

AFTER REASONABLE DOUBT

**A Biblical, Historical, and Scientific Examination
of the God Most High**

By

MARK ANTONY COORAY

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Preface

This work was not written in haste. It is a work that has been written systematically and academically over many years of research, inquiry, reasoning, exploration, and comparison with various sources.

This journey began not with the question of whether God exists, but with a deep inquiry into how the human understanding of Him has been constructed. Specifically, the seed of this exploration was a non-malicious yet unsettling doubt that arose in my mind regarding the concept of the Triune God, believed in by Christian believers. It was an attempt to provide a logical answer for believers and all those who sought clarity on the doctrine in a modern and scientific way.

As time passed, that doubt led to questioning, questioning led to study, and study led to comparative investigation. Upon reading the Scriptures, history, church decisions, creeds, and traditions one by one, it became strikingly evident that doctrine was not a fixed definition completed at one point in time, but a developing process that had been clarified, protected, and reinterpreted over time.

This journey was not an easy one. The gap between the simplicity of the original proclamation and the complexity of later doctrinal formulation appeared to be a matter that required repeated examination. If God is one, how did the understanding of Him

become so difficult, controversial, and stratified? This is deeply explained throughout this work.

Especially among all those who claim to worship the God of Abraham, this book should be read as an effort that elevates the debate but seeks clarity.

This is an investigation into who God is, how doctrine has been formulated, and whether later theological development revealed the revelation or further complicated it. This work was written out of the need that, instead of accepting inherited ideas as they are, their foundations should be carefully examined.

The purpose here is not to break faith, but to understand it. It is to show how truth can be seen more clearly by going through doubt. In that sense, this work is the result of a deep exploration that provides answers to reasonable doubts and invites the asking of the right questions. For the convenience of the readers, many chapters have been presented as concise summaries without including all the details of the original edition. I hope to discuss those matters further through other works. Thank you.

— **Mark Antony Cooray**

Acknowledgements

First of all, above all tradition, catechism, and human interpretation, I offer all my respect, glory, and gratitude to the one Supreme, Eternal, Authentic, and Most High God, who stands supreme. Without His guidance, wisdom, and grace, this work would not have been allowed to reach completion.

I offer my respectful gratitude to the scholars and researchers who have made outstanding contributions to the fields of scriptural study, historical theology, linguistics, and textual criticism. From preserving ancient manuscripts to unlocking linguistic complexities, and from republishing historical backgrounds to analyzing textual traditions with discernment, their continuous efforts have provided an essential foundation for this investigation. Because of this, it was possible to consider the matters discussed here not at a superficial level, but with depth, precision, and intellectual honesty.

Likewise, special respect must be paid to the scribes, translators, and custodians who have kept the scriptural texts safe through generations. Were it not for their silent, often invisible service, the textual evidence, traditional materials, and information about milestones in history that we have in our hands today would likely not have reached us. Therefore, their toil is also

commemoratively included in the background of this book.

The arguments and conclusions of this work became more precise, robust, and sharp through the lively conflicts that arose with opposing views and different ideas. Formal or informal conversations, debates, and critical challenges contributed significantly to refining the ideas presented here. They were not considered

obstacles, but as essential tests of the investigation; because the path to seeking truth is not without challenges, and it is through challenges that arguments become stronger.

My gratitude also goes to all those who, not satisfied with easy answers, raised difficult questions that demanded a deeper inquiry. Such questions were an internal force that continuously pushed this work to seek clarity, coherence, and evidentiary strength.

The ideas presented here are not based on the authority of personal mandate, but on evidence, logic, and internal consistency. Therefore, this book does not expect blind agreement. It expects a vigilant reading, an honest intellectual engagement, and a mind prepared to re-examine inherited beliefs.

This book was written for readers who wish to go beyond preconceived assumptions and consider the foundations of faith deeply, respectfully, and with

intellectual responsibility. If established ideas are challenged here at any point, it is not for the sake of protest, but in the name of the honest re-examination required for true understanding.

Finally, I hope that this book will make some meaningful contribution to the long-term theological discussion. It is my prayer that it will encourage the reader to reflect deeply, to re-examine honestly, and to humbly recognize the truth wherever it may be revealed. Thank you.

— **Mark Antony Cooray**

Chapter 1:

The Principles of Existence

The Ontological Foundation Before Theology (Principle of Existence)

"Existence is the first opportunity to exist."

— Mark Antony Cooray

"Why is there something rather than nothing?" —
Gottfried Wilhelm Leibniz (Principle of Sufficient
Reason)

The First Question of Logic

Before theology begins, before scriptures are quoted, and before religious language becomes familiar, there exists an unavoidable intellectual question: Why does something actually exist?

This is not merely one question among many; it is the first question of logic, because the precondition for every subsequent discussion regarding God, morality, meaning, the universe, or human identity is the truth that "there is something rather than nothing" (The primacy of existence over nothingness).

From the moment existence is acknowledged, an explanation for it becomes inevitable. To deny the necessity of an explanation is not to avoid it; "descriptive observation" is not "explanation." As the principle states, "Observational description does not account for ontological necessity."

Scientific models always presuppose the following:

- The existence of laws.
- The existence of structures.
- The actual nature of the physical framework.

While science can explain the processes occurring within the universe, it does not explain why such a universe exists in the first place.

Causality and Sufficient Reason

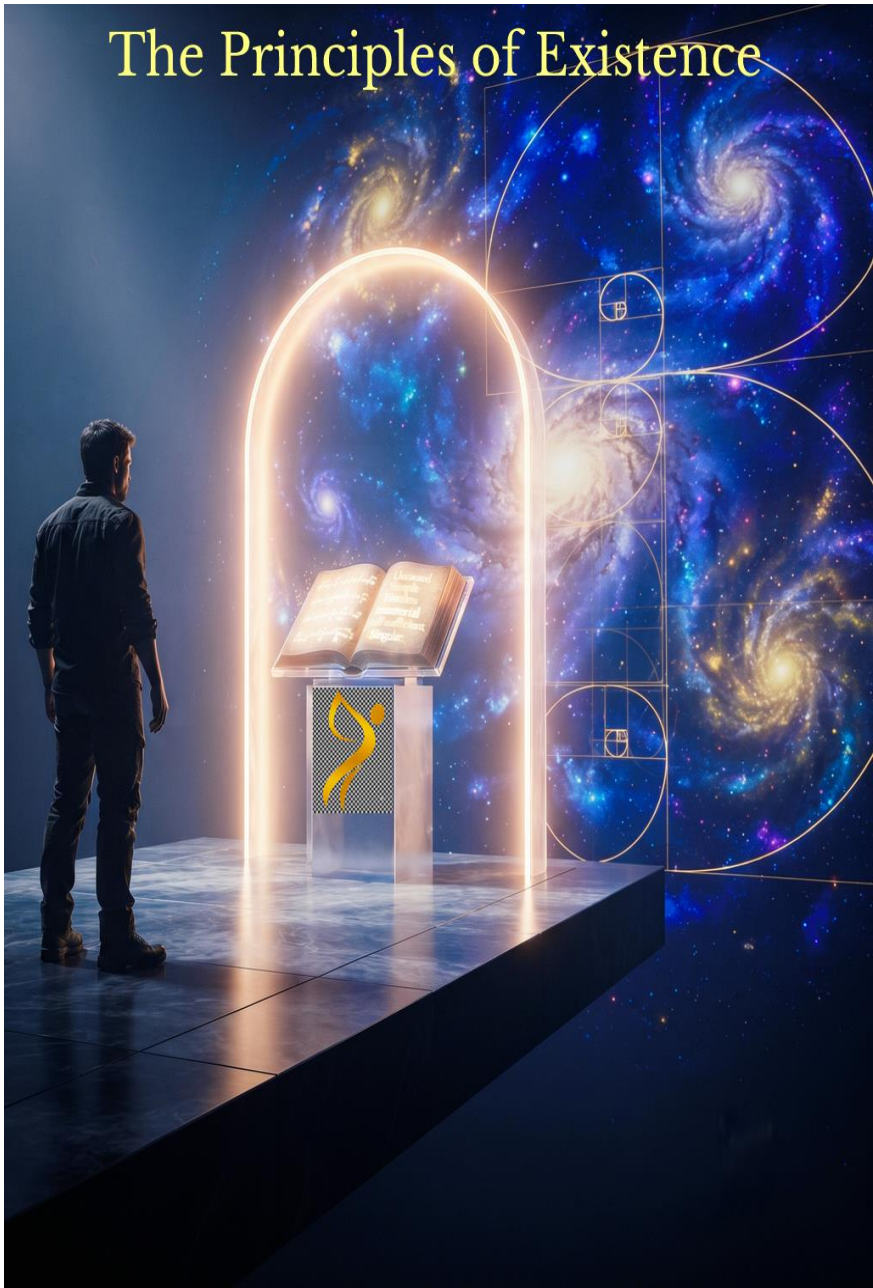
The principle that every effect must have a cause is the foundation of scientific and logical inquiry. If something exists, there must be a "sufficient reason" for its existence. The universe we observe, based on its complexity and contingency, appears not to be self-created. It exists because of something else.

Therefore, it must be logically accepted that there exists a "First Cause"—a self-existent reality that depends on nothing else and serves as the foundation for this entire chain of existence. When one examines oneself deeply and scientifically, one should realize that one is not merely a random occurrence but the result of a complex process.

The Foundation Before Theology

Metaphysics lays its foundation before theology begins. If something exists, there must necessarily be a "Necessary Reality" that is Uncaused, Simple, Timeless, Immaterial, Self-sufficient, and Singular.

The Principles of Existence



- **1. Uncaused:** Having no cause.
- **2. Simple:** Being basic or fundamental.
- **3. Timeless:** Not restricted to or confined by time.
- **4. Immaterial:** Not physical.
- **5. Self-sufficient:** Existing independently.
- **6. Singular:** Unique or one.

The Theory of Existence and the Uncaused Foundation.

However, this raises a deeper question: Why does an orderly, material universe actually exist? Order, however precise, is not self-explanatory. Because matter, which has a dependent nature, cannot be the ontological foundation for its own existence. Just as parents do not come into being because of a child, dependent matter cannot explain its own origin.

Describing something is not the same as an ontological explanation. Therefore, the reason for the existence of matter must be an "Uncaused" foundation existing outside of matter. The biblical declaration "I AM WHO I AM" describes this logic of self-existence—the Supreme Being, which relies on no prior cause and contains the foundation within itself.

Only after establishing this foundation can the next question be asked responsibly: If such a reality

exists, what is its relationship with the universe and with us?

"Existence opens the gates, where possibilities learn how to become reality."

— Mark Antony Cooray

Chapter 2:

The Universe and Beyond

"If the universe were considered as a child, its existence would not confuse us—it only reminds us that everything that grows had a beginning at one time."

— Mark Antony Cooray

The Universe as a Question

The universe is not merely the place where we reside; it is something that demands an explanation.

Once we recognize that a "sufficient reason" is necessary for existence, the focus naturally shifts to the structure of the universe. We do not encounter chaos, but rather order—a system governed by stable and mathematically describable laws. This order cannot be a coincidence or a naturally stable phenomenon, as it reflects a "structured intelligibility" and a predictability that spans the vast scales of reality.

However, this raises a deeper question: Why does an orderly universe actually exist? Order, however precise, does not account for itself.

1. The Beginning of the Universe: Modern cosmology strongly confirms the view that the universe has a temporal history. Space, time, matter, and energy appear to have emerged together in a finite past.

Whether described through classical "Big Bang" models or modern cosmological theories, the universe does not appear as an eternal, self-founded reality. It appears as a dynamic system—a thing that began.

Merely having a beginning does not prove the existence of a creator, but it carries a decisive implication: anything that begins to exist does not contain the reason for its existence within itself. It points beyond itself toward something else. Much like the fact that you are not the reason for your own existence, but rather the product of another complex system. It is a reasonable point that even after knowing all the systems of a computer, one would not have an understanding of its beginning.

The Missing Source Code & Bootloader

A program running on a computer may know everything about its current memory (RAM) and data processing, but it does not know what the "source code" was that first wrote it. Similarly, a standard program has no ability to be aware of the basic instruction set (Boot Process / BIOS) that operated the moment the computer was turned on. It only sees the data that exists from the moment it began to function.

Kernel Space vs. User Space (Immutable Basic Operations) The core of an operating system (OS) runs in a high-security domain called "Kernel Space". All other programs and applications we use run within "User Space". No program in User Space

The Universe and Beyond



Chapter 3:

The Emergence and Meaning of Life

"The true meaning of life lies in serving others and dedicating oneself to the sake of others, but a life should never be destroyed just for the sake of living."

— Mark Antony Cooray

When Matter Becomes More Than Matter

If one raises questions regarding the order of the universe, life intensifies them further.

Matter organized as galaxies is interesting. However, matter organized as self-replicating systems that carry information is something entirely different. Life is not merely a rearrangement of atoms—it is a reorganization of reality to a new level of structured complexity.

Now the question becomes sharper: Why does life emerge within a contingent universe? Why do beings arise that are not just structures, but that maintain themselves, transmit information, adapt, and eventually become aware of it?

There are no clear answers to such questions, and while explanations are often hypothesized, they are rarely subjected to deep examination.

1. Life as More Than a Mere Mechanism: Biology describes metabolism, reproduction, adaptation, and cellular control. These are real and measurable

processes. But describing the mechanism is not the same as explaining what life is.

A living cell is not merely a chemical reaction. It is a coordinated system that performs the following:

- It maintains itself.
- It repairs damage.
- It processes information.
- It reproduces according to encoded instructions.

Reducing life solely to chemistry is to confuse components with identity. While chemistry can describe the raw materials, it does not explain why those materials exist in such an organized, goal-oriented form.

2. The Information Problem

Life depends on information. DNA is not just a molecule; it is software. It is the code that holds the instructions necessary to build and operate a living being.

This poses a fundamental challenge: information always presupposes a concept. A code always requires a coder. While physical materials can transmit information, they cannot spontaneously generate information themselves. Information is not a property of matter, but something imposed upon matter.

3. The Emergence of Consciousness

Life existing is one thing, but being "aware" of it (consciousness) is another. How did matter receive an understanding of itself? How did a group of non-living atoms become a "me"—a feeling that experiences hope, fear, love, and logic?

Consciousness cannot be dismissed merely as brain activity. Although we can describe the processes of the brain, science still finds it a mystery why those processes become an "experience".

4. The Moral Sense

Where life exists, there also exists moral responsibility. Is the human sense of "right" and "wrong" merely a survival instinct?

We value sacrifice and service, yet condemn destruction. Where does this moral law come from? The physical world does not contain laws about what "ought" to be; it only contains what "is". Therefore, morality is a pointer toward a reality beyond matter.

5. The Search for Meaning

Every living creature struggles for survival, but only humans search for the "meaning" of that existence. This thirst for meaning is more than just our biological requirements.

Do we need meaning because we are parts of a meaningful universe?

Chapter 4:

Evolutionary Man and Human Identity

"Evolution is not a straight line but a cycle—it constantly renews itself without a visible beginning or end."

— Mark Antony Cooray

When Life Becomes Self-Aware

With the emergence of humanity, the question of life reached a decisive path.

Humanity remains biologically intertwined with other living beings, yet is distinct existentially. While humans share physical structures, genetics, and evolutionary history with other creatures, they alone constantly question meaning, truth, justice, identity, and destiny. Therefore, they are distinct from all other living beings.

As Charles Darwin observed, the difference between humans and higher animals lies not in "kind" but in "degree". Biologically, this relationship is clear. However, a deeper question remains: can biological continuity fully explain human identity, or is there something more embedded within humanity than its evolutionary description?

1. Self-Awareness and Rational Reflection

Humans do not merely experience the world; they reflect upon it. They examine their own thoughts, question their intentions, consider alternatives, and evaluate their own logic.

"I think, therefore I am." (Cogito, ergo sum) — René Descartes.

With this realization, consciousness becomes reflexive. The mind does not simply process information—it becomes aware of itself as a thinking subject.

This poses a decisive problem. If human logic is merely a byproduct of a process for survival, its reliability is uncertain. A cognitive system geared solely for survival does not need to pursue truth; it only requires useful illusions that aid survival.

2. Language and Abstract Thought

Language is not merely communication; it is a reconstruction of the world through symbols. Humans can speak not only about what exists but also about what "could be" and what "does not exist".

The ability to grasp abstract concepts (mathematics, logic, morality) is a transcendence of the physical limitations of matter.

3. Moral Agency

Animals act by instinct, whereas humans act with "responsibility". We judge our actions according to moral standards.

Can the concept of justice and rights be explained solely biologically? While evolution can describe "cooperation," the objective sense of justice and altruism often exceeds evolutionary advantages.

4. Aesthetics and Creativity

Humans seek not only the useful but also the beautiful. Art, music, and literature are not merely hobbies but attempts to express the deeper layers of reality.

Do we value aesthetics because it is essential to our survival, or is aesthetics an intrinsic feature of reality?

Aesthetics: The Inner Mirror of Consciousness. Aesthetics is truly a reflection of the desires and will woven around individual identity. Because aesthetic feelings differ from person to person. Aesthetics is not just a property of matter, but how the "conscious mind," interpreting the data views it.

The Collective Aesthetic: The appearance of uniformity in a group (Collective Aesthetic) might be because we are all participants in a common "Universal System".

As a society, we reach a common consensus on "right" and "wrong" or "beautiful" and "ugly" because the "moral sense" required to maintain the system's stability has been inherited by us all in common.

Chapter 5:

The Superhuman Ideal and the Fallen Man

Human Ambition, Moral Failure, and the Limits of Self-Transcendence

"Every individual desires to become the best version of themselves."

— Mark Antony Cooray

The Desire to Become More

Once humans become aware of their own power, a new tension arises. Humans do not merely strive to live; they strive to transcend. Throughout history and across various cultures, humanity has dreamed of a greatness that surpasses normal limits: heroes, demigods, enlightened figures, and perfected beings among them.

"Man is something that shall be overcome." — Friedrich Nietzsche

This drive is not a coincidence. It reflects a deep awareness that humanity remains incomplete. Yet, within that ambition lies a question often ignored: if man must overcome himself—what exactly is he overcoming?

1. The Intuition of Greatness Ancient narratives are filled with characters who stand above the ordinary

man—Gilgamesh, Hercules, Achilles, and many others. These are not just stories for entertainment; they reflect an intuition about human potential that arises repeatedly.

"The hero is the man who has attained self-conquest." —
Joseph Campbell

The recurring emergence of such characters shows that man perceives a gap between his current state and the state he believes he could attain. However, a profound problem arises here: ambition points the direction, but it does not necessarily point to the truth.

2. Power without Alignment

Chasing power without control can be dangerous. Although technological advancement and intellectual growth have given humans unprecedented power, using that power without moral responsibility leads to destruction.

3. The Reality of the Fallen Condition

While man aspires to greatness, he is constantly subject to moral failure. We often know the "right" thing, yet choose the "wrong". This inner conflict—the gap between high ideals and low actions—is the fundamental characteristic of the human experience.

This can be termed the "Fallen state". It does not mean that man is inherently evil, but that he has strayed from proper moral alignment.

4. Limits of Self-Transcendence

Can man reach absolute perfection through his own efforts alone? History shows that human progress is always mixed with human weaknesses. When we solve one problem, another is created due to our own selfishness.

5. The Gap between Intellect and Will

We may possess highly advanced intellect, but our "will" is often governed by selfish desires. This demonstrates that man cannot be corrected by intellect alone.

6. False Supermen

Many who attempted to achieve greatness through power and dominance have brought destruction throughout history—e.g., Adolf Hitler, Joseph Stalin, Mao Zedong, Genghis Khan. True transcendence is not controlling others, but controlling one's own weaknesses. Even in the present world, we see the horrifying actions of figures masquerading as "world powers," pursuing religious, political, and ethnic agendas against world peace, which is a cause for sorrow.

1. Power: External Dominance vs. Internal Control

Throughout history, "False Supermen" attempted to bring the physical system under their command. While they viewed power as the oppression of the other, true greatness lies in controlling one's own internal flaws (Software Error).

Chapter 6:

The Question That Persists Beyond Every Answer

"Though the relentless quest is not in itself a proof, it creates an influence that leaves no room for doubt; no human pursues an entirely empty hope in vain."

— Mark Antony Cooray

The relentless quest for a purpose or truth may not be a direct physical proof that such a thing exists. However, through deep, persistent study and exploration, our reasonable doubt is systematically removed. This creates the necessary foundation to arrive at a firm, doubt-free conviction about a matter.

No human would continuously dedicate their labor and time to an empty hope—devoid of foundation, core, or truth. If a quest or belief persists steadily over a long period, it does not mean there is nothing there; it means that a reality and an influence are inherently embedded within it.

Why Does Man Seek God Even When the World Offers No Help?

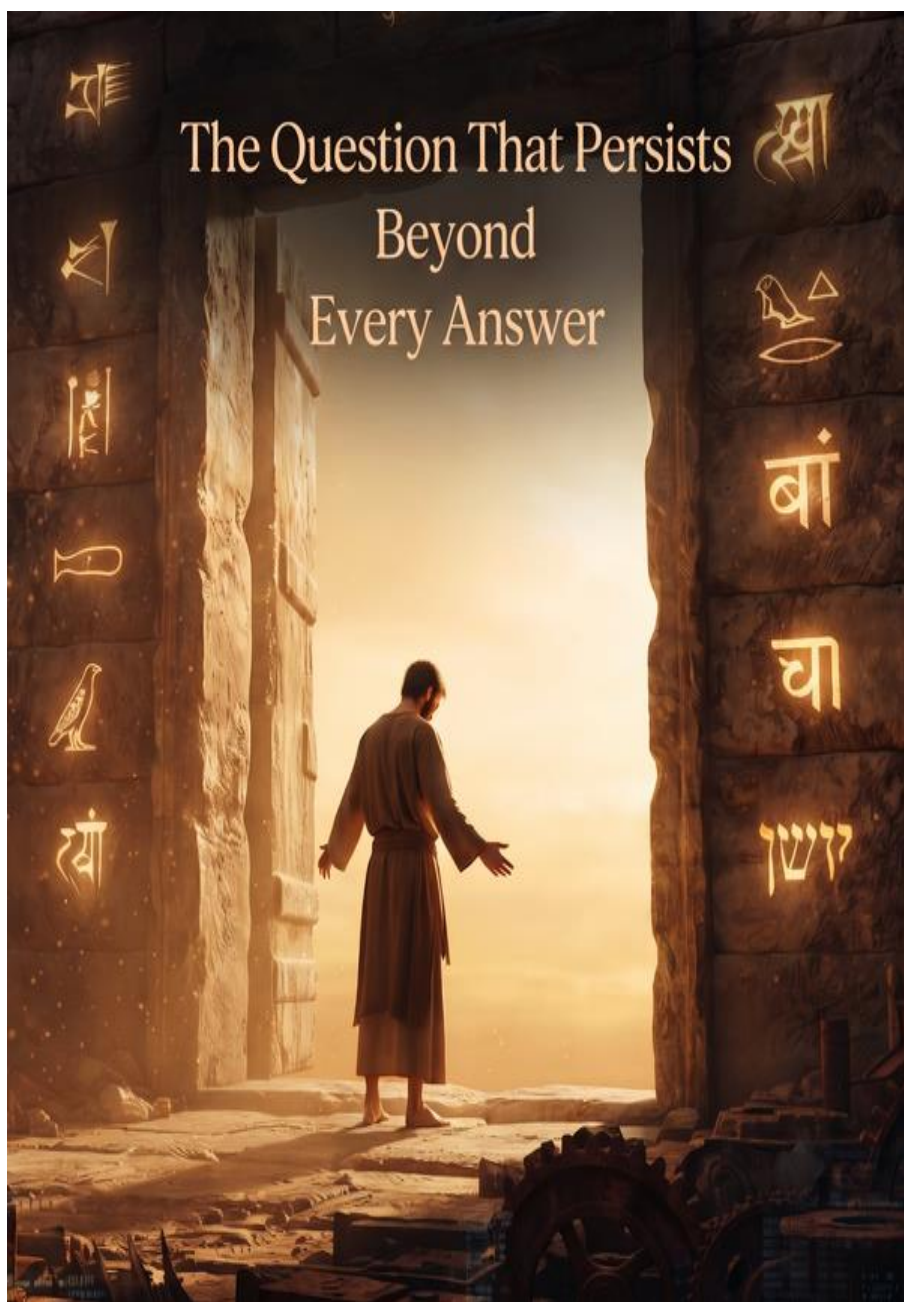
Throughout human history, there exists a specific, recurring moment—whether in ancient Mesopotamia, medieval Europe, modern hospice wards, refugee camps, or bankruptcy courts. It is the

moment when a person has exhausted all they can do. All resources are spent. All tactics are depleted. It is the moment when the final answer provided by the visible world proves insufficient. In such an instance, something within man does not simply become inactive; it **reorients**.

