

**THE SUPREME BEING**  
*of the*  
**BIBLE**

**UNDERSTANDING GOD'S REVELATION AS  
FATHER, SON, AND HOLY SPIRIT**

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## **INTRODUCTION**

### **HOW TO KNOW THE TRUTH ABOUT GOD'S BEING**

How are Christians to understand how the One Being called God can manifest Himself as Father, Son, and Holy Spirit while still being called the “Holy One (Isaiah 30:12)?” Jesus gave us the answer in John 5:39: “Search the scriptures; for in them you think you have eternal life: and they are they which testify of me.” Jesus never told us to search outside of the scriptures in the historic creeds of professing Christianity to find eternal life. The Catholic creeds were written hundreds of years after the scriptures were written and no prophet or apostle ever developed them.

God's word commands us to read what the scriptures state because the scriptures contain the pure and unadulterated divine authority of the Words of God Almighty!

Therefore we must never look to any authority but the Word of God itself to formulate our theological or doctrinal teachings. Yet the vast majority of professing Christianity has turned away from the pure teachings of scripture to the theological speculations that were developed hundreds of years after the New Testament was written.

This book endeavors to explain what the scriptures teach on the Oneness of God's Being with intellectual honesty and integrity. The Supreme Being of the Bible not only points out errors in the Trinitarian position but also a common error among some modern Apostolic Christians [Oneness Pentecostals] who state that the Son of God is merely "God enrobed in flesh." The author admits that both Trinitarian and Oneness believers have twisted many scriptures to try to make them fit into their presupposed theological positions. Trinitarians have been guilty of twisting the scriptures dealing with the man Christ Jesus to try to prove that Jesus is an eternally existent second divine person. Trinitarians also use many unscriptural titles for the Son such as, "Eternal Son, Eternally Begotten Son, Second Divine Person" and "God the Son." Some Oneness Pentecostals have also been guilty of twisting scriptures dealing with the man Christ Jesus to try to assert that Jesus was merely God enrobed in an external shell of human flesh. These two erroneous views about the Son of God have made both Trinitarian and Oneness teachers look bad in public debates with each other and with Muslims and Jehovah Witnesses.

THE AUTHORS PRAYER: God our Father, in the name of your holy child Jesus, please use this simple book to open the eyes of multitudes of your sincere followers; that they may know the truth and nothing but the truth about the essence of your divine Being as you have revealed in the writings of your servants the Apostles and Prophets. Father, please use this book to make your bride ready so that she will truly know you and that you will truly know her before your soon return. For Jesus Himself stated that the true bride of Christ (the true Church) must know who her husband really is. Jesus said, "I know My sheep, and AM KNOWN BY MY OWN." (John 10:14) "He who has ears, let him hear (Matthew 11:15)." This book was written to restore the Church back to the original untainted teachings of the first century apostles of Jesus Christ.

The fifth century A.D. Trinitarian Athanasian Creed itself openly admits a belief in three literal divine persons by repeatedly using the plural word "THEIR" for the three alleged divine persons: "THEIR glory equal, THEIR majesty coeternal." "In THEIR entirety THE THREE PERSONS are coeternal and coequal with each other." Yet we never

find the word “THEIR” referencing the one true God in the Bible. Hence, the Trinitarian Creed could not be Biblical! I challenge everyone to search the entire Bible and see. You will never find the One true God ever referenced as a “they, their, or them.” Nor will you ever find the One True God ever referenced as “Three Divine Persons.”

## **THE FIFTH CENTURY ATHANASIAN CREED**

If you profess to believe that God is a Trinity of three divine persons then your Trinitarian Creed itself calls you a member of the Universal Catholic Faith. Most Christians do not realize that the Catholic Bishops of the fourth and fifth centuries who helped to develop the Trinitarian Creed were also influential in instituting prayers to Mary as the “Queen of Heaven” and as the “Mother of God.” See my e book entitled “Are Catholic Popes Infallible?” “see my E Book, “Are Catholic Popes Infallible” (under World Religions)?”

The worship of Mary was instituted by the Catholic Church at the council of Ephesus in 430 A.D. This just happens to be the century when the Trinitarian Athanasian Creed was developed.

## **THE ATHANSIAN CREED - Abridged**

“Whoever desires to be saved should above all hold to THE CATHOLIC FAITH. Anyone who does not keep it whole and unbroken will doubtless perish eternally. NOW THIS IS THE CATHOLIC FAITH: THAT WE WORSHIP ONE GOD IN TRINITY AND THE TRINITY IN UNITY; neither blending THEIR PERSONS nor dividing THEIR ESSENCE. For the person of the Father is a distinct person, the person of the Son is another, and that of the Holy Spirit still another. But the divinity of the Father, Son, and Holy Spirit is one, THEIR GLORY EQUAL, THEIR MAJESTY COETERNAL. The Father is eternal, THE SON IS ETERNAL, the Holy Spirit is eternal. And yet; THERE ARE NOT THREE ETERNAL BEINGS, THERE IS BUT ONE ETERNAL BEING. So too there are not three uncreated or immeasurable beings; there is but one uncreated and immeasurable BEING. Nothing in this trinity is before or after, nothing is greater or smaller; IN THEIR ENTIRETY THE THREE PERSONS ARE COETERNAL AND COEQUAL WITH EACH OTHER. So in everything, as was said earlier; WE MUST WORSHIP THEIR TRINITY AND THEIR UNITY IN THEIR TRINITY. Anyone who desires to be saved should think thus about the trinity ... THIS IS THE CATHOLIC FAITH: ONE CANNOT BE SAVED WITHOUT BELIEVING IT FIRMLY AND FAITHFULLY.” SINCE THE FIRST CENTURY APOSTLES NEVER USED SUCH LANGUAGE WERE THEY SAVED?

