. 15:1-2, that no such information is required. Salvation comes from following the doctrine of the Apostles. Any other doctrine is of no significance if it does not contradict the specific Biblical requirements for salvation. Hence, neither additions to nor deletions from the Bible should be allowed. There are no hidden meanings, meanings that were not known at the time when first presented. If any Scriptural alterations in the common (strict) meanings or the concepts presented are made, then the Bible immediately degenerates into a logically worthless document.

Modern translations have altered the meanings or even added words to the old-

est extant manuscripts in order to insert into Christian doctrinal concepts that God specifically forbids. This even applies to the term "Christian." The title Christian was first applied to the church at Antioch. Hence, it applies to those that follow the Apostles teachings. Technically, it does not apply to those that follow alterations in these teachings. The findings are briefly mentioned in this part of this article. They are presented in more detail in Part II.

> A church's doctrine should have no adverse affect upon salvation if an individual follows the teachings of Jesus and the Apostles as originally presented and church doctrine does not contradict these teachings. In the original New Testament manuscripts, the meanings of the terms are as understood during the first-century A.D. These meanings need to be maintained and should not be altered.

The general language L used in this investigation also contains the original languages in which the Bible is written. The Father attributes, as Biblically represented by members of L, include describable and, hence, "knowable" aspects of God (1 Cor. 8:6 (NIV)). In this language, classical implications based upon these meanings are also included as members of this set of knowable Father characteristics. Further, without altering the basic meanings of the words or concepts or adding to or removing words, John 14:9-10 and 16-18 state that the Father characteristics that God displays within the created universe are attributes of Jesus. Due to the use of the Greek "allos" (another) even John 14:16 implies this relative to the Holy Ghost attributes.

In order to have a nonempty set Λ of entities each must have, at least, one common feature. Then two members A and B of Λ can share many or even most of their additional attributes. For a common understanding of the Greek "allos," usually Λ has more than two members, and the selected A and B share many or most additional attributes. Of course, being different entities it is often stated that they share "similar" attributes. In John 14:16, the general category is that what is to be presented is a "comforter." But "allos" is employed. In Johns 14:18, Jesus tells His apostles the common features of this new comforter. He states, "I will come to you."

When the attributes of God are being considered in what follows, these, obviously, refer to knowable attributes as described via the language L. But *God is a Spirit and those that worship him must worship him in Spirit and Truth* (John 4:24). Thus, the "invisible" God is Spirit.

Jesus has two collections of physical attributes. The first collection characterizes the man Jesus. He displays all of the characteristics of a human being and never relinquished these attributes during His physical existence. A second collection of physical attributes are those physically displayed by the glorified Jesus.

It has been establish that we have <u>partial</u> knowledge about God's attributes. This is often emphasized by Paul.

. . . not with the words of human wisdom - least the cross of Christ be emptied of its power (1 Cor. 1:17 (NIV)).

For now, we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as I am known (1 Cor. 13:12 (KJV)).

How many individuals actually take Paul's obvious advise? How many individuals accept Biblical statements without attempting to add to them human wisdom that changes the basic sense of the terms used? Indeed, various attributes are infinitely greater than comparable human attributes and the strength of these attributes can be partially measured. It in shown in [6a] how this is done. But, recently it has also been shown that we cannot give an ultimate mathematical measure for the strength of God's attributes [6b]. An ultimate strength for His attributes is mathematically immeasurable. But, via scientific generalization, it is rational to assume that such an ultimate measure exists. Theologically, this is a "faith" step.

These results signify that the notion of "attribute-displays" can only be generally described. What can be known is that God acts through an immaterial medium. Is this medium His Spirit? Is it a part of His Spirit? Is His Spirit something else that is not clearly describable? It appears that we cannot know the complete answers to these questions using only human intelligence and human languages. Part of the mathematically established result symbolized below by an equation shows that from the viewpoint of God's higher-intelligence none of His attributes can be separated one from the other.

Jesus presents to the physical world a set of God's attributes and His ability-to-act that can be displayed (manifested) within a physical universe. These manifestations vary with the circumstances. These manifestations yield a complete set of the Father's restricted and knowable attributes. God does this in such a manner that Jesus displays various Father-attributes to any desired degree or various ones are totally suppressed and not displayed. None of God's attributes is created and each differs in strength from any others that can exist. One simply states that these attributes exist and they rationally characterize an entity that exists. The Bible specifically details how these manifestations are to be viewed; that is, the forms they take.

In brief, **the Jesus manifestations display attributes of the Father _restricted_ to _each_ aspect of the created physical and non-physical realities that affect humankind in any physical or non-physical manner and, when this symbol string "Jesus" is employed, the Saviour aspect is included.**

In Phil. 2:7, Paul uses a term that signifies various notions associated with the concept of "to empty." There have been many variations in the interpretation of this term. Paul's use of the term, often translated as

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"emptied," has yielded literally libraries of discussion from theologians who attempt to explain its meaning more fully. However, it is the same term used in the above 1 Cor. 1:17 verse.

Consider these interpretations: *made Himself 'nothing'* (NIV); *of no reputation* (KJV); *emptied Himself* (RSV); *stripped Himself* (Phillips Modern English); *laid aside* (Living Bible); *gave it all up* (Todays English Version). Why these variations? Paul tells us in the next sentence what he means by this term. From the most ancient Greek manuscripts *Taking the form* (morphê') *of a slave* (servant). The term "form" (morphê') means "characteristics" that are of a "visible shape or appearance." It does not indicate any alterations in His non-human characteristics.

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It has been rationally argued, via mathematical means using model specific Biblical statements and employing the Biblical notation of a "complete" (perfect) set of attributes, that, from the invisible God's rational viewpoint, His modeled attributes cannot be separated one from another. The mathematics also states that we, in our present form, cannot perform the logical steps that lead to this conclusion. Significantly, this means that if, not from the viewpoint of very partial human comprehension, a single attribute of God is manifested either directly or indirectly within the physical world, then it represents all of God's modeled attributes. When one considers Jesus's statements made in Matthew 5:1 - 7:27 and the various miracles He performs there can be no doubt that He displays attributes of the Father under various circumstances as well as those only of a human being. Although these facts may be but slightly comprehended, they definitely need to be accepted.