We must pause here to think. If man were merely a physical being—a creature reacting only to stimuli for the sake of survival—such a moment of helplessness should lead only to despair or surrender. Yet, in nearly every culture recorded throughout history, something else happens: a turning toward a **Transcendent** reality. Prayer, rituals, invocations, meditation, sacrifices, or pleas—the forms may vary greatly, but the direction is the same.

"To those who know how to seek, the gods are everywhere."
— Plutarch

The question here is not whether this turning is philosophically justified. The question is what it reveals about the nature of the being (man) who performs this turning. Man does not merely respond to his immediate environment. They appeal to something they believe in, hope for, or suspect exists beyond it. This appeal is not random. It is structured. It has a direction. It is aimed toward something that man experiences as "Real" in his ultimate helplessness.



philosophical questions others were asking; it **repositions** them.

The Direction of Inquiry

The question this book began with is simple yet cannot be answered in any ordinary sense: Why is there something rather than nothing? Not about this or that—why does *anything* exist? What is the sufficient foundation of existence itself? What is the reality that not only exists but *could not fail to exist*? The question presented philosophically in Chapter 1 is clearly not a modern one. The Babylonian poet asked it in the voice of the righteous sufferer. The Vedic sage asked it in the *Nasadiya Sukta*. Anaximander asked it with *apeiron*. The Hebrew tradition answered it historically with a Name (YHWH). The Chinese tradition surrounded it with cautious silence. None of these traditions created the question. They faced it.

The ancient world adds not a proof, but a **weight** to this argument. The universality of this quest—its presence in every major civilization, its persistence over thousands of years, the willingness of individuals to pay a high personal cost to maintain it—implies that this question is not a mere cultural invention. It is a fundamental feature of the human condition. It cannot be dissolved by better technology or advanced neuroscience. It arises from the structure of consciousness itself, upon which technology and neuroscience are based.

Going Beyond the Surface: Appearance and Understanding

The ancient world was not satisfied with the surface of things. Its greatest minds applied all their strength to solve the fundamental question. Some believed they found the answer, while others felt they had touched only the edge of something too large to be fully seen. Moses wanted to see God because no one had ever seen the Creator with their own eyes. Later, Thomas expressed a similar need for physical evidence. Yet, the deeper truth is that we must try to "see" God not through our physical eyes, but through our **understanding**. God is not a visual image to be observed, but a universal truth to be grasped through consciousness.

Did they truly encounter Him? If the foundation of existence is not a mere principle but a Person—not a mere structure but a Presence—is He here to meet us today? These are not mere rhetorical questions. These are the questions the evidence has been leading us toward since the first page.

"When the mind is silent, the search does not end. It ends when the thing sought becomes what one knows. In a silent moment when that truth becomes one's own experience."

— Mark Antony Cooray

Chapter 7:

Clarifying the Concept of God Before Theology

"The human mind did not stumble upon God by accident. It drifted for thousands of years, slowly and imperfectly, like one pursuing a signal that is barely audible yet unmistakably distinct."

— Mark Antony Cooray

Before Words — The First Signs (Cave Art, c. 40,000–10,000 BCE)

In the deepest chambers of the caves of Lascaux in France and Altamira in Spain, where even natural light does not reach, early humans left images that have endured for forty thousand years. The ochre carvings in the Blombos Cave in South Africa are even older. These were not casual markings made for travelers passing by the cave entrance. They were created in the dark, in silence, with significant effort, far removed from the routines of daily survival.

This hints at something deeper than decoration or record-keeping. This placement—intentionally choosing places that are difficult to reach—points toward ritual. It points toward marking something set apart. Long before philosophy, written language, or formal theology existed, these humans were already oriented toward a dimension beyond the immediate, physical world.

Chapter 8:

The Universal Concept of God — Convergence Among Cultures and Human Intuition of the Divine

"If the universe is like a computer, God is the intelligence that designed and operates it."

— Mark Antony Cooray

The concept of God is not an inheritance completed by a single, original revelation that has remained static over centuries. Rather, it is a concept that has unfolded across history. It is one of the greatest wonders of anthropology and history how diverse human cultures—separated by vast oceans and mountain ranges, and situated in the furthest corners of the world—developed their own complex theological and philosophical systems. Despite having no geographical connection, the beliefs in a transcendent ruler or a universal consciousness existing beyond the visible world share strikingly similar characteristics across nearly every continent.

This cultural convergence is not a mere coincidence, but rather a manifestation of the inherent intuition within human consciousness to grasp the "Source Code" that drives the entire universe and the intelligence behind it. If the

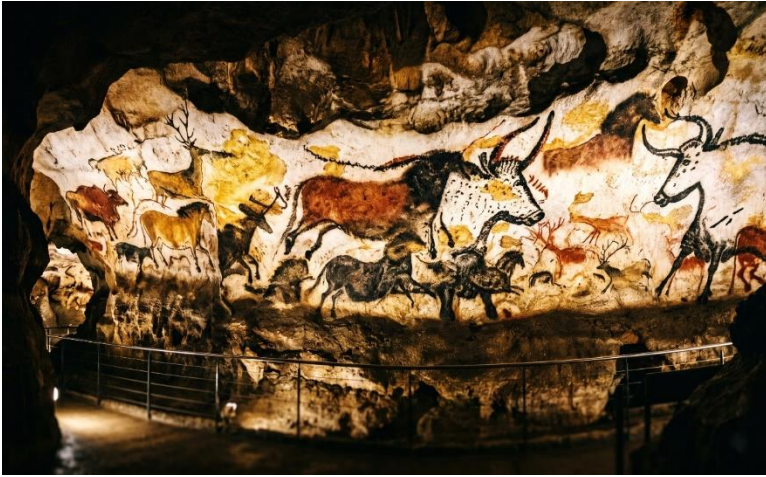
universe is like a giant computational structure running on precise mathematical and physical laws, rather than a randomly functioning inanimate system, this chapter explores how the human mind naturally gravitates toward the "Supreme Designer" who created, initialized, and continuously operates that system of laws.

This history is marked by expansion, distortion, correction, and deepening due to intellectual, political, spiritual, and scientific factors. Yet, in every era, in every civilization, and in the face of every attack, this concept re-emerged—more refined rather than discarded, and enduring rather than decaying. The question this chapter pursues is not whether the concept is "true," but what its remarkable development and history tell us about the truth it has always sought to answer.

1. The Prehistoric Era — The Nameless Power (c. 40,000–3000 BCE)

Beliefs existed long before the dawn of written language. The cave paintings of Lascaux, the ochre handprints of El Castillo, and the ritual burials of Shanidar are not mere decorations. Long before the birth of any formal theology, these are testimonies that humans understood the world they lived in as a place containing more than a single dimension.

For prehistoric man, reality was *layered*. The visible world of animals, fire, and storms was grounded in, or contained within, an invisible world comprised



of forces, apparitions, and spirits that demanded a reverence far beyond mere management. **Animism** attributed a soul to every natural force; a river was not just a flow of water, but a dwelling place; a storm was not just meteorology, but an intention. **Shamanism** formalized this intuition: it was acknowledged that certain individuals had the ability to navigate between the visible and invisible worlds, dealing with forces inaccessible to the ordinary person. **Totemism** anchored the sacred within the natural community; the identity of the tribe was bound to an animal, plant, or natural phenomenon that served as both ancestor and guardian.

Examining the evidence of his world, Cicero wrote: *"There is no nation so savage or brutal as not to believe that there are gods."* He was observing the same phenomenon: the universality of the intuition that reality has a sacred dimension. The prehistoric era



did not produce a concept of God in any philosophical sense. It produced something more fundamental: the recognition that certain forces transcend human power and demand respect, that the boundary between man and the divine is penetrable, and that the universe is not merely a physical object. Equally important is what did not develop in this era: there was no concept of a single, absolute foundation, no moral framework beyond tribal loyalty, and no metaphysical precision. The spirits of the prehistoric world were many, local, and largely indifferent to morality. But this was not ignorance. It was the embryonic form of what would grow into theology over the next several millennia. The question was already being asked; the vocabulary needed to answer it had not yet been born.

2. The Ancient Near East — Gods as Universal Administrators (c. 3500–500 BCE)

With the arrival of writing came the capacity for systematization. Within Sumer, Babylon, Assyria, Egypt, and Canaan, the divine concept underwent a transformation that would seem extraordinary to any prehistoric shaman: the forces behind reality acquired names, personalities, relationships, and specializations. The spirit within the storm became Enlil; the power behind the sun became Ra. Invisible power became a person.

The pantheon model—or divine bureaucracy—was the primary theological structure of this era. Every god governed a sphere of activity: agriculture, war, fertility, death, wisdom. The gods were powerful, but they were clearly *contingent*. They were born. They quarreled. They required human sacrifices. They could be deceived, appeased, or manipulated. In this sense, they were not yet the ultimate foundation of existence—they were merely powerful administrators within a reality that preceded and was independent of them.

The critical development of this era was the emergence of the concept of a divine moral order. When Hammurabi received his code of laws from the sun god Shamash, something philosophically significant was declared: justice is not merely a human convention but a universal decree. In Egypt, the principle of *Ma'at*—truth, justice, and universal harmony—was not just a goddess, but the fabric that

held the universe together. The moral order was not created by humans; it was a discovery embedded within reality itself, long before any human institution. The concept of God was acquiring a moral dimension that did not exist in the prehistoric era. Divinity was no longer defined by power alone. Order—a specific kind of morally oriented order—was becoming a part of the concept. This was no minor refinement. It was the beginning of the most important characteristic that would carry this concept into every subsequent age: the idea that God is not just the most powerful being, but the *ground of obligation*.

3. The Axial Age — The Deepening of the Concept (c. 800–200 BCE)

The philosopher Karl Jaspers identified the "Axial Age"—the period between 800 and 200 BCE—where, across five civilizations with no mutual influence, human thought took a massive leap in moral and metaphysical seriousness. In Greece, Israel, Persia, India, and China, thinkers broke free from the myths and rituals of the past and simultaneously moved toward something more rigorous, more universal, and more demanding.

In Greece, the quarreling, arbitrary, human-like Olympian gods gave way to philosophical concepts of immense power. Heraclitus introduced the *Logos* as the principle of logic underlying all change. Plato described the *Form of the Good*—an absolute principle that transcends even the gods, serving as

the source of existence and truth. Aristotle identified the *Unmoved Mover*—the necessary foundation of all contingent motion, moving all else without being moved itself. Mythology became philosophy. The concept of God was now answerable to logic.

In **Israel**, the Hebrew prophets were conducting their own revolution. The tribal deity (*El*) of the early books—a god loyal to one people, tied to one mountain, competing with other gods—was being radically reconceptualized. The prophets of the 8th and 7th centuries BCE declared that the God of Israel was the Creator of all things, the moral sovereign of all nations, and the foundation of justice that condemns even Israel when she breaks the law. From a tribal level to a universal level. From a local level to a cosmological level. The concept expanded beyond all previous limits.

In **Persia**, Zoroastrianism introduced something earlier traditions had begun to suggest: universal moral dualism. *Ahura Mazda*, the Lord of Wisdom and the principle of light and truth, was in irreconcilable conflict with *Ahriman*, the principle of darkness and lies. The universe was an arena for moral struggle; humans were not spectators but participants. The concept of God was now inseparable from the concept of moral agency.

In **India**, the *Upanishads* pushed the concept in another direction. *Brahman*, the impersonal, ultimate foundation of all reality, transcended every

specific deity. While the gods of the Vedic tradition were real, they were not absolute. Behind and beneath them lay a reality that could not be diminished by naming it, nor described without distortion. This was not atheism; it was theology in its most rigorous form—the insistence that the concept of the divine must be sufficient for ultimate reality, and that no personal god, however exalted, fully satisfies that requirement.

In **China**, Confucius and Laozi based moral and universal order on 'Heaven' (*Tian*) and the 'Tao'—realities that transcended human conventions and institutional authority, existing independently of any human society or preference. That this deepening of the concept occurred simultaneously and independently in five places suggests more than mere coincidence. The concept was not just a cultural invention; it was in pursuit of something. The question is not whether all five traditions reached the same answer—they did not. The question is why all of them felt the pressure of the same question at the same moment in history.

4. The Classical Religious Era — The Crystallization of Traditions (c. 200 BCE – 600 CE)

The Axial Age provided the conceptual raw materials; the Classical Religious Era built its structures. Judaism, reshaped by the writings of the Babylonian exile and the Second Temple period, developed its full monotheistic theology—that God

is not merely the highest being, but the *only* necessary being, the Creator of all things *ex nihilo* (out of nothing), and the author of a law that is both universal and historical.

Christianity emerged from within this tradition and offered what is, by any measure, the most dramatic claim in the history of religious thought: that the necessary foundation of all existence became a human being at a specific moment in history. He was not a divine man, nor a divine figure appearing in human form; but a true union of both—God made man. The theological and philosophical consequences of this claim were vast, and the centuries of debate they generated were not in vain. They forced the concept of God into a dimension it had never occupied before.

The Greek philosophical tradition was summoned into service: the *Logos* of John 1:1 ("In the beginning was the Word") was based directly on the Greek concept of the rational principle underlying all things. Philo of Alexandria, writing a generation before the New Testament, had already begun synthesizing Platonic philosophy with Hebrew scripture. Five centuries later, Augustine synthesized Neoplatonism with Christian theology into a system of immense intellectual power. By the end of this era, the concept of God had achieved maximum philosophical precision:

- **God was a *necessary being*** — the being upon whom all existence depends.

- **God was *personal*** — not a mere principle, but a being who could be known, addressed, and encountered.
- **God was *morally sovereign*** — not just the ground of power, but the ground of all obligation.
- **God was *Creator*** — not a craftsman shaping pre-existing matter, but the source of existence itself.

Within the Christian tradition, God was *relational* to a degree no prior theology had emphasized: capable of entering history, suffering, and redeeming. The tension introduced by this era was equally important. The three traditions converging on strict monotheism—Judaism, Christianity, and (soon) Islam—now disagreed sharply and irreconcilably on the nature of the God they all professed to accept. Is God absolutely one in every sense? Or can the unity of God be understood as consisting of a relationship—Father, Son, and Holy Spirit? The concept had reached its maximum precision—and its maximum controversy.

5. The Middle Ages — The Struggle Between Reason and Faith (c. 600–1500 CE)

The Middle Ages were not a stagnation in the development of the concept of God. It was the era in which the concept was subjected to the most continuous and rigorous philosophical examination in human history. During the Islamic

Golden Age, the philosopher Avicenna distinguished between contingent beings (beings that exist but could have failed to exist) and the necessary being whose existence is determined by His own nature. The cosmological argument, already latent in Aristotle, was refined into a form that subsequent philosophy could never entirely dismiss. Al-Ghazali presented the *Kalaam* cosmological argument with new vigor: everything that begins to exist has a cause; the universe began to exist; therefore, the universe has a cause—that cause must itself be uncaused, necessary, and therefore not part of the universe it produced.

Maimonides, working within the Jewish tradition in 12th-century Córdoba, took the concept further through another path. He argued that anything one can say positively about God is vastly insufficient compared to who God truly is. Negative theology—the *via negativa*—does not deny God's existence, but emphasizes the absolute failure of human language to describe it. God is not powerful in the way a man is powerful. God is not good in the way a man is good. The concept of God points toward a reality where all human classifications are, in the end, mere rough approximations.

Thomas Aquinas synthesized the entire tradition in his *Summa Theologica*. His *Five Ways*—five independent arguments for God's existence based on motion, causality, contingency, gradation, and teleology—were not mere rhetorical flourishes. They were the results of the most disciplined

philosophical reasoning the medieval world could produce. The God of classical theism—necessary, simple, eternal, omniscient, omnipotent, perfectly good—was not the result of wishful thinking; it was the result of reason tested in the face of objections and refined under pressure.

Yet, other voices emerged in the Middle Ages, insisting that no matter how accurate the philosophical concept, it was insufficient for the reality to which it pointed. The Sufi mystics of Islam, the Kabbalists of Judaism, and Christian mystics—Meister Eckhart, John of the Cross, Julian of Norwich—all maintained that philosophical refinement is not the same as experiencing God. Paul wrote in Acts 17:28: "For in him we live and move and have our being." This means that the God who can be argued for philosophically is closer to us than we can escape, and He is the foundation not just of abstract existence, but of this very existence here and now.

6. The Modern Challenge — The Concept Under Pressure (c. 1500–1900 CE)

The Reformation did not primarily challenge the philosophical concept of God—it challenged the institutional arrangements through which that concept was mediated. Luther and Calvin emphasized that the God of Scripture could be approached personally, requiring no priestly intermediary. John Calvin, observing the constant human tendency to tailor God to one's own

preferences, called the human mind a "factory of idols"—a phrase that captures an essential truth: the concept of God is always under threat of becoming more controllable, familiar, and manageable under the pressure of human psychology.

The Scientific Revolution introduced a different kind of challenge. If the universe is a machine governed by natural laws, operating with mathematical precision, what is left for God to do? The Deist answer was attractive but corrosive: God is like a watchmaker who designed the universe, set it in motion, and then withdrew. The God of Deism was real but distant—removed from history, uninvolved in human life, and not personal in any meaningful way. The concept had been preserved by emptying it of its most vital contents.

Hume's attack on the argument from design and Kant's observation that classical proofs for God's existence could not function as theoretical knowledge further narrowed the philosophical space for this concept. Darwin seemed to deliver the final, fatal blow: the complexity of biological life, which once seemed to require a Creator, could now be explained by natural selection operating over vast periods of time. The argument from design, the strongest argument for God, lost its power in the very field where it had been used with the most confidence.

Nietzsche's declaration that "God is dead" is not, as often misunderstood, a mere atheistic statement. It

is a cultural diagnosis. It meant that the concept of God, which had structured Western civilization, grounded its morality, sustained its meaning, and provided the framework in which human life made sense, had ceased to function as a living intellectual and cultural force. The concept had not been philosophically refuted; it had been culturally abandoned. Nietzsche alone among the thinkers of his time understood the cost of that abandonment.

7. The Contemporary Era — The Resurgence of the Concept (c. 1900–Present)

The expectation that the concept of God would silently dissolve under the pressure of modernity has not been realized. To the surprise of the confident secularists of the 19th century, the twentieth century saw a renaissance of serious analytical engagement with this concept within religious philosophy. Alvin Plantinga demonstrated that the classic atheistic argument from evil was far from being a logical refutation of God's existence and could not be maintained as a formal argument. Richard Swinburne, applying Bayesian logic to the evidence for theism, concluded that the most probable explanation for the relevant data is a personal God. William Lane Craig resurrected the



Kalaam cosmological argument in a form directly connected to modern cosmology—specifically the evidence from the Big Bang that the universe had a beginning.

The evidence from cosmology proved to be more significant than many had hoped. The discovery that the fundamental constants of physics are calibrated with extreme precision to allow for the existence of complex life—the "fine-tuning" of the cosmological constant, the strong nuclear force, the ratio between matter and antimatter—gave new power to the argument from design in a realm where Darwin's mechanism could have no impact. While biological complexity could be explained by natural selection, the fine-tuned structure of the laws of physics could not. The "hard problem of consciousness"—why there is any subjective experience at all, and why internal feeling is tied to the physical processes of the brain—resisted materialistic explanations. From a purely materialistic view, the existence of consciousness is an extreme puzzle. From a theistic view, it is entirely expected.

In the early 21st century, the "New Atheism"—represented by Dawkins, Hitchens, and Harris—attempted to close this question with a confidence unsupported by philosophical literature. Religious philosophers, including many who were themselves atheists, generally recognized the arguments of the New Atheists as philosophically shallow; they were not engaging with the classical theism developed by

the philosophical tradition, but rather with popular misconceptions. The concept of God had not been defeated; it had been **caricatured**. Today, this concept has become more philosophically sophisticated, evidence-based, and debated than at any other time in human history. The question that began in the dark with ochre pigments on cave walls is now debated in peer-reviewed philosophical journals, in physics concerning fine-tuning, and in neuroscience concerning consciousness. Within this question lies something that refuses to be resolved.

8. Recurring Characteristics — What Never Changed

Over forty thousand years, across cultures that had no contact with one another, and through eras that rejected everything their predecessors believed, certain characteristics of the concept of God have persisted. Rather than being discarded, they have been refined. They appear again and again:

- **Necessary Existence:** Everywhere the concept of God has reached its full development, it emphasizes a being whose non-existence is impossible—the Uncaused Cause, the Unmoved Mover, the foundation that requires no further foundation.
- **Transcendence:** God is not a being *within* the universe—not a powerful natural force or the greatest among contingent beings—but the

source and ground of the contingent order itself.

- **Moral Authority:** From Shamash and *Ma'at* through the Hebrew prophets to Aquinas and beyond, the concept of God emphasizes that God is the ground of obligation—that the moral order is real, that it precedes human conventions, and that it is ultimately rooted in the nature of Ultimate Reality.
- **Personhood:** Everywhere the concept develops beyond its earliest forms, it points toward a being with whom one can relate—not a mere principle or force, but a being capable of knowledge, will, and relationship.
- **Creator:** God is consistently viewed as the source of contingent existence—not part of the universe, not a craftsman shaping pre-existing matter, but the reason why there is something rather than nothing.

These characteristics are not the product of a single culture. They were not imposed by one tradition upon another. They emerge independently from the cave painters of southern France to the analytical philosophers of Oxford, persist in the face of intellectual pressure, and reappear repeatedly. This cannot be dismissed. The tension between **transcendence** and **immanence**—the tension between a God who is vastly beyond all human classification and a God who, in the words of Paul, is the medium in which we live, move, and

have our being—has never been resolved. It repeats in every tradition and every era. Perhaps it is not a problem to be solved, but an inherent characteristic of the concept itself—a pointing toward a Reality that truly possesses both attributes.

The Direction of Inquiry

The concept of God has traveled a long road. From the nameless forces revered in prehistoric darkness, through the divine administrators of the Ancient Near East, the moral revolution of the Axial Age, the philosophical precision of medieval scholars, the tests of the modern era, and the evidence-based debates of contemporary philosophy—this journey is not a repetition, but a refinement. The remarkable fact is not that the concept changed, but that through all its changes, the same destination appears again and again from different directions.

The concept of a necessary, transcendent God with moral authority, who is personal and creative—the very concept defended by the most rigorous contemporary religious philosophers—is recognizable as the same concept contemplated by the prophets and philosophers of the Axial Age, and anticipated by the ancient Near East. The concept survived every era. But surviving as a concept is not the same as being true.

The history of development explored in this chapter—the convergence, the persistence, the repetition across cultures—does not prove that the concept is true. It confirms that this concept is not

arbitrary. It is not a mere local preference or a cultural accident. It is the continuous response that human intelligence has provided across every civilization and every era to a question that has yet to be finally answered. That question is the one asked at the beginning of this inquiry: *Why is there something rather than nothing? What is its sufficient foundation?* The concept of God is the hypothesis that a sufficient foundation exists, that it is necessary rather than contingent, personal rather than abstract, and the reason why there is something rather than nothing. Every era subjected that hypothesis to the best intellectual pressure it had. No era closed the case. What appears sufficient may not be ultimate.

"If the universe is a system, God is its programmer."

— Mark Antony Cooray

Chapter 9:

The Nature of Gods and Goddesses: Convergence, Patterns, and the Hidden Structure of the Divine

"A man's wisdom begins when he understands that God is God, and man is man."

— Mark Antony Cooray

The concept of God did not emerge as a fully formed entity. Chapter 8 detailed its long evolution, from the nameless forces in the prehistoric darkness to the philosophical precision of medieval scholars and contemporary evidence-based debates. Yet, that history was largely a story of ascent: human intelligence reaching toward something that could not yet be fully named.

This chapter explores another dimension of that journey. People across diverse, disconnected civilizations were not merely searching for an abstract reality; they gravitated toward various personalities, archetypes, and symbols of divine power. The gods and goddesses of the ancient world were an attempt to give shape to reality. They believed that reality had depth, that power had a source, and that the forces governing our lives possessed intention. The remarkable thing here is not the diversity of these figures, but their astonishing similarities. This chapter examines not whether any specific deity is "real," but what these recurring patterns across independent traditions

reveal about the deepest questions humanity has faced.