## SOME IMPORTANT QUESTIONS FOR TRINITARIANS TO CONSIDER

SINCE CHRISTIANS OF THE FIRST FEW CENTURIES NEVER USED SUCH LANGUAGE WERE THEY SAVED?

COULD NO ONE HAVE BEEN SAVED UNTIL AFTER THE TRINITARIAN CREED WAS FORMULATED?

HOW ARE WE TO PLACE OUR TRUST IN THE FOURTH AND FIFTH CENTURY BISHOPS WHO DEVELOPED THIS CREED WHILE ITS DEVELOPERS ALSO INSTITUTED PRAYERS TO THE SAINTS AND TO MARY?

HOW ARE WE TO PLACE OUR TRUST IN THE FOURTH AND FIFTH CENTURY BISHOPS WHO DEVELOPED THIS CREED WHILE ITS DEVELOPERS ALSO BEGAN MURDERING ALL ALLEGED HERETICS JUST FOUR YEARS AFTER THE TRINITARIAN CREED WAS RATIFIED IN 381 AD?

HOW ARE WE TO ACCEPT THE TRINITARIAN CREED WHEN THE BIBLE ITSELF FAILS TO USE IT?

AND HOW ARE WE TO ACCEPT A CREED THAT USES NON-BIBLICAL WORDS THAT CONTRADICT THE BIBLE?

1. NOTICE THE REPEATED USE OF THE WORD "THEIR" FOR A TRINITY OF PERSONS! YET THERE IS NOT A SINGLE VERSE IN THE BIBLE THAT USES THE WORD "THEIR" WHEN REFERENCING GOD.

2. NOR IS THERE A SINGLE VERSE IN THE BIBLE THAT USES THE WORD "PERSONS" TO DESCRIBE THE ONE TRUE GOD.

3. THE BIBLE CONTRADICTS THE TEACHINGS OF A TRINITY OF THREE DIVINE PERSONS BECAUSE THE BIBLE CALLS GOD ONLY ONE DIVINE PERSON:

Hebrews 1:3 CALLS JESUS "... the brightness of His [God the Fathers] glory, and the EXPRESS IMAGE OF HIS PERSON [GOD'S PERSON]."

2. Galatians 3:20 (Amplified Bible): "... There can be no mediator with just one person, yet GOD IS ONE PERSON."

Trinitarians like to say that God is Three Divine Persons but only One Divine Being.

YET THE DEFINITION OF THE WORDS PERSON AND BEING HAVE THE SAME MEANING!

FACT: The definition of the word "PERSON" is "A human BEING, whether a man, a woman, or a child." The word literally means "An individual human BEING."

FACT: The definition of the word "BEING" is "A human being; A PERSON."

FACT: THE WORDS BEING AND PERSON ARE THE SAME!

CONCLUSION

THE TRINITARIAN CATHOLIC CREED IS NOT LOGICAL, NOR IS IT BIBLICAL!

## CHAPTER 1

### THE ONE FAITH OF THE ORIGINAL APOSTLES

If we are going to properly understand how God has manifested Himself as Father, Son, and Holy Spirit we must diligently search the writings of the first century Apostles themselves to see exactly what they taught. Like the original Christians of the first century, modern Christians who fully follow the Apostles teachings (herein referred to as “Apostolic Faith” Christians] do not use the later Catholic doctrines that were developed by the Roman Catholic Church in the fourth and fifth centuries A.D. (about 400 years after the New Testament Scriptures were already written) because they have a strong conviction that some of the language and terminology within Catholic dogma contradicts the pure teaching of the Apostles and Prophets of the Bible.

Apostolic Faith Christians believe that all true followers of Jesus Christ must never add or detract from the plain Biblical teachings that have already been set forth in the Holy Writ (Revelation 22:18,19). Apostolic Faith Christians endeavor to be loyal and allegiant to God by “earnestly contending for THE FAITH that was ONCE delivered unto the saints (Jude 4).” Since that “ONE FAITH” (Ephesians 4:5) was only “ONCE” delivered to the saints by the first century apostles of Christ, it makes no sense to go outside of the Bible to search for that ONE FAITH again in the Catholic Creeds.