The Father's knowable manifestations include His comparable attributes. These are attributes that He shares with humankind such as wisdom, intelligence, patience, etc. as mentioned above. Humankind has other attributes that are not shared such as death, our physical construction, being created, etc. At present, all that we can state about God are His attributes and actions. Let a set of describable and pre-ascension physical universe-restricted Father attributes and ability-to-act (i.e. the ability to perform necessary actions) be denoted by **FA**. This set also contains each knowable Father attribute that is comparable to a human attribute. Let the collection of Jesus' describable and restricted attributes and ability-to-act be denoted by **RS**.

Of course, the major attribute is "Saviour." The Old Testament identifies God as the Saviour in Ps. 106:21; Isa. 43:11, 45:15, 49:26. The Saviour attribute is not displayed until done so, in restricted form, by Jesus via His teachings, His suffering

and death on the cross, and perfection. For the modeling process, this attribute is qualified by using the term "great" since the term "saviour" need not mean an "ultimate Saviour." Mathematically, the modeled strengths of this salvation notion leads directly to the ultimate Saviour - Jesus. The title Father is used for God 265 times in the KJV of the New Testament. I think this is vast evidence that viewing God in His <u>personal mode</u> as Father is the correct view for a Christian.

God's Spirit needs to be differentiated from others. This is done via the "omni" statements. For "omnipotent," the phrase "all powerful" is used and, for "omniscient," the word "all knowledgeable" is used. Unfortunately, these terms have no rational meaning relative to "truth" or "fact" unless one comprehends the "logic" required for the word "all" to have such a characteristic. (These two terms are mathematically modeled in [6c].)

Properties of the General Grand Unification Model (GGU-model) are used with a special term that is qualified by the word "larger (and)" in order to model omnipresent. The method employed models mathematically omnipresent for any physical universe. It follows rationally from the construction of the GGU-model and how the results are discussed from the "meta-world" viewpoint, as Biblically interpreted, that it is a trivial fact the God is not constrained, in any manner, by physical space and time.

The Scriptures state that there is an important attribute that is not activated prior to Jesus' ascension. It has been shown that once Jesus is "perfected," (i.e. completed) then, from the viewpoint of the Third-Heaven, there is no difference between all of Jesus' comprehensible Third Heaven attributes and a set of comprehensible Third Heaven attributes for the Father, whether displayable or not. (More details can be found in reference [5].)

The man Jesus has human characteristics that are not Father attributes. Jesus always displays human attributes as well as Divine actions. This is not a contradiction since Divine actions employ a non-physical immaterial medium. When Jesus "speaks" or behaves in various ways, one needs to determine whether He is <u>displaying</u> His physical and non-Father human characteristics or actions, or His Father characteristics. In all cases, the action of "speaking" is a human action.

I repeat some of the above notions. When Jesus speaks or acts as a man, various Divine attributes are not displayed. At other times Jesus speaks as God <u>would</u> speak or performs actions that display Divine attributes. As mentioned, this is all relative to the circumstances under which His attributes are <u>displayed</u>. His human attributes are displayed most often during His earthly existence. But, His Deity defining attributes are not altered simply because He displays other attributes. As pointed out by Colin Brown [4], this is consistent with both Phil. 2.7 and Isa. 53, which, relative to speaking, state only that Jesus does not deceive and, under certain circumstances, He remains silent. *Neither the gospels nor Phil. 2 present the picture of the abandonment of any divine*

attributes. However, as shown by the lack of knowledge portion of the mathematical model, <u>complete</u> human comprehension of the exact relation between the human and the Divine attributes of Jesus may not be possible while we are in our present fallen state.

The most important step is to realize that **RS** and **FA** are the same set of attributes and ability-to-act. Or in symbolic form (equation (1) in [5])

$$\mathbf{RS = FA}.$$

This is how, at this stage, God and Jesus are united. Under certain mathematics principles, Jesus' restricted and displayable Father attributes can be described as potentially infinite in strength.

As previously stated `there is a great difference between having been accorded certain attributes and actually displaying them.`

Various **FA** attributes are displayed during His physical life-time. Jesus shows that, for an **FA** attribute or His ability-to-act, He has control over the degree to which the attribute or action is displayed.

As examples, He directly commands and controls physical laws. In Matt. 8:3, He did not state *I'll pray to the Father to heal you.* But rather He said, *Be clean!* and it was so. In John 11:41-43 (LB), Jesus displays combined attributes in such a manner that the observers could better understand who He is. The method He chooses is for the benefit of the observers. Notice that He then commands and it is done. He displays a different method in Matt. 14:25-29. He does not need to actually "speak" in order to alter physical laws. In Luke 24:31, 36-37, and Acts 1:9, He displays attributes while in His glorified form that He did not display previously. In His glorified form, visible attribute restrictions are removed and He displays physical-like attributes that cannot be displayed by any other physical entity.

Throughout the Bible, Jesus' human attributes are displayed under numerously many circumstances. It is Jesus' human characteristics that are allowed to suffer physically and die on the cross. This allows His suffering and death to be substitutional in character.

When the **RS** and **FA** are embedded into the mathematical structure one obtains *$\mathbf{RS}$ = *$\mathbf{FA}$ and each of these sets now contains attributes that are infinitely greater in strength than those described by members of **RS** = **FA**. These symbolic forms and another yet to be presented represent attributive equality. These include the most significant of God's attributes, Saviour. Although Jesus in His Biblical manifestations has various physical or physical-like forms, the Bible states that He is entitled to carry the additional title of the <u>*great God*</u> *and Savior, Jesus Christ, . . .* (Tit. 2:13 (NIV)). He is the Apostles God, as acknowledged by Thomas, *my God!* (John 20:28 (NIV)).