1. Fragmented Experiences and Divine Polytheism

Polytheistic religions assign different gods to different spheres of reality. One deity governs fertility, another storms, another war, another wisdom, and yet another death. This structure reflects how ancient societies actually experienced the world: as a fragmented, unpredictable place ruled by many competing forces that could not clearly be traced back to a single source. Rain and drought, harvest and famine, military victory and plague, childbirth and death—these appeared to arise from distinct forces. Attributing divine personalities to them was not a primitive act; it was a philosophically serious one: it was an attempt to map the terrain of power and identify the points where human agency ended and something else began.

However, the instability of this model was always apparent. When divine authority is divided among competing gods, the conflict within the world reflects the conflict among the gods themselves. The Babylonian *Enuma Elish* shows that the universe is born out of divine war. The Greek Olympians conspire, betray, and punish—not because they are moral authorities, but because in a pluralistic universe, power is always competitive. The structure of polytheism testifies to a genuine

experience of the world, but it does not yet answer the question that lies behind that experience.

2. The Fierce Feminine — Ishtar, Inanna, Astarte, and Kali

Among the most revealing patterns in the comparative history of religion is the recurring figure of the "**fierce feminine**"—a goddess who simultaneously embodies the power of life and destruction, governing love and war, fertility and death. She appears independently across the Ancient Near East, the Mediterranean, and the Indian subcontinent. Her names change, but her nature does not.

Inanna is the oldest named goddess in human history, worshiped in Sumer since at least 3500 BCE. She was the goddess of love, beauty, sexuality, war, justice, and political authority—a combination that might seem contradictory to the modern mind. But for the Sumerians, it was not. The same force that drives the desire for life also drives the will to fight for it. The great epic of Inanna's descent into the underworld—stripping away her power at seven gates, dying, and then being transformed and returning—is the first written record of a divine being who undergoes metamorphosis. This is not a random pattern; it is one that recurs again and again.

Ishtar is the Babylonian and Assyrian evolution of Inanna. Her fundamental nature as the goddess of love, war, and the morning star was preserved in the

Chapter 10:

**The Gods of Canaan and the Ancient Near East —
What the Sacred Texts Do Not Fully Reveal**

"When man enters into silence, God begins to search."

— Mark Antony Cooray

The sacred texts of the Abrahamic traditions—the Torah, the Bible, and the Quran—are not archaeological records. The question we must consider is whether these texts prioritize the affirmation of religious faith over historical and scientific accuracy. They assume that their readers already live within that world, or they intentionally obscure certain characters and events; their full significance becomes clear only to those who pay attention to what is said, as well as what is left unsaid. This chapter is a scientific examination of this; it treats the religious landscape of Canaan and the ancient Near East not merely as a background, but as evidence.

When the Torah introduces a priest named Melchizedek, his blessing of Abraham in the name of a pre-existing god reveals something profound: Abraham did not view God as a deity encountered solely through Israel. When the Quran identifies Abraham's birthplace as a place of idol worship, it points toward a specific geographic region with a definite religious history. When the Bible connects the moment God first spoke to Abraham not to

Mount Sinai or the land of Canaan, but to 'Ur of the Chaldees,' a city in the deep south of Mesopotamia, it anchors the beginning of the Abrahamic story within one of the densest, religiously urban environments that birthed the ancient world. The question this chapter raises is not how reliable the sacred texts are, but what these texts reveal—and what they leave unrevealed—about when and where the encounter between the God of Israel and humanity truly began.



1. The Religious World Before Abraham

To understand what Abraham was called away from, one must understand what the ancient Near East truly believed. The land between the two rivers—the Tigris and the Euphrates, known by the Greeks as Mesopotamia, corresponding roughly to present-day Iraq and southern Iran—can be called the cradle of these religions. By 3500 BCE, the Sumerians had already developed a fully structured pantheon: Anu,

the sky god and the greatest deity of the heavenly kingdom; Enlil, the god of wind and storms, who wielded the executive power of the universe; Enki, the god of wisdom, water, and craftsmanship, who was most closely associated with humanity; and Ninhursag, the great mother goddess who was the source of life and fertility.

Below these great figures existed a vast divine bureaucracy. Every city had its patron deity. Every profession had its divine supervisor. Every threshold, every doorway, every palm tree had its guardian spirit. The theological world of ancient Mesopotamia was not chaotic; it was highly structured. It was a universal government led by divine administrators, where humans existed primarily to satisfy the material needs of the gods: building their temples, cultivating their lands, and feeding them through offerings.

The city of Ur, where Abraham's journey begins, was the center of worship for Nanna (also known as 'Sin' in Akkadian), the moon god and one of the most powerful deities of the Mesopotamian pantheon. The great ziggurat of Ur, still partially standing in present-day Iraq, was built in the 21st century BCE—coinciding with the traditional era in which Abraham lived. Ur was not an isolated village; it was one of the most advanced urban centers of the ancient world, its temple economy controlled vast territories, and its priesthood was among the most educated and powerful in Mesopotamian society.

Chapter 11:

The God of Abraham: Covenant, Faith, and the Emergence of Historical Monotheism

"The question is not what the most popular answer is; it is what the most appropriate answer is upon which to stake one's existence—based on historical evidence, verifiable events, and a truly unique individual."

— Mark Antony Cooray

Narrowing the Search

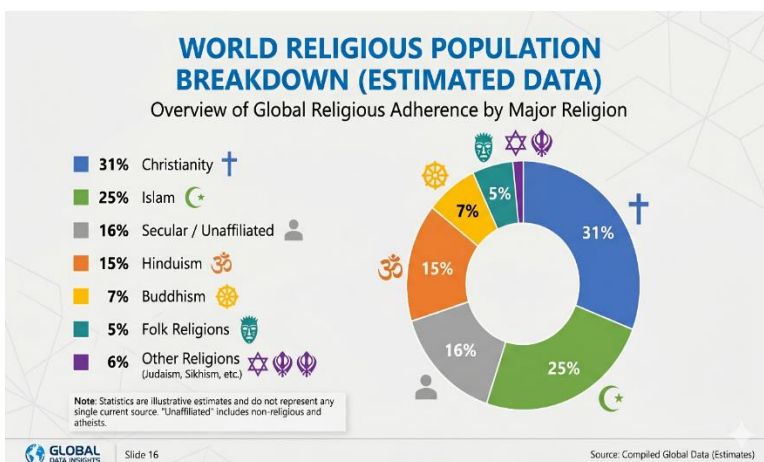
Chapter 6 confirmed that in every civilization and every era of human history, man has attempted to reach some absolute foundation of reality. However, the mere existence of such a universal religious urge does not mean that all responses to it are equally cautious, equally unique, or equally accountable to evidence.

Any investigation must progress from generalities to particulars. The fundamental question then arises: which religious tradition has made the most philosophically serious, the most historically grounded, and the most decisive claim regarding the identity of that sufficient foundation of the universe? When examined impartially, without personal sentiment, the answer points clearly in one direction: the Abrahamic Tradition. This is by no means a religious preference or bias; it is a logical narrowing of the facts.

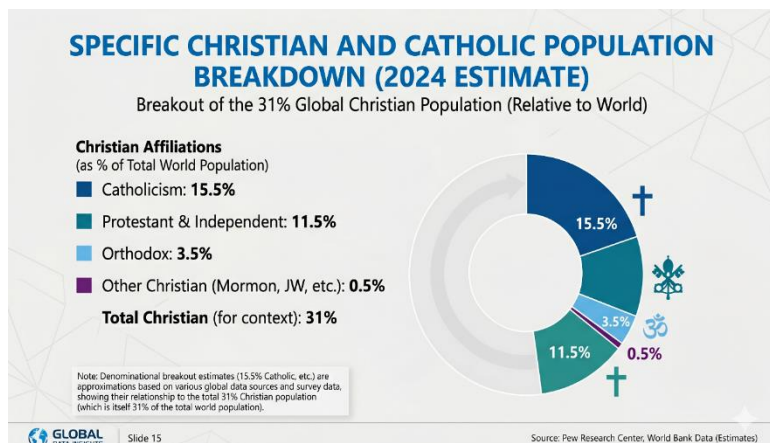
The argument that began in Chapter 1—positing that "because there is something rather than nothing, there must be a necessary, self-existent foundation for contingent things, and that the moral obligation within man points to a supreme moral authority"—has always been moving toward a specific destination. The Abrahamic tradition claims to have named that very destination. It is essential to test the truth of that claim.

The Modern World — Who is Worshipping What?

Of the nearly eight billion people living in the world today, approximately 2.4 billion identify as Christian, 1.9 billion as Muslim, and 15 million as Jewish. More than half of the global population, beneath their internal divisions, share one fundamental claim: that there is one great God who is uncaused (without a prior cause), personal, the Creator of all things, and possessed of moral sovereignty.



Other serious world traditions, such as Hinduism (1.2 billion) and Buddhism (500 million), represent significant paths. However, they do not present the same claim. They do not point directly toward a single personal God who is the foundation of morality and the source of human civilization.



This is not an argument based on majority opinion, for a majority can be wrong. The Abrahamic tradition holds priority not because of the number of its followers, but because of the unique nature of its claim: that the absolute reality is not an abstract force but a personal nature, that it has truly acted within history, and that it can be known by man.

What is Meant by "Abrahamic"?

At the origin of this great tradition stands one unique figure: Abraham (Avraham in Hebrew, Ibrahim in Arabic). He lived near the city of Ur in Mesopotamia around 2000 BCE. Unlike the mythical heroes or semi-divine rulers who fill the

religious narratives of surrounding cultures, Abraham appears in the sacred scriptures as an ordinary human being.

He lived in a world filled with polytheism—among gods who were dependent on humans, ruling over rivers, storms, fertility, and land. Yet, his spiritual experience was inherently different. The God who spoke to Abraham did not introduce Himself as just another deity among many. He introduced Himself as the Most High God: the uncaused, incomparable One who created heaven and earth, who holds moral authority over all people, and who is not confined to any narrow territory.

The divine command recorded in Genesis 12:1—"Go from your country and your kindred and your father's house to the land that I will show you"—marks the beginning of a new turning point in religious history. Instead of universal myths that explain nature or imaginary battles between gods, the narrative begins to unfold through real events in human history.

The "journey" here is crucial. The divine presence is not limited to any specific geographical location; God travels with Abraham wherever he goes. This is the reality we highlighted in previous chapters: the supreme idea of a necessary being who depends on nothing, not an abstract principle but a personal foundation, not merely a natural force but a moral sovereign.

Whether Abraham truly encountered such a being is a question to be decided based on evidence. But it cannot be disputed that the claim fits with extreme precision into the logical requirements we have already identified in this investigation.

The Three Major Traditions That Emerged

Following Abraham’s spiritual encounter, three distinct major traditions developed over time, formulated as follows:

Tradition	Theological Foundation and Historical Vision
Judaism	Believes that the God of Abraham is the same God Moses encountered at Mount Sinai. God established a special covenant with Israel, gave the 'Torah,' and chose them as the vehicle to be a blessing to all mankind.
Christianity	Fully accepts the God of Abraham and the Hebrew Scriptures, but adds a supreme climax: that this universal Creator God entered His own creation personally, taking on humanity as the historical

Tradition	Theological Foundation and Historical Vision
	person Jesus of Nazareth. He lived, taught, was crucified, and rose from the dead. Christianity asserts that God is someone who can truly be encountered within history.
Islam	Recognizes Ibrahim (Abraham), Musa (Moses), and Isa (Jesus) all as true divine prophets. However, it emphasizes that the final and complete revelation was given through Prophet Muhammad in the 7th century CE. It restored the strict and pure monotheism (Tawhid) after the human alterations that had occurred in previous religions.

The common foundation shared by these three religions is far deeper than the points that divide them: that there is one God, that He is the Creator and moral sovereign of the entire universe, and that He relates personally to human history. The points of division (e.g., the identity of Jesus, the authority

of scriptures) are in themselves philosophically important questions. Rather than dissolving the investigation, these divisions serve to further narrow the issues and pave the way for seeking the truth.

Why Focus Specifically on These Traditions?

The priority given to the Abrahamic tradition is not due to its physical scale, but to the specific historical claims it makes. Instead of merely saying that a divine reality exists in a general sense, it claims that specific events occurred in specific places, involving specific individuals. Abraham in Canaan, Moses at Sinai, Jesus in first-century Judea, and Prophet Muhammad in Arabia are examples of this.

These claims can be examined historically as a matter of principle. Unlike mere abstract philosophical or esoteric mythical narratives, these are actual historical claims that are *falsifiable*. Furthermore, the Abrahamic God directly answers the questions raised in previous chapters:

- Chapters 1–3 established that a necessary, self-existent foundation is required for contingent reality; the Abrahamic God is exactly that.
- Chapters 4 and 5 argued that a non-contingent moral authority is required for objective morality; the Abrahamic God is exactly that supreme authority.

Philosophical inquiry and theological tradition appear to come from different paths and ultimately point toward the same truth. The most important question remaining is whether the historical claims of this tradition are indeed true.

1. From Sacred Geography to Sacred History

In many ancient religious traditions, gods were bound to specific territories or natural sites. Specific mountains, rivers, and cities were considered sacred because they were seen as the dwellings of local deities. The divine presence was truly a feature of the landscape itself.

But the God who calls Abraham breaks completely from this old pattern. Instead of binding Himself to a specific sacred site, He commands Abraham to leave his homeland and travels with him wherever he goes.

This transforms the entire structure of religious understanding. Instead of sacred geography, sacred history begins to unfold through real events, promises, and actions. God is known not by where He dwells in space, but by what He does in *Time*. Therefore, the promise of the land, rather than being a feature of the earth, it takes on a meaning different from that of a typical religion. The land is sacred not because God lives only there, but because it is part of a covenantal promise within history. With this shift, a new concept enters human religious thought: **Historical Revelation**.

2. Covenant Instead of Appeasement

In the religious practices of ancient Near Eastern cultures, the primary aim was to appease gods through various sacrifices and rituals. Man sought to obtain divine favor or avoid divine wrath. The relationship was fundamentally *transactional*.

But the relationship between Abraham and God introduces a completely different structure: the **Covenant**. In Genesis 12:2–3, God declares, "I will make of you a great nation... and in you all the families of the earth shall be blessed." Here, the initiative belongs not to man, but to God. The covenant begins not with human negotiation or ritual, but with a divine promise. Abraham responds to a promise received from outside himself with faith.

This covenantal framework redefines the divine-human relationship; obedience arises not from fear of unpredictable forces, but from loving trust in the promise of the One who can be relied upon. The nature of religion is transformed from mere appeasement to a true spiritual relationship.

3. The Emergence of Ethical Monotheism

Another striking feature of Abraham's narrative is the emergence of **Ethical Monotheism**. In Genesis 18, when discussing the fate of Sodom, Abraham appeals directly to God's sense of justice: "Shall not the Judge of all the earth do what is just?" This is not mere praise; it is an appeal to a supreme moral

The God of Abraham: Covenant, Faith, and the Emergence of Historical Monotheism



standard that Abraham understands God Himself to uphold.

In many ancient mythological systems, gods behaved in unpredictable, arbitrary, or immoral ways. But the God of Abraham is different; here, divine power and moral stability are shown to be inseparable. Chapters 4 and 5 of this investigation argued that objective moral obligation requires a morally authoritative foundation. The God of Abraham does not merely issue arbitrary commands; He acts in accordance with His own moral nature (justice). This idea—that the absolute power governing the universe is also the absolute source of justice—is a radical transformation of ancient religious thought.

4. Faith Before Full Understanding

Abraham's story emphasizes "faith" even before a full theological understanding is attained. Genesis 15:6 says, "And he believed the Lord, and he counted it to him as righteousness." Abraham did not possess a complete theological system at that time; he responded to the divine promise with trust.

Revelation unfolds gradually throughout Abraham's life. This means that the relationship with God is not a finished theory received at the start, but something that grows over time. In this context, *faith* is not blind belief; it is a relational trust in the *faithfulness* of the One who speaks. It is a faith that is tested, deepened, and eventually confirmed as events unfold. This interpretation of faith is

vastly different from both the rationalist demand for absolute proof and the blind fanaticism that ignores evidence. It is a **Reasonable Trust** that grows gradually through experience.

5. Universal Intention

Although Abraham is chosen as the central figure of the narrative, the covenant is never presented as merely tribal or narrow. God declares that through Abraham, "all the families of the earth shall be blessed." This statement introduces a **Universal horizon**.

Choosing Abraham does not mean separating one people from the rest of humanity, but starting a process by which divine blessing extends to the whole world. The God who calls Abraham cares for the entire human family. This is consistent with the claim that He is the God of all creation, not a local deity ruling only one patch of land.

6. The Test of Ultimate Loyalty

One of the most dramatic and sensitive events in the narrative appears in Genesis 22, where Abraham is commanded to offer his son Isaac as a sacrifice. When viewed outside its historical context, this story is often misunderstood. In the ancient world, child sacrifice was common in several surrounding religious traditions.

This narrative tests Abraham's loyalty—the trust in God above the most precious bond a human can

have. But at the critical moment, God stops the act and provides an alternative sacrifice. The test is one of loyalty, not of cruelty. This event forever separates the covenantal God from the inhumane sacrificial systems of surrounding cultures. Divine authority demands ultimate commitment but does not endorse destructive religious practices. The God of Abraham did not need human sacrifice; He only needed to witness the complete faith within Abraham.

7. From Metaphysical Unity to Personal Identity

Previous philosophical reflections in this investigation suggested that the absolute reality must be unified, necessary, and morally integrated. In the story of Abraham, these abstract philosophical conclusions begin to take on a real, personal form. The foundation of existence appears now not merely as a metaphysical principle (an abstract cause), but as an omnipotent presence that truly speaks and acts within history.

The God who calls Abraham promises, commands, judges, and guides; this is precisely where philosophy and history meet. What was considered conceptually as the absolute reality now appears in a relational form as a personal God who deals with men in real time. This is the step this investigation has been gradually building. If a necessary being exists, the question is not only whether it exists, but what nature it possesses. The narrative of Abraham insists that the answer is "**Personal**."

8. The Beginning of Defined Monotheism

With Abraham, monotheism begins to take on a clearly defined historical identity. The foundational elements that shape biblical faith are established here:

- God is not one among many, but is **One**.
- God does not remain confined to myths but acts within **actual human history**.
- God establishes loving **covenantal relationships** rather than being managed through rituals.

These features lay a firm foundation for subsequent religious development. These developments begin with the call of a single individual. His life becomes the first chapter of a much broader historical trajectory where theology unfolds not through myths, but through real events. The transition from mythological polytheism to historical monotheism begins with a command to one man: to leave everything familiar and follow the supreme Truth.

The Direction of the Inquiry

"Why is there something rather than nothing? What is its sufficient foundation?" Chapter 1 asked. That question has driven every chapter that followed. Logic has led to the existence of a being who is personal and holds moral sovereignty, to the point where it becomes difficult to accept that such a thing does not exist.

We have now reached a tradition that claims to know the answer proven through history and philosophy. The Abrahamic tradition does not merely say that the answer is "somewhere out there." It says that the answer has a name, that it has spoken with man, that it has acted, and that it can be encountered.

This is either the most important truth in human history, or the most serious mistake ever made by the human mind. The question is not whether we have the ability to examine it; the question is whether we can afford *not* to.

"These are interesting ideas, but even moderation that refrains from a decisive conclusion can eventually become an untenable position."

— Mark Antony Cooray

Chapter 12

The God of Moses: The Name That Refused to Be Named

"The man in need truly seeks God."

— Mark Antony Cooray

The God of Moses

Regarding Moses, he was a child born to a Hebrew family of the Levite tribe. Due to the royal decree at the time, which feared that Hebrew children would multiply, his mother, Jochebed, placed him near a location where Pharaoh's daughter came to bathe, keeping watch until he was adopted by the princess.

When looking at history and the social background, it would have been an extremely difficult task for a Hebrew mother to keep her child hidden until the "age of understanding" in an environment where Pharaoh's decree was strictly enforced. We can analyze this through several points:

1. The Role of the Wet Nurse

According to biblical accounts (Exodus 2:7-9), after Moses was found in the Nile, Pharaoh's daughter asked Miriam, Moses' sister, to find a Hebrew woman to nurse him. Miriam brought their own mother. According to the tradition of that time, the weaning period could last from two to three years,

or sometimes longer. During this period, the child was raised in the mother's home.

2. Foundational Influence

It is psychologically accepted that these few years are sufficient to shape a child's foundational identity. It was likely during this brief time that Moses' mother planted the "seed" regarding who he was, who his people were, and what their faith was. After he returned to the royal palace, even though he was called by an Egyptian name and received an Egyptian education, the influence of this early childhood may be the reason he never forgot that he was "different."

- **The name itself is an Egyptian heritage:** The name "Moses" (Mose) given by Pharaoh's daughter means "son" or "born of" in Egyptian.
- **Royal Connection:** The fact that he was given the same "mose" element found in the names of pharaohs like Thutmose and Rameses shows that he was raised within the palace with a complete Egyptian royal identity.
- **Linguistic Translation:** The Hebrew interpretation "drawn from the water" (Mashah) mentioned in the Bible is a later "wordplay" rather than the original meaning of the Egyptian name.

Moses did not grow up knowing the God of Abraham. Although many overlook this truth in the biblical record, it is the key to understanding the experience at the "burning bush." Reading Exodus Chapter 3 merely as a conversation between a man and his ancestors' God is to misunderstand the psychological reality of that moment.

Moses was shaped by Egypt. He grew up in Pharaoh's palace. He learned the traditions of one of the most complex religious worlds in the ancient Near East—a world where every force of nature had a name, an image, a function, and a face. He arrived at Mount Horeb as a man shaped by that world. Therefore, the question he asked God—*"If they ask me, 'What is his name?' what shall I say to them?"* (Exodus 3:13)—was not the question of a philosopher, but the question of a true Egyptian. But the answer he received was one that the Egyptian language could not grasp.

1. The World That Shaped Moses

The Egyptian pantheon was a highly organized and categorized system. Every god had a name, an image, a specific function, and a range of power.

- **Ra:** The sun god and the supreme deity of the New Kingdom.
- **Osiris:** The god of the dead and the resurrection of the Nile.

Chapter 13

Divine Intervention and the Agents of God: What Was Lost in Authority, Representation, and Transmission

"Before the need is answered, the intervention prepares the way."

— Mark Antony Cooray

There is a certain principle contained within the biblical narrative that subsequent traditions have constantly struggled to maintain accurately. The principle is this: God does not speak to men directly. He speaks through an agent—an agent who bears divine authority, who delivers the divine word, and who acts in the divine name. Therefore, at the moment that agent performs his task, there is no difference in authority between him and the One who sent him. Yet, he is not God. He never was God. He was always an intermediary.

The confusion regarding this principle is no accident. It is the predictable result of a chain of transmission that has been broken repeatedly due to war, exile, murder, and the systematic destruction of witnesses. When the chain is broken, what is received at the other end is not the original message in its original context. It is received as a message devoid of the framework that explained its meaning. A message without its framework is liable to be read in a way that its original recipients would

not recognize at all—and this has indeed occurred. This chapter seeks to trace that pattern: the structure of divine intervention presented in the biblical records, the specific catastrophes that broke the chain of transmission, and the questions those breakdowns have permanently left behind.

1. The Structure of Intervention — The Agent and the Sender

Within the Jewish legal tradition, the concept of the appointment of an agent—*shaliach*—is one of the most precisely developed ideas in Rabbinic thought. Its fundamental principle is summarized in the Talmud (Kiddushin 41b, Berakhot 34b): *shlucho shel adam kemoto*—"A person's agent is like the person himself." This is not a metaphor; it is a binding legal principle. An agent acting within the limits of his commission acts with the full authority of the One who sent him. His words are the words of the Sender. His actions are the actions of the Sender. His acceptance or rejection binds the Sender.

However, the critical distinction upon which this principle rests is this: *Authority is not identity*. Although the agent is equal to the Sender in terms of authority, he is not equal in terms of essence. The essence of the Sender does not transfer into the agent. The distinction between them does not vanish. When the assigned task is completed, the agent remains who he is. Two persons remain two persons.

This principle is the key to understanding some of the most debated passages in Hebrew Scripture. When the 'Angel of the Lord' appears to Hagar in Genesis 16 and she says, "You are a God of seeing... truly here I have seen him who looks after me"—she is not confused about the ontology of the One she encountered. She is using the grammar of agency: the agent of God speaks, acts, and is addressed as God because he bears the full authority of the divine commission. When the 'Angel of the Lord' stops Abraham from sacrificing Isaac and says, "For now I know that you fear God, seeing you have not withheld your son, your only son, from me" (Genesis 22:12)—he speaks in the first person of the One who sent him. Here, the "me" refers to the assigned task, not to the agent's independent identity.