When Jesus commanded his disciples to “beware of the leaven of the Pharisees and of the leaven of Herod (Mark 8:15)” he was not speaking about bread, but of “the doctrine” and practices of the Pharisees and of King Herod. The Pharisees were known for “MAKING THE COMMANDMENTS OF GOD OF NO EFFECT BY THEIR (non-biblical) TRADITION (Matthew 15:6).” King Herod was known for using the power of the Roman Empire to control the Sanhedrin by appointing and firing the chief priests as he willed. Therefore, Jesus was warning His followers to beware of both man made traditions (outside of the scriptures) and of secular governments meddling into the affairs of the church.

The history of Christianity proves that the fourth and fifth century Roman Empire was influential in the development and implementation of the Trinitarian Athanasian Creed which has been carelessly embraced by the majority of Christians in subsequent generations. The annals of church history proves that the doctrine of a trinity contains philosophical speculations and traditions of men which has led the majority of professing Christians into believing an erroneous (non-biblical) conceptualization of God as three divine spirit persons of an alleged trinity rather than the Biblical belief that God is One Spirit Person. No apostle

or prophet of the Bible ever wrote anything about God eternally existing as three coequal and coeternal divine spirit persons of a three person deity. How then are we to believe in a doctrine that is outside of the Bible?

The apostle Paul gave us a prophetic warning (in Colossians 2:8-12) that the traditions of men and rudiments of the world would cheat professing Christians from knowing the true gospel of Christ:

“Beware lest any man cheat you, through philosophy or vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him (Christ) dwells all of the fullness of the deity in bodily form. In whom also you are circumcised with the circumcision made without hands, in the putting off of the body of the sins of the flesh by the circumcision of Christ. Buried with him (Jesus Name Baptism) in baptism, wherein also you are risen with him...” Colossians 2:8-12

Tragically, most professing Christians are being cheated from true salvation because their belief in a trinity of three divine persons has deceived them from receiving the true circumcision that puts off the body of the sins of the flesh by the circumcision of Christ. And that “circumcision made without hands” is water baptism into the Name of Jesus Christ. Christians are commanded to be baptized (buried) “with him” (not them) “wherein also” they “are risen with him.” This means that we must be baptized (buried in water) into the Name of Jesus Christ for “the putting off of the body of the sins of the flesh” in order to be spiritually “risen with him [Christ].” How can Christians be truly risen with Christ if they have not been buried with him in baptism for the putting off of the body of the sins of the flesh?

There can be no other true foundation other than the foundation that was already laid by God’s holy Apostles and Prophets as set forth in scripture (Ephesians 2:20 / 1 Corinthians 3:10,11). Apostolic Faith Christians confess that we must “obey God rather than men” by following only the unadulterated teachings of the first century apostles of Christ (Acts 4:19); even if this causes us to be “cast out for His Name sake”(Isaiah 66:5) by the majority of professing Christian believers.

The apostle Paul was also called a heretic for his loyalty to the Word of God. “... After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.” Acts 24:14

The apostles warned all professing Christians that God would “curse” all who would

pervert the gospel by adding or detracting from the purity of the first century gospel message: “... but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed(Galatians 1:8,9).”

In 1 John 4:6 the apostle John informed all professing Christians how they could know whether or not they were walking in truth or in the spirit of error:

“He that knows God hears us [obeys God’s apostles], he that is not of God hears not us [obeys not God’s apostles]. Hereby know we the spirit of truth; and the spirit of error.”

Apostolic Faith Christians do not need to add to the Word of God by using the non-Biblical language of the Trinitarian Catholic Creeds to define the essence of God’s Being because we profess that God’s holy apostles and prophets have already laid the foundation of the Christian faith as set forth in scripture. Apostolic Faith adherents believing in the Oneness of God (herein referred to as “Oneness Theology”) confess that the scriptures themselves plainly and accurately declare the truth about the Oneness of God and the full deity and humanity of Christ. If we will hear and obey the first century teachings of the apostles, there is no need to add unscriptural creedal language to God’s Word. If the earliest Christians of the first century had no need to add to God’s Word by formulating extra-Biblical creedal language to define God then neither should we feel compelled to do so.

In spite of all of God’s warning not to add to the divine revelation (Revelation 22:18,19), Trinitarians have insisted that the unscriptural creedal language of the Catholic Church must be imposed upon all professing Christians in order to know God and to find true salvation. But how can Trinitarians call everyone heretics who refuse to accept the non-Biblical terminology of a trinity of three divine persons when the apostles and Christians of the first three centuries never knew such creedal terminology?

Trinitarians insist that all who refuse to use their non-Biblical creedal language are heretics. Yet the apostles and prophets never used the later Trinitarian terminology that was developed by the Catholic Church in the fourth and fifth centuries A.D. Anyone who reads their Bible will search in vain to find Trinitarian jargon such as, “Trinity,” “The Eternal Son,” “The Eternally Begotten Son,” and “God in three divine persons” who are said to be “coequal and coeternal” with each other. Christians believing in Oneness Theology do not use such terminology to describe God because God’s Word never uses such language. God’s apostles and prophets have already given the church the “whole counsel of God” (Acts 20:27) as set

forth in the Word of God's grace which is the only rule of faith for God's elect to inherit the Kingdom of God (Acts 20:32).