Within the Old Testament, God is termed as the only God and the only Saviour. *And there is no God apart from me a righteous God and a Savior; there is none but me*

(Isa. 45:21 (NIV)). Thus, He is the God of Israel, the *Hope of Israel* (Jer. 14:8 (NIV)). There cannot be two different Saviours or this would lead to a direct contradiction. Moreover, rationally and relative to Jesus, the two terms "God" and "Saviour" should not be considered as separated in any manner. We should not merely worship God, but always worship Him as God and Saviour, the Lord Jesus Christ. When He is termed as God, then such a term always carries, at the least, this one additional qualification - Saviour.

A slightly more complex addition is made to the above description. Through mathematical (i.e. classical) reasoning, a significant property is adjoined to the above attribute collections. In John 14: 15-20, Jesus states explicitly that the indwelled Holy Spirit will display His attributes. *. . . he shall give you another Comforter,* [Holy Ghost] *that he may abide with you for ever* (14:16); *I will not leave you comfortless: I will come to you* (14:18 (KJV)). Holy Ghost indwelled individuals interact in special ways with the Saviour (Acts 2:4). This interaction displays some of His "Spirit" aspects. Of course, these Holy Ghost attributes are restricted attributes of the Father.

As to the concept of "perfection," in Matt. 5:48, Jesus states that God is *perfect* (teleios; finished, complete). Heb. 2:10 states that Jesus was made *perfect through suffering* (NIV) and such a "completion" is restated in Heb. 5:9 *once made perfect, he became the source of eternal salvation* (NIV).

In more detail, using mathematical analysis, it is shown using this notion of "perfect" and a basic modeling technique that, from the pure Third Heaven viewpoint, it is rational to state that there is no "comprehensible" difference between the risen and transformed (glorified) Jesus attributes and ability-to-act, attributes of the Father and His ability-to-act, and the Holy Ghost's attributes and ability-to-act (equation (2) in [5]). The mathematics allows us to make this general statement even though we cannot actually perform the step-by-step mode of thought that yields this list of attributes, which includes the higher-attributes. This is one of God's modes of thought that differs in strength from what we preform.

From the viewpoint of those created beings that have been transformed (glorified), this mode of higher-thought will be fully understood. Indeed, using this same approach and from this supernatural viewpoint when "being perfect" is included, then the mathematics can be interpreted as stating that none of the Father attributes or ability-to-act can be separated from the collection of such attributes and the ability-to-act (equation (3) in [5]). Moreover, the equality of the Saviour attribute holds.

These facts on "comprehension" are significance. Individuals reject God if questions they ask don't seem reasonably answered. It is also assumed that they should be able to comprehend all aspects of God's behavior. They continue to place themselves on the same intellectual level as God and try to describe all facets of God's Biblically described behavior in more detail. Indeed, such descriptive explanations are made in

order to justify non-biblical claims. The facts are that we must accept certain statements and described behavior for now we only know in part as Paul states in 1 Cor 13:12.

The mathematics employs a consistent interpretation. The interpretation, as is the usual case, uses terms that are "outside" of the formal mathematics itself. In general, individuals do not know the difference between abstract mathematics, with its rules for symbol manipulation, and applied mathematics, where the symbols take on meaningful interpretations. The mathematics employs certain specific methods from abstract mathematics and these are applied to languages and rational thought. This applied area is termed "Mathematical Logic." Such applied mathematics is capable of investigating entities that when interpreted show unusual behavior. This includes the behavior of a higher-intelligence. The reason for employing such mathematics is to insure the rationality of the predictions and to maintain the same logical structure exhibited throughout the Scriptures. **No higher-intelligence or any aspect of the "supernatural" are used as hypotheses. All of the stated implications are predictions.**

I again repeat that Paul notes that we actually do not know very much, but will know more fully when we are glorified and in His presence. We are told to be baptized *in the name of the Father, of the Son and of the Holy Ghost.* One need not ask why. One should simply obey the Scriptures and use its examples. The examples state that this name is "Jesus." For the Son, His restricted attributes that led to His sacrifice on the cross, should be emphasized when individuals accept Him as their Saviour. For humankind, nothing could be more significant. But, an in-depth rather than a general understanding as to the logical process that leads to the equivalence of these attributes must wait.

The notion of "before" and other such ordering notions should mainly be restricted to "physical" creation. Past or future notions only apply to some events. It has been shown that, even for our physical universe, we cannot comprehend certain aspects of the necessary non-physical events due to an "ordering" that is not displayable within the physical world. In general, within the Second and Third Heaven environments, some events may be classified via the past or future notion as we comprehended it, while other events are not so related.

As far as the Jesus manifestations of the Father attributes are concerned and in order to have comprehension, the production of such manifestations is modeled via mental processes. It is Biblically implied that comprehension is aided by assuming that **God creates by transforming thoughts into physical and other realities while retaining the original thoughts.** The best and oldest Greek manuscripts used in this investigation do not have spaces between words or sentences [7, p. 9]. Hence, a book of the Bible can be considered as one extremely long string of symbols. The meaning of ($\lambda o \gamma o \sigma$) logos [unfortunately translated as "word" in most Bibles]

is **expression**, often considered as many 'words' [7, p. 9]. The symbol string *log'os*; signifies "the complete **expression** of a thought, not a grammatical but a logical word, referring to a **whole account**" [8, p. 331].

Thus, for God, the Greek "logos" means a complete logical expression of His thoughts. In this case, the "complete logical Jesus account." This is a basic expansion of its Greek meaning during the first-century A.D. The term was first employed to signify "thoughts," where the consequences of these thoughts yield material entities. This underlying meaning was expressed by Heraclitus at about 500 B. C. `It has the same underlying meaning here in reference to God's thoughts and, in this case, the thoughts yield, in the proper order, the complete logical Jesus account.` But, for its Biblical usage, such thoughts also produce the non-physical. This is a direct Biblical verification for the basic GGU-model methodology and interpretation.

In this special case, the complete logical and personal expression of Himself, the complete Jesus mental-like concept - the logos - exists. The Greek should neither be translated by the symbol string "word" nor the Latin "verbun," that is unless one wishes to hide its original meaning and claim it is a code term. It should be transliterated or a term used that is closer to the actual meaning. Terms such as "expressed plan," "the expression," or "account" are more consistent and appropriate.

