God
In Christianity

WHAT IS HIS NATURE?

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Dedication

To those who seek the truth sincerely, honestly, and with an open mind!

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Pre-Reading Questions

1. What is the nature of God in Christianity?
2. Is God one or three (Trinity)?
3. Is Jesus equal to God?
4. Is Jesus God or part of God?
5. Is Jesus a son of a man or a son of God?
6. So, who is Jesus really?
7. What role did Paul play in reshaping Christianity?

Please read the following text carefully, critically, and without any preconceptions!

Introduction

Jesus said:

"Then you will know the truth, and the truth will set you free."

As a seeker of truth and student of life, I have spent many years observing, reflecting, and studying the beliefs that shape human thoughts and actions.

What has become increasingly clear to me is that some people build their lives on foundations as shifting and unstable as sand–on assumptions, opinions, or fleeting ideas that cannot withstand the storms of doubt or hardship.

Yet Jesus pointed to a different path: a solid rock, offering clarity, stability, and enduring wisdom. This book is an invitation to examine our own foundations, to question what we take for granted, and to explore what it truly means to build a life anchored on something lasting, unshakable, and eternal.

Concerning the topic at hand, I have observed that there are significant differences between what is commonly and officially taught about God in Christianity, and what the Bible itself appears to convey.

These differences have not only intrigued me, but also challenged me, and ultimately inspired me to embark on a careful and ongoing journey of study, reflection, and research.

In this booklet, I wish to share with you–motivated solely by love, respect, and sincere concern–the insights I have gained throughout this journey. My goal is to encourage thoughtful reflection and understanding, not to criticize anyone's faith. I recognize that these are deeply personal and sensitive matters, and I try my best to approach them with the utmost humility and honesty.

The purpose of this work is simple: to present honestly and sincerely the conclusions I have reached based on what I have discovered in the Bible.

In fact, I do not seek to provoke argument or controversy; rather, I hope to create a space where questions can be asked, ideas explored, and understanding deepened. Faith, after all, grows stronger when it is examined thoughtfully, not when it is shielded from inquiry.

With this in mind, we will turn our attention to some of the most important and sometimes challenging questions concerning the nature of God in Christianity–questions that have long shaped belief and practice: the doctrines of the Trinity and the divinity of Jesus. These are central tenets of Christian theology, yet a close reading of Scripture invites us to reflect carefully on what is actually taught.

My hope is that, together, we can explore these matters openly, honestly, and with a spirit of curiosity.

I invite you, therefore, to read these pages with an open heart and a thoughtful mind. My hope is that this booklet will not only share what I have discovered but also encourage you to reflect personally on the nature of God, the teachings of Scripture, and the foundations of your own faith.

This is not a work of judgment or confrontation, but of exploration, understanding, and sincere inquiry. Together, let us approach these questions with humility, curiosity, and a genuine desire for truth.

May the One True God, the Creator of all, lead us with His light to the fullness of His truth.



Is God One or Three?



What do you think?

Let's get the answer from the Bible:

> ***And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he (Jesus) said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*** *(Matthew 19:16-17)*

Why callest thou me good? Or in modern English, **Why do you call me good?** We wouldn't find this wording and meaning in some Bibles! This text is found in the King James Version (KJV). Don't take my word for it! Check your Bible!

Several thought-provoking questions emerge from the above verses (texts) particularly these intuitive and straightforward ones:

- Why did Jesus question his own goodness?
- Jesus emphatically stated that ***"There is none good but one, that is, God."*** Why did he refer to the One True God as the **only *"good"***?
- If he were God, why did he exclude himself from being good?
- Why does Jesus question being called ***"good"***? Does this not suggest that he is denying his divinity, or is he redirecting the focus to the One True God, pointing people back to their Creator?
- What does ***"there is none good but one, that is, God"*** imply about the nature of goodness? Is goodness intrinsic or derived from God?
- How does this statement relate to or conflict with the Christian doctrine of the Trinity?
- Jesus explicitly pointed out, ***"If thou wilt enter into life, keep the commandments."*** Why didn't Jesus command the questioner to believe in him (Jesus) as God in order to enter into eternal life?
- Based on Jesus' testimony, isn't keeping the commandments enough for getting eternal life?