If a trinity of three divine persons were really true then why does not the Bible ever use Trinitarian terminology? And if such Trinitarian terminology was really true then this alleged Trinitarian truth should have always been true from the very inception of Christianity. Yet the original apostles and their successors never wrote anything about an alleged trinity of three coequal and coeternal divine spirit persons. How can a trinity of three divine persons be true if the Christians of the first three centuries never taught it? For a trinity to be true it must have always been true. It is not possible for a trinity of three divine persons to suddenly become true during the fourth and fifth centuries without also being true during the first three centuries of the Christian era! Therefore the first century apostles must have had the whole truth before the Trinitarian theology was developed.

Apostolic Faith Christians who believe in the original theology of the first century apostles do not believe that the earliest Christians lacked any essential truth regarding the essence and identity of the Almighty. There can be no other alternative faith than that faith which was once delivered to the saints in the first century (Jude 4). If we say that the earliest Christians lacked essential knowledge about God's deity then we are in fact saying that the apostles failed to deliver the whole counsel of God to the Church of the first century A.D. However, Paul declared in Acts 20:27 that he did declare "the whole counsel of God" to the first century church. All who claim that the apostles lacked essential knowledge, or failed to deliver the whole counsel of God, are in fact stating that they must preach a different gospel message than that of the original apostles. Yet the Bible clearly warns us that if we alter the original message of the apostles in any way we will bring God's curse upon us.

"I am astonished that you are so quickly deserting the One who called you to live in the grace of Christ and are turning to a different gospel – which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted (in the first century A.D.), let them be under God's curse!" Galatians 1:6-9 NIV

Christians who turn to the Roman Catholic theology of the fourth and fifth centuries are indeed accepting a different gospel other than what was preached and accepted in the first century A.D. All who accept an altered gospel message that was not preached by the original apostles are in danger of receiving a poisoned version of a gospel that becomes "no gospel at all." A perverted gospel is no gospel at all because an altered gospel does not spare the people who embrace it.

"For I know this, that after my departing [Pauls' death] shall grievous wolves enter in among you, NOT SPARING THE FLOCK (losing their salvation). Also of your own selves shall men arise, SPEAKING PERVERSE THINGS [perverting the gospel by altering it] to draw away disciples after them." Acts 20:29-30

Christians do not need to add too or alter the words of God to obtain true theology. The Bible plainly states what the theology of true Christians should be. Colossians 2:11-12 clearly states that "in Him [In Christ] dwells all the fullness of the deity in bodily form." Notice that this verse of scripture does not say that only one divine person of a three person deity dwells in Christ, but rather, "In Him [In Christ] dwells all the fullness of the deity." If all of the fullness of the divine essence of God's Personal Being dwells in Christ,

then Christ must be the selfsame divine essence of the Personal Being of God the Father. This is exactly what the Bible says in Hebrews 1:1-3: God the Father has in these last days spoken to us by His Son who is "... the brightness of His glory, and the EXPRESS IMAGE OF HIS PERSON." The Bible never states that Jesus is another divine person apart from God the Father because Jesus is clearly the express image of God the Fathers' Person as a man.

God's Word is much like a jig saw puzzle. We must collect all of the scriptural data and fit each piece of the puzzle together in perfect harmony. If our theology contradicts any pieces of the puzzle, we must re-evaluate our theological position so that our words will be in harmony with the holy oracles found in the Word of God. Unfortunately, the great majority of professing Christians are unwilling to search the scriptures without resorting to intellectual and emotional bias.

Acts 17:11 informs us that the Berean Jews were called "noble" for honestly searching the scriptures daily to find the truth of God's Word while the Thessalonian Jews did not honestly search the scriptures. I challenge everyone who reads this book to examine all of the scriptural data with an open and honest heart. If you find that you were taught to believe in a non-Biblical teaching that was never taught by God's holy apostles and prophets then you ought to listen to your conscience and make your calling an election sure by obeying only the Words of God rather than the words of men (Acts 5:29). For surely it is much better to obey God rather than men, even if this means suffering persecution outside of the camp of the majority of professing Christians, bearing His reproach (Hebrews 13:13).

Jesus repeatedly warned all who were thinking about following His teachings that the majority of professing Christians would not inherit the Kingdom of God:

"Strive to enter by the narrow gate; for many shall seek to enter [the Kingdom of God], and shall not be able (Luke 13:24)." For "Straight is the gate, and narrow is the way that leads to life, and few there be that find it (Matthew 7:14)."

Jesus also warned his followers to beware of seeking the easy path to avoid persecution or to obtain worldly gain:

"What shall a man profit if he gains the whole world and loses his own soul. Or what shall a man give in exchange for his own soul (Matthew 16:26)?"

"Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me." Luke 9:23 NIV

It is human nature to want to be accepted by the majority of our peers. Yet what shall it profit us if we embrace false doctrine just to be accepted by the majority of professing Christians but in the end we lose our own souls? And what shall it profit our families, friends, and loved ones when they trust us to lead them the right way but they end up losing their souls because they followed our disobedient example?