Exodus 3:2 reports that the "angel of the Lord" appeared to Moses in a flame of fire in the midst of a bush. Then, verse 4 immediately states: "God called to him out of the bush." The same event is described first as an angel and then as God, not because the narrative is confused, but because the agent fully bears the authority of the Sender. The agent and the Sender speak with the same voice. But they are not the same person. This is not a minor difference. In light of what followed, this is the most decisive difference in the entire history of theology.

Chapter 14

The God of Jesus: Revelation, Representation, and the Father in the Teachings of Jesus

"Just as a child trusts his father, the human soul trusts in God."

— Mark Antony Cooray

The previous chapter examined the structure of divine intervention—the *shaliach* principle—and the catastrophic breaks in the chain of transmission that caused the distinction between the agent and the Sender to become obscured. This chapter investigates the most decisive instance of that principle in the biblical record: Jesus of Nazareth.

Jesus used the same language of representation that the 'Angel of the Lord' used before Him. He spoke the words of the Father; He acted in the name of the Father. He bore the full authority of the One who sent Him. And—with a clarity and frequency that later theological traditions did not always preserve—He did exactly what every faithful agent in the *shaliach* tradition must do: He distinguished Himself from the One who sent Him. He stated this limit very clearly, repeatedly, and in a way that His first-century Jewish audience could understand without any confusion. The question this chapter explores is not what later churches decided about Jesus, but what Jesus said about Himself and what

those who knew, heard, and followed Him during His lifetime truly understood.

1. The World of Jesus — The Jewish World of the Second Temple Period

Before examining what Jesus said, it is necessary to understand the world in which He said it. Jesus was a first-century Jew. He operated during the Second Temple period—the era of Ezra, the Maccabees, the Pharisees, the Sadducees, and the Essenes. The fundamental theological belief of that world was uncompromising monotheism. The *Shema*—“*Hear, O Israel: The Lord our God, the Lord is one*” (Deuteronomy 6:4)—was not merely a doctrine; it was the daily confession of every faithful Jew and the declaration of identity that set the Israelites apart from the other nations of the ancient world.

In this world, if a human being had introduced himself as Jehovah (YHWH)—the Creator God who brought the Israelites out of Egypt—it would not have been accepted as an interesting theological proposition. It would have been regarded as a most severe blasphemy. It would have meant reducing the infinite God, the foundation of all existence, to a finite human body. The *Shema* existed precisely to exclude such notions. Jesus operated, and His disciples were shaped, within this world. They were Jews who recited the *Shema* daily. They understood everything Jesus said within this strict monotheistic framework. Within that framework, Jesus spoke

very clearly and precisely about His relationship with God.

2. "The Father is Greater Than I" — The Humility Proclaimed by Jesus

The most direct statement Jesus made regarding His relationship with God is found in John 14:28: *"If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I."* The Greek is very clear: *ho Patēr meizōn mou estin*—"the Father is greater than I." Not equal to me; not "I am He"; but *greater than I*. He made this statement at the Last Supper—during the most intimate and theologically significant conversation with His disciples before His arrest. This was the most crucial moment for Jesus to clarify who He was. There, He did not say, "The Father and I are the same person," but that the Father is greater than He.

In John 17:3, in a direct prayer to God before His disciples, Jesus says: *"And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent."* The Father is the *only true God*. Jesus is the One sent by that *only true God*. This distinction could not be stated more clearly. Jesus does not pray to Himself. He prays to the One He calls the 'only true God,' and introduces Himself as the messenger of that God.

John 5:19 states: *"Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing."* One who is God cannot say he can do nothing of his own accord. One who is God does not

Chapter 15

The God of the Apostles and the Early Church

Testimony, Continuity, and the Unchanging State of Subordinationism

"The truth that remains after everything has faded away is the only truth worth building upon."

— Mark Antony Cooray

The Apostolic age did not create a new theology of God. It did exactly two things: it bore witness to specific events that were seen, heard, and experienced, and it interpreted those events within the strict, uncompromising monotheistic framework of the Second Temple period.

The theological language used in later church councils—terms such as *homoousios* (of the same substance), co-equal, consubstantial, or "three persons in one substance"—is found nowhere in the documents of the first generation. It is absent from the writings of Paul, Peter, James, or John. None of the surviving letters, sermons, or statements from those who knew Jesus personally, or those who received testimony directly from them, contain these terms.

What the writings of the Apostles preserve consistently, accurately, and without exception is that "subordinationism" that Jesus demonstrated throughout His mission: the Father as the one God,

and Jesus Christ as the only Lord, sent by the Father, exalted by the Father, and subject to the Father. The distinction between the Sender and the Agent (*Shaliach*), established at the burning bush and maintained throughout the prophetic tradition, remained unchanged in the generation that knew Jesus best. This chapter examines why that was so and what the generation closest to these events truly understood.

The Apostles describe the event very clearly: *"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst..."* (Acts 2:22). *"Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."* (Acts 2:36). The Book of Acts clearly demonstrates that Jesus was a man, that He was empowered by God with the Holy Spirit, that He preached the gospel of the Kingdom of God, that He died, and that He was raised by God. The Book of Acts does not claim that He is God.

Furthermore, Paul, the Apostle to the Gentiles, clearly states in his letters: *"...the gospel of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord."* (Romans 1:1–4). Here, Paul clearly states that He was *made* the Son of God after His resurrection and that God is the one God, and Jesus is the Lord. Paul does

not say that He was God or Lord from birth; rather, he states that He was exalted by the Father—that is, *made* Lord.

1. What Was Israel Waiting For? — The Expectation of the Messiah

To understand what the first disciples believed about Jesus, it is essential to understand what every Jew in Judea and Galilee was waiting for in the first century. The expectation of the Messiah was not a vague spiritual hope; it was a powerful, politically charged, historically grounded, and firm belief shaped by centuries of covenantal promises and national catastrophes.

In Hebrew, *Mashiach*, and in Greek, *Christos*, means "the Anointed One." In Hebrew texts, anointing is the act of consecrating kings, priests, and sometimes prophets for their specific divine mission. By the first century, after centuries under foreign dominions—Babylonian, Persian, Hellenistic, and Roman—the expectation of the coming Anointed One had become an urgent necessity.

The primary deliverables expected of the Messiah by first-century Jews were:

- **Defeating the enemies of Israel and breaking the foreign yoke:** Ending Roman rule and providing national independence, much like King David.

- **Restoring the throne of David:** Ruling from Jerusalem as a king from David's lineage.
- **Gathering the dispersed:** Bringing Jews scattered across the world back to the motherland.
- **Rebuilding or purifying the Temple:** Establishing a glorious Temple according to the vision of Ezekiel.
- **Creating universal peace:** Ending war among nations.

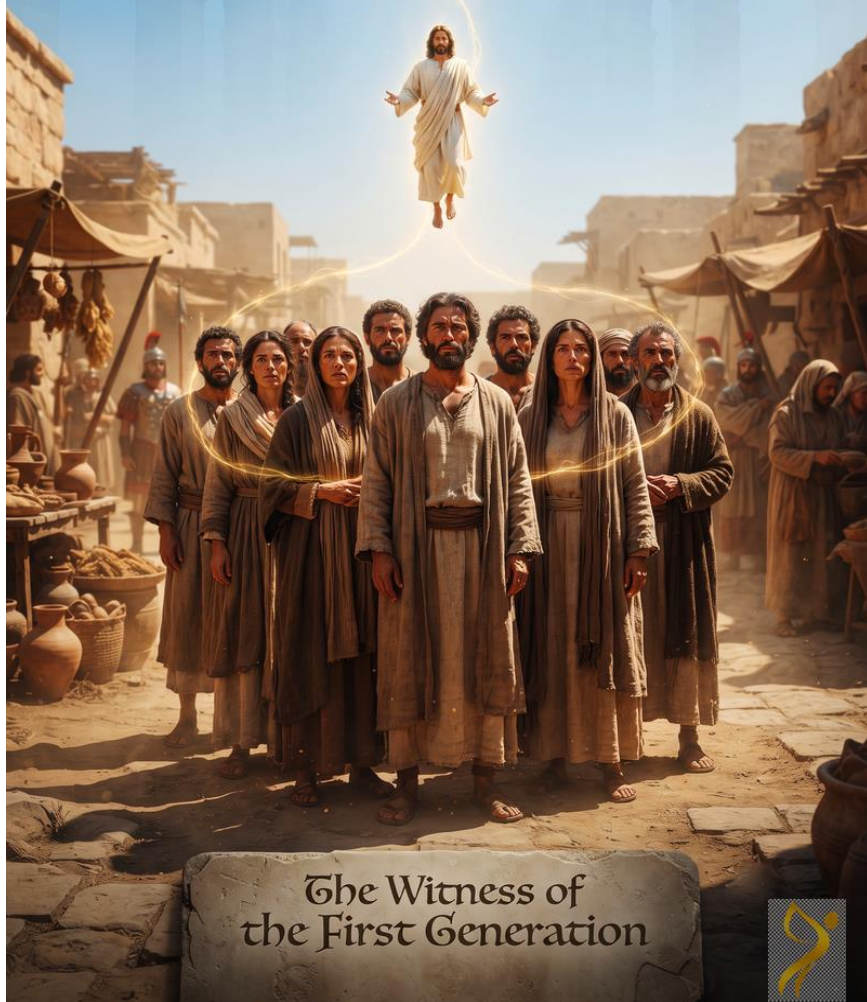
This was not an expectation of a spiritual guide, but of a national king acting with divine authority and a political savior of the Jewish state.

2. Jesus — Where He Fit and Where He Did Not

When Jesus began His mission, the messianic expectation was at its peak. Although groups like the Pharisees, Zealots, and Essenes had different ideas about the Messiah, the common people wanted someone to liberate them from Roman rule.

According to the Gospels, people constantly tried to force Jesus into this political messianic framework. When they tried to make Him king by force after feeding the five thousand, He withdrew from them (John 6:14–15). Even after the Resurrection, His disciples asked, "*Lord, will you at this time restore the kingdom to Israel?*" (Acts 1:6). Dying on a cross disappointed the Jews deeply, as they believed that

The God of the Apostles and the Early Church



The Witness of
the First Generation



a dead man could not defeat Rome and establish David's kingdom.

3. How Jesus Reinterpreted His Mission

Jesus did not reject the messianic expectation, but He rejected the attempt to confine it to a purely political dimension. He preached the "Kingdom of God" (Mark 1:15), and while He accepted the title of Messiah, He prevented it from being proclaimed publicly. This was a measure taken to prevent His mission from being distorted by political expectations. He said, "*My kingdom is not of this world*" (John 18:36).

4. Jesus Beyond the Prophecies — Unresolved Tensions

This is the most honest point of this chapter: Jesus did not fully fulfill all the prophecies regarding the Messiah that existed in the first century. The Romans were not defeated, and they destroyed Jerusalem in 70 CE. The dispersed were not gathered, and the throne of David was not restored.

The Apostles answered this by saying that these prophecies had a deeper meaning and that their complete fulfillment would occur in the future. Peter said, "*that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago*" (Acts 3:20–21). They argued that the Messiah came once to

suffer and rise, and that He would come again with power to restore all things.

5. The Apostolic Writings — Subordinationism Without Exception

In every letter and sermon of the Apostles, it is shown without exception that Jesus is subordinate to the Father (*subordinationism*).

- **Paul:** *"yet for us there is one God, the Father... and one Lord, Jesus Christ"* (1 Corinthians 8:6). Here, the Father is the Source, and Jesus is the Agent.
- **Peter:** *"Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him"* (Acts 2:22). *"God has made him both Lord and Christ, this Jesus whom you crucified"* (Acts 2:36).
- **James:** He mentions God and the Lord Jesus Christ together, yet distinguishes them as two separate beings (James 1:1).
- **John:** *"God sent his only Son into the world"* (1 John 4:9). The structural difference between the Sender and the One sent is clear here.

6. Names Used and Not Used

All the titles used by the Apostles—'Messiah,' 'Son of God,' 'Lord' (*Kyrios*), 'Son of Man,' and 'Servant'—were drawn from the Jewish categories of the Second Temple period. While these indicated His

exalted status, they did not imply identity with the Creator God. The Apostles never applied the names 'Yahweh' (YHWH) or 'Creator God' to Jesus. For a first-century Jew, applying such a title to a human being was an unthinkable blasphemy.

7. The Holy Spirit — The Same Structure

The Holy Spirit is not presented as a third equal person in a Trinity. The Spirit is the living presence and power of the Father, given through the exalted Jesus. Jesus received the Holy Spirit promised by the Father and poured Him out (Acts 2:33). This is not a council of equals, but a chain of authority.

8. The Missing Vocabulary

The clearest evidence of how the Apostles understood God is not what they said, but what they did not say. Throughout the Apostolic writings, words from the Council of Nicaea (325 CE)—such as 'Trinity,' 'consubstantial' (*homoousios*), and 'same substance'—are nowhere to be found. There is no text stating that Jesus is God co-equal, eternal, and uncreated. Those formulations came from theologians of the fourth and fifth centuries based on Greek philosophy.

9. Why Did the Apostles Not Resolve This Tension?

The Apostles did not attempt to build a philosophical system. They proclaimed and bore witness to an event that had occurred. They were not looking for a metaphysical structure; they were

waiting for the fulfillment of the Jewish hope. When this movement later expanded into a Greek philosophical environment and the Jewish *Shaliach* principle faded, these new philosophical terminologies emerged under the pressure to define "orthodox" ideology.

Direction of the Inquiry

The Apostolic age is the era closest to the source. During that era, the understanding of Jesus—without exception—was that He was subordinate to the Father. The Father is the only God to whom Jesus prayed, whom Jesus served, and by whom Jesus was exalted. The Apostles pointed in that direction.

"When a man serves God faithfully, his word becomes a divine instrument."

— Mark Antony Cooray

Chapter 16

How the Question of the Trinity Arose: How It Emerged

Faith Changed Through Persecution, Philosophy, and Darkness

"What God has once declared, man cannot change."

— Mark Antony Cooray

The previous chapters correctly identified the faith of the Apostolic age: The Father is the one God. Jesus Christ is the one Lord, sent by the Father, exalted by the Father, and subordinate to the Father. The testimony left by the disciples—who knew Jesus personally, heard Him pray, saw Him die, and witnessed His resurrection—was structurally and clearly based on "subordinationism."

There was no co-equality, no consubstantiality, or Trinitarian formula. There was only a strict Jewish monotheism based on the 'Shema,' expanded to include the immense exaltation of Jesus and the active presence of the Spirit, but never broken.

That era came to an end. The Apostles died. Between 64–68 CE, Peter was crucified in Rome. Paul was beheaded in Rome during the same period of persecution. James, the brother of Jesus, was killed in Jerusalem in 62 CE. By common account, only John the Apostle lived to old age on the island

of Patmos, and with his death, the last living link with the generation of eyewitnesses vanished.

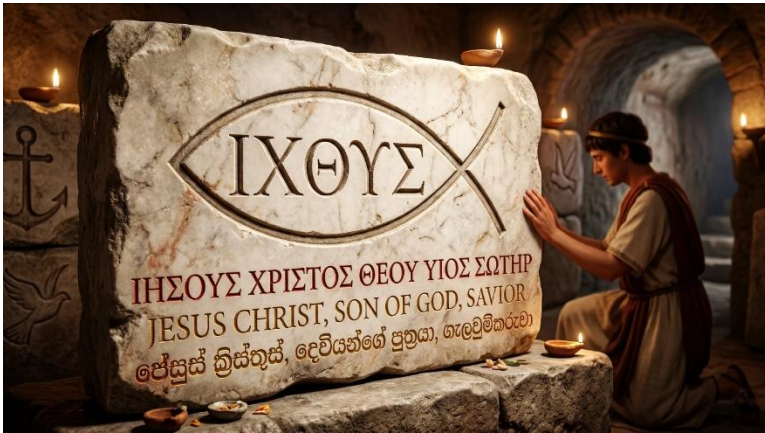
The subject of this chapter is what became of the faith during the dark period that followed—in secret meetings, in catacombs, and in the homes of a persecuted, fearful community. It was within that darkness that the question, "Who is Jesus, really?" arose among people who had never seen Jesus, never heard the Apostles, and were not shaped by Jewish tradition. Where there was no one left to answer directly, the answers that emerged were shaped not by the world of Israel, but by the Greek and Roman world.

1. The Post-Apostolic Church — Hunted and Hidden

The generation after the Apostles inherited a faith under siege. The Roman Empire had not yet decided whether Christianity was a sect of Judaism (which enjoyed legal protection as an ancient religion) or an illegal foreign superstition.

After the destruction of Jerusalem in 70 CE, the separation between Christianity and Judaism became clearer and more dangerous. While Judaism held legal status as a recognized religion (*religio licita*), Christianity, having severed its Jewish identity, did not.

The result was severe persecution. Under Nero, Christians were burned alive. Under Domitian, those who refused to worship the Emperor were



executed. Under emperors like Trajan, Decius, and Diocletian, Christians had to choose between death or sacrificing to Roman gods.

In this environment, those who carried the faith were not scholars or theologians. They were ordinary merchants, laborers, slaves, and women. To identify themselves, they used symbols like the *ichthys* (fish), the anchor, the dove, and the lamb. The transmission of the faith was oral and fragile. Most importantly, the community that guarded this faith was not the same community that wrote it down. Nor was it a community shaped by the Jewish interpretive tradition anymore.

2. The Extinction of Jewish Christianity

By the end of the first century, the Jewish-Christian community in Jerusalem, which was closest to the source, had been effectively destroyed. The war of 66–70 CE ended in the destruction of Jerusalem. The remaining Jewish Christians (who called

Chapter 17

The Trinity Is it clearly taught in the Holy Scriptures? What the Bible says, what has been added, and what has been lost.

“God can be represented, but He can never be replaced.”

— Mark Antony Cooray

Two thousand years have passed since the death of Jesus of Nazareth. During that time, Christianity has become the world's largest religion, with over two billion followers. It has completely shaped the laws, art, philosophy, and moral vocabulary of entire human civilizations.

Nevertheless, the most fundamental question a Christian should ask—who Jesus Christ truly is and what His real mission is—remains a problem without a definitive answer for the majority who bear His name.

If you ask an average Christian today who Jesus is, the answer is often a version of the official church doctrine: that He is Almighty God Himself, and the second person of the Trinity, eternally co-equal with the Father. There is no debate that this is what the majority of Christians believe today.

But it becomes historically debatable when examining what Jesus Himself truly taught, what His first disciples understood, and what the earliest believers were prepared to sacrifice their lives for.

Because the first believers were not prepared to die for a philosophical formula of a later council; they died for that supreme person whom they had personally known and seen. This great historical difference between a person and an abstract formula is the main subject of this chapter.

1. Christians Before the Bible

A historical fact that many Christians today do not realize is that for the first three centuries of the Christian faith, there was no official "Bible" as we see it today. A single, authoritative volume consisting of 66 or 73 books did not exist in the world at that time. There were only hand-copied writings and various types of codices circulating separately among communities in different regions.

One community might have had the Gospel of Matthew, while another might have had only the Gospel of John and a few of Paul's letters. There was no universally accepted central authority at the time to decide which writings were the true writings of the Apostles.

The long process of deciding which books should be officially accepted as the Canon, or Holy Scripture, was completed only in the late fourth century. Therefore, for the first 300 years, different Christian communities read different collections of writings, and they built their theology based on what they locally possessed.

When Roman authorities demanded that believers hand over these Holy Scriptures during times of persecution, those who fearfully betrayed them from the church were called "traditores" (betrayers), while those who refused to hand them over and embraced death were called "martyrs" (witnesses).

2. What Did the Witnesses Pay For?

Before Emperor Constantine issued the 'Edict of Milan' in 313 CE, being a Christian in the Roman Empire was not a worldly advantage; it was merely a risk to life. The simple faith held by those early "witnesses" who did not betray their faith in the face of brutal death at the time was not the complex faith of councils born of state patronage.

During their lifetime, the councils of Nicaea (325 CE) or Constantinople (381 CE) had not yet been held, and their philosophical creeds had not yet been written. They died for that living person (Jesus) in whom they believed with all their hearts, not for dogmatic formulas that arose politically centuries later.

3. Scribal Bias and Inserted Verses

In the ancient world, every manuscript was copied by hand from generation to generation. These scribes were ordinary humans who held strongly to their own personal theological beliefs. As a result, when examining the ancient manuscript tradition of the New Testament that exists today, hundreds of thousands of "variant readings" are found.

Chapter 18

From Biblical Monotheism to the Doctrine of the Trinity

The Unbroken Thread and the Place Where it was Severed

“Water remains pure water only as long as it remains unmixed and pure; once something is mixed into it, its identity changes.”

— Mark Antony Cooray

From the first human who conversed with God in the garden, through the patriarchs of Mesopotamia and Canaan, the prophets of Israel, the disciples of Jesus, and the persecuted communities of the first three centuries, there is one thread that runs through the entire biblical narrative. That thread is a single, continuous, unwavering belief: God is One.

One. Not three. Not two. One. This is not a later development of biblical Christianity. It is the first and most fundamental thing; everything else was built and grew upon that soil. Adam knew only one God. Noah knew only one God. Abraham, called from a polytheistic city in the ancient world, knew only one God. Moses reaffirmed that belief most precisely: "I AM WHO I AM." Later, Jesus came; the first thing He reaffirmed was that this thread remained unbroken. God is still One.

1. The Unbroken Thread — From Adam to Sinai

The biblical narrative begins with a human directly interacting with God long before Israel or Moses. Genesis does not mention a discussion or a council of three persons regarding the act of creation. "In the beginning, God created..." — one author, one act, one source.

Adam, Seth, Enoch, and Noah all walked with one God. Abraham was called from the polytheistic city of Ur to forsake multiplicity and live in covenant with the single source of all reality. "I am the LORD." Isaac, Jacob, and Joseph all experienced that same singular divine identity. At Mount Sinai, the first message was this: "*You shall have no other gods before me*" (Exodus 20:3). The only true God cannot have a rival.

2. The Shema — The Daily Confession of the One

Deuteronomy 6:4: *Shema Yisrael, Adonai Eloheinu, Adonai Echad*. "Hear, O Israel: The Lord our God, the Lord is one." This is the most important sentence in the entire biblical tradition. It was the first thing taught to a Jewish child and the last thing spoken by a dying Jewish witness.

In Hebrew, 'echad' means precisely, numerically, and directly "one." It is not a collection of several persons. Every follower of Jesus in the first century knew this sentence before they knew anything else about the scriptures. It was the unwavering foundation that resisted the division of God's identity into several persons.

3. Jesus Reaffirmed the Shema

Jesus did not question the *Shema*. He reaffirmed it very clearly and publicly. When a scribe asked, "Which commandment is the most important of all?" Jesus' answer was the *Shema*: "*Hear, O Israel: The Lord our God, the Lord is one...*" (Mark 12:28–34).

Jesus did not correct it by saying, "The Lord is one... but that one is three persons, yet one person, and that one is three." He did not add any footnotes about a Trinity. Instead, He approved the scribe's interpretation: "You are right, Teacher. You have truly said that he is one, and there is no other besides him." Furthermore, in His prayer in John 17:3, Jesus Himself referred to the Father as the "only true God."

4. Judaism — The Last Guardians of the Thread

While surrounding nations drifted toward polytheism, Israel alone maintained this strict stance. The *Shema* was not merely a theological opinion; it was the wall that separated Israel from other nations. Neither the Babylonian (Iraq) exile, the Persian (Iran) influence, nor Greek philosophy could shake this foundation. Every apostle—Peter, Paul, James, and John—was shaped by this *Shema* foundation. This faith remained until the destruction of the Temple in 70 CE.

Chapter 19

Councils, Creeds, and the Authority to Define God The Question of History, Dogma, and Theological Authority

"The counsel of God is higher than the counsel of men."

— Mark Antony Cooray

To understand current beliefs, one must examine history with honesty and intellectual courage. The dogmas that shape Christian identity did not emerge from a vacuum. They developed through controversies, the activities of church councils, philosophical formulations, and the constant interplay between theology and political power. The clearest example of this is the doctrine of the Trinity and the vast dogmatic network that emerged from it.

If the nature of God had been defined fully and universally from the time of the Apostles, one might expect a consistent and undisputed expression from the beginning. Instead, historical records reveal long-term disputes, repeated councils, competing formulas, and institutional enforcement. This chapter raises a fundamental question: Who has the authority to define God in metaphysical terms?

1. The Crisis Before the Councils

By the beginning of the fourth century, there was no



universal consensus had been established regarding the precise relationship between the Father and the Son. Arius of Alexandria argued that only the Father is unbegotten and eternal, and that since the Son was begotten, He must have had a beginning. His formula, "there was a time when He was not," shows how much he sought to protect divine identity and monotheism. Arius used scripture passages such as John 14:28, Colossians 1:15, and 1 Corinthians 15:28 as the basis for this. The magnitude of this controversy shows that the matter had not yet been settled within the consciousness of the entire church.