Now, let us re-read the verses of Matthew 19:16-17 as stated in the King James Version (KJV) and the same verses as reported in the New International Version (NIV):

> And, behold, one came and said unto him, **Good Master, what good thing shall I do, that I may have eternal life?** And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. (KJV)

> Just then a man came up to Jesus and asked, **"Teacher, what good thing must I do to get eternal life?"** "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, keep the commandments." (NIV)

To make it easy to compare, here are Jesus' two different questions:

According to the KJV, in simple English, Jesus asked:

> ***Why do you CALL ME GOOD?***

But according to the NIV, Jesus said:

> ***Why do you ASK ME ABOUT WHAT IS GOOD?***

Please honestly compare the KJV phrasing of Jesus' question with that of the NIV. Do they have the same meaning? Can they both be correct?

Is Jesus God or Part of God?

Now, let us turn to this critical question: Is Jesus God? I think that if Jesus were God–or even part of God–his logical response would have been to affirm and elevate what the questioner called him: ***"Good Master."***

Reason and logic both point to one undeniable truth: God is wholly good. If Jesus is truly God–or shares in God's nature through the Trinity–then goodness is inseparable from Him. Can we honestly deny that?

Presumably, some of the possible, expected responses that Jesus could utter in response to the young man saying ***"Good Master"*** include:

- ***"Certainly, I am good, for I am God."***
- ***"You are right. I am good."***

Or at least, knowing that he was obviously good, being God or a manifestation of God, Jesus could have answered the young man, without taking issue with his words, by saying:

- ***"If thou wilt enter into life, keep the commandments."***

But, astonishingly, Jesus responded to the young man's words ***"Good Master"*** with something unexpected! He denied that he was good, wondering, ***"Why do you call me good?"***

Rather than denying his goodness, wouldn't it have been more natural for Jesus to seize this moment and affirm that he was truly good–especially if he were God or part of the Trinity? Yet he points only to the true God. Was he intentionally keeping the truth about himself hidden from the questioner, inviting reflection on where true goodness truly resides?

> ***Now this is life eternal: that they know you, the only true God, and Jesus Christ, whom you have sent.*** *(John 17:3)*

In this verse, Jesus again distinguishes himself from the ONLY true God! In fact, it is this only true God who created and sent Jesus. So who has the full authority to command and send? Is it the ONLY true God or is it Jesus? **Who is greater: the one who orders and sends, or the one who is ordered and sent?**

> ***There is One God and one mediator between God and men, the man Christ Jesus.*** *(1 Timothy 2:5)*

This verse points to two identities: (1) ***one God,*** and (2) ***one mediator*** (Jesus)! Jesus is described as ***"the man Christ Jesus,"*** not ***"the God Christ Jesus."*** In fact, **nowhere** in the Bible is Jesus called God!

To further discuss and answer the question, ***"Is Jesus God or part of God?",*** let us carefully and objectively read the following parts of the verses reported in Matthew 4:1-10.

Then Jesus was led by the Spirit into the desert to be tempted by the devil.

After fasting forty days and forty nights, he was hungry.

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.

And he (the devil) said to him (Jesus), "All these I will give you, if you will fall down and worship me."



DID THESE VERSES SPARK ANY QUESTIONS OR REFLECTIONS FOR YOU?

Let me share with you some of the questions and reflections that came to mind after reading the above verses:

- The Bible says, ***"Jesus was led by the Spirit into the desert…",*** I wonder who has more authority and more power, Jesus or the Spirit? If he were God, why didn't Jesus lead himself into the desert? Does God need someone to lead Him?
- Based on the testimony of the above verses, the devil (Satan) tempted Jesus, whom some Christians consider to be God. This raises a simple and logical question: Can God be tempted?

The same Bible tells us that God cannot be tempted!