Do you really think you can look your children in their eyes on judgment day after you have carelessly led them to a church where they were poisoned by the false doctrines that Satan has sown rather than bringing them to a church where the pure teachings of the Word of God was taught? Can you imagine the torment that you would experience for all eternity, knowing that you led your family into a church or denomination that did not preach and teach the whole truth of God's Word? When we honestly seek God for the truth and nothing but the truth, we will not be afraid to stand up for that truth, even if it means being persecuted and rejected by our friends and family members. When we are painfully honest, we will

realize that we are not helping our loved ones at all unless we are willing to seek God for the pure religion of the first century Apostolic Church.

If we are going to find the true faith of the original apostles then we must first choose to obey God rather than men no matter what the consequences are for embracing that truth. We must be willing to take up our crosses to follow Jesus even if it means that we are persecuted and ridiculed by the majority of professing Christianity. May God bless you as you seek to “earnestly contend for the faith that was once delivered to the saints.” (Jude 4)

## CHAPTER 2

### EVIDENCE FROM CHURCH HISTORY

#### WHO WERE THE ORIGINAL SUCCESSORS TO THE APOSTLES?

The Bible says that the first century faith of the original Apostles [The Apostolic Faith] is the only faith that true followers of Christ must believe in and obey. The New Testament Scriptures state that the original apostles of Jesus Christ repeatedly warned the churches that they founded to beware of false teachings (Colossians 2:8-12). The apostle Paul “ceased not to warn” the early Christians “night and day with tears” that false teachers would enter into the Church to destroy it. The words, “not sparing the flock” clearly prove that it does matter what you believe!

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock ... Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” (Acts 20:29-31)

Since the next generation of Christians were so vehemently warned against false religious teachings, it is doubtful that the majority of the Christians of the second century would so soon depart from the faith that the original apostles had handed down to them. Wherefore it is reasonable to believe that although some false teachings began to enter into the fledgling Christian communities, the majority of Christians who lived during the second century probably held onto the original unadulterated teachings of the original apostles. When we consider that the aged apostle John lived until the end of the first century (A.D. 101), it is probable that the majority of the early second century churches were well entrenched in the original doctrinal teachings of the first century apostles.

Most modern Christians who espouse the concept of a Trinity of three coequal and coeternal divine persons do not know three simple historical facts about the origin of their Trinitarian Theology.

**FACT 1:** The vast majority of the earliest Christians living in the second and early third centuries believed in Oneness Theology rather than Trinitarian or Arian Theology (Like Jehovah’s Witnesses, Arianism denies the full deity of Jesus Christ).

**FACT 2:** The majority of alleged Trinitarians of the second and early third centuries (who were in the minority at that time) did not believe that the Son of God was completely coequal and coeternal with God the Father. Like Jehovah’s Witnesses, these early so called Trinitarians taught that Jesus was a created being who always subordinated himself under the authority of God the Father since he was first created (prior to the incarnation).

FACT 3: The full Trinitarian Athanasian Creedal language was unknown for the first 300 years of Christian history.

## **1. THE MAJORITY OF THE EARLIEST CHRISTIANS BELIEVED IN ONENESS THEOLOGY**

Tertullian, the early third century Bishop of Carthage (205-225 A.D. - who is given credit for first coining the word "Trinity") proved that the majority of Christians living within the late second and early third century A.D. did not believe in a trinity of three divine persons when he wrote:

"The simple, indeed (I will not call them unwise or unlearned), who ALWAYS CONSTITUTE THE MAJORITY OF BELIEVERS, are startled at the dispensation of the Three in One [the Trinity], on the ground that their very rule of faith withdraws them from the world's plurality of gods ... They are constantly throwing out against us that we are preachers of two gods and three gods ..." Against Praxeas Chapter 3

Tertullian called those second century Christians who always constituted the majority of believers, "Modalistic Monarchians" because they taught that while God manifested Himself in different modes of operation [Modalism], He has always remained one single ruler [Monarchianism]. Since one of the very first professing Trinitarians admitted that the majority of Christian believers living within the second century taught Oneness Theology - not Trinitarian Theology, we have convincing evidence to show that the earliest Christians believing in Oneness Theology (who always constituted the majority of believers at that time) were probably the true successors of the original apostles, not the Trinitarians.

## **THE THEOLOGY OF THE CHRISTIAN MAJORITY WITHIN THE FIRST THREE CENTURIES**

Clement, the Bishop of Rome (58-101 A.D.) - Clement wrote, "Brethren, we ought so to think of Jesus Christ, as of God, as of the judge of the quick and the dead." 2 Clement 1:1 Second Clement was written by an anonymous author (so the authorship is contested) but early Church history has ascribed this book to the first century Bishop of Rome. The apostle Paul lists Clement in Philippians 4:3 as one who assisted him in the ministry so it is probable that Clement received his theology directly from the apostles themselves. Clement thought of Jesus Christ as God who is the judge of the living and the dead. Notice that Clement never mentions Jesus as a second divine person of a three person deity.