II. Nicaea and the Struggle of the Fourth Century

In 325 CE, Emperor Constantine convened the Council of Nicaea, more out of a political desire for the unity of the empire than for theological reasons. The council declared that the Son was "not made, but begotten," and that He was of "the same substance" (*homoousios*) with the Father. This word is

not found anywhere in the Bible. It was only after decades of conflict, imperial interventions, and conceptual clarifications following the Council of Constantinople in 381 CE, that this dogma attained institutional stability.

III. After the Trinity, the Incarnation

Once the doctrine of the Trinity was formulated, the church faced a new question: how to explain the union of the divine and human natures in Christ. The Council of Ephesus in 431 CE approved the title "Mother of God" (*Theotokos*) for Mary, and the Council of Chalcedon in 451 CE declared that Christ exists in two natures. Many Christians in Egypt, Syria, and Armenia rejected this formula, and those divisions persist to this day.

IV. Limitations of Conciliar Language

Theological language became increasingly reliant on technical and institutional explanations. While councils often used terms to protect the truth from a specific error, doing so created new conceptual problems.

V. The Filioque and the Question of Authority

By the sixth century, the issue was not only dogma but who had the right to change it. The original creed stated that the Holy Spirit proceeds from the Father. Western churches later added "and the Son" (*Filioque*) to it. Eastern churches considered this both a theological error and a procedural violation.

Chapter 20

The God of the Catholic Church

The Question of Conservation, Dogmatic Development, Church Authority, and Continuity

"When everything changes, God remains unchanged."

— Mark Antony Cooray

Christianity was banned and severely persecuted within the Roman Empire roughly from the mid-1st century CE until 313 CE. During this period of nearly three centuries, Christianity was considered a *Religio illicita* (an illegal religion) under Roman law, and various levels of restrictions and violence were carried out against Christians under different emperors. The main phases of that period can be outlined as follows:

1. Early Persecutions (1st Century CE)

The first major conflict between the Roman government and Christians occurred during the reign of Emperor Nero. In 64 CE, Nero accused Christians of being responsible for the Great Fire of Rome, and many Christians were cruelly executed.

2. State-Level Prohibition (3rd Century CE)

Although early persecutions were limited to certain regions, by the 3rd century, laws were enacted to ban Christianity throughout the entire Roman Empire.

- **Emperor Decius (250 CE):** He issued a decree that every Roman citizen must offer sacrifices to the Roman gods and obtain a certificate for it. Christians who refused this were executed.
- **Emperor Valerian (257–259 CE):** He imposed strict laws targeting Christian leaders and prohibiting Christians from gathering.

3. The Great Persecution (303–311 CE)

The harshest and most systematic ban against Christianity occurred during the reign of Emperor Diocletian. Through his edicts issued in 303 CE, the following measures were taken:

- Demolition of Christian churches.
- Burning of religious texts.
- Depriving Christians of government employment and civil rights.
- Imposing the death penalty on Christians who did not sacrifice to the gods.

1. Culture of the Underground Church and Catacombs

Since practicing the religion openly was a cause for the death penalty, Christians had to conduct their religious observances in secret at that time. The "Catacombs," a network of narrow tunnels and burial chambers located underground in Rome, became their main meeting places.

They held Eucharistic celebrations in secret and buried the bodies of martyrs there. Because of this,

early Christianity was shaped largely as a secret, underground faith.

2. Use of Secret Symbols

Since they could not publicly declare themselves as Christians, they became accustomed to using special secret symbols to identify one another.

Fish symbol (Ichthys): The arrangement of the letters in the Greek word for "fish" formed the meaning, "Jesus Christ, Son of God, Savior." It was a custom of the time to draw half the shape of a fish in the sand on the road to see if the person they met was a Christian; if the other person was a Christian, they would draw the remaining half to complete the figure.

Anchor and Dove: These symbols were recorded on tombstones and in secret places to represent hope and the Holy Spirit.

3. The Blood of Martyrs

Thousands of "Martyrs" who sacrificed their lives for the faith emerged during this period of persecution. Their unwavering faith and peace, even when fed to lions or burned at the stake, amazed the Roman citizens. Tertullian, an early Church Father, noted: "The blood of the martyrs is the seed of new Christians." Instead of Christianity disappearing due to the persecutions, many more people were inspired by what they saw and embraced the faith.

Chapter 21

The Trinity Before the Court of Judgment

The Doctrine That Fails to Explain the God of Israel and True Christianity

The Problem of Convergence

"Anyone can make a claim. But truth is established not by repetition, but by convergence. When independent sources do not agree on the same event, we no longer find certainty... we find doubt."

— Mark Antony Cooray

Even if a doctrine that repeats itself over centuries takes on an appearance of certainty, repetition is not truth. When a statement circulates widely enough, when institutions solemnly endorse it, and when generations inherit it without question, it begins to feel like a self-evident truth.

But self-evidence is not evidence. When we step away from inherited statements and turn to independent examination—Scripture against Scripture, text against creeds, original witnesses against later formulations—a different picture begins to emerge.

The doctrine of the Trinity, formally defined at Nicaea in 325 CE and finalized at Constantinople in 381 CE, presents God as a single substance (*substance*) existing in three co-equal, co-eternal, and

co-omniscient persons: Father, Son, and Holy Spirit. Every person is fully God, and none is greater than another. Within historical creeds, this is not merely a suggestion; it is a mandatory definition that anathematizes those who oppose it.

This chapter asks the correct question: Does this doctrine truly align with the sources upon which it is said to be based? The question is not whether the doctrine is spiritually meaningful or whether it was useful to the church. The question is whether it is a faithful representation of the God of Israel and the faith of the early Christians as it claims to be.

Part I — Seven Points Where the Trinity Breaks: The Divide Between Creed and Scripture

The Athanasian Creed, compiled between the fifth and sixth centuries CE, is one of the most precise formulations of Trinitarian theology. It states: "The Father is God, the Son is God, and the Holy Spirit is God. Yet there are not three Gods, but one God." Furthermore, it emphasizes: "In this Trinity, none is before or after another; none is greater or less than another." These are not definitions found in the New Testament.

The First Break — No one can see God, but the Son is visible

The Athanasian Creed teaches that the Father, Son, and Spirit share the same substance without division or distinction. But the New Testament distinguishes them by more than just names. In John 5:37, Jesus clearly states: "The Father Himself, who sent Me, has testified of Me. You have neither

heard His voice at any time, nor seen His form." In John 6:46, He adds: "Not that anyone has seen the Father, except He who is from God; He has seen the Father."

If the Father and the Son share the same essence without any difference in nature, what does it mean that one could be seen and touched while the other has never been seen or heard by any human? The Trinitarian Creed forbids this distinction, while the Scripture enforces it. If the invisibility of the Father is absolute, yet Jesus was visible before His disciples, the question arises whether they are different persons, or whether they truly share the same essence as the Trinitarian Creed emphasizes.

The Second Break — The Son Himself rejects equality

The Athanasian Creed states: "None is greater or less than another." In John 14:28, Jesus says: "...for My Father is greater than I." The Greek word used for "greater" here is *meizōn*—a comparative term denoting superiority in rank, authority, and nature. This is not merely a statement of humility; in Greek, *meizōn* is the structure used to describe how a king is greater than his ministers. The Creed says no one is greater; Jesus says the Father is greater.

The Third Break — The Son has a beginning; only the Father possesses eternity

The Trinitarian Creed states that the Son is "uncreated," "without beginning," and fully eternal. Yet, the New Testament records evidence to the contrary. Colossians 1:15 refers to Jesus as the

Chapter 22

The Dual Nature of Reality

Structure, Moral Awareness, and Divine Governance

"Even when nature is expressed in duality, reality is one."

— Mark Antony Cooray

The preceding chapters have taken a long and precise journey. Starting from the question of why anything exists, this investigation traveled through the ancient world's understanding of gods and goddesses, through the monotheism of Israel, the formation of Moses' encounter with the Divine Name, the mediating agents who bore that name, the teachings and submission of Jesus, the apostolic faith that followed Him, the councils that reconstructed that faith into something unrecognizable to the Apostles, and finally, through the specific dogmatic failures of the Trinity as a description of the God of Israel and the early Christian faith. At every stage, one pattern emerged quietly and firmly: a unified governing authority expressed through a structured relationship. It is the one God acting through appointed agents. It is the one Father exalting an appointed Son. It is the one divine nature expressed through seemingly opposing qualities—such as justice and mercy, holiness and patience, law and salvation—without being divided by them.

This chapter examines that pattern directly. It is presented not as a theological argument about a specific dogma, but as an observation of the structure of reality—the secrets of the physical, moral, and spiritual realms. For before evaluating any dogma, before testing any claim about God, one must face a profound question: What is the nature of the world in which we ask these questions? The answer seems to be embedded in the very structure of creation since the first act of separation.

I. The Dual Nature of Creation

The opening chapter of Genesis presents creation not as an act of adding things, but as a series of continuous separations. Light is separated from darkness. The waters above are separated from the waters below. Dry land is separated from the sea, and day is separated from night. Each act of separation establishes a boundary, and each boundary allows the created world to function in harmony. This is a remarkable starting point. The world is structured not just by declaring things, but by distinctions. Order emerges through the establishment of opposing poles—not by eliminating one pole in favor of the other, but through a relationship of controlled submission between them.

Physics, arriving at its conclusions through entirely different methodologies, describes the same pattern. Physics reveals positive and negative charges—the interaction between them drives every electrical process in the universe. The structure of atoms depends on balanced relationships between forces that would be

destructive if left unchecked. Cosmology studies the tension between the expansion of the universe and its gravitational retention—if either force were removed, the existence we know would collapse. Biology reveals that ecosystems maintain themselves not through uniformity, but through predators and prey, decomposition and growth, death and renewal. These are not merely random observations. They are a stable pattern at every level of reality—from subatomic structures to the formation of galaxies. Duality is not an accident; it is the language through which reality organizes and sustains itself.

But there is a feature in this pattern that must not be forgotten: the two poles in any stable system are never equal authorities—for instance, the North Pole and the South Pole. In every functional duality, one pole governs the other. Light governs darkness—where there is no light, only darkness exists, but it produces nothing. Order limits chaos—where there is only chaos, only destruction occurs. The positive terminal in a circuit is not democratically equal to the negative terminal; for a circuit to come alive and work, there must be "inequality" and "difference" between them. If they were equal, the process would simply cease. The circuit works because the relationship between them is governed. Even an extremely complex computer system operates based on binary code (1 and 0). Thus, the laws of the universe were taken into account even in its design. The entire investigation so far has shown this structure. From the question in Chapter 1—why anything exists, what is its sufficient foundation—to the discovery that the God of the Hebrew Bible rules through a

Chapter 23

A Re-examination of Creation and Evolution

Origin, Process, and Purpose

"What existed before the Big Bang is not just a scientific question; it is a question regarding the origin of reality."

— Mark Antony Cooray

The preceding chapters followed an investigation that began with a simple and unavoidable question: "Why does anything exist?" From that initial question, this investigation traversed through the fragmented understanding of divine powers in the ancient world, through the competitive gods and goddesses of Mesopotamia, Egypt, and Canaan. It then moved through Israel's definitive proclamation that a single governing authority exists behind all of this, and through the long history where that authority was encountered, named, and transmitted, only to be reconstructed by councils (Councils) and creeds (Creeds) to a level unrecognizable to the original witnesses. By Chapter 22, this investigation had arrived at a structured observation: the pattern of dualism that governs the physical world—light and darkness, justice and mercy, order and chaos—is maintained in a relationship governed by a single authority that transcends them all, a pattern that is visible throughout the biblical record. The God of Israel governs through structured relationship. He is not

divided by the opposing poles He governs. Duality belongs to creation, while unity belongs to the Creator.

But that conclusion raises a question we have carefully held back in previous chapters. For saying that the governing authority is reflected by the structure of creation is not enough. The question every honest inquiry eventually faces is this: What is the nature of that creation? How did it come to be? And, within the modern scientific description of the origin and development of the universe, is there room left for the governing authority that the biblical record constantly describes? This chapter treats that question seriously. It does so not by forcing a choice between science and Scripture, but by examining what each claims, where those claims truly conflict, and where the most significant tensions actually lie.

I. The False Conflict

Few debates in modern intellectual history have generated more heat and less precision than the conflict between creation and evolution. To most readers, this topic appears as a fundamental conflict between scientific inquiry and religious belief—as a battle between logic and faith, in which one side must eventually defeat the other. This framing is incorrect, not because the tension is unreal, but because it misidentifies what that tension is truly about.

Science examines the *processes* that occur within the observable universe. It analyzes patterns, mechanisms, and relationships that can be

measured, tested, and falsified. When science describes the formation of galaxies over billions of years, the development of complex biological organisms from simple ancestors, or the emergence of consciousness from neural processes, it is describing *how* things happen within the observable world.

Theology, conversely, answers different kinds of questions: *Why* the observable world exists at all, what importance human existence holds within it, and whether the structure of reality points toward a governing intelligence or dissolves into blind mechanism. These are not questions that can be solved by laboratories, because they are questions about the foundation that makes laboratory experiments possible and sustains them. When scientists claim that biology eliminates the need for a creator, or when religious readers claim that the book of Genesis determines the age of the earth and the mechanism of biological development, the result is a false conflict where neither side hears the other.

The more important question is not which side wins the argument. It is whether a correct argument is being held. The investigation throughout these twenty-two chapters was always about a deeper question: not about the mechanism of the world's operation, but about the *Sufficient Ground* of its existence. It is not about *how* the universe functions, but *why* it functions and whether its operation is governed or random. For if any mechanism exists, it requires an operator and a cause—like the machinery of a state.

Chapter 24

The Creation of Earth and the Role of Humanity Stewardship, Authority, and Accountability

"A house becomes a home only when a family lives in it."

— Mark Antony Cooray

Chapter 23 pushed the inquiry to its scientific limit, where every preceding chapter arrived at the same conclusion: Process does not explain Origin, and Mechanism does not dissolve the question of Purpose. The creature that emerges from the process and asks questions about it is the strongest argument that the Sufficient Ground of reality is not contained within that process itself. The universe is not self-explanatory. Its lawfulness, its fine-tuning, and the emergence of conscious moral creatures all point toward a governing authority that existed before the world and sustains it.

But if that governing authority exists—and the investigation since Chapter 1 has moved toward that conclusion—then another question immediately arises. What is the relationship between that authority and the specific world in which this investigation takes place? Not a universe as an abstraction or a philosophical concept, but this world we live in—this Earth, with its extraordinary conditions for life, its history of human civilization, its records of both prosperity and destruction, its

relentless moral tensions, and its long history of covenants.

The governing authority described in previous chapters is not a fantasy. He acts in history, through specific agents, in specific places, toward specific purposes. The Earth is the place where that history has unfolded since the first act of creation that separated light from darkness. This chapter examines what kind of place the Earth is—not merely as a cosmological object, but as a moral and covenantal environment. It also considers what this means for the creature placed within it, who is endowed with a role not shared by any other observable creature in the universe.

I. Earth as a Stage for Purpose

Compared to the backdrop of the vast universe, the position Earth occupies is, to say the least, extraordinary. The conditions required to sustain complex, self-conscious life are extremely precise. Earth's distance from the sun places it within the "habitable zone"—close enough to support liquid water, yet far enough to avoid the runaway greenhouse effect that turned Venus into a lifeless furnace. The planet's axial tilt creates seasonal variations, driving climate patterns and distributing solar energy across latitudes. The Moon—unusually large compared to other planets—keeps this axial tilt stable, preventing the catastrophic climatic oscillations that would otherwise make the maintenance of a civilization impossible. Earth's magnetic field protects the surface from solar radiation that would destroy the atmosphere and damage the biological molecules necessary for life.

Plate tectonics recycle carbon, regulating long-term climate and renewing the mineral resources necessary for ecosystems over geological time.

None of these features is improbable in isolation. But the convergence of all these in one planetary system—operating simultaneously within the narrow ranges required to sustain stable, complex, morally thinking life—cannot be adequately described merely by the word "lucky." Chapter 23 established that the fine-tuning of the universe's physical constants points toward a governing intelligence that set the parameters of the universe. Chapter 24 adds another dimension: in a universe already structured to allow for life, the Earth is a place where conditions have been prepared for a specific kind of life—not just biological survival, but a precision suggesting preparation rather than coincidence, making it suitable for a conscious, morally responsible, historically situated civilization. Earth is not just a place suitable for life; it is a place suitable for a specific kind of creature that questions its own existence, enters into covenants with its Creator, and bears the moral weight of its choices over generations. That uniqueness is not random. That *is* the main point.

II. Humanity as a Conscious Participant

Every creature on Earth lives within its environment and modifies it to some degree. Beavers build dams in rivers. Earthworms restructure the soil. Forests alter regional climates. The interaction between living things and their environment is not passive—life is an active participant in the systems that sustain it.

Chapter 25

God's Covenant with Humanity: Structure, Promise, Responsibility, and Restoration

"Even when promises appear to be unconditional, moral conditions often exist beneath them."

— Mark Antony Cooray

Chapter 24 concluded by positioning the Earth not merely as a physical stage for human history, but as a covenantal space—an environment designed for the creation made in the image of the governing authority and entrusted with the stewardship of what that authority created. The Earth is not a neutral place. It is a prepared place. The creation placed within it (humanity) was not put there as a passive resident, but as a governing agent.

A Brief Summary of the Fall of Man

According to the Bible, the "Fall of Man" occurred because both Eve and Adam violated God's command. However, the Bible and theological teachings show that the ways they were tempted into that sin, and their motives, were different. Eve was deceived by Satan and sought to "be like God," while Adam, though not deceived, chose to share the death or punishment rather than lose her, driven by his profound love for her.

Analysis of Causes and Biblical Texts

1. **Eve was deceived; Adam was not:** Adam was not fooled by Satan's words. He consciously chose to stay with Eve. This is confirmed in the New Testament: 1 Timothy 2:14: "And Adam was not deceived, but the woman being deceived, fell into transgression."
2. **Eve's desire for elevation:** Satan seduced Eve using her desire to "know more and be elevated." She thought God was hiding something from her. Genesis 3:5-6: "...For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil. So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise..."

The Three Errors of Eve:

- **Error 1: Separation from Adam (Leaving the protection):** God made Eve as a "helpmeet" for Adam. They were meant to be together, but she wandered off alone and was tempted to make decisions. Though the Bible doesn't say "she wandered away" directly, Satan's encounter with her alone shows she was outside Adam's guidance and protection.
- **Error 2: Listening to another (Satan):** She trusted the word of the serpent (Satan), a created being, over the word of God. She allowed Satan to make her doubt what God

had said. Genesis 3:4: "Then the serpent said to the woman, 'You will not surely die.'"

- **Error 3: Seeking self-gain despite prohibition:** She thought of the selfish gain of "wisdom" and "being like God" and ate from the tree God had clearly forbidden. Genesis 2:17: "...but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Adam's Decision: Dying with Eve. Adam likely knew of God's creation and the fall of Satan (as alluded to in Isaiah 14 and Ezekiel 28, where Satan fell due to pride). After Eve sinned, Adam realized she was lost to him forever. Rather than living alone without Eve, he decided to share her fate (death) and be with her. That is why, when she gave it to him, he ate it without question: Genesis 3:6: "...She also gave to her husband with her, and he ate." This shows that Eve sinned through deception, while Adam sinned consciously, placing his human love for Eve above his love for God (Idolatry of love). God, therefore, likely considered the higher reliability of a *covenant* over the instability of verbal promises.

As shown in previous chapters, humanity bore a responsibility that was constantly misunderstood, constantly violated, and constantly met with the same response in the biblical account: not abandonment, but a costly and sustainable course of action taken by the governing authority for *restoration*. In the biblical tradition, that course of action has a name. It is called a 'Covenant'. 'Covenant' is not a word familiar to modern readers.

Chapter 26

God's Plan Throughout History: Freedom, Formation, and Fulfillment

"Every building begins with a plan."

— Mark Antony Cooray

Before human civilization began, God's plan was already in operation. It began in the heavens. His plan is the concept of a Kingdom. It is a system of law, constitution, and true freedom where power functions from the top down. Above all else, the Law exists, and that Law is God Himself. To break that supreme Law is to end in punishment, for which there is no forgiveness for the guilty.

There are 4 fundamental principles within the concept of the Kingdom:

- 1. The Ruler / King**
- 2. The Constitution / Laws**
- 3. The Subjects / People**
- 4. The Domain / Territory**

For example, in Heaven: 1. God, 2. Love, 3. Heavenly Hosts and inhabitants, 4. The Heavens. On Earth: 1. The King, 2. The Laws, including the Ten Commandments, 3. The people of Israel, 4. The Promised Land.

Chapter 25 concluded after a thorough examination of the covenantal framework—from the era when obedience was requested only by word in the Garden of Eden, to the clear obedience of Abraham,

from the external expansion at Mount Sinai to the prophetic proclamation of a new covenant written not on stone tablets but within the human heart. The final question of that chapter was both structural and personal: if the covenant is the form of relationship chosen by the governing authority throughout history, then covenantal history is not merely an object of study. It is a message addressed to a recipient. And that recipient, whoever they may be, must eventually take a stance.

But before that stance can be taken fairly, a fundamental question emerges—a question raised by the covenantal map of Chapter 25 but not fully answered. As described, the covenantal structure is real. The sequence of divine initiative, human freedom, failure, and continuous grace is documented. The path from Adam through Abraham, Moses, and the prophets to Jesus can be traced. The previous chapter demonstrated its architecture. This chapter must examine the question behind that architecture: What is the meaning of this journey? The governing authority is the God who created the world, established covenantal structures throughout history, adapted His methods without abandoning His purpose, and acted through Law, Kingship, and Prophecy, and finally through the person of Jesus. History, therefore, is not merely neutral. History is not just a record of human choices and their outcomes. Under the premises established in previous chapters, history is the field where the intent of the governing authority is gradually revealed. If that is so, history becomes the most serious text any reader faces. It cannot be studied from a position of

comfortable neutrality. It adds depth and weight with time.

I. Purpose Before Process

The first proclamation of the source chapter is that the divine purpose exists before the historical process—that God acts with intent before events unfold, that creation is not an experiment, the covenant is not an afterthought, and redemption is not an emergency repair. These are not merely decorative statements. These are structural claims about the nature of the governing authority described in previous chapters, and they have a significant impact on how history must be read.

The God of the Hebrew Scriptures does not merely react. He takes the initiative. The account of creation in Genesis 1 does not describe a god who examines existing matter and creates only what can be made from it. It describes a deliberate separation performed by One at whose command everything happens—separating light from darkness, land from sea, creation from void. There is no negotiation with chaos. There is only the command, and that command creates the world.

This pattern of prior intent continues throughout covenantal history. When Abraham is called in Genesis 12, that call occurs before any qualification shown by Abraham. He was not called because he had already proven his faithfulness. He is called first, and then his faithfulness is shaped through the covenantal relationship. When Moses met God at the burning bush, the governing authority does not ask Moses what he can do. The governing authority

Chapter 27

The Fulfillment of God's Will, Restoration, and Ultimate Loyalty

"Restoration is chosen only if what is broken is still considered to have value."

— Mark Antony Cooray

Chapter 26 concluded with a question that cannot be dissolved merely by intellectual analysis. If the governing authority, who is the sufficient ground of the world's existence, has not remained philosophically distant from human history—if this authority has expressed a conscious purpose through the covenant, adapted the method without abandoning the intent, and acted through the successive imperfections of Law, Kingship, and Prophecy, and finally through the person of Jesus to address the internal condition that external structure alone could never reach—then the reader does not stand in a position of neutral examination. They stand within that very address. The remaining question is not whether the argument fits logically. The question is what is the answer the creation gives.

Chapter 27 does not back down from that question. Instead, it fulfills what has been prepared throughout the entire arc of the book: it names the direction that invites the answer. That direction is *Restoration* (Restoration/Pratyāropana). Restoration is not an afterthought added onto theology. Nor is

it a comforting supplement attached to a story destined to end in permanent failure. It is the structural destination of all covenantal history—the fulfillment of the intent proclaimed in creation, the completion of the arc interrupted by the violation in the Garden of Eden, and the resolution of every tension carefully explored in the previous chapters. Understanding what restoration means within the biblical account is to fully comprehend for the first time why the question upon which this book was built is not merely an intellectual one. It is personal, applicable to the present, and unavoidable.

I. Completing What Was Begun

The concept of restoration makes sense only if the thing being restored possessed a prior, original form to be reclaimed. Restoration is not a new invention. Nor is it creating something that never existed before. It is reclaiming something that truly existed, was damaged, and is still considered to have value by the One who expressed His intent through it.