> ***"For God cannot be tempted by evil, nor does he tempt anyone."*** *(James 1:13)*

- The Bible reports that ***"After fasting forty days and forty nights, he (Jesus) was hungry."*** Let's reason together:
  - Does God fast?
  - For whom was Jesus fasting? For himself as God or for someone who is greater than him?
  - Does God feel hungry or thirsty?

- In the story of **'the temptation of Jesus'** (a heading found in several Bible versions), we discover that the devil (Satan) moved and controlled Jesus! Did Satan do that with Jesus as the man or Jesus as the God? If Satan did that with Jesus as the man, what is the point? And if the devil tried that with Jesus, God Himself… can the Almighty God be tried, moved, or controlled? Let us remember the words of James: ***"God cannot be tempted by evil…"***

At the end of the dialogue between Jesus and Satan, and after Satan asked Jesus to ***"bow down and worship"*** him (Matthew 4:8), Jesus said to the devil:

> ***"Worship the Lord your God, and serve Him only."***
> *(Matthew 4:10)*

If Jesus were God or part of God, he could have easily responded, **"No, Satan. It is you who must fall down and worship me, your God!"** But instead he called Satan for the worship of the true God **alone:** ***"Worship the Lord your God, and serve Him only."***

On the other hand, we learn from the story that:

- Satan **SAW** Jesus.
- Satan **SAID** TO Jesus.
- Satan **HEARD** Jesus.
- Satan **TOOK** Jesus.
- Satan **SHOWED** Jesus.
- Satan **SPOKE WITH** Jesus.

(To double-check, please read the whole story of the Temptation of Jesus, Matthew 4:1-10).

But the Bible emphatically indicates that GOD CANNOT BE SEEN OR HEARD.

> ***No one has ever seen him, nor can anyone see him.*** *(1 Timothy 6:16)*

> ***You have neither heard His voice at any time, nor seen His form.*** *(John 5:37)*

> ***Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.*** *(1 Timothy 1:17)*

Before I conclude this section, let me ask: During Jesus' life on Earth, **didn't his family, his people, and his followers see and hear him?**

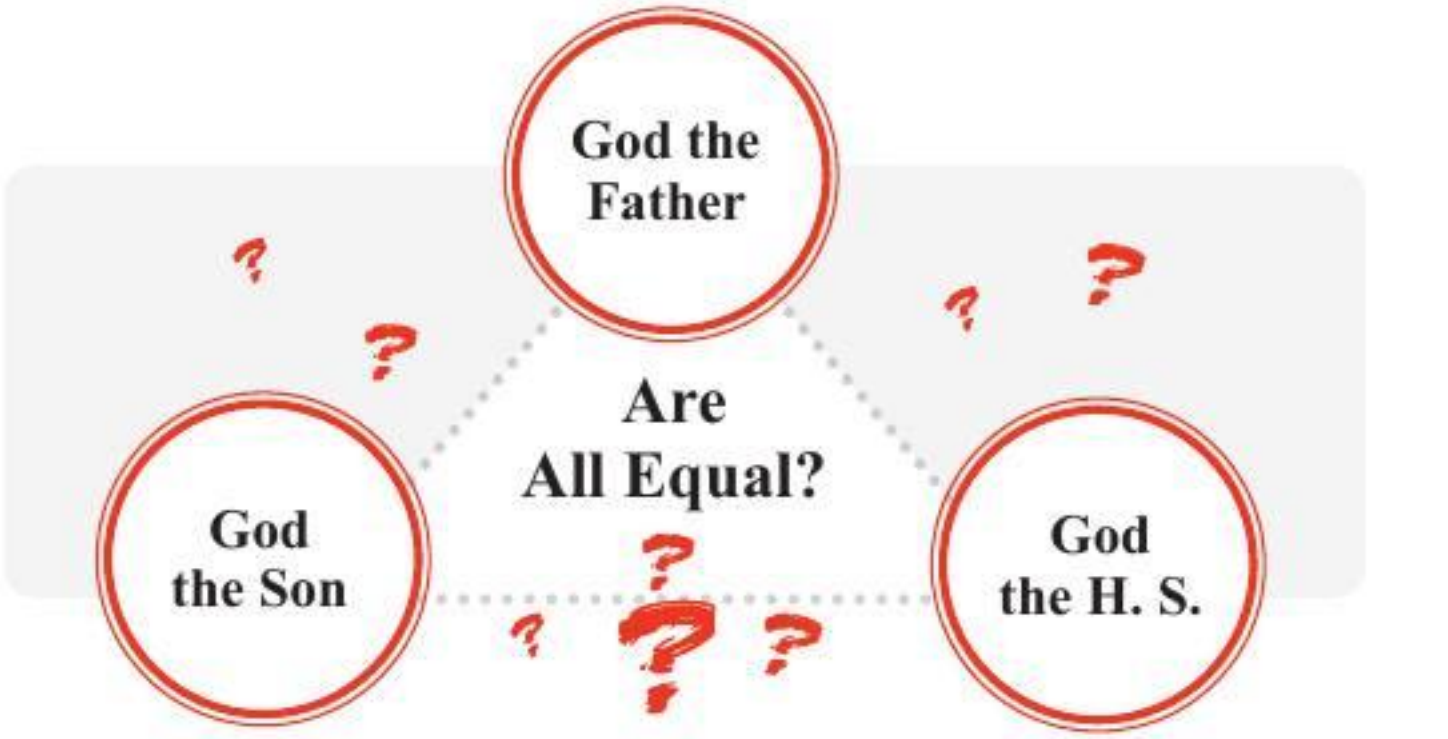
Therefore, according to the description of God in the above verses, Jesus cannot be God. Isn't this reasonable and logical? So what is the truth? Think about it!