Hermas, a Prophet in Rome (60-105 A.D.) - Hermas is listed by Paul in Romans 16:14 so it appears that Hermas personally knew the apostle Paul himself. Hermas also listed Clement as a Bishop in Rome who sent copies of his book entitled "The Shepherd of Hermas" throughout the known world. Catholic scholars have tried to claim that The Shepherd of Hermas was written in the late second century because they do not want to admit that the earliest first century Roman Church that the apostles themselves founded baptized in Jesus Name (Romans 6:1-7) and believed that the Spirit of the Son of God is the Holy Spirit (Romans 8:9). Since the Shepherd of Hermas was quoted as scripture by many of the earliest church fathers (including Tertullian) and was accepted as scripture by the majority of the second century Christians, the Shepherd of Hermas must have originated during the first century A.D. For why would the second century Christians accept it as scripture if it was not written during the first century? The Shepherd of Hermas was bound with the New Testament in the Codex Sinaiticus and the Codex Claromontanus but was rejected by the fourth century Catholic Church.

Trinitarian translator Jack N. Sparks wrote in his preface to his translation of The Shepherd of Hermas: "You wouldn't call Hermas a precise theologian. His terminology in speaking of the Son and the Holy Spirit is so confusing that he seems to IDENTIFY THE TWO AS THE SAME PERSON."

Hermas wrote concerning the deity of Jesus, "The pre-existent Holy Spirit which created all things did God make to dwell in a body of flesh chosen by Himself." The Shepherd of Hermas Parable 5:6

If Hermas and the first century Roman Church believed in a trinity, Hermas 5:6 should have stated that the “pre-existent Son did God make to dwell in a body of flesh.” Yet Hermas declares that the Holy Spirit of God incarnated Himself “in a body of flesh chosen by Himself.” Hermas clearly believed that the deity of Jesus is the Holy Spirit!

“The angel of repentance, he came to me and said to me, I want to show you what THE HOLY SPIRIT which spoke with you in the form of the church, showed you; for THAT SPIRIT IS THE SON OF GOD.”(See Romans 8:9 / 2 Corinthians 3:17 / Ephesians 4:6)

Since the annals of church history prove that the Shepherd [Angel] of Hermas was widely received and accepted by the earliest Roman Christians, it is clear that these Roman Christians also believed that the Holy Spirit of God is the Spirit that became the Son of God by incarnating Himself in baby Jesus. Hence, the earliest Christian writers (who lived while some of the apostles were still alive) believed that Jesus is the Holy Spirit of God incarnated in a body rather than an alleged second divine person called “God the Son.” Since the apostles themselves founded the first century Roman Church, it is hard to believe that the theology of the first century Roman Church differed from the theology of the original apostles.

The teachings of the Shepherd of Hermas are identical with the Bible. Luke 1:35 states: “The Holy Spirit will come upon you, and the power of the Highest will overshadow you. So the baby to be born will be holy, and he will be called the Son of God.” NIV

Luke 1:35 proves that the Holy Spirit came upon Mary to supernaturally conceive baby Jesus but if the trinity were true then it should read that an eternal divine person called God the Son came over Mary to sire the Christ child. Therefore the theology of the earliest Roman Christian Church is identical with the Bibles’ teaching. Trinitarians hate to admit that Hermas taught Oneness Theology and water baptism in Jesus Name in Rome while some of the apostles were still alive.

In The Shepherd of Hermas 11:5 we read that Hermas asks the angel, “Why is the tower (symbolic of the church) built on water?” The angel replied, “Here then why the tower [Church] is built on water: because your life has been and will be saved through water.” See 1 Peter 3:20-21 / Mark 16:16

Hermas 89:3-8 “Did you see the stones which were entered through the portico [doorway] were placed in the structure of the tower (the Church) but the ones that did not so enter were returned to their own place? No one will enter the Kingdom of God unless HE TAKES HIS HOLY NAME. For if you want to enter a city and that particular city has been walled around and has one entrance, could you possibly enter that city except by the gateway, so, a man cannot enter the Kingdom of God other than by the name of the Son ... The portico [doorway] is the Son of God; this is the only entrance to the Lord ... Whoever does not receive his name cannot enter into the Kingdom of God.” See John 3:3-5 / John 10:1-9

The Shepherd [Angel] of Hermas clearly teaches that no one can enter into the Kingdom of God unless he or she received the name of the Son of God in water baptism. The angel further explains why the stones of the tower which symbolize the members of Christ’s Church need to be baptized into water:

Hermas 93:2-4 “They needed to come up through the water [baptized by immersion] in order to be made alive, for otherwise they could not enter the Kingdom of God unless they set aside the deadness of their former life. So even those who had fallen asleep received the seal of the Son of God (through baptism) and entered into the Kingdom of God. For before he bears the name of the Son of God (baptized into the Name of the Son); the man is dead, and whenever he receives the seal he sets aside the deadness and receives life. So

the water is the seal. Therefore THEY GO DOWN INTO THE WATER dead and THEY COME UP alive [baptism by immersion].” See Romans 6:1-7/ Colossians 2:8-12 / 1 Peter 3:20-21 / John 3:3-5

Here we have plain evidence proving that the earliest Christian Church in Rome believed that the Spirit of the Son of God is the Holy Spirit and that water baptism must be conducted by full body immersion into the name of the Son of God [Jesus]. This is exactly what modern Apostolic Faith Christians believe even though they are condemned as heretics for doing so.

