

Is God Seen and Heard?

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God is seen and heard

Genesis 3:9, 10; 32:30; Exodus 33:11, 23; Isaiah 6:1

God is invisible and cannot be heard

Exodus 33:20; John 1:18; 5:37; 1Timothy 6:16

Without a clear understanding of how Almighty God administers and delegates His authority, the above scriptures may appear to be a Biblical contradiction and those who believe that God is a Trinity, or consists of two co-equal spirit-beings, cannot rightly divide these scriptures (cf. 2Tim. 2:15).

Among all the spirit-beings that Almighty God created, there were at least two Morning Stars (cf. Job. 38:7). One of these was known originally as Lucifer (1966 Heb. helel; Morning Star) prior to his rebellion against his heavenly Father. After his rebellion he became known by a number of names including Satan, the Devil, the Adversary, the serpent, the prince of the power of the air, etc. The Morning Star that did not rebel against his Father was known by many names including the Angel of the Lord (YHVH), the Commander of the army of the Lord, Immanuel, the Lamb of God, Jesus Christ, etc.,

How you are fallen from heaven, O Lucifer (1966 Heb. helel; Morning Star), son of the morning! (Isa. 14:12a; NKJV used throughout unless noted; Ed. note in parenthesis).

I, Jesus, have sent my angel to testify to you (the apostle John) these things in the churches. I **am** (Jesus Christ) the root and **the offspring of David, the bright and Morning Star** (Rev. 22:16; Ed. notes in parentheses; emphasis added).

Both Morning Stars have been seen by human beings.

Now the serpent was more cunning than any beast of the field which the Lord God had made. And he (Satan) said to the woman, 'Has God indeed said, 'You shall not eat of every tree of the garden?' (Gen. 3:1; Ed. note in parenthesis).

And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold a man stood opposite him with his sword drawn in his hand. And Joshua went to him and said to him, 'Are You for us or for our adversaries?' ¹⁴So he (the spirit-being that would later become Jesus Christ; cf. Mt. 26:52-53) said, 'No, but as Commander of the army of the Lord (Almighty) I have now come.' And Joshua fell on his face to the earth and worshiped (prostrated himself), and said to him, 'What does my Lord say to his servant?' (Jos. 5:13-14; Ed. notes in parentheses).

During his earthly ministry, Jesus Christ mentioned that he was referred to as "Lord" during the First Covenant period, but this title was delegated to him by his heavenly Father (cf. Ex. 23:20-21).

While the Pharisees were gathered together, Jesus asked them, saying, 'What do you think about the Christ? Whose son is he?' They said to him, 'The son of David.' He (Christ) said to them, 'How then does David in the spirit call him (Christ) 'Lord,' saying: The Lord (Almighty God) said to my Lord (the Christ), 'Sit at My right hand, till I (Almighty God) make your (Christ's) enemies your footstool?' If David then calls him (Christ) "Lord," how is he (Christ) his (David's) son?' (Mt. 22:41- 45; Ed. notes parentheses).

With this truth in mind, whenever the word "Lord" is used the context has to be examined closely to determine which spirit-being it is

referring to. Now the scriptures listed above as apparent contradictions can be reviewed.

Then the Lord God called to Adam and said to him, 'Where are you?' 10So he (Adam) said, 'I heard your voice in the garden, and I was afraid because I was naked; and I hid myself' (Gen. 3:9-10; Ed. note in parenthesis).

As Almighty God is all-knowing, He would not have asked the question, "Where are you?" because He would already have known Adam's whereabouts (cf. Lk. 12:6-7). Therefore, Jesus Christ is not all-knowing (omniscient). Christ stated plainly that only God the Father knows when the end of this present evil system will occur. Consequently, Christ was showing that only his Father is all-knowing. This proves that the Trinity is a false doctrine as is the belief that Almighty God and Jesus Christ are coequal spirit-beings. If Christ were all-knowing the following scripture would never have been written.

But of that day and hour no one knows, neither the angels in heaven, nor the son (Jesus Christ), but only the Father (Almighty God) (Mk. 13:31; Ed. note in parenthesis; emphasis added).

Therefore, the voice that Adam heard was not the voice of Almighty God. Instead, it was the voice of a spirit-being who represented Almighty God. As God's representative, this spirit-being carried the same titles (cf. Ex. 23:20-22).

The next scripture used to claim the Bible contradicts itself actually proves that the term "God" needs to be examined in context.

Then Jacob was left alone; and a man wrestled with him until the breaking of day (Gen. 32:24; emphasis added).