NOW LET US TURN TO OTHER CRITICAL QUESTIONS.



Are They Equal?

- Are God the Father, God the Son, and God the Holy Spirit **equal**?
- Is God the Son (Jesus) **equal** to God the Father?
- Is God the Son (Jesus) **equal** to God the Holy Spirit?



Let us see what Jesus himself says:

> ***My Father is greater than I.*** *(John 14:28)*

> ***My Father, which gave them to me, is greater than all.*** *(John 10:29)*

> ***My teaching is not my own. It comes from the one who sent me.*** *(John 7:16)*

I can of myself do nothing. As I hear, I judge; and my judgment is righteous, because I do not seek my own will but the will of the Father who sent me. *(John 5:30)*

But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. *(Mark 13:32)*

Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. *(Matthew 12:32)*

After reading these clear-cut statements, as well as many others, spoken by Jesus himself, what can we conclude?

Based on Jesus' honest and clear testimony that the only true God (the Father) is greater than him and greater than the Holy Spirit, that his teachings are not his own, that he and the Holy Spirit know nothing about the last day, and that he can do nothing of himself–a sincere seeker of the truth should accept what Jesus says about himself and not regard him as God or as equal to God!



LET ME DISCUSS ANOTHER SIGNIFICANT QUESTION.

Is Jesus the Only Son of God?

Let us get the answer from the Bible:

> ***the son of Adam, the son of God.*** *(Luke 3:38)*

> ***Israel is My firstborn son.*** *(Exodus 4:22)*

> ***The Lord hath said unto me, Thou art my Son; this day have I begotten thee.*** *(Psalms 2:7)*

So according to the Bible, and announced by the Father himself, David is another begotten Son; with a capital **'S'**!

> ***Blessed are the peacemakers, For they shall be called sons of God.*** *(Matthew 5:9)*

Tracing this title **'son of God'** in the Bible, we find that Jesus is not the only one; there are many **'sons of God'.**

We can conclude that the Bible uses this title **'son of God'** figuratively to mean those who are righteous, pious, selected, or godly (God-conscious).



Then, Who Was Jesus?