The logos does not cease to exist, from our comprehension, before, during and after the thoughts are manifested. The account includes the logically expressed entire list of all the attributes both physical and non-physical that the invisible God intends to display to His created. As was common in John's time, this full account can take on the name of its main character. An additional discussion of the term "logos" appears in Part II.

The Bible identifies circumstances under which the use of the name "Jesus" is justified.

> Jesus is the personal name of the invisible God when His behavior relates to His created entities - the Father attributes. Jesus exhibits this behavior when His attributes are restricted to circumstances, whether physical or otherwise, that can or do influence human beings in any of their physical or non-physical forms. When any such behavior is perceived by any of His created, then such behavior carries this additional identification. The first Biblical instance of this Father behavior is His creationary activities in Genesis 1. The last Biblical occurrence of such activity is stated in Revelations 22.

For a further and more in-depth discussion of the relation between attributive categories and how these categories are scientifically modeled, see article [5]. **How significant is extra-biblical doctrine?** If church doctrine neither adversely affects

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nor contradicts the actual Biblical methods the Apostles teach that lead to salvation, then as Paul states in 1 Cor. 15:2, *believing anything else* (the additional church doctrine) *will not lead to anything* (Jerusalem Bible). That is, such church doctrine is not significant, unless, of course, individuals spend their major efforts in attempting to justify the insignificant. It has been said, "It's not putting forth effort and failing to achieve a significant result, it's putting forth great effort and achieving an insignificant result that is tragic."

(*The Grundlegend-Deductive (GD)-world model establishes the major results in this article. These results can be related to the mental notion termed as higher-intelligence "adjective reasoning.")

Part I Reference

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Part II

Additional Details as to "Who is Jesus?"

In general, the invisible God's thoughts exist, in a sequence sense, prior to being manifested as physical, preternatural and supernatural entities. Throughout the

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Bible He personalizes His attributes. He personalizes His creation concept (Col. 1:17). Throughout the Old Testament, He "speaks" personally to various individuals and manifests Himself via physical and physical-like behavior. His most intimate personification is via Jesus of Nazareth (Acts 2:22, 22:8), the "glorified" Jesus (Matt. 28:9, 17. John 20:14 - 25) and, especially, as the Holy Ghost (Spirit) (John 14:18, 21, 23). Then there is His additional "unveiling" as presented by John in his "Unveiling of Jesus Christ," which is the actual first phrase of the book usually called "Revelations."

This "logos" mode of expression is related to what is both the physically and supernaturally perceived Jesus and **all related events**. As noted in Part I, at the time this term was used by John, the word logos generally means a complete logical expression or complete logical account. It also can mean a complete oral expression or "saying." In the Scriptures, God applies His thought processes, when the Bible was originally transcribed, using the more easily comprehended notion of oral expression. "And God said," the Hebrew for "said" can and is translated as "thought" within the Bible. This personalization is a creation and Father attribute.

In what follows, the pre-fix "hyper" is used before a meaningful suffix. The notation * also carries this terminology. The meaningful suffix is an entire well-defined set or a member or members of such a set. These sets usually contain all of the original members of the defining set and many new ones. Various new ones are denoted as the "hyper" objects. These hyper-objects have the same "general" properties as the original members of the original set and they are predicted to have additional features. The new objects can be interpreted in different ways. For the theological interpretation, when the new member is a comparable attribute, such terms as infinitely "more," "greater than," "better than," "stronger than" and appropriate similar meanings are applied to the original suffix.

Such a complete logical expression is a rational concept since it has a mathematical model. Notationally, for the single complexity universe, the model is written as $(^*\mathbf{\Lambda}(\lambda), \, ^*\mathbf{f}(a,b))$ [8], where this is the hyper-developmental paradigm form. (Using a general language, a "developmental paradigm" is a sequence of descriptions.) It contains the creationary scenario and all other aspects of this account. It has the exact form of the logical mental-like process God uses to create both physical and physical-like entities. The hyper-algorithm, $^*\mathbf{A}$, when applied to $(^*\mathbf{\Lambda}(\lambda;), *\mathbf{f}(a,b))$ [8], displays the step-by-step hyper-mental process that implies that a higher-intelligence developed such an expression. There are various ways to produce an "ultraword" [8]. The method employed predicts the existence of such objects relative to sub-logical-systems of the ordinary propositional logic. Ultraword analysis gives some insight into why a highly important aspect of the Father is presently incomprehensible. The form $^*\mathbf{\Lambda}(\lambda)$ can be considered as a "single" string of symbols, a special ultraword. This is an extension of such accounts as symbolically presented during the first century A.D. [The pre-design and development of our universe via [8] satisfies this logos.]

In what follows, a basic theological concept is analyzed. Relative to 1 Cor. 15:1-2, the Paul rule, one can ask, "Does the acceptance of this concept actually effect salvation if individuals follow the explicit directions of Jesus and His Apostles?"

> Does there exist a separate supernatural Spirit entity, the pre-existent Christ or the second person, with sufficient underlying attributes to be classified as an invisible God, that is transformed, in some manner, into the physical entity that is Biblically referred to as the man Jesus? Maybe what I present here and elsewhere can aid you in answering this question or the previous one.

In this article, the material between the [[and]] is either the basic Greek meaning, the actual Greek word or an additional remark. Since there is no well known single English term that carries the correct meaning for the Greek "logos," a "complete logical account," where in this case it is the "complete logical Jesus account." This Greek term should be transliterated.

From the Greek literal translation of the oldest manuscripts, we have *In the beginning* [[originally]] *was the logos and the logos was toward* [[directed, does not divert from]] *God and God was the logos* [[In particular, the Jesus mental-like concept and all else that relates to it]]. *This was in the beginning* [[originally]] *toward* [[directed, does not divert from]] *God. All come into being through* [["δι," (through) is a channel or agent. It denotes mediate and not original ownership.]] *it* [[it = "auto" = the logos]] *and apart from it* [[it = "auto" = the logos]] *not even one thing came into being which has not come into being. In it* [[it = "auto" = the logos]] *was life* [[Jesus]], *and the life was the light of men. And the light is appearing in darkness, and the darkness grasped it not* (John 1:1-5). Please note that the Greek "auto" can be translated as "it" "him" or "he." Translating this as "him," or "he," in certain places, is not the common understanding that one would have during the first-century A.D. Such a translation seems to imply unintended consequences unless the term "logos" actually has another "hidden" meaning of which the Apostles are not aware.

