

# God... In His Own Words

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The central idea of this work is this slogan:

**The only Person qualified to define the  
Godhead is Almighty God Himself.**

We look therefore to those treasured verses in the Bible, where He does just that; reveals to us the essence of His nature *in His own words*.

Any attempt by man to take on this task will be guaranteed to fall short, as we are but dust and ashes in His sight. He is the Potter, and we are merely the clay. In the past man has made just such attempts in creed and doctrine while blatantly *adding* to the word of God his (man's) own feeble words, often inducing error. As if that were not enough, these same extra-biblical writings made hundreds of years *after* the completion of the Bible have been imposed on others as a litmus test of faith.

But now, let us hear what God declares about the very essence of His nature, again, in His own words.

- [Genesis 1:1 & 1:2](#)  
Shows how biblical language defies the language of the Athanasian Creed, by the absence of any explanation of "persons" when changing the terminology from "God" to "Spirit of God".
- [Genesis 1:26 & 3:22](#)  
A comparison of these two scriptures shows the proper understanding of the terminology "us" of Genesis 1:26 to be referring to the heavenly hosts as opposed to "three persons" of God.
- [Genesis 1:26 \(Part 2\)](#)  
Man was created in the image of God. But some see only a surface level view of what that means, limiting their understanding to a comparison of "our body, soul, and spirit are reflective of a 'Trinity'". But are these the

true attributes to which God was referring or is there much more? Let's look.

- [Deuteronomy 6:4](#)  
Directly defines God to Israel as being "one".
- [Proverbs 30:5](#)  
Warnings from God not to add to His word. This should be strongly considered when reading the late fifth or early sixth century A.D. writing called the 'Athanasian Creed'.
- [Isaiah 9:6](#)  
Directly calls the Son of God prophesied here to be born, "the everlasting Father," in plain, clear, black and white text.
- [Isaiah 43:11](#)  
Since God declares that "besides me there is no Savior", then Jesus Christ must Himself be that very Person of God.
- [Matthew 18:20](#)  
Shows by implication that Christ Himself is the Person of the Holy Spirit, since He states that it is He Himself in the midst of His believers.
- [Matthew 28:20](#)  
Since Jesus declares, "I am with you always," implies that He Himself is the Person of the Holy Spirit.
- [Luke 1:35](#)  
Declares that it was the Holy Ghost who overshadowed Mary to cause the conception of the Lord Jesus. Since the Holy Ghost is the father of the child Jesus, then the Person of the Holy Ghost has to be the very Person of the Father. This in itself seals the fact that God, the Father, and the Holy Spirit are absolutely one, not multiple persons.
- [John 1:1 & 1:14](#)  
Shows how the term "Son" is misapplied when used before the incarnation of the Word. The accurate term to use for He who became "the Son" prior to Jesus' birth is "the Word".
- [John 4:24](#)  
Definition that "God is a Spirit" as given directly by Jesus Christ. Since God is a Spirit, it is impossible that there be more than one divine Spirit.
- [John 8:24, 58, 59](#)  
Jesus declares that He is *the* "I AM", not the "second person" of a Trinity.
- [John 14:7 - 14:10](#)  
Shows how the Person of the Father *is* the Person of Jesus Christ
- [John 14:17](#)  
Shows how the Person of Jesus *is* the Person of the Holy Spirit

- [Romans 8:9](#)  
Directly calls the "Spirit of God", the "Spirit of Christ" in the same breath. This is highly related to John 14:17.
- [Colossians 2:9](#)  
Declares that "all the fullness of the Godhead" was present in Jesus Christ, not "1/3" of a "trinity".
- [1 Timothy 3:16](#)  
Declares that God Himself was manifested in the flesh, not a "second divine person".
- [Hebrews 1:3](#)  
The only time that the word "Person" appears in the New Testament with reference to God, and it is in the singular form. It is also all-inclusive, referring to the Son, Jesus Christ, as "the exact representation" of the Father's "Person". Thus the Person of the Son is the Person Father manifested in visible form. The visible human Person is the "image" and "exact representation" of the invisible divine Person. Note the phrase "exact representation of His Person" once again. Jesus did not come as "three Persons"; He came as a single human Person. Therefore, as "God... manifested in the flesh" and as "the exact representation of His Person," Jesus Christ, by coming as one Person, reveals that God is only one Person.
- [1 John 5:7 and 8](#)  
In the incredible *difference* between the ending of these two verses, the oneness of God's nature is revealed.
- [Revelation 1:8](#)  
Jesus calls Himself directly, "the Almighty".

Here is a thought to follow this reading of God's own words describing Himself. It is perfectly natural for men to begin to imagine what God must be like after they learn of Him. They begin thinking of what they might see at the time of Christ's return, or what they will behold in Heaven, the Millennial Kingdom, etc. But when assuming the huge responsibility of communicating to others the Gospel of Jesus Christ, we must constrain ourselves to the use of the same language He uses (the same wording in whatever dialect) and to the same concepts which He has revealed to us. In so doing the Church will be speaking the same thing and the same Gospel which we have received commandment from Christ Himself to proclaim.

In limiting ourselves to the use of God's own definitions of Himself, the Church can avoid debates and divisions caused by Scripture-altering, extra-biblical teachings and writings as in the case of the Athanasian Creed and other

post-first century representations of Christianity, however popular. By upholding and remaining in the integrity of God's word alone as direct divine revelation, we the Church of Jesus Christ will be faithful witnesses of His great salvation.

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