The teaching of Hermas that was accepted by the majority of believers in the first and second centuries clearly harmonizes with the commands of New Testament Scripture. New believers are commanded to repent and be baptized into the Name of Jesus Christ for the remission of their sins (Acts 2:38). Since the Shepherd of Hermas was received by the late first century Roman Church along with the majority of churches throughout the Roman Empire, the majority of the earliest Christians must have embraced Oneness Theology and the essentiality of water baptism into the Name of the Son of God.

Since the internal and external evidence proves that the Shepherd of Hermas was widely received and publicly read by the majority of Christians throughout the first and second century Roman Empire (The Shepherd of Hermas clearly spells out Oneness Theology and baptism in Jesus Name); and since Tertullian himself (an opponent of Oneness Theology) admitted that the majority of the early third century Christians were still Oneness (205-225 A.D.), it is clear that the majority of these first and second century Christians were Modalistic Monarchian in their belief [the same teaching as modern Oneness Theology].

Where did these first century Christians get their Oneness Theology from? Since these earliest Christians either lived while some of the apostles were still alive or during the life spans of their immediate successors, it is evident that they likely received their Oneness Theology from the first century Apostles themselves.

Ignatius, the Bishop of Antioch in Asia Minor (A.D. 69-117) - Ignatius was appointed the Bishop of Antioch by the apostle John himself in the later part of the first century. Ignatius taught the full deity of Christ without adding any of the later Trinitarian terminology.

“... God appeared in the likeness of man unto the newness of everlasting life.” Ignatius to the Ephesians 19:3  
“There is one only Physician, of flesh and of spirit, generate [created] and ingenerate [uncreated], GOD IN MAN, true life in death, Son of Mary and Son of God, first passible [capable of feeling or suffering] and then impassible [incapable of suffering pain], Jesus Christ our Lord.” Ignatius to the Ephesians 7:2

Ignatius taught that Jesus was generated [created] as the Son of God. How could the Son be eternal if he was created? Ignatius also revealed the identity of the One who became flesh by also stating that as God He was also ingenerate [uncreated] as the pre-existent Spirit of God who fills heaven and earth. After the Son was created (made of a woman) he was first passible [capable of suffering pain] but after his resurrection He returned to His original impassible state [incapable of suffering pain]. Ignatius was taught and mentored by the Apostle John himself so it is likely that the teachings of Ignatius are identical with the teachings of the original apostles.

“Await Him that is above every season, the ETERNAL, the INVISIBLE, WHO BECAME VISIBLE for our sake [Jesus], the Impalpable [intangible], the Impassible [incapable of suffering], who suffered for our sake, who endured in all ways for our sake.” Epistle of Ignatius to Polycarp 3:2

To Ignatius, Jesus is the Eternal and Invisible God who became visible as a man. Ignatius says nothing about an alleged second divine person who became visible. Nor does he mention anything about an alleged plurality of divine persons.

Melito, the Bishop of Sardis (Asia Minor) who died in 180 A.D. wrote, "... he rose from the dead as GOD, being by nature GOD AND MAN ... This is Jesus Christ, to whom belongs the glory of the ages. Amen." (Fremantle, Page 396)

Melito wrote that Jesus Christ is both the Father and the Son:

"8 For as a Son born, and as a lamb led, and as a sheep slain, and as a man buried, he rose from the dead as God, being by nature God and Man."

"9 For he is all things: inasmuch as he judges, Law; inasmuch as he teaches, Word; inasmuch as he saves, Grace; inasmuch as he as begets, Father; inasmuch as he is begotten, Son; inasmuch as he suffers, Sheep; inasmuch as he is buried, Man; inasmuch as he is raised, God."

"10 This is Jesus the Christ, to whom be glory for ever and ever. Amen." (Stuart George Hall, pp. 5, 7. Oxford Early Christian Texts / Clarendon Press 1979)

The esteemed patristic scholar, Johannes Quasten, affirmed the assessments of patristic scholars Bonner and Hall that Melito of Sardis likely believed in Modalistic Monarchianism (Oneness Theology). The following quote from volume 1 of his famous Patrology (3 volumes in all), provides Bonner's translation of the above passage, along with some of his own reflections. "The title 'Father' for Christ is unusual. It occurs in an important passage describing the various functions of Christ: For born as a son, and led forth as a lamb, sacrificed as a sheep, buried as a man, he rose from the dead as God, being by nature God and man. Who is all things : in that he judges, Law, in that he teaches, Word in that he saves, Grace, in that he begets, Father, in that he is begotten, Son, in that he suffers, the sacrificial sheep, in that he is buried, Man, in that he arises, God. This is Jesus Christ, to whom belongs the glory to the ages of ages (8-10 Bonner)."