Chapter 1 began with the question of the 'Sufficient Ground'—why anything exists, what lies beneath the structure and consistency of the existing world, and whether the existence of order points to an intent beyond chance. Subsequent chapters steadily built the answer: the governing authority described in the Hebrew Scriptures and the New Testament is not an element of the world, not a projection of human desires, nor something constructed based on social needs. He is the source from which the existence and order of the world are inherited. Creation is not the universe generating itself from

existing resources. It is the expression of an intent that precedes and underlies the world it produces.

If that is so—and the preceding argument has carefully presented that point—the original form of creation is not merely the physical condition of the world before the violation in Eden. It is the relational form: a world where the presence of the governing authority is not hidden, where the creation made in the image of the governing authority consciously and faithfully bears that image, where stewardship is exercised without the distortions of selfishness, and where the moral polarity described in Chapter 22 as duality—the structured tension between light and darkness, justice and mercy, order and freedom—is correctly experienced rather than violated.

The violation in the Garden of Eden did not destroy this relational form. It broke it. There is a precise difference. A destroyed thing disappears. A broken thing, though unable to fulfill the purpose for which it was created, retains its structure. The governing authority's response to the violation in Eden—grace operating within the consequences rather than simply erasing the history of creation—is evidence that the relational form of creation was not destroyed. It was damaged in a way that the covenantal commitment of the governing authority understood from the beginning.

The prophetic vision confirms this at every stage. Isaiah does not proclaim that the created order is replaced with something entirely different. He proclaims its renewal: "Behold, I will do a new thing" (Isaiah 43:19)—not a new thing separated from what

Chapter 28:

The Difference Between Apostolic Faith and Institutional Christianity

"God is God; no man is equal to God in power or knowledge."

— Mark Anthony Cooray

Purpose

This chapter is written for seekers of truth (both Christian and non-Christian) who wish to know not just what later-developed doctrines say, but what the original witnesses truly said. The goal here is not to force any belief, but to reveal the development of those beliefs and, by finding the roots of the concept, demonstrate its truth or falsehood.

- History will bear witness.
- The Scriptures will bear witness.
- The reader will judge.

I intend to detail this in three phases:

1. **Is Jesus the God of the Old Testament, YHWH?:** Who is YHWH, how did Israel understand Him, and how are divine visions described?
2. **The Testimony of the New Testament:** What does Jesus say about God, how do the Jews and the disciples identify Him, and how do the original texts differ from one another?
3. **The Formation of Doctrine:** How was doctrine formulated in later centuries using

philosophical languages (such as co-equal, co-eternal, etc.), and how were these presented as conditions for salvation?

Who was Jesus to the First Century Christians?

Who Jesus is, is a deep subject that can be analyzed from several aspects: history, theology, and faith. We can discuss this mainly through several perspectives:

1. Historical Perspective

According to historians, Jesus of Nazareth is a real historical figure who lived in the first century.

- **Environment:** He lived in the region of Judea, which was under Roman rule.
- **Evidence:** Apart from the Bible, records from Jewish and Roman historians such as Flavius Josephus and Tacitus confirm His existence.

2. Theological Perspective

According to Christian doctrine, Jesus' identity is based on four points:

- **Son of Man:** This states that He was born into this world as a fully human being and experienced human suffering.
- **Messiah (Savior):** He is considered the one who came to save the world from sin.

- **Son of God:** This implies that He possesses a divine nature.
- **God:** This means that He is God incarnate (YHWH).

3. Philosophy and Teachings

Even when viewed outside of religious boundaries, Jesus is a great teacher who changed world politics and morality.

- **Love and Forgiveness:** He introduced revolutionary teachings to the world, such as "love even your enemies."
- **Social Justice:** Standing up for the oppressed people marginalized by society was a prominent feature of His ministry.

4. Debates in the Early Centuries

Within the early Christian church, there were various conflicts of opinion regarding His divine and human nature. Especially during the period from the first century to the fourth century, official teachings regarding Jesus' identity were shaped through crucial consensus such as the 'Nicene Creed.'

At first glance, these four designations are very logical. Because these are not just four names, but appear to be a systematic evolution regarding Jesus' identity. The real question is that all four of these forms are different from each other. Therefore, only one of these four forms must be correct, or none of the four forms must be correct.

According to that classification, the basic foundation can be established as follows:

- **The Messiah:** This is the role of the "Anointed One," tied to Jewish prophecy and history. It is the answer received by the people of Israel who expected political and religious liberation.
- **The Son of Man:** This is the name He used most to identify Himself. It represents His human nature and the heavenly authority mentioned in the Book of the Prophet Daniel.
- **The Son of God:** Here, it goes beyond the physical and shows His 'Divine origin' (Angelic Nature) and His special relationship with the Father.
- **God:** This is the pinnacle of the (Logos) Word identity. It is the nature where the distinction between creation and Creator disappears, leading to the statement, "I and the Father are one."

A Critical Analysis of the Titles and Perspectives of the Writers regarding Jesus

These four main titles in the Bible do not have the same meaning; different writers have used them for different purposes.

1. Messiah (Christ) - The Anointed King

- **Etymology:** It is a Greek name, and since the four Gospels were written in Koine Greek, it is the name translated from Greek into

English. The original word is *Christos* (Χριστός).

- **Meaning:** The New Testament is written in Greek, and there "Christ" is *Khristós*. *Khristós* comes from the verb *khrióō* (to anoint with oil), meaning "anointed."
- **Jewish Connection:** In the Jewish language, *Mashiach* (Messiah) means "the anointed one"; it appears directly as *Khristós* in the Greek scriptures.
- **Basic Meaning:** "The Anointed One." This was a Jewish political-religious concept that expected a physical kingdom and liberation coming from the lineage of David.

Within the Jewish religious belief, 'Messiah' or 'Mashiach' means an anointed leader who brings peace to the world in the future, gathers the Jewish people back to their land, and establishes the kingdom of God on earth.

According to Jewish belief, the description of the Messiah can be divided into several parts:

I. The Nature of the Messiah. Contrary to Christian philosophy, according to Jewish philosophy, the Messiah is:

- **A Human:** He is not God or a son of God, but a great leader born to normal human parents.
- **Lineage of King David:** He must necessarily be a descendant through the paternal lineage of King David and King Solomon.
- **A Righteous Ruler:** He is a king who strictly follows Jewish law (Torah) and leads the Jews on that path.

II. Tasks to be fulfilled by the Messiah (Prophecies)

For Jewish believers to accept someone as the Messiah, they believe he must fulfill the following prophecies:

- **Gathering the Israelites:** Gathering the Jewish people scattered throughout the world back to the land of Israel (Isaiah 11:12).
- **Rebuilding the Holy Temple:** Constructing the Third Temple in Jerusalem (Ezekiel 37:26-28).
- **Establishing World Peace:** Eradicating wars and the use of weapons from the world (Isaiah 2:4).
- **Spreading the Knowledge of God:** Causing the whole world to accept the one God (Zechariah 14:9).

III. Major Prophecies of the Old Testament

Here are a few key texts that Jews use to identify the Messiah:

Book and Chapter	Summary of the Prophecy
Isaiah 11:1-9	Mentions that a shoot will spring from the root of Jesse (David's father) and that the Spirit of God will rest upon him.
Jeremiah 23:5-6	States that a righteous "Branch" will be raised for David, who

Book and Chapter	Summary of the Prophecy
	will reign and execute justice in the land.
Micah 5:2	Mentions that the Messiah will come forth from Bethlehem (considered the birthplace of the ruler).
Zechariah 9:9	States that the Messiah will come to Jerusalem humbly, riding on a donkey.

IV. The Difference Between Jewish and Christian Beliefs

It is important to understand this. The main reason Jews do not accept Yeshua (Jesus) as the Messiah is that the world peace, the building of the Temple, and the gathering of the Jews to the land—which the Jews expected—did not physically occur during His lifetime. Therefore, as the Jewish faith existed before the Christian faith, according to the Jewish faith, Jesus was not the Messiah or the anointed King of Israel. He also failed to fulfill all the prophecies of the Old Testament.

Christian believers hold that these prophecies will be fulfilled through the "Second Coming," but according to Jewish philosophy, the Messiah must complete all these tasks within a single lifetime.

The Messianic Age

According to Jewish belief, once the Messiah comes, the world will change completely. It is not about going to heaven after death, but a golden age that dawns on this very earth, where peace, justice, and the law of God reign. Because God promised the house of Israel a kingdom on earth, not a kingdom of heaven; it is bound to the Promised Land.

- **Writer Perspective:**

- **Matthew:** Emphasizes Jesus as the "Son of David" who fulfills the Old Testament prophecies (Matthew 1:1).
- **Mark:** Attempts to keep this as a secret (Messianic Secret), as he shows the Messiah is one who must suffer (Mark 8:29-31).
- **Delusion:** Later-developed theology distorted this from being merely a political king into a universal spiritual ruler.

2. The Son of Man - Symbol of Humanity and Authority

Basic Meaning: This is the title Jesus used most to refer to Himself. It represents both the heavenly power mentioned in Daniel 7 and the suffering endured as a human.

"13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages,

should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

- **Writer Perspective:**

- **Luke:** Uses this as a human who came to seek and save the lost (Luke 19:10).
- **John:** Shows this as a high status of one who descended from heaven and returns to heaven (John 3:13-14).

3. The Son of God - The Nature of the Relationship

Basic Meaning: This title was used for various people in the Bible (to the people of Israel, to kings). *"22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn."* (Exodus 4:22). *"28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."* (Genesis 32:28). However, within the New Testament, this is attributed uniquely to Jesus.

- **Writer Perspective:**

- **Paul:** Shows this as the Son sent by God for the salvation of humanity and powerfully declared after the resurrection (Romans 1:3-4).
- **John:** Emphasizes the pre-existent eternal relationship with the Father (John 3:16-18).

4. God (YHWH) - Attributing Divinity

Paradox: It is not mentioned in the Bible that Jesus directly claimed to be YHWH (God). But later

writers attributed the qualities of YHWH to Him. As some think, according to the Gospel of John, it is believed that He claimed to be God (e.g., John 1:1, 1:14, 8:58, 10:30, 20:28).

It cannot be so. If Jesus had taught His disciples that He was God, they would not have believed He was the Messiah. Furthermore, if He were God, it would contradict the Jewish teaching taught since the time of their forefathers that God is not a man. If the disciples believed Jesus was God, they would not have betrayed Him to death, nor would they have abandoned Him in the Garden of Gethsemane.

If Jesus were God, they would not have been surprised when He walked on the sea and came to the boat, nor when He calmed the storm, nor when He raised the dead, because God can do all things. But the most important point is that if He were God, He could not have died, for God is the Eternal One. If Jesus was 100% human and 100% God, as the later Catholic Church teaches, then the human must have died and the God must have lived. If so, He did not sacrifice His life on the cross; it is an incomplete sacrifice. If that were the case, the risen Jesus should have declared that He was now the God who became man, for His purpose in coming to earth was finished and Satan would have no room to interfere. But in the wilderness, there would be no need for Satan to tempt Him, for Satan cannot tempt God.

- **High Christology:**
 - **John:** Texts like "The Word was God" (John 1:1) and "Before Abraham was, I

am" (John 8:58) include Him in the divine identity.

- **Paul:** Refers to Him as the one who bore the sacred divine form (Colossians 2:9).

Within High Christology, a strong attempt has been made to equate Jesus with God, which clearly shows that this is not from those who saw Him face to face and learned the doctrine from Him in the first century. As I pointed out, His disciples never believed He was God. Moreover, there is no historical fact or document showing that they ever gave Jesus the honor or worship given to God; if that were the case, it would undoubtedly be a grave blasphemy.

Example: Peter's statement about Him ³⁶
Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36).

This is a very clear statement and is the strongest testimony of the early Christian church that Jesus was not God, but a man, and that after He successfully completed His work of salvation, He was made the Messiah (Christ) and the Lord by God. Because of this, the first verses written by John in his Gospel are invalidated. According to John, saying Jesus was God from the beginning becomes a lie and a deception. Two truths cannot exist; there can only be one truth.

"Hear, O Israel: The Lord our God is one Lord."
They never declared, "God is three persons but one," or that three persons exist with equal

authority and the same essence. It is clearly seen that the verses and meanings in the scriptures have been distorted for someone's convenience, and history and the scriptures have been distorted.

None of these are historical facts of truth.

A Critical Analysis of the Gospels: Authorship, Reliability, and Historical Context

The following is an analytical overview regarding the authorship, historical challenges, and reliability of the Gospels of John, Matthew, and Luke.

1. The Gospel of John: Questions of Authorship and Intent

- **Literacy and Background:** John is depicted as a humble individual with no record of public preaching or formal education, which was a rare privilege at the time. Therefore, the assumption that he possessed the high-level literacy required to author such a text is historically improbable.
- **Purpose and Necessity:** One must question the necessity of a written Gospel during the era of the early Church, which relied on the power of the Holy Spirit. It is unlikely that oral tradition under the Spirit's power required a handwritten text for teaching.

- **Language Barrier:** It is a mirage to think that John, given his environment and ministry, could have mastered high-level Greek philosophy.
- **Historical Accuracy:** If the author were indeed the Apostle John, it is unlikely that he would have misdescribed key events in Jesus' life.
- **Philosophical Influence:** John's Gospel uses Greek philosophy to describe Jesus, which contradicts the focus of the early ministry, which was directed toward the nation of Israel.
- **Anonymous Origin:** The author and date of composition remain uncertain. Relying on these texts without understanding these facts could lead a reader astray.

2. The Gospel of Matthew: Ideological Narrative vs. Historical Record

- **Anonymous Authorship:** While titled "The Gospel according to Matthew," the text is anonymous. Its attribution to the Apostle

Matthew only emerged around 125 AD through Papias.

- **Language and Educational Barriers:** Early tradition claims Matthew wrote in Hebrew or Aramaic, yet existing manuscripts are in sophisticated Greek. Scholars question whether a tax collector could have authored such complex Greek literature. Furthermore, he refers to himself in the third person (Matthew 9:9), rather than using the first person.
- **Dependence on Mark:** If Matthew were an eyewitness, he would not need to copy 90% of his Gospel from Mark. It is historically illogical for an eyewitness to rely so heavily on a non-eyewitness, suggesting the text was compiled by a later writer.
- **Theological Intent:** Written 50 years after Jesus' death (80-90 AD) for a Jewish-Christian audience, this text functions more as an ideological document presenting Jesus as the "New Moses" than as a direct historical report.

3. The Gospel of Luke: A Compilation of Oral Traditions

- **Not an Eyewitness:** Luke 1:1-4 explicitly states that he is a researcher who gathered information from oral traditions and existing writings rather than witnessing events himself.
- **The Canonization Question:** Luke mentions that "many" had undertaken to write accounts of Jesus. It is questionable why only four Gospels were chosen for the New Testament when many others existed.
- **Contradictions and Consensus:** The current four Gospels often lack consensus and contain significant irreconcilable contradictions regarding the life of Jesus.

Conclusion

The historical and analytical evidence indicates that these Gospels are not direct, eyewitness records but complex narratives shaped by later generations. As you noted, the anonymous authorship, the interdependence of the sources, and the inherent contradictions between the accounts suggest that these texts were subject to editorial selection rather than being unified, error-free historical records.

1. Sources and the "Q" Document

Scholars point out that both Luke and Matthew used two primary sources to write their books:

- **The Gospel of Mark:** A significant portion of Luke's book is copied from Mark.
- **The "Q" (Quelle) Source:** This is considered to be a lost document containing only the sayings of Jesus.

Therefore, the Gospel of Luke is not an independent document, but a work created by editing and compiling existing data.

2. Mastery of the Greek Language

The point made about John also applies to Luke. The Gospel of Luke is written in the highest and purest style of Koine Greek found in the New Testament. Although it is claimed that Luke was a physician, many hold the view that he was a Gentile accustomed to Greek culture, living in Antioch. Because he was not a Jew, it appears he "adapted" Jesus' message to fit the Greek world.

3. Contradictory Historical Details

Although Luke attempts to pose as a historian, some of his accounts conflict with historical data:

- **The Census of Quirinius:** Luke 2:1 states that Jesus' birth occurred during a census conducted while Quirinius was governor. However, historical records indicate that this census took place several years after the time

Jesus was born. Such discrepancies lead historians to question the accuracy of Luke's records.

4. The Connection with the Acts of the Apostles

The popular modern view is that both Luke and Acts were written by the same author. However, a comparative investigation of the two books suggests they may have been written by different authors or involve multiple contributors. There are noticeable contradictions or variations between the two books in describing events. The author's primary goal was to demonstrate that Christianity was not a threat to the Roman Empire; thus, he appears to have portrayed Jesus and the early Church in a Roman-friendly manner.

Key Discrepancies:

1. **The Ascension of Jesus:** Luke 24:50-51 places the Ascension in Bethany on Easter Sunday, whereas Acts 1:3-12 states it occurred on the Mount of Olives 40 days after the resurrection.
2. **The Death of Judas:** Matthew 27:5 says Judas hanged himself, while Acts 1:18 claims he bought a field and "falling headlong, he burst asunder in the midst, and all his bowels gushed out."
3. **Paul's Conversion:** Acts 9:7 states his companions "heard the voice but saw no

one," whereas Acts 22:9 claims they "saw the light but did not hear the voice."

4. **Paul and the Jerusalem Apostles:** Acts 9:26-30 describes Paul going to Jerusalem to meet the Apostles with Barnabas's help. However, in Galatians 1:18-19, Paul himself states he went to Jerusalem three years later and met only Peter and James.

Furthermore, if Acts was written after Luke, why does it omit the death of Paul or the destruction of the Temple? The reference in Acts 1:1-2 to a "former treatise" is widely accepted to be Luke, but this is a conclusion drawn from internal evidence, not an explicit statement. Accepting these as eyewitness accounts is highly risky; Luke was merely an editor who shaped reports to fit his own perspective and literary style.

4. The Gospel of Mark

The Gospel of Mark is considered the oldest Gospel and the foundation for the other three.

I. Authorship and Roman Connection

Traditionally attributed to "John Mark," an assistant to Peter, historically:

- It is an anonymous work.
- The language is simple, everyday Koine Greek.
- The author appears to lack accurate knowledge of Palestinian geography, as some described routes are geographically contradictory, suggesting the author was not from that region.

II. "Markan Priority" Bible scholars accept that Matthew and Luke copied from Mark. Since 90% of Mark is in Matthew, if Mark made an error, it was carried forward. This is not an "eyewitness account" but a literary tradition shaped over time.

III. The Missing Ending The most suspicious aspect of Mark is its ending. The oldest and most reliable Greek manuscripts end at 16:8 (the women fleeing in fear). Verses 9–20, which describe the appearance of the resurrected Jesus, are recognized by scholars as later additions. The original work contained no detailed account of the resurrection.

IV. Anti-Jewish Bias Mark was written for Christians in Rome; thus, he portrays Jesus' death by shifting the responsibility from the Roman governor Pilate to the Jews, which critics view as political revisionism.

V. Chronology Written around 65-70 AD, there is no definitive evidence for its timing. The fact that later Gospel writers did not reference Mark's specific account in their own works is a clear indication of the lack of coordination within the early Church. Given it was written 40 years after Jesus' death, the probability of oral legends entering the text is extremely high.

My Conclusion: Examination of all four Gospels reveals that they are not "history books" but "faith documents" written to propagate specific religious ideologies. Modern scientific research confirms that these authors were not eyewitnesses and that they constructed these narratives using various sources and philosophies.

Theological Complexity

A scientific examination of Jesus confirms that the Gospel writers have described these titles in a way that often conflicts with one another, almost like a "Four-Blind-Men-and-the-Elephant" story. Therefore, these four aspects are not identical.

- **The Problem of the Sacrifice:** A Jewish Messiah cannot die on a cross. Furthermore, He cannot fulfill the role of the "spotless lamb" because the wages of sin is death, and as a human belonging to a fallen creation, His nature would already be tainted by sinful flesh. Conversely, the lamb sacrificed for sin had its head severed, which was not the case for Jesus, nor was His body burned as required by the sin offering. Thus, the sin offering of the Old Testament and the sacrifice of Jesus are two distinct concepts. Moses never taught the Israelites that God or the Son of God would become a human sacrifice to replace animal sacrifices. The entire Old Testament does not mention this, either directly or indirectly.
- **The Nature of God and Man:** A "Son of Man" cannot be the Supreme God (YHWH). *"God is not a man, that he should lie; neither the son of man, that he should repent"* (Numbers 23:19). God cannot become a human; He can only assume a human form, as seen in Genesis 18 when the Lord appeared to Abraham in the form of men accompanied by two angels. Most importantly, God cannot die, as the entire Scripture testifies that He is the Eternal One.

- **Subordination vs. Equality:** Being a "Son" implies subordination to the Father, not equality.
 - *"My Father is greater than I"* (John 14:28).
 - *"The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God"* (1 Corinthians 11:3).
 - *"For I came down from heaven, not to do mine own will, but the will of him that sent me"* (John 6:38). These verses show that God the Father is superior to Jesus the Son, and they are not always equal. If anyone distorts this truth, it is their error, not a teaching of God.

The Question of Mary

Regarding Mary (Jesus' mother), her character has been constructed in layers over time based on religious necessity.

1. Contradictions Among the Gospels

- **Mark (The Oldest):** Mary is given very little space. She is portrayed as a mother who doubted Jesus' mission and even tried to take Him home, thinking He was mad (Mark 3:21). There is no mention of a virgin birth.
- **Matthew and Luke:** These later texts introduce her as a "virgin," including angelic visions and a miraculous birth, representing a theological need to establish Jesus as the Son of God.
- **John:** Refers to her only as "Woman," using her as a symbol for the new religious community.

2. The Linguistic Issue of "Virgin Birth" Scholars note that the prophecy in Matthew (citing Isaiah 7:14) is a mistranslation. The Hebrew word is '*Almah*' (young woman), but the Greek translation (*Septuagint*) used '*Parthenos*' (virgin). Matthew appears to have utilized this incorrect translation to support his theological view.

3. The Perpetual Virginity Although later Catholic and Orthodox churches call her a "perpetual virgin," the early Gospels clearly mention Jesus' brothers and sisters (Mark 6:3; Matthew 13:55–56; Mark 3:31–32; Luke 8:19–20).

- Paul clearly mentions James as "the Lord's brother" (Galatians 1:19).
- Acts 1:14 also refers to Jesus' brothers being with Mary in prayer.

These texts, written before the Gospels, confirm that these familial relationships were factual. Later theological reinterpretations—labeling them as "relatives" or "children from a previous marriage"—are attempts to alter the original historical record to suit later dogma.

Theological Complexity

A scientific examination of Jesus confirms that the Gospel writers described Him using a collection of titles that often conflict with one another, akin to the parable of the "Four Blind Men and the Elephant." Thus, these four aspects are not identical.

- **The Problem of the Sacrifice:** A Jewish Messiah cannot die on a cross. Furthermore,

He cannot fulfill the role of the "spotless lamb," because the wages of sin is death, and as a human belonging to a fallen creation, His nature would already be tainted by sinful flesh. Moreover, the sacrificial lamb was required to be decapitated and burned; Jesus was neither. Therefore, the sin offering of the Old Testament and the sacrifice of Jesus are two distinct concepts. Moses never taught the Israelites that God or a Son of God would become a human sacrifice to replace animal sacrifices. The entire Old Testament does not mention this, either directly or indirectly.

- **The Nature of God and Man:** A "Son of Man" cannot be the Supreme God (YHWH). *"God is not a man, that he should lie; neither the son of man, that he should repent"* (Numbers 23:19). God cannot become human; He can only assume a human form, as seen in Genesis 18 when the Lord appeared to Abraham in the form of men. Most importantly, God cannot die, as the entire Scripture testifies that He is the Eternal One.
- **Subordination vs. Equality:** Being a "Son" implies subordination to the Father, not equality—a point debated during the early ecumenical councils.
 - *"My Father is greater than I"* (John 14:28).
 - *"The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God"* (1 Corinthians 11:3).
 - *"For I came down from heaven, not to do mine own will, but the will of him that sent me"* (John 6:38). These verses show that God the Father is superior to Jesus the Son. They are not equal, and the Son is

subordinate to the Father. Any distortion of this truth is a human error, not a Divine teaching.

○

- Paul clearly mentions James as "the Lord's brother" (Galatians 1:19).
- Acts 1:14 also refers to Jesus' brothers being with Mary in prayer.

The Evolution of Christology

It appears that before Jesus was declared to be God by birth, the early followers believed that Jesus was "exalted" to a higher status by God at His resurrection.