In certain contexts, is it possible that John considered the term "logos" to have an entirely different meaning? After the first century, it is claimed that the term "logos" is a code word for a spirit-type entity, the "pre-existent Christ," that is not exactly the same as the "invisible" Father spirit-entity. The pre-existent Christ is in the "second place" and explicitly follows all of the Father's requests as Justin Martyr claims. The Holy Ghost is yet another "invisible" spirit-entity distinct from the Father and pre-existent Christ. Each of these entities is "God" in that each has the same underlying "God" structure. Today, this is how they are unified. The idea that God is the one and only one entity of this Divine type is stated hundreds of time in the Bible. This absolute idea is modified by the philosophers to mean that there can be more than one such entity as long as they have the same underlying "God" structure, the same "substance," the same "hy(u)postasis" (standing-under, an assumption). Indeed, this

Greek term - hypostasis(es) - is used as a type of code word within Christian theology. For this theory, the claim is that when the Bible states there is one God this means that there is one "God" determining substance they each possess.

If there are "three" such entities, can there be many more? A major religion states that there can be millions of such "Gods." Such polytheism is the foundation for the philosophers of Christianity and cannot be found in any direct form within the Scriptures unless special meanings are given to the terms used, alterations are made or new terms added. This need not in itself make such polytheism incorrect.

This polytheism was instituted by Justin and others in the second-century for various reasons. Justin implies, in his extant writings, that the pre-existent Christ concept destroys the one-God absolute monotheism of the Jews. It was not the invisible God that conversed with Abraham, Jacob, Moses, etc. but, rather a different God, the pre-existent Christ [7, p. 223]. Further, Justin claims that the Jews, as represented by Trypho, are being persecuted for specific reasons. *According these things have happened to you in fairness and justice for you have slain the Just One* [7, p. 202]. Further, they *do not repent from* (their) *evil deeds* [7, p. 200]. *For after you crucified Him . . . . You do not repent of wickedness which you had committed* [7, p. 203].

Justin and others were so nieve that they could not accept that God ordained that Jesus should suffer and die on the cross exactly as He did. Without this, "death" would not have been defeated and our salvation would not be possible. The Jews did not independently cause Jesus to die on the cross. The crowd calls for His crucification and Pilate decides to grant their request. But, God Himself requires this event to occur.

Further, it is stated that this polytheism was introduced to help reduce the suffering experienced by those that follow Biblical teachings as "wrongly" understood by the authorities. These philosophers were not attempting to substitute for the accepted polytheism a strict monotheism, but rather they were following polytheistic ideas.

In Justin's first apology to the emperor, he writes,

> "And when we say that the Word, who is the first-born of God, was produced without sexual union, and that He, Jesus Christ, our Teacher, was crucified and died, and rose again, and ascended into heaven, we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter. For you know how many sons your esteemed writers ascribed to Jupiter: . . ." [7, p. 170]

Justin then lists many of the sons of Jupiter with attributes that correspond to those of the man Jesus.

To continue substantiating this claim, Justin proposes that this Christian polytheism was known by the "demons" and they inspired the poets to create mythological "sons" in order to discredit the Christians. Justin writes that this Christian concept

of more than one "god-type" of entity does parallel the gods accepted, during this historical period, by most other members of the society in which these Christians reside. Justin continues to argue that Christians of his time should not be persecuted for their belief in these newly revealed spiritual entities since they correspond to similar entities that are worshiped. The view was and is that the pre-existent Christ spirit-entity is transformed into the man Jesus. The facts are that there were logos-gods. For example, consider Zeus's son Hermes who was the god of speech, language, oratory (oracles) [[logios]] and the like. Hermes is Justin's idea of the "logos" of this "Zeus" myth.

At a later time, this polytheistic notion of "changing into" is strongly expressed. Eusebius writes in his The History of the Church [9, p. 35]

> "Reason would never allow that the uncreated and immutable substance of Almighty God should be changed into the form of a man, or, alternatively, that by the illusion of any created thing it should deceive the eyes of the beholder, or that Scripture should falsely invent such a tale. Who then could be spoken of as God, and Lord who is the judge of all the world and does justice, appearing in human shape? As it is not permissible to suggest the First Cause of the universe, there is only one answer - His pre-existent Word."

Rather than follow Paul's advice and wait until we are "face-to-face," these philosophers must, I suppose, develop such notions in order to justify their existence as intellectuals. Indeed, after 800 years of effort, it was discovered how to cloak the concept in vaguely known philosophic terms. This vagueness has not altered the basic polytheistic foundation. The "Church Fathers" simply used forbidden modes of analysis rather than accept the strict first-century meanings for the Biblical terms. Thus, they embellished the notions by altering the Scriptures in various ways. They did not follow Paul's advice.

John tells us exactly who Jesus is. His statement cannot be misinterpreted. The three most ancient Greek manuscripts are all consistent in the Greek. John 1:18 states that the Jesus concept is *The only-begotten God.* For the logos concept and our present level of comprehension, God "mentally" collects His Father attributes and personalizes them via the notion of His Son - the Jesus representations. These attributes include His creationary thoughts that yield the physical and physical-like realities. Hence, collectively, these constitute an absolute representation for the Father's attributes, the only-begotten God, that carry God's personal name Jesus or Jesus Christ. He is perceivable as the Son of God and the glorified Jesus.

However, to remove any idea from John's statements that the manifestations are "generated" by the invisible God, the last word "God" has been altered in all of the major Biblical translations. The term "Son" is substituted for "God." If one assumes that John is in error, then the entire Bible is suspect; it would not be trustworthy.