Then Jacob asked him (the so-called "man" who wrestled with Jacob), saying, 'Tell me your

name, I pray.' And he said, 'Why is it that you ask about my name?' And he blessed him there. 30And Jacob called the name of the place Peniel: 'For I have seen God face to face, and my life is preserved' (Gen. 32:29-30).

The Hebrew word that is translated "man" in Genesis 32:24 and Joshua 5:13 is SHD 376, and it is used to describe the man who said he was the, "Commander of the army of the Lord." Therefore, this man is the same person who would later become the Son of Man (cf. Mt. 11:19; 12:8, 32, 40; 13:37, 41; 16:13; 17:9, 22; 20:18; 26:2, 45). This "Son of Man" was also referred to as "god" (SHD 430 elohim) by Jacob; he was the spiritbeing who would later become known as Jesus Christ. The term "god" is a generic name that can refer to any spirit-being, and the context in which it is used has to be examined to determine which member of the spirit realm is being referred to.

The next scripture used by those who wish to claim that the Bible contradicts itself is similar to Genesis 32:30.

So the Lord spoke to Moses face to face, **as a man speaks to his friend...** (Ex. 33:11a; emphasis added).

Again, the Hebrew word translated "man" is SHD 376, and as Christ is the same, "yesterday, today, and forever" (Heb. 13:8), he was a friend to those who wanted to obey the law and commandments of Almighty God during the First Covenant period and he is a friend to those who wish to do the same during the Second Covenant period.

You are my (Christ's) friends if you do whatever I command you. ¹⁵No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things I heard from my Father I

have made known to you (Jn. 15:14-15; Ed. note in parenthesis; emphasis added).

The next scripture used to claim that God contradicts himself actually refers to Jesus Christ in his spirit-power and glory. In this state, no human being would be able to gaze upon him without being killed.

But he (the Angel of the Lord) said, 'You cannot see my face; for no man shall see me and live.'²¹And the Lord said, 'Here is a place by me, and you shall stand in the rock.'²²So it shall be, while my glory passes by, that I will put you in the cleft of the rock, and will cover you with my hand while I pass by.²³Then I will take away my hand, and you shall see my back; but my face shall not be seen' (Ex. 33:20-23).

Jesus Christ's appearance in the spirit realm is described a number of times and in all cases it is plain that a human being could not be exposed to this power and live. Daniel only saw Christ's glory in a vision. Again, it is interesting to note that the term "man" is used in the account.

I lifted my eyes and looked, and behold, **a certain man clothed in linen**, whose waist was girded with gold of Uphaz!⁶His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude (Dan. 10:5-6; emphasis added).

The apostle John saw a similar vision of Christ,

And I (John) saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow was on his head, his face was like the sun, and his feet like pillars of fire (Rev. 10:1).

The final scriptural reference used to claim that the Bible contradicts itself is yet another proof that Jesus Christ is often referred to as "Lord,"

In the year that King Uzziah died, I (Isaiah) saw the Lord sitting on a throne, **high and lifted up**, and the train of his robe filled the temple (Isa. 6:1; Ed. note in parenthesis; emphasis added).

Isaiah was a prophet, and he was inspired to predict that Jesus Christ would be *lifted up* after his resurrection from the dead and would have a throne situated next to his Father in heaven. This truth is corroborated by Christ.

So Jesus said to them (his disciples), 'Assuredly I say to you, that in the regeneration **when the Son of Man sits on the throne of his glory**, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel (Mt. 19:28; cf. 25:31; Jn. 8:28; Ed. note in parenthesis; emphasis added).

The location of Christ's throne is quite specific and it was well known to members of the early church.

Now this is the main point of the things we are saying: We have such a High Priest (reference to Christ), **who is seated at the right hand of the throne of the Majesty** (Almighty God) in the heavens (Heb. 8:1; cf. Eph. 1:20; Col. 3:1; Heb. 10:12; Ed. notes in parentheses; emphasis added).

Consequently, a throne symbolizes authority and it is not mutually exclusive. In other words, Almighty God has His throne, which is above all others, but that does not preclude other spirit-beings from having a throne in the heavenly realm. Christ pointed out that even the twelve apostles would have their own thrones when Christ returns to rule this planet and establish his Father's law and commandments (Mt. 19:28).

So the apparent contradictory scriptures used to claim that God's word cannot be relied upon are misused, misapplied, and grossly misunderstood. Those who use these scriptures do not understand God's nature. The terms "God" and "Lord" are not exclusive to Almighty God. Depending on the context, these words can be applied to other members in the spiritual household of Almighty God (cf. Dt. 10:17; 1Cor. 8:5; 1Tim. 6:15; Rev. 19:16).

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