1. Exaltation Christology This view holds that because of Jesus' mission and obedience unto death, He was appointed "Lord" or "Son of God" by God at the resurrection. He was not God by birth, but a human chosen and exalted by God.

2. Examples from Paul's Epistles

- **Romans 1:3-4:** Paul states that He was "declared to be the Son of God with power... by the resurrection from the dead." The term "appointed" (designated) implies He did not hold that status before the resurrection.
- **Philippians 2:9-11:** This "Christ Hymn" suggests Jesus was *given* a name above all names as a reward for His humiliation (death), confirming He was *exalted* (made higher) by God.

3. Examples from Acts (Peter's Sermons)

- **Acts 2:36:** *"God has made him both Lord and Christ."* The word "made" implies that God bestowed this title upon Him.
- **Acts 5:31:** *"God exalted him to his own right hand as Prince and Savior."*

4. Evolution: From Exaltation to Incarnation

- **Phase 1 (Exaltation):** Became Son of God at the resurrection (Romans 1:4).
- **Phase 2:** Became Son of God at baptism (Mark 1:11).
- **Phase 3:** Became Son of God at conception (Matthew, Luke).
- **Phase 4 (Incarnation):** Was God before the world was created (John 1:1).

Summary: Exaltation Christology was the original view that Jesus was lifted "from humanity to divinity." Later, due to religious necessity, His divinity was pushed backward in time to His birth, and finally to eternity. These contradictions were forcibly tied together in the "Trinity" concept during the Councils of Nicaea (325 AD) and Chalcedon (451 AD). Jesus truly acted as the spotless lamb of God—not as God Himself, but as the mediator. As 1 Timothy 2:5-6 states: *"For there is one God, and one mediator between God and men, the man Christ Jesus."*

Part I: The Foundation of the Old Testament

1. The Limit of Israel's Faith: The Shema

"Hear, O Israel: The Lord our God is one Lord." (Deuteronomy 6:4). This is the foundation of Jewish Monotheism. "Echad" means numerical oneness. There is no hint of multiple persons within the Godhead in the Old Testament.

2. God, His Word, Wisdom, and Spirit

The Old Testament speaks of God's "Word," "Wisdom," and "Spirit." These are not separate persons but different facets of God's own active power.

Part II: The Testimony of the New Testament

1. What Jesus Said About Himself

Jesus never directly claimed, "I am God." He always emphasized that the One who sent Him (the Father) was greater.

- *"My Father is greater than I."* (John 14:28)
- *"...the only true God."* (John 17:3) In the Jewish context, "Son of God" means one chosen by God to represent His authority, not a person equal to God.

Part III: The History of Doctrinal Development (2nd–3rd Centuries)

1. From Expression to Philosophy

As Christianity expanded into the Greek and Roman world, the early Church Fathers used

terminology from Greek Philosophy to interpret Scripture. While they initially described Jesus as the "Wisdom" or "Word" (*Logos*) proceeding from God, they largely maintained His subordination to the Father.

2. The Rise of Dogma

By the 3rd century, attempts to reconcile God's oneness with Jesus' divinity led to conflicting views like Monarchianism and Arianism. To resolve these, "Creeds" were formed, leading to the intervention of both Church and political leaders.

3. Formalizing Vocabulary

During the 3rd century, theology transitioned from simple expression to structured, rigid dogma. Descriptions became definitions, and the metaphysical relationship between Father, Son, and Spirit was subjected to strict, formalized formulas.

4. The Council of Nicaea (325 AD) and Beyond

The Council of Nicaea, under Emperor Constantine, introduced the term *Homoousios* ("of the same essence") to maintain Church unity. This was not a scriptural term, but a Greek philosophical concept. By the Council of Constantinople (381 AD), the Holy Spirit was fully integrated, formalizing the Trinitarian dogma.

4. Systemic Shift: From Apostolic Faith to Institutional Doctrine There is a marked shift from the simple Apostolic faith—"Who is Jesus?" (The Messiah/Son of God)—to the complex

philosophical question: "What is Jesus?" (His essence and nature). Membership in the early Church required only the acceptance of Jesus as the risen Lord; later institutional Christianity made the acceptance of these complex philosophical formulas a condition for salvation.

Part IV: Examining Documentary Evidence

1. Addressing Scriptural "Gaps"

- **Matthew 28:19:** While this verse mentions three names, it does not state that they are one God or co-equal. Furthermore, early baptismal practices recorded in Acts (e.g., Acts 8:16, 10:48) show that believers were baptized solely in the "name of Jesus," not using the Trinitarian formula.
- **John 1:1:** In the Greek original, the use of *Theos* indicates the quality of God rather than an identity equivalent to the Father.

2. Verse-by-Verse Examination

- **John 10:30:** *"I and my Father are one."* In the Greek original, "one" (*hen*) is neuter, implying unity of purpose or action, not unity of essence. Jesus uses the same phrasing when praying that His disciples be "one" (John 17:21). If John had believed Jesus was God, he would have expressed it with clarity; instead, this is a misinterpretation of the author's intent and language. If Jesus had been teaching that He was God, the disciples would not have abandoned Him in Gethsemane after witnessing so many miracles.

- **Philippians 2:6:** Often used to prove divinity, the original meaning is that Jesus, despite having the "form of God," did not grasp at equality with God (unlike Adam), but humbled Himself unto death. *"6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."*

Theological Complexity

A scientific examination of Jesus confirms that the Gospel writers described Him using a collection of titles that often conflict with one another, akin to the parable of the "Four Blind Men and the Elephant." Thus, these four aspects are not identical.

- **The Problem of the Sacrifice:** A Jewish Messiah cannot die on a cross. Furthermore, He cannot fulfill the role of the "spotless lamb," because the wages of sin is death, and as a human belonging to a fallen creation, His nature would already be tainted by sinful flesh. Moreover, the sacrificial lamb was required to be decapitated and burned; Jesus was neither. Therefore, the sin offering of the Old Testament and the sacrifice of Jesus are two distinct concepts. Moses never taught the Israelites that God or a Son of God would

become a human sacrifice to replace animal sacrifices. The entire Old Testament does not mention this, either directly or indirectly.

- **The Nature of God and Man:** A "Son of Man" cannot be the Supreme God (YHWH). *"God is not a man, that he should lie; neither the son of man, that he should repent"* (Numbers 23:19). God cannot become human; He can only assume a human form, as seen in Genesis 18 when the Lord appeared to Abraham in the form of men accompanied by two angels. Most importantly, God cannot die, as the entire Scripture testifies that He is the Eternal One. While some argue that these verses refer to God before He became human, I must ask: if He became human, how can we trust His Word if His nature contradicts these proclamations?
- **Subordination vs. Equality:** Being a "Son" implies subordination to the Father, not equality.
 - *"My Father is greater than I"* (John 14:28).
 - *"The head of every man is Christ... and the head of Christ is God"* (1 Corinthians 11:3).
 - *"For I came down from heaven, not to do mine own will, but the will of him that sent me"* (John 6:38). These verses show that God the Father is superior to Jesus the Son. If anyone distorts this truth, it is their error, not a teaching of God.

The Question of Mary

Regarding Mary (Jesus' mother), her character has been constructed in layers

over time based on religious necessity.

1. Contradictions Among the Gospels

- **Mark (The Oldest)**
- Mary is given very little space. She is portrayed as a mother who doubted Jesus' mission and even tried to take Him home, thinking He was mad (Mark 3:21). There is no mention of a virgin birth.
- **Matthew and Luke:** These later texts introduce her as a "virgin," including angelic visions and a miraculous birth, representing a theological need to establish Jesus as the Son of God.
- **John:** Refers to her only as "Woman," using her as a symbol for the new religious community.

2. The Linguistic Issue of "Virgin Birth"

Scholars note that the prophecy in Matthew (citing Isaiah 7:14) is a mistranslation. The Hebrew word is '*Almah*' (young woman), but the Greek translation (*Septuagint*) used '*Parthenos*' (virgin). Matthew appears to have utilized this incorrect translation to support his theological view.

3. The Perpetual Virginity

Although later Church traditions call her a "perpetual virgin," the early Gospels clearly mention Jesus' brothers and sisters (Mark 6:3; Matthew 13:55–56; Luke 8:19–20). Paul clearly mentions James as "the Lord's brother" (Galatians 1:19), and Acts 1:14 records

Mary and Jesus' brothers praying together. These texts, written before the Gospels, confirm these familial relationships were factual.

4. Theotokos (Mother of God)

Mary received the title "Theotokos" at the Council of Ephesus in 431 AD. This was a political decision to settle debates regarding Jesus' divinity, not a teaching found in the Bible. From a scientific perspective, if Jesus were born of the Holy Spirit, Mary would be a surrogate mother rather than a biological one. However, Matthew and Luke attempt to establish Jesus' lineage through David to prove He is the Messiah. If He were purely divine, this lineage is negated, making Him merely a man born of "flesh" and therefore unable to pay the price for humanity's sin.

The Evolution of Exaltation Christology

Early followers did not believe Jesus was God by birth; they believed He was "exalted" to a higher status by God at His resurrection.

1. Exaltation Christology Defined

This view holds that Jesus, through His obedience unto death, was appointed "Lord" or "Son of God" by God at the resurrection.

Scriptural Examples

- **Romans 1:3-4:** Paul states He was *"declared to be the Son of God with power... by the resurrection."* The word "designated" implies He did not hold this title before the resurrection.
- **Philippians 2:9-11:** God *"highly exalted him"* and *gave* Him the name above all names as a reward for His humiliation.
- **Acts 2:36:** *"God has made him both Lord and Christ."* The word "made" indicates a bestowal of title.

2. Evolution of Thought

- **Exaltation:** Became Son of God at the resurrection.
- **Baptism:** Became Son of God at baptism (Mark 1:11).
- **Birth:** Became Son of God at conception (Matthew, Luke).
- **Incarnation:** Existed as God from eternity (John 1:1).

Summary: The early Apostles never worshipped Jesus as God, nor did they record such teachings. If they had believed He was God, they would not have abandoned Him in Gethsemane. Jesus was the spotless lamb of God—a mediator—not God Himself. As 1 Timothy 2:5 states: *"There is one God, and one mediator between God and men, the man Christ Jesus."*

Part I: The Foundation of the Old Testament

1. The Limit of Israel's Faith: The Shema
"Hear, O Israel: The Lord our God is one Lord."
(Deuteronomy 6:4). This is the foundation of Jewish Monotheism. "Echad" means numerical oneness. There is no hint of multiple persons within the Godhead in the Old Testament.

2. God, His Word, Wisdom, and Spirit

The Old Testament speaks of God's "Word," "Wisdom," and "Spirit." These are not separate persons but different facets of God's own active power.

Part II: The Testimony of the New Testament

I. What Jesus Said About Himself

Jesus never directly claimed "I am God." He always emphasized that the One who sent Him (the Father) was greater.

- *"My Father is greater than I."* (John 14:28)
- *"...the only true God."* (John 17:3) In the Jewish context, "Son of God" means one chosen by God to represent His authority, not a person equal to God.

Part III: The History of Doctrinal Development (2nd–3rd Centuries)

1. From Expression to Philosophy As Christianity expanded into the Greek and Roman world, the early Church Fathers used

terminology from Greek Philosophy to interpret Scripture. While they initially described Jesus as the "Wisdom" or "Word" (*Logos*) proceeding from God, they largely maintained His subordination to the Father.

2. The Rise of Dogma By the 3rd century, attempts to reconcile God's oneness with Jesus' divinity led to conflicting views like Monarchianism and Arianism. To resolve these, "Creeds" were formed, leading to the intervention of both Church and political leaders.

3. Formalizing Vocabulary During the 3rd century, theology transitioned from simple expression to structured, rigid dogma. Descriptions became definitions, and the metaphysical relationship between Father, Son, and Spirit was subjected to strict, formalized formulas.

4. The Council of Nicaea (325 AD) and Beyond The Council of Nicaea, under Emperor Constantine, introduced the term *Homoousios* ("of the same essence") to maintain Church unity. This was not a scriptural term, but a Greek philosophical concept. By the Council of Constantinople (381 AD), the Holy Spirit was fully integrated, formalizing the Trinitarian dogma.

5. Systemic Shift: From Apostolic Faith to Institutional Doctrine There is a marked shift from the simple Apostolic faith—"Who is Jesus?" (The Messiah/Son of God)—to the

complex philosophical question: "What is Jesus?" (His essence and nature). Membership in the early Church required only the acceptance of Jesus as the risen Lord; later institutional Christianity made the acceptance of these complex philosophical formulas a condition for salvation.

Part IV: Examining Documentary Evidence

II. Addressing Scriptural "Gaps"

- **Matthew 28:19:** While this verse mentions three names, it does not state that they are one God or co-equal. Furthermore, early baptismal practices recorded in Acts (e.g., Acts 8:16, 10:48) show that believers were baptized solely in the "name of Jesus," not using the Trinitarian formula.
- **John 1:1:** In the Greek original, the use of *Theos* indicates the quality of God rather than an identity equivalent to the Father.

1. Verse-by-Verse Examination

- **John 10:30:** *"I and my Father are one."* In the Greek original, "one" (*hen*) is neuter, implying unity of purpose or action, not unity of essence. Jesus uses the same phrasing when praying that His disciples be "one" (John 17:21). If John had believed Jesus was God, he would have expressed it with clarity; instead, this is a misinterpretation of the author's intent and language. If Jesus had been teaching that He was God, the disciples would

not have abandoned Him in Gethsemane after witnessing so many miracles.

- **Philippians 2:6:** Often used to prove divinity, the original meaning is that Jesus, despite having the "form of God," did not grasp at equality with God (unlike Adam), but humbled Himself unto death. *"6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."*

Philippians 2:6-9

- *"9 Therefore God also has highly exalted Him and given Him the name which is above every name"* (Philippians 2:9).
- Verse 9 clearly states that God *exalted* Jesus. God does not need to exalt Himself. This passage proves that Jesus held a status equivalent to God in heaven, but it does not state that He *is* God. It serves to protect the *Shaliach* (agency/representative) principle. Furthermore, this exaltation occurs after His resurrection, which is a state achieved after He was humbled.

13. "Son of God" vs. "God the Son"

- **"God the Son":** This term implies metaphysical equality and is a later-

developed doctrine. It is never used in the Bible.

- **"Son of God":** This denotes relationship, agency, and anointing. It is used frequently throughout the Bible to refer to Jesus.

Part V: Political and Cultural Influence

1. The Needs of the Empire

By the 4th century, the Roman Empire was fracturing due to religious discord. Emperor Constantine prioritized political stability over theological accuracy. Councils were summoned by imperial decree, and those who disagreed with established doctrines faced exile or punishment. Thus, "Orthodoxy" became politically determined.

2. Linguistic Evolution: Beyond Scripture

Terms used to describe the Trinity, such as *Ousia* (essence) and *Hypostasis* (personhood), are derived from Greek Metaphysics, not the Bible. This resulted in a theology based on intellectual arguments rather than biblical language, making it incomprehensible to the average person.

3. God Cannot Be Human; God Cannot Die

Scripture points to a clear "Attribute Collision" between God's nature and Jesus' experiences:

- **God is not man:** Numbers 23:19 and Hosea 11:9 emphasize that God is not a man and is not subject to human limitations or death. If someone argues that these applied before He became man, one must question how we can trust His Word if His nature contradicts these foundational proclamations.
- **The Problem of Death:** Scripture says Jesus died (Romans 5:6-8). If Jesus were God, how did He die, given that God is immortal? 1 Peter 3:18-19 states He was put to death in the flesh but made alive in the Spirit, going to preach to spirits in prison. If He did not truly die, was the cross merely a performance? If His Spirit were truly immortal, His mother Mary and the disciples would not have mourned. Had He been God, He could have easily declared His inability to die to His disciples.

4. Misused "Trinitarian" Texts

- **John 1:1, 1:14:** *Logos* is a Greek philosophical term, not a person from the Old Testament.
- **Matthew 28:19:** Likely a later addition, as the early Church practiced baptism in the "name of Jesus" only (Acts 2:38, 8:16, 10:48).
- **1 John 5:20:** Greek grammar confirms that "the true God" here refers to the Father, not Jesus.

5. Father, Son, and Holy Spirit: Persons or Roles?

- **Divine Agency:** Miracles performed by Jesus or the Apostles were not by their own power, but by the Spirit of God acting through them.
- **Unity of Purpose:** When Jesus said, "I and My Father are one" (John 10:30), He meant unity of mission and purpose, just as He prayed for His disciples to be "one" (John 17:21). John, knowing the Jewish *Shaliach* (agency) principle, understood this well; it is a misinterpretation of language to equate this with a unity of essence.

6. Jesus is not YHWH

- **YHWH's Identity:** He is invisible, eternal, and does not originate from human birth (Exodus 3:14-15).
- **Jesus' Humanity:** Jesus was born of a woman, grew in wisdom, prayed to God, and died (Luke 2:40). If Jesus were God, would He have had anything to learn?
- **The Agent (*Shaliach*):** Jesus is the supreme agent and messenger (*Angel of YHWH*) sent by God. Just as the "Angel of the Lord" appeared to Moses in the burning bush (Exodus 3:2-6) and spoke as God, Jesus acts as the supreme representative of God. As Paul notes in Galatians 4:14, the believers received him "*as an angel of God, even as Christ Jesus himself.*"

7. The True Meaning of "Word" (Logos)

Trinitarians use John 1:1, "In the beginning was the Word," to claim the pre-existence of

Jesus. However, the deeper meaning is as follows:

- **Logos:** In Greek, this means "plan," "reason," or "expressed idea." The plan or idea that existed within God was eventually expressed to the world as a human being (Jesus).
- **Historical Context:**
 1. **Heraclitus:** First introduced the concept as the universal logic or law governing the universe.
 2. **Stoicism:** Defined it as the "Universal Soul" or the almighty logic that created the universe.
 3. **Aristotle:** Used it in rhetoric as "Logical Appeal."
 4. **Christian Theology:** The Gospel of John transformed this philosophical concept of universal law and reason into a theological term to describe the manifestation of God in human form.

1. The Problem of Convergence and Creeds

Repetition over centuries does not make a claim true. The complex Greek metaphysical structures (such as *Ousia* and *Hypostasis*) regarding the Trinity did not exist among the early Christians before the Council of Nicaea in 325 AD. It is a historical fact that these were constructed to stabilize the Church politically and institutionally.

II. The Scriptural Divides

- **John 14:28 (Meizōn):** Jesus Himself stated, "My Father is greater than I." Creedal declarations claiming they are "co-equal" directly contradict this.
- **John 17:3 & 1 Corinthians 8:6:** Identifying the Father alone as the "only true God" (*Monos Alethinos Theos*) undermines the foundation of the Trinity.
- **Mark 13:32:** Jesus stating that the Son does not know the time of the end proves He is not co-omniscient with the Father.

III. Greek Grammar and John 1:1

In the original Greek, the absence of the definite article (*ho*) before *Theos* indicates that the "Word" describes a divine quality rather than an identity equivalent to God the Father. This follows the **Jewish Shaliach Principle**: "A person's agent is as the person himself." Because Jesus was the perfect agent of the Father, He possessed the attributes of divinity.

2. The Evolution of the 2nd Century: Influence of Philosophy

As Christianity expanded, Church Fathers adopted Greek philosophical terms to explain biblical teachings:

- **Platonic Influence:** The Greek belief in an intermediary between God and the physical world laid the foundation for defining Jesus as a "second god."

- **Linguistic Shift:** Simple biblical statements were sidelined in favor of metaphysical concepts like "Substance" and "Personhood."

3. Trinity: Discovery or Construction?

- **Gradual Development:** Early Christians were simple monotheists. The word "Trinity" is not in the Bible; it was first used by Theophilus around 180 AD.
- **From Faith to Formula:** The original faith was "Jesus is Lord." This was later transformed into complex formulas (like the Second Person of the Trinity) made essential for salvation.

The Simplicity of Truth

The message of Scripture is simple: God is one (the Father), and Jesus is His Son and Savior. The Trinitarian doctrine obscures this simplicity.

4. The Divine Energy Control Model: Distribution of Divine Power

- **The Father:** The source of all things and the Supreme Authority.
- **The Son:** The sole mediator and agent who executes the Father's power and will.
- **The Holy Spirit:** The active power and life flowing from God and through the Son into the world.

5. Eternal Mediation and Supreme Monotheism

The author notes that even at the end of all things, Jesus remains subject to the Father: *"For he hath put all things under his feet... the Son also himself shall be subject unto him that put all things under him, that God may be all in all"* (1 Corinthians 15:27-28).

Invitation to the Reader

After reasonable doubt, the facts are presented clearly for the reader to make a decision. Will you place your faith in complex institutional dogmas constructed by philosophers and politicians centuries later? Or will you stand upon the simple Apostolic faith proclaimed by the original disciples—the Jewish *Tanakh* and the Scriptures—that there is only one God the Father, and His Son, Jesus Christ? The choice is yours.

Who was Jesus after them?

The question of who Jesus was had been a subject of deep analysis across history, theology, and faith. Even during His lifetime, this was a controversial issue due to the diverse beliefs people held about Him. John the Baptist, despite being filled with the Holy Spirit from the womb, once sent messengers to ask, *"Art thou he that should come? or look we for another?"* (Luke 7:19). Jesus Himself asked His disciples, *"Whom do men say that I am?"* and they replied that some said He was John the Baptist, Elijah, or one of the prophets (Mark 8:27-28).

After the death of the Apostles—who had received the illumination of the Holy Spirit—the original understanding of Jesus began to fade. Greek and Roman believers equated Him with the deities of their existing religions. For example, the discovery of a 3rd-century *Mithraeum* (secret sanctuary) where Christian and Mithraic symbols coexist confirms this. Many scholars point out that as Jesus' image was adapted to suit Greek and Roman culture, His "true human and spiritual form" was overshadowed, and traits from deities like Mithras (such as the December 25th birth date) were incorporated into Christianity.

1. The Early Church and Mithraism

- **Historical Background:** Mithraism was extremely popular among Roman soldiers, consisting of secret societies centered around a sun deity.
- **Coexistence:** In many Roman locations (e.g., the Basilica of San Clemente), Christian churches were built above or near ancient Mithraic sanctuaries. While this was partly due to shared architectural practices, it is a fact that people of the time were inclined to attribute the customs of ancient faiths to their new religion.

2. The Political Transformation (After the Edict of Milan, 313 AD)

Following Constantine's Edict of Milan, which granted religious freedom, the portrayal of Jesus underwent a massive transformation, merging imperial power with divinity.

- **Christus Pantocrator:** Moving away from the humble "Good Shepherd," Jesus was portrayed as the *Pantocrator*—the "Ruler of All"—seated on a royal throne, resembling a powerful emperor in art and mosaics.
- **Teacher and Philosopher:** Jesus was often depicted as a supreme teacher in philosophical robes, holding a scroll, which helped socialize Christianity at an intellectual level.
- **Theological Definitions (Nicaea, 325 AD):** After the Edict of Milan, debates over Jesus' nature were decided at great councils. It was emphasized that Jesus was "consubstantial" (*Homoousios*), possessing the same nature as God the Father.

- **Imperial Symbols:** Christian symbols were replaced by symbols of imperial power. Jesus was dressed in royal purple and gold, and the *Halo* (prabha mandalaya)—adapted from the circles of light used to depict emperors—was introduced to emphasize His glory.
- **Introduction of the Logos:** Theologically, the term *Logos* (Word) was used to exalt Jesus as the Divine Intelligence that existed with the Father at the foundation of the universe.

3. Theological Models Before the Trinity

Because the early Church came from a strict monotheistic Jewish background, they used various philosophical and theological frameworks to explain Jesus' status:

I.Modalism (Sabellianism):

God is a single person; the Father, Son, and Spirit are merely "masks" or roles. Some pushed this to the extreme, claiming the Father Himself died on the cross (*Patripassianism*).

II.Adoptionism:

Jesus was an ordinary human by birth, "adopted" as God's spiritual Son at His baptism, and exalted due to His righteousness.

III.Apostolic Subordinationism:

The Father alone is absolute God; Jesus is His fully empowered *Shaliach* (Agent). Structurally, the Son is always subordinate to the Father (John 14:28).

IV.Docetism:

Because flesh is sinful, Jesus could not have had a real body; His suffering was merely an illusion.

V.Arianism:

The Father alone is eternal. The Son is the first and supreme creation of God, brought into existence from nothing before time.

4. Conflicts and Institutional Conversion

These conflicting views challenged the stability of the Church. Moreover, the Church lacked specific technical vocabulary to define "person" and "essence," leading to deep internal accusations. Amidst this theological ambiguity, the political factor was dominant: Emperor Constantine sought to establish Christianity as a state religion to unify the Roman Empire.