Relative to the meaning of logos, is it possible that the Holy Spirit, through John, altered its meaning so as to contradict the statement made by Jesus (Mat. 28:19), those of Peter (Acts 10:48), the glorified Jesus (Acts 22:16) and actual practice (Acts 19:5-6)? John also uses this logos (account) coupled with the term God to indicate its contents. Is it possible that the Holy Ghost actually deceives John, an individual who most probably holds the Hebrew view against idol gods, and doesn't mention that the "logos" concept is modeled after Hermes, a son of Zeus? It was a well know Greek practice in drama to name an (oral) account after a specific character, for example Antigone and Media. In John's writings, we find that this specific account can be titled with the name Jesus or Jesus Christ (Rev. 19:13). Of course, this does not prevent, as mentioned, individuals from accepting that later "revelation" indicates that these original understandings should be altered. Indeed, this type of "revelation" can be used as a reason to make extensive alterations in the first-century understandings. This is exactly what has been done to justify some rather dangerous cults.

Relative to transforming thoughts into various realities, consider the following translations. (KJV) King James Version, (ASV) American Standard Version, (ML) Modern Language, (NLT) New Living Translation, (ESV) English Standard Version, (RSV) Revised Standard Version, (DBY) Darby Translation, (WEB) Websters Bible, (HNV) Hebrew Names Version. Generally, in Genesis we have "God said, Let there be . . . " and physical entities appear. The Hebrew for "said" is 'amar. This word is also translated as "think," "thinks" and "thought." This is a special idiom peculiar to the Hebrew.

Here is how it is translated in three places in various Bibles. " 'amar" is translated as "think" or "thinks" in 2 Sam 13:33 in KJV, ASV, WEB, HNV; "thought" in ML. It is translated as "think" or "thinks" in 2 Chr. 13:8 in KJV, NLT, ESV, RSV, ASV, DBY, WEB, HNV. It is translated "think" or "thinks" in Ecc. 8:17 in KJV, ML, DBY, HNV. Thus, it is very reasonable and obvious that the idea behind all of the Genesis statements is that "God thinks, Let there be . . . ." This is the same as when we "speak" within ourselves, mentally speak.

For years, people have stated that the Biblical God is better understood as a mind. "According to what is behind the universe is more like a mind than it is any thing else we know" [2]. These uses of 'amar and observations of others is why the previously constructed mathematical model that mimics modes of deductive thought is applied to God's creationary processes. This leads to the general conclusion that, for comprehension, the invisible God transforms His thoughts, His ideas, into physical and other realities. This is what the complete Jesus concept - the logos - entails. **God transforms this logos - a complete logical account - into physical and other realities.**

As mentioned, we are told that Jesus is the only-begotten God (John 1:18). Hence, He carries this additional title due to the attributes He is accorded after He is perfected

(i.e. "finished," "mature" or "complete.") (In Rev. 22: 3-5, the linguistic construction implies that God and the "Lamb" are synonymous.) These are the hyper-attributes that He acquires when He is perfected. These hyper-attributes are displayed in restricted form by Jesus during His earthly ministry. He does acquire attributes "greater than" any comparable human attribute and, during this time, has control over the physical world. This control is also a restriction of the hyper-attributes He acquires upon perfection. The Jesus account, the Son of God, is the most important aspect of His existence. Indeed, without this Jesus aspect there would be no logos and no physical universe. As indicated, physical creation of our material universe is a manifestation, an attribute of these thoughts - this logos. Various Jesus type manifestations, including those during Old Testament times, are an integral part of this general concept.

The Jesus account is a type of ultimate agent that represents the Father and through which the universe comes into being via the transformation of God's thoughts into physical reality. Paul testifies to this. *. . . yet for us there is one God, the Father, from whom all things come and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live* (1 Cor. 8:6 (NIV)). As mentioned, the word "through" signifies an agent type of behavior. It denotes mediate and not original ownership. Notice that Paul states that comprehending God, in this way, as the Father is "for us."

The relation between the Father and the Son is also how the title "Son of God" can be interpreted. One problem that presents itself is the notion of "time" relative to the logos-thoughts. In John's "In the beginning," the "beginning," comes from the Greek for "origin" and refers to "time." Hence, the beginning of "time." Outside of physical time, God should not be classified relative to such a time notion. For our present level of comprehension, in order to avoid a time notion, it is better to state that He "exists."

God presents Himself in various forms that can be difficult to describe. By design, the Jesus form is knowable. Potentially, Jesus has describable Father attributes and attributes the Father does not, generally, exhibit; Jesus' human and glorified human-like attributes. The attributes Jesus displays depend upon the circumstances.

Recall again that each description of Jesus that is given is restricted to a particular environment. Jesus, in His perfected form, is related in a rather special way to the God's Spirit. He must possess specific hyper-attributes of God. These are those that are detailed by the "logos." How this is accomplished and the fact that He possess them all is presently incomprehensible. At present, our knowledge of how God's Spirit is related to other entities is restriction to the "indwelling" property. For Jesus, as He is restricted to the physical universe, this is Biblically acknowledge in Matt. 3:16.

The concept of God's Spirit is a highly difficult properly to describe. This is especially so when one considers that today our society is strongly attuned to the concept of a "material reality." As John 1:18 states, *No one hath seen God at any*

time. This "seen" is to perceive with the eyes. A mathematical model [6d] rationally predicts that the Holy Ghost and other entities affect our thinking. Many individuals, including myself, have witnessed "miracle events." These are usually one-time physical events that do not follow any known physical law and have a describable purpose. Individuals, including myself, have physical indications that under specific conditions the Holy Spirit is active. But, this gives no indication as to how an invisible entity can possess the behavioral properties that are the very essence of its classification. These properties are not described as physical measures that are used to identify entities that reside within our universe.

For Quantum Field Theory, there are the invisible quantum fields. They cannot, generally, be perceived by any sensors. If they exist, their presence is only indirectly indicated when various physical properties they are claimed to carry (possess) produce assumed "particles" that affect gross matter. Some physicists are so enthralled by this concept that they substitute field-language terms for the term "particle." A particle is a "ripple" in the field, an "excited state." The behavior can be described using "particle" language. This, of course, has no meaning unless one can identify more exactly what field entities are "rippling" so as to distinguish them from those that are not "rippling." This notion comes from the "vibration" language. Things that are represented by the notion of vibration can be endowed with energy. Since Planck's constant is in terms of the joule-second unit, trivially, multiplying this by a "frequency" yields "energy." Of course, these excitations must yield specific characterizing properties in order for them to behave as if they are "particles."