Even the highly esteemed patristic scholar, Johannes Quasten, affirmed the apparent Modalistic Monarchianism of Melito of Sardis when he wrote: "This complete identification of Christ with the Godhead [deity] itself could be interpreted in favor of the monarchian modalism ... If that were the case it would explain the neglect and eventual loss of Melito's works." (Johannes Quasten, Patrology, Volume 1, 1986 reprint, p. 244)

Melito further wrote that "The tongue of the Lord is His Holy Spirit (Ante-Nicene Fathers Volume 8)." Since Melito gives the analogy of the Holy Spirit as the tongue of the Lord then he had to believe that the Holy Spirit is the same divine Person as God the Father. For how can God's tongue be a separate person from Himself? Melito further wrote that the Holy Spirit is "the finger of the Lord" - "by whose operation the tables of the law in Exodus are said to have been written." (Ante Nicene Fathers Volume 8) Exodus 34:1 reveals that "Yahweh spoke to Moses" - "I will write on these tablets the words that were on the first tablets." Trinitarian scholars have called Melito's theology "naïve Modalism." Trinitarian scholar Stewart Sykes tried to explain why Melito and the earliest Christians did not believe in latter Trinitarian theology by stating:

"We must understand that Melito bears witness to the truth as it was understood in his day and that THE ORTHODOX FAITH HAS BEEN GRADUALLY REVEALED." (Melito of Sardis OnPascha. St. Vladimir's Seminary Press, Crestwood NY, 2001, page 29)

Does it not make more sense to believe that the earliest Christians had the original truth of the Apostles doctrine in their day rather than believing that the latter so called Trinitarian orthodox faith needed to be “GRADUALLY REVEALED” later on in time? All knowledgeable scholars of church history recognize that the Theology of the earliest Christian leaders does not support modern day Trinitarian Theology.

Praxeas was a late second century travelling teacher from Asia Minor who ministered in Africa, Asia, and in Rome. His Modalistic Monarchian teaching was received by the majority of Christians in the second century, including the Christians in the city of Rome. The Catholic Church later burned his writings so we must rely on Tertullian’s work “Against Praxeas” to know his theology. Tertullian writes, “He maintains that there is one only Lord, the Almighty Creator of the world, ... He says that the Father Himself came down into the Virgin, was Himself born of her, Himself suffered, indeed was Himself Jesus Christ ...” Against Praxeas Chapter 1

Noetus of Rome and Asia Minor (230 AD) - “I am under necessity, since one God is acknowledged, to make this one the subject of suffering. For Christ was God, and suffered on account of us, being himself the Father, that he may be able to save us.” Quote from Hippolytus against Noetus 1

Artemon of Rome (230 AD) - “The Logos (Word and Wisdom) was an impersonal quality of God that came together and indwelt the man Christ Jesus, but remained in essence distinct ... the Holy Spirit was not a distant personal entity but simply A MANIFESTATION of the face of the Father.” Elwells Evangelical Dictionary of Theology p. 727

Notice how this prominent early Christian teacher in Rome taught that the Greek word “Logos” translated as the “Word”(John 1:1) which “was with God in the beginning” was an impersonal quality of God (not a second divine person) which later indwelt the man Christ Jesus and that the Holy Spirit was not a personal entity but “simply a manifestation of the face of the Father.”

It is a historical fact that all of the earliest Roman Bishops (the Catholics now call them Popes) believed in Oneness Theology until a factional split occurred in the Roman Church (over emerging Arian thought) during the time of the Roman Bishops Zephyrinus (AD 199-217) and Callixtus (AD 217-223). Bishop Callixtus is the last Bishop who believed in Oneness Theology to be called a Pope by the Roman Catholic Church. Therefore all of the so called Popes of the earliest Roman Church believed in Oneness Theology rather than Trinitarian Theology. The Roman Bishop Callixtus accused Hippolytus (another Roman teacher with a small separate following) of teaching ditheism [belief in two Gods] rather than true Monotheism [belief in One God] because Hippolytus taught that God created Jesus as a pre-human second divine being (as a lesser God) who was under the authority of God the Father.

The historical evidence proves that the majority of the earliest Roman Christians were Oneness in their Theology rather than Arian or Trinitarian. Regardless of our own personal beliefs, we must admit that the majority of the earliest Christians of the first two centuries believed in Oneness Theology rather than Trinitarian Theology and that there were no true Trinitarians living during the first three centuries of Christian history. Most alleged Trinitarians of the first three centuries of Christian history really believed that Jesus was a created being (like one of the arch-angels) rather than being fully God Almighty. Therefore the historical evidence proves the following facts about early Christian history:

- A) The Trinitarian Theology of the fourth century Catholic Church was not the same theology held by the Apostolic and Post Apostolic Christians of the first few centuries.
- B) The Modalistic Monarchian Christians (same theology as Oneness) always constituted “the majority of believers” in the early days of Christianity.
- C) Prior to the development of a Trinity, the Modalistic majority were the ones who taught that Jesus Christ was fully God Almighty.

## **2. THE VAST MAJORITY OF ALLEGED TRINITARIANS OF THE SECOND AND EARLY THIRD CENTURIES DID NOT BELIEVE THAT JESUS WAS THE ETERNAL GOD.**

Most modern Trinitarians do not know that the vast majority of so called Trinitarians of the second and