5. The Impact of the Council of Nicaea (325 AD)

- **Forceful Intervention:** The Council was not merely a theological debate but a forceful political intervention.
- **Consensus:** By majority vote, it was determined that the Son was *Homoousios* (of the same essence) with the Father.
- **Conversion:** This suppressed all previous pre-Trinitarian interpretations and established Christianity as a "State Theology" bound to imperial power.

Ideology / Model	Nature of Jesus	How Monotheism was Preserved
Modalism	A role or mask of the Father	By presenting one person in three

Ideology / Model	Nature of Jesus	How Monotheism was Preserved
		different roles.
Adoptionism	A normal human adopted as a son	By affirming Jesus was not God by birth.
Apostolic Subordinationism	The Supreme Agent (Shaliach) of the Father	By stating that the Son is structurally subordinate to the Father.
Docetism	A pure spirit appearing as an illusion	By denying Jesus' physical

Ideology / Model	Nature of Jesus	How Monotheism was Preserved
		human nature.
Arianism	The highest creation of the Father	By stating that the Son had a beginning.
Nicene Trinitarianism	Consubstantial (<i>Homoousios</i>) with the Father	By declaring the Father, Son, and Holy Spirit as three persons of the same essence.

This progression of Christian dogma, from the Council of Nicaea to the Athanasian Creed, marks a definitive period where theology was stabilized within an extremely complex philosophical

framework to preserve what the Church defined as theological "truth".

This evolution can be described in three main stages:

- **The Nicene Creed (325 AD): A Response to Crisis**
 - The primary objective of the Council of Nicaea was to defeat Arianism.
 - Its main focus was confirming that the Son is "of the same essence" (*Homoousios*) with the Father.
 - While it strongly emphasized Jesus' divinity, it lacked a clear technical description regarding the nature of the Holy Spirit or the relationship between the Father, Son, and Holy Spirit, as it was still a developing framework.
- **The Council of Constantinople (381 AD): Completing the Trinity**
 - There was a need to expand upon the Nicene faith, which led to the creation

of the "Nicene-Constantinopolitan Creed".

- At this council, the Holy Spirit was placed on an equal footing with the Father and the Son, declaring the Spirit to be fully divine and worthy of worship.
- From this point forward, Christian doctrine was stabilized upon the technical theological framework of "One Essence, Three Persons" (*Ousia, Hypostases*).
- **The Athanasian Creed (Post-5th Century): The Pinnacle of Definition**
 - The Athanasian Creed is significantly more technical than the Nicene Creed, and though historians agree it was not written by Saint Athanasius himself, it is based on his theological ideologies.
 - Its purpose was to completely exclude various lingering viewpoints (such as Nestorianism and Eutychianism) by sharply defining the Trinity and the

nature of Jesus (His divinity and humanity).

- While Nicaea expressed the basic faith (Creed), the Athanasian Creed attempted to resolve theological logic and rational paradoxes.
- The statement "whosoever wishes to be saved must think thus of the Trinity" emphasized that faith was no longer merely a matter of belief, but of maintaining the correct theological understanding.

Milestones of the Journey

Declaration	Time Period	Key Emphasis
Nicene Creed (325 AD)	325 AD	The divinity of the Son (<i>Homoousios</i>).
Constantinopolitan Creed (381 AD)	381 AD	The divinity of the Holy Spirit and the

Declaration	Time Period	Key Emphasis
		completion of the Trinity.
Athanasian Creed (5th Century)	400–500 AD	Full rational definition of the three persons of the Trinity and the nature of Jesus.

Conclusion

This journey demonstrates how the Church transitioned from an early "living faith" to a later "theological system." Starting in 325 AD, this journey transformed Christianity from a simple gospel into a well-defined philosophical and institutional religious framework.

As a result of the Council of Nicaea in 325 AD, "Creeds" began to emerge. Here, the Church imposed upon believers a confession of faith that had not been formulated by the Apostles themselves.

The Athanasian Creed

Whosoever wishes to be saved must, before all things, hold fast to the Catholic faith. Unless one keeps this faith whole and undefiled, without doubt, he shall perish eternally.

And the Catholic faith is this: That we worship one God in Trinity, and Trinity in unity; Neither confounding the persons, Nor dividing the substance. For there is one person of the Father, another of the Son, another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one; The glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit.

The Father is uncreate, the Son is uncreate, the Holy Spirit is uncreate. The Father is incomprehensible, the Son is incomprehensible, the Holy Spirit is incomprehensible. The Father is eternal, the Son is eternal, the Holy Spirit is eternal. And yet there are not three eternals, but one eternal. As also there are not three uncreated nor three incomprehensibles, but one uncreated and one incomprehensible.

So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty. And yet there are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Spirit is God. And yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord. And yet there are not three Lords, but one Lord.

Christian truth compels us to acknowledge every person by himself to be God and Lord. So are we forbidden by the Catholic religion to say there are three Gods or three Lords.

The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten. The Holy Spirit is of the Father and of the Son; neither made nor created nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

And in this Trinity none is afore or after another; None is greater or less than another; But the whole three persons are co-eternal together and co-equal. So that in all things, as is aforesaid, the unity in Trinity and the Trinity in unity is to be worshipped.

He, therefore, who wishes to be saved, must think thus of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believes faithfully the Incarnation of our Lord Jesus Christ. Now the true faith is this: That we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.

He is God, of the substance of the Father, begotten before the worlds; And He is man, of the substance of His mother, born in the world. Perfect God and perfect man, Of a reasonable soul and human flesh subsisting. Equal to the Father, as touching His

Godhead; Inferior to the Father, as touching His manhood.

Who, although He be God and man, yet He is not two, but one Christ. One, not by conversion of the Godhead into flesh, But by taking of the manhood into God. One altogether; not by confusion of substance, But by unity of person. For as the reasonable soul and flesh is one man, So God and man is one Christ.

Who suffered for our salvation; Descended into hell; Rose again the third day from the dead; He ascended into heaven; He sits on the right hand of the Father; From whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies And shall give account for their own works. And they that have done good shall go into life everlasting; And they that have done evil, into everlasting fire.

This is the Catholic faith; Which except a man believe faithfully and firmly, He cannot be saved.

Incomplete Reformation

The Protestant Reformation of the sixteenth century is considered one of the greatest transformative movements in Christian history. It launched a fundamental challenge against the authoritative structures of the medieval Catholic Church—specifically papal supremacy, the indulgence system, and the centralization of ecclesiastical authority—while reinforcing the

argument that Scripture alone should be accepted as the ultimate authority for Christianity.

However, historical analysis suggests that the Reformation was not a complete rupture but a movement possessing both revolutionary and conservative characteristics simultaneously. Although the Reformers rejected papal supremacy and certain sacramental structures, they did not discard, but rather retained, many doctrinal formulas developed in earlier centuries, especially those from the ecumenical councils of the fourth and fifth centuries.

This situation presents an important historical question: If the return to the authority of Scripture was the Reformers' primary goal, why were pre-existing theological frameworks, such as the Nicene formula regarding the Trinity, retained without fundamental reform? This chapter examines this question while analyzing the Reformation within its historical, theological, and political contexts, and explores its long-term impact on the modern Evangelical movement.

I. The Reformation in Historical Context

The Reformation was not a movement born suddenly in 1517. It was preceded by centuries of growing reformist tensions, with early critics such as John Wycliffe in England and Jan Hus in Bohemia raising questions about church authority, clerical corruption, and the centralization of theological power.

When Martin Luther published the *Ninety-Five Theses* in 1517, his initial intent was to challenge the sale of indulgences and initiate an academic debate. Yet, the controversy quickly spread to broader theological questions: whether salvation is mediated by church sacraments, whether the Pope has ultimate authority over doctrine, and whether Scripture is the final standard of faith.

The *Diet of Worms* in 1521 was a decisive turning point. From the moment Luther refused to recant his teachings before Emperor Charles V of the Holy Roman Empire, the schism between the Reformation and institutional authority became irreversible.

II. Key Reformers and Theological Development

The intellectual and theological construction of the Reformation was largely based on the work of a few individuals. Martin Luther emphasized justification by faith alone and the authority of Scripture; yet, he retained traditional dogmas such as the Trinity, the two natures of Christ, and infant baptism.

Huldrych Zwingli in Zurich committed to a more radical reform of worship practices, rejecting traditional rites he believed lacked biblical foundation. John Calvin provided a more organized system for Protestant theology, building his system around Divine sovereignty, predestination, and the authority of Scripture in his *Institutes of the Christian Religion*.

While differences existed among these major Reformers, they collectively did not reject the doctrinal formulas of the early ecumenical councils. This shows that the Reformation was not so much an attempt to create an entirely new religion, but rather a reinterpretation of the existing Christian tradition under a new principle of authority.

III. Councils, Creeds, and Confessions of Faith

Although the Protestants rejected papal authority, they often accepted the theological conclusions of earlier church decisions. Documents such as the *Nicene Creed* (325/381), the *Chalcedonian Definition* (451), and later the *Augsburg Confession* (1530) and the *Westminster Confession of Faith* (1646) continued to influence the shaping of Protestant belief.

These documents preserved the doctrine of the Trinity, Christological formulas, and other doctrinal structures developed long before the Reformation. Historically, this demonstrates that the Reformers did not attempt to rebuild Christianity from scratch, but instead maintained significant continuity with earlier theological traditions.

IV. Political Forces Behind the Reformation

To understand the success of the Reformation, an examination of political factors is essential. German princes supported Luther not only because they agreed with his theological ideas but because

opposing papal authority provided an opportunity to strengthen their political independence.

Similarly, the English Reformation under Henry VIII was based not solely on theological grounds, but also on royal authority and political power. Conflicts like the *Thirty Years' War* (1618–1648) illustrate how deeply theology and political power were intertwined in early modern Europe. In this context, the extent to which the Reformation could proceed was determined not only by theological arguments but also by political structures.

V. Fragmentation and the Rise of Protestant Diversity

Following the Reformation, Protestant Christianity gradually fragmented into many traditions. Lutheran churches developed in Germany and Scandinavia; Reformed traditions emerged in Switzerland and the Netherlands; and Anglicanism was built upon a complex combination of English reform and state authority.

Later, the Baptist tradition, Methodism under John Wesley, and various revival movements further diversified Protestant Christianity. As each movement interpreted Scripture within its own theological framework, the process contributed to the fragmentation of the Protestant faith.

VI. Modern Evangelicalism

The Evangelical movements of the nineteenth and twentieth centuries emphasized personal conversion, missionary work, and the authority of Scripture. However, within many Evangelical communities, less attention was given to the study of historical theology, and in some contexts, doctrinal understanding was simplified in favor of experience-centered spirituality.

Pentecostalism, revivalism, and non-denominational Christian movements reshaped Protestant identity, often prioritizing emotional experience and personal interpretation over historical doctrinal structures. Therefore, while modern Evangelicalism is a direct legacy of the Reformation, it can also be understood as a post-Reformation development that extended that freedom further.

The Reformation fundamentally reshaped the structure of Western Christianity, bringing authority, the place of Scripture, and theological debate to a new level. Yet, it was not a complete reformation; many doctrinal formulas developed in earlier centuries—especially those regarding the Trinity and the nature of Christ—were largely maintained intact.

This indicates that the Reformation was not a fresh start from the beginning, but a restructuring performed on selected issues. While modern Evangelical movements have extended that interpretive freedom further, that process may have

also contributed to the weakening of historical theological depth. Thus, whether the Reformation should be understood as a completed movement or as part of a historical process that is still unfolding remains an important discussion among historians and theologians.

Reformed Denominations after the 18th Century: A Brief Introduction

After the 18th century, Protestant Christianity saw massive diversification. This was not merely the result of entirely new religious beginnings, but a historical process influenced by the free interpretation of Scripture following the Reformation, revival movements, homiletic emphases, and the independent growth of religious organizations. Particularly after the 18th and 19th centuries, alongside traditional Lutheran, Reformed, Anglican, and Baptist traditions, many new denominational churches, holiness movements, Adventist groups, restorationist movements, and non-denominational churches emerged.

Theologically, the most significant division among these churches is whether they accept or reject the Trinity. While the majority of Protestant churches accept the Nicene tradition—acknowledging the Father, Son, and Holy Spirit as the Trinitarian unity of one Godhead—others reject the traditional doctrine of the Trinity, holding different views on

the nature, divinity, and role of Christ and the Holy Spirit.

I. Churches That Accept the Trinity

The following churches or movements are generally considered to accept the traditional Christian doctrine of the Trinity:

- **Methodist Churches:** Growing under the influence of John Wesley, this tradition stems from Anglican roots and accepts traditional Trinitarian Christianity.
- **Most Baptist Churches:** Especially Evangelical and Reformed Baptist traditions accept the doctrine of the Trinity.
- **Presbyterian and Reformed Churches:** Churches that follow the Calvinist heritage and the Westminster tradition accept the Trinity.
- **Lutheran Churches:** Descended from Luther's tradition, these churches accept the Nicene and Chalcedonian theological frameworks.

- **Anglican and Episcopal Churches:** These retain the traditional Catholic creedal heritage and therefore accept the Trinity.
- **Most Pentecostal Churches:** Many traditions, such as the Assemblies of God, accept traditional Trinitarian belief.
- **Most Holiness and Evangelical Free Churches:** These accept the Trinity under traditional evangelical doctrine.
- **Most Non-denominational Churches:** Especially those with an evangelical leaning accept the Trinity, though their official statements may vary from church to church.

These churches generally accept the basic theological model of the Nicene Creed or similar traditional confessions of faith. Thus, despite the diversification after the Reformation, most Protestant churches have maintained significant continuity with the early church tradition regarding the Trinity.

II. Churches That Do Not Accept the Trinity

Other churches or religious movements reject the traditional doctrine of the Trinity or reinterpret it in other ways:

- **Unitarians:** They understand divinity as a single personal unity and generally do not accept the Father, Son, and Holy Spirit as three persons of equal divinity.
- **Jehovah's Witnesses:** They reject the traditional Trinitarian doctrine because they do not believe Jesus Christ holds the same eternal divinity as Almighty God.
- **The Church of Jesus Christ of Latter-day Saints (Mormons):** They do not accept the traditional Nicene Trinity, as they understand the Father, Son, and Holy Spirit not as a Trinitarian unity of one essence, but in a distinct sense.
- **Christadelphians:** They reject traditional Trinitarian definitions regarding the nature of Jesus and the Holy Spirit.
- **Oneness Pentecostals:** Despite their Pentecostal background, they differ from traditional Trinitarian doctrine by

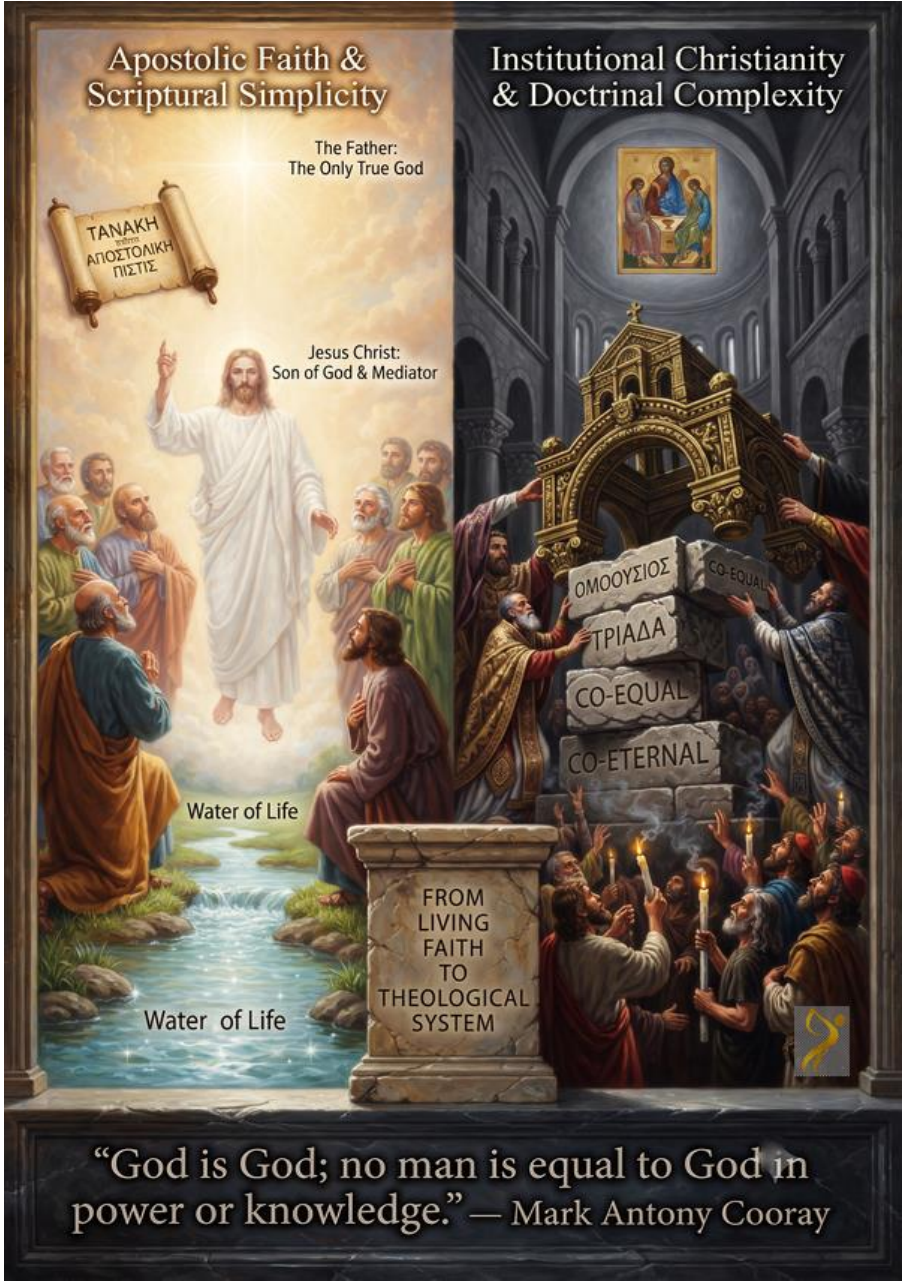
understanding the Father, Son, and Holy Spirit not as three distinct eternal persons, but as different manifestations of the one God.

- **Some Restorationist Groups:** In the name of returning to early Christianity, these groups reject later conciliar formulas and hold various alternative views on the Trinity.

A common characteristic among these groups is the claim that Nicene and post-Nicene conciliar decisions are not necessary or biblical final declarations of Christianity. Their protest is often directed not only against the Catholic Church but also against traditional Protestant doctrine.

Summary Observation

Examination of the churches and movements that emerged after the 18th century makes it clear that the field of scriptural interpretation, freed by the Reformation, continued to expand. Yet, despite this diversity, while the majority of churches retained the early conciliar tradition regarding the Trinity, a small but influential number rejected these formulas, presenting different analyses of the nature of Christ and the unity of God.



Apostolic Faith & Scriptural Simplicity

The Father:
The Only True God



Jesus Christ:
Son of God & Mediator

Water of Life

Water of Life

FROM
LIVING
FAITH
TO
THEOLOGICAL
SYSTEM

Institutional Christianity & Doctrinal Complexity



ΟΜΟΟΥΣΙΟΣ
ΤΡΙΑΔΑ
CO-EQUAL
CO-ETERNAL

“God is God; no man is equal to God in power or knowledge.” — Mark Antony Cooray

A final observation remains: anyone who accepts the Trinity is, in a sense, a Catholic. This is because the Church asserts that one who does not accept the creed created by the Catholic Church is not a Catholic, and one who accepts it is. Therefore, let us now examine the faith of the churches born out of the Reformation and their belief in the Trinitarian God.

Table: Major Denominations Since the 18th Century and Their Stance on the Trinity

Denomination / Movement	Origin and Trinitarian Stance	Key Characteristics
Methodist	18th Century; Accepts Trinity	Holiness, revival preaching, disciplined devotion
Baptist	18th–19th Century; Accepts Trinity	Believer's baptism, congregational autonomy
Presbyterian / Reformed	Post-18th Century;	Sovereignty of God,

Denomination / Movement	Origin and Trinitarian Stance	Key Characteristics
	Accepts Trinity	confessional theology
Anglican Episcopal /	Later global branches; Accepts Trinity	Liturgical worship, historic creeds
Lutheran	Later expansion; Accepts Trinity	Justification by faith, sacramental emphasis
Holiness Movement	18th–19th Century; Accepts Trinity	Entire sanctification, moral discipline
Pentecostal (Trinitarian)	Early 20th Century;	Spirit baptism, speaking in

Denomination / Movement	Origin and Trinitarian Stance	Key Characteristics
	Accepts Trinity	tongues, healing
Evangelical Free / Non- denom.	19th– 20th Century; Accepts Trinity	Scripture- centered preaching, conversion
Seventh-day Adventist	19th Century (1863); Accepts Trinity	Saturday Sabbath, Second Coming
Unitarian	18th–19th Century; Rejects Trinity	Emphasis on the oneness of God
Jehovah's Witnesses	Late 19th Century;	Jesus is not co-eternal

Denomination / Movement	Origin and Trinitarian Stance	Key Characteristics
	Rejects Trinity	God with the Father
Latter-day Saints (Mormons)	19th Century; Rejects Trinity	Father, Son, and Holy Spirit understood as distinct entities
Christadelphians	19th Century; Rejects Trinity	Rejection of the traditional Godhead doctrine
Oneness Pentecostal	Post-1913; Rejects Trinity	God understood as different manifestations of one person

The Divine Energy Governance Model

Through the analysis of the Divine Energy Governance Model, I have demonstrated a clearer and more complete understanding of God the Father, Jesus, and the Holy Spirit than the Trinitarian concept. I do not force this truth upon anyone; I merely remove existing delusions and "riddles" through logic, opening the path for one to see the true reality.

The Freedom of Understanding

Jesus asked, "Who do men say that I am?" rather than presenting an identity card saying, "I am so-and-so." This is because true understanding is not information provided from the outside, but something that must arise from within the individual's own consciousness. Through the energy governance model shown to His 'sheep' and through the analyses of the Hebrew/Pauline perspective, one will naturally be able to recognize the true voice of their Master. To wolves and those who turn away from the truth, this will remain a mere riddle or an unintelligible confusion. *"By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive"* (Isaiah 6:9). Leaving it to the reader to explore the truth with their own intellect and spiritual eye is the greatest respect I can offer them.

The Divine Energy Governance Model

In this final chapter, I propose a "Divine Energy Governance Model." This model protects the true nature of God as revealed in the entirety of Scripture, portrays the true nature of Jesus, and describes the distribution of the Holy Spirit's power:

- **The Father:** The Source of all and the Supreme Authority.
- **The Son:** The sole mediator and agent who executes the Father's power and will.
- **The Holy Spirit:** The active energy and life force flowing into the world through God and the Son.

This model preserves the monotheism mentioned in the Bible while simultaneously clarifying the exalted status of Jesus.

Conclusion: Eternal Mediation and Supreme Monotheism

I point out that even at the end of all things, Jesus remains subject to the Father.

"24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted,

which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Corinthians 15:24-28).

This is a direct prophecy. It does not contradict the faith held regarding Jesus in the first or second centuries; it is in complete harmony with it. However, it exists outside the framework of the Trinitarian God. It demonstrates the *subordination* of the Son and does not claim equality with God. It states that after defeating all enemies, the Son Himself becomes subject to "Him who put all things under Him"—the Father. Then, "God becomes all in all."

An Invitation to the Reader

After *Reasonable Doubt*, this examination presents the facts clearly enough for the reader to make a decisive choice.

Will you place your faith in the complex institutional doctrines (the Trinity) created by philosophers and politicians centuries later? Or will you stand upon the simple Apostolic faith proclaimed by the original disciples, found directly in the Jewish *Tanakh* and the Bible—that there is only one God the Father, and His Son, Jesus Christ? That is for you to decide.

Chapter 29

The Divine Energy Governance Model: A New Framework Beyond the Trinity

From the Principle of Incompleteness to Harmonious Order

“What the evidence demands, an honest mind must ultimately declare.”

— Mark Anthony Cooray

Chapter 28 ended at a threshold. The argument of this book, built over twenty-seven chapters—from the question of a sufficient foundation to the entirety of covenantal history—has reached the point where intellectual inquiry meets personal invitation.

The creation (the reader), having honestly followed this argument, is no longer merely a weigh-in of propositions. They stand before the governing authority that has performed the very self-revelation explored by the argument—the only remaining question now is what they will do with what they have discovered.

Chapter 29 does not retreat from that threshold. Instead, it formulates the entire theological conclusion established by the book’s argument into its final, complete, and systematic structure.

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