For pure quantum field theorists, these fields are assumed to exist as primitives. Even if one replaces such fields with "string" behavior, then the same "primitive" notion applies to strings as well. A "primitive" is a physical entity that is not considered as composed of more fundamental entities. As mentioned, quantum fields have physical properties and theoretically they identify each of quantum physical "particle." Of course, from such particles our entire physical universe is assumed to emerge. `This example, among others, is given only to indicate that a present-day physics community accepts various ''invisible'' entities that only indicate their presence via predicated effects as displayed by gross matter.`

The atheistic view is that these results are rationally predicted and, thus, no God is needed. However, the GGU-model predicts the exact same physical results, where such a field theory is used as a mere instrument for calculation. That is, the invisible primitives are imaginary and the extensive mathematical processes used to predict the behavior of gross matter only indicate that it is but a scheme for predicting behavior that, from the secular viewpoint, we cannot otherwise comprehend. For the physics community, not accepting the existence of the invisible Spirit of God cannot be based upon a rejection of invisible entities.

The GGU-model has a feature that indicates why speculative details relative to an invisible spirit entity need not apply to the Spirit of God. It is shown in [6c] that "ultranatural events" occur whenever physical events occur. For this theological interpretation, these ultranatural events appear to be associated with the Spirit's interactions with His created realities. The mathematics predicts that there is a higher-language (i.e. hyper-language) that hyper-meaningfully describes these events and that no biological entity can have complete comprehension as to all aspects of these descriptions. This higher-language is the type of language that is most likely necessary to give an in-depth description for God's non-physical world. We are promised that any problems we continue to have in comprehending Jesus will be eradicated when we are "changed" so as to be in His presence. As mentioned in Rev. 22:3-5, His glorified church should be able to more fully comprehend the equality of Father, Son and Holy Ghost hyper-attributes including those hyper-attributes that are not comparable to any human attribute. This, of course, also relates to the immaterial aspects of His Spirit.

It is shown, in section 9.2 of [6c], that there is an additional "alphabet" that is used for this higher-language. What is presented there includes a higher-alphabet for the higher-form of natural numbers. Recall that Hebrew uses its alphabet to form its basic numerical system. But, it does not use the basic combination of symbols to represent the numbers $10 + 5 = 15$ or $10 + 6 = 16$ since these yield a non-numerical concept. They form alterate names for God. From the alphabet viewpoint, these higher-numbers cannot all be formed by use of a finite-string of original alphabet symbols. Due to a property of the mathematics used to generate the GGU-model, they could be formed from a hyper-finite combination of the finite Hebrew alphabet. Or, there can be an additional hyper-alphabet.

In mathematical logic, an extended symbolism is often employed, where this symbolism conceptually carries information that corresponds to each informal natural number. Since we are now able to imagine the infinite set of natural numbers [6e], then accepting an additional set of alphabet symbols is not only rational but imaginable. This leads to the reverse idea from the Hebrew alphabet notion. These new alphabet systems can be used to produce hyper-meaningful statements. This is not the same as the examples for the general paradigm given in [6c]. Using this approach, it is reasonable to conclude that Paul's statement in 1 Cor. 13:12, relative to knowledge given to members of His glorified church, and his statement about a higher-language (2 Cor. 12:4) will yield additional facets of God's Spirit that, at present, are entirely incomprehensible.

The concept of a higher-language (i.e. hyper) and higher-alphabet represents a model that need not correspond to the standard notion of expressing ideas by a sequential list of symbols. When knowledge is obtain in this sequential manner, then it is usually associated with a time component. However, relative to a higher-language, a

string of symbols need only be a model for acquiring knowledge, as a totality, without the need for such a step-by-step process.

It is necessary that the "representation" notation be applied. This means that the perfected Jesus is the only-begotten God, a perfect representation for the invisible God's Father attributes, and as such carries this title. As rationally deduced and as mentioned elsewhere, if Jesus displays but one of the Father's hyper-attributes, then He possesses all of them when viewed from the Third Heaven. (Using a technical approach, this last statement is verified by equation (3) in [5].) These statements are not dependent upon our present level of descriptive knowledge.

Looking at the hyper-attributes Jesus displays in His perfected form, it is self-evident that Jesus is a "personal name" for the Father, where this further indicates that He is the Saviour of the Old and New Testaments. This correspondence is mentioned in Isa. 9:6, where Jesus is called the "everlasting Father." In the Old Testament, it is stated that the Biblical God is the only Saviour. And, "Jesus" is the Greek [[(modern form) $\iota\eta\sigma\sigma\nu\nu$ (oldest Greek manuscript form) IHCOYN]], Joshua, Jehovah-is-salvation or Jehovah-is-Saviour. The LORD (KJV) which appears for the Tetragrammaton YHWH 6,800 times Bible, is today generally noted as Jehovah.

Jehovah has a very general meaning immediately related to the phrase "I am." It expresses the concept of the "self-existent one," an "Eternal one." Then, relative to the created universe, the term is expanded upon to give it greater significance for all of humankind. Thus, the basic expansion included in the name Joshua is the concept of "the Saviour." Apparently, in order to honor God in this way, during Biblical times many individuals carried the name Joshua. This name is what an angle stated that Joseph should call Him (Matt. 1:21). Hence, the name itself represents the most important restriction of God's attributes to our created environment. Certain attributes are not, at present, being observed and others, such as "Eternal," cannot be observed by a time dependent entity. It was not until the New Testament, where a much, much fuller expansion is described, that Jesus is recognized as a "personal" name.

Hence, relative to the restriction concept, one can apply the faith [[pistis]] notion; an assumption of what is being expected, a conviction concerning matters which are not being observed and Paul's statement . . . *then I* (we) *shall know fully* (1 Cor. 13:12 (NIV)). If there are other non-qualified attributes, then each needs to be accepted in this manner. As mentioned, it is shown in the mathematics paper [6b], that the strength of a qualified hyper-attribute is only partially measurable by the mathematics applied. Such measures do rationally imply the existence of an ultimate measure, an ultimate-hyper-attribute, which needs to be accepted as a faith statement.