After discussing evidence from the Bible that **God is One, not three,** that Jesus is neither God nor part of God, that he is not equal with God, and that he is not the son of God in the literal sense, we must ask: Then, who was Jesus?

Jesus the man

The references in the Bible to Jesus as **'man'** or **'son of man'** are many. Below are just some of these verses:

> ***Ye men of Israel, hear these words; Jesus of Nazareth, was a man approved of God among you by miracles, wonders, and signs...*** *(Acts 2:22)*

These words were uttered by Peter, according to Christian tradition a close friend and disciple of Jesus, who witnessed many significant events.

> ***The Son of man came eating and drinking.*** *(Matthew 11:19)*

> ***But now ye seek to kill me, a man that hath told you the truth, which I have heard of God.*** *(John 8:40, KJV, some versions of the Bible do not reveal this truth! Check your Bible!)*

At this critical moment of his life, Jesus testified himself that he was ***"a man."*** Why didn't he clearly and openly say: **"Now you seek to kill me, God incarnate, who has told you the truth."** Is it possible that he was hiding the truth?

Jesus the Prophet

This is Jesus the prophet of Nazareth. *(Matthew 21:11)*

And he said, Verily I say unto you, No prophet is accepted in his own country." *(Luke 4:24)*

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. *(John 13:16)*

Surely this is the prophet who is to come into the world. *(John 6:14)*

Jesus of Nazareth, who was a Prophet. *(Luke 24:19)*

Truly this is the Prophet. *(John 7:40)*

These are just some of the many Biblical verses which point out that **Jesus was a prophet and a messenger of the one true God! Again, nowhere in the Bible is he called God.**

In conclusion of this part, the following are critical and significant texts for examination and analysis:

During the days of Jesus' life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission. *(Hebrews 5:7)*

He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me."
(Matthew 26:38)

He went on a little farther and bowed with his face to the ground, praying, "My Father! If it is possible, let this cup of suffering be taken away from me. *(Matthew 26:39)*

And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" *(Matthew 27:46)*

And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.
(Luke 22:44)

What questions, reflections, or implications can be drawn from the texts above? And what thoughts come to your mind after reading them?

These biblical texts raise important questions and carry profound implications that extend far beyond their original context, calling for careful examination and critical reflection. To mention a few examples:

- **For what reason did Jesus offer up prayers and petitions with loud cries and tears, seeking to be saved?**
- **If Jesus knew himself to be the 'savior', how should we understand his desperate prayers to his true God and Creator for deliverance?**
- **Who is the true Savior with the power to save Jesus from death?**
- **Why did Jesus say, 'My soul is deeply grieved, to the point of death'? Was he not already aware that he would die for the salvation of humanity, since it was the divine plan from the beginning?**
- **Can it be concluded that the True God is the One Who heard the prayers of Jesus and ultimately saved him?**



Conclusions

The original and genuine message of Jesus and of all God's prophets and messengers is that there is only One True God, worthy of worship alone. This message is clearly traceable throughout the Bible.

> ***"I am He. Before Me there was no God formed, Nor shall there be after Me. I, even I, am the Lord, And besides Me there is no savior."*** *(Isaiah 43:10-11)*

> ***"I, the Lord your God, am a jealous God."*** *(Exodus 20:5)*

> ***"Worship the Lord your God, and serve Him only."***
> *(Matthew 4:10)*

Hundreds of similar affirmations appear in the Bible, emphasizing God's absolute oneness–compared to only a few passages, often misinterpreted or taken out of context, that might seem to suggest otherwise.

The consistent message is unmistakable: Jesus himself was a prophet and servant of the only true God–the same God who created Jesus, who created us, and who created everything in existence.

As we arrive at the conclusion of this journey of seeking truth, I invite you to reflect sincerely on these questions:

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- Isn't it time to put things back in their proper place?
- Isn't it time to honor Jesus for who he truly was: a great man, a messenger, and a prophet of the True God?
- Isn't it time to turn sincerly and wholeheartedly to our Creator, the only God worthy of worship, before it is too late–before death overtakes us?