Paul was, for a time, with the other Apostles and preached the same message (Acts 9:27-28). Peter states (2 Pet. 3:15-16) that Paul's letters express the same doctrine

as that of the Apostles, although *His letters contain some things that are hard to understand* (NIV). And, we should all agree with Peter's statement. Hence, whenever one considers Paul's writings they need to be consistent with the concepts understood by the Apostles, especially those of John and the Apostle's logos concept.

Different "Jesus" manifestations and the logos concept make Biblical passages that have been considered as difficult to interpret somewhat more easily understood. Consider from the Literal Greek Col. 1:15 - 17. *Who is the image of the invisible God,* [[A describable set of Father attributes. A most significant aspect of God's plan.]] *Firstborn of every creature.* [[If an ordering is considered for the logos events, then the idea of presenting the various Jesus manifestations and all that this yields is an event that precedes the creation of every other creature.]] *for in Him is all created, . . . ,* [[Jesus represents, as an image, all the Father creation attributes. This includes the mathematically modeled creation attributes. In various places, the "Him" can refer to the logos account since John directly implies that this account can be named as the "Jesus account" or simply "Jesus" (John 1:5). In order to enhance the pre-existent Christ concept, the "in" is, however, often translated as "by".]] *all is created through Him and for Him,* [[And again, the "through" means agent. It denotes mediate and not original ownership. In totality, Jesus is the entity we worship as God and Saviour and is the only entity with comprehensible Father attributes.]] *He is before* (relative to time) *all* (of the created stuff) [[This is obvious. This concept exists in a sequential sense prior to the described creation activities.]] *and all* (created stuff) *has cohesion* (holds together) *in Him.* [[The theologically interpreted GGU-model shows how cohesion is a direct result of the creator attributes. Logically the two "all" quantifications have no truth value unless they are interpreted. You must specify the domain to which the "all" applies. Make a list of the stuff the Bible states is created.]]

A few more Scriptural examples of how Jesus relates to the Father attributes should suffice. In John 14: 9 - 11. Jesus states, *He who has seen me has seen the Father. . . .* The Greek word translated "seen" means "to perceive with the eyes." They have, indeed, seen restricted and displayable attributes of the Father. They cannot "see" any more than the ones Jesus displays. *Believe me, I am in the Father and the Father in me.* This is the clearest absolute statement of an equality of Jesus and the Father. For Jesus, each Father related manifestation is restricted to the environment where it appears.

There are various examples where the most ancient Greek manuscripts have been altered by most translations. For various reasons, the book called "Hebrews" was one of the disputed books. However, the arguments were not persuasive and it is included as an official New Testament book. In Hebrews 1:8, the NIV states *But about the Son he says.* But "he says" does not appear in the Greek. It should be *Yet as far as* [[relative to]] *the Son.* God did not directly make this statement which is from Psalm 45:6, 7. It is the Psalmist making the statement and the writer of Hebrews is employing the

Psalmist words as his own. Indeed, the linguistic structure of this statement is not as God expresses Himself in the Old Testament.

The NIV adds words at the start of Hebrews 1:10 -12. The phrase is an altered *He also says.* The "He" and "says" does not appear in the oldest Greek manuscripts. These verses are not direct quotations from God, as the additional two words would have us believe. They are quotations from Psalm 102:25-27, which are not direct quotations. It is *a prayer of an afflicted man* (NIV) and, once again, the writer of Hebrews uses these statements to describe characteristics of the Father and, hence, those of the only-begotten God concept. Then Hebrews 1:13 is from Psalm 110:1 and David seems to indicate that this is a type of direct quotation from God relative to their notion of a Messiah. Thus, we have a mixture of direct quotations from God, Old Testament statements made by others, and added words or phrases. Do the added words imply that God, the Father, rather than the Psalmist, is speaking about the pre-existent Christ as a separate entity rather than the only-begotten God in all of His manifestations as an absolute representation of Himself to His church? Are such additions made in order to alter the "only-begotten God" concept and enhance the notion of a pre-existent Christ as a spirit-entity?

If there is but one contradiction within the pages of the entire Bible, then it becomes a worthless document. There is, at least, one that is fostered by the addition of words to Hebrews. The above Hebrews 1:8 "he said" addition is enhanced by Today English Version, where it is stated as "God said." For this Psalm, its very structure indicates that this is not true. It is the writer of Hebrews stating the words of the Psalmist. The addition of such words has produced the contradiction "God has said a statement and God has not said a statement." Of course, this is corrected by removing the added phrase. Is it reasonable that in the finest piece of Greek prose that appears in the New Testament, Hebrews, that the writer believes that it is necessary that God "utter" a Psalmist statement as a means of expressing His thoughts? In various cases, is it not more reasonable that the Psalmist statements reflect the views of the writer of this letter, views that are certainly correct about the perfected Jesus? One can also ask, does God, through this writer, intend to mislead?

Today, polytheistic Christianity is most strongly defending via a 800 hundred years of effort that, in order to hid its actual foundations, employs a rather vague philosophic language. This polytheistic interpretation does not contradict the mathematics that leads to the equations (2) and (3) in [5]. Whether one accepts this type of polytheism rather than Apostolic Christianity depends upon other factors external to the mathematics itself. Then as stated previously, "Does the acceptance of this polytheistic concept actually affect salvation if individuals follow the explicit directions of Jesus and His Apostles?"

The Scriptures state specifically that Christ is pre-existent only in the sense of being the absolute essence of the invisible

God's logos that, if a sequential ordering is applied, precedes creation. There exists one and only one non-created entity - the partially describable invisible God. Everything else that exists is the product of His thoughts.

The important reference [5] is the next level of complexity in modeling the Jesus attributes. It presents more detailed descriptions as to the methods employed, but it does not give the actual mathematical "proofs" used to obtain the results stated. These appear in references [6c] and [8].

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