The one timeless truth is clear, unchanging, and undeniable: the call of every prophet–from Adam to Noah, from Abraham to Moses, from Jesus to Muhammad (peace be upon them all)–was the same. They all came with a single, unified message: **to worship the One True God alone, without partners or equals.**

This divine guidance has echoed across generations, nations, and cultures, reminding humanity of its ultimate purpose and accountability.

The choice to recognize, accept, and live by this truth rests with each one of us–not tomorrow, not sometime in the future, but today. How we respond to this call will define our lives, our faith, and our place in the eyes of the Creator.

Finally, please pause for a moment and reflect:

- What if Jesus' greatest honor is to be remembered as a messenger of God?
- What if true peace lies in worshipping the One who created us, who sustains us, and to whom we will return?
- What if now is the right time to realign our hearts with Him?
- If God is One, why give His worship to another?
- Did Jesus pray?
- If yes, whom was he praying to?
- Was he praying to & calling upon himself–or praying to and calling upon the One True God above him?
- If Jesus were God, why would God pray–and to whom?
- Weren't his prayers a sign of his servanthood, not divinity?
- If Jesus himself prayed to God, why not follow his example?
- If life is short and death is certain, what are we waiting for?

Sometimes, the answers lie not in what we're told, but in what we're willing to contemplate with open hearts.

The truth is simple, urgent, and eternal: worship the One True God with complete sincerity and devotion. It is not just simple–it is vital and demands our immediate attention!

Notes

How come Paul, who never personally met Jesus, shaped the doctrines that the Gospels themselves seem to echo? How come the original disciples, eyewitnesses of Jesus' ministry, did not establish these theological foundations themselves? How could the life and message of Jesus, as recorded in the canonical Gospels, be so deeply influenced by someone who was not even present? How? How? How?

Many biblical scholars point out that Paul played a central role in defining key Christian doctrines: the divinity and sonship of Jesus, the salvific significance of his crucifixion, original sin, and redemption through Jesus' blood. Paul's epistles, written in the 50s CE, predate the four canonical

Gospels, whose authors remain anonymous. The Gospels, in turn, were shaped–directly or indirectly–by Paul's theological perspectives.

Bart D. Ehrman emphasizes that Paul's letters provide the earliest surviving theological reflections on Jesus, introducing themes like justification by faith, salvation through the cross, and the role of grace–later echoed in the Gospels.[1] Elaine Pagels shows that Paul's writings shaped both orthodox and alternative Christian thought, revealing his profound influence on early Christianity.[2]

E.P. Sanders highlights that Paul's vision of a universal gospel framed how later communities interpreted Jesus' life.[3]

James D.G. Dunn notes that Pauline theology offered conceptual tools the Gospel writers used to structure their narratives.[4] John Dominic Crossan observes that the Gospels often retroject Pauline theological developments into Jesus' life, creating a tension between historical and theological priority.[5]

In short, Paul–though never a direct witness–emerges as the architect of doctrines the Gospels reflect. This raises a striking question: **How could someone so temporally and experientially removed from Jesus' ministry shape the very narratives meant to record his life? How come the Gospels borrow from someone who came later? How?**

This matter is crucial because the teachings of Jesus, who strictly followed Jewish law and emphasized devotion to the One True God, differ in important ways from the interpretations introduced by Paul.

Over time, this divergence contributed to the widespread confusion regarding the nature of God, the role of Jesus, and the essence of divine guidance, leading to many of the theological debates and misunderstandings that persist in Christianity today.

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3. E.P. Sanders, Paul and Palestinian Judaism (Minneapolis: Fortress Press, 1977).

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Bible:

- King James Version (KJV)
- New International Version (NIV)

A Final Thought…

After reading this booklet with an open and honest mind, a sincere seeker may ask:

- **What went wrong?**
- **What is the truth?**
- **Who is the True God?**
- **What is His real message?**

These questions go beyond curiosity–they touch the heart of our beliefs and choices, calling each of us to seek clarity and return to the One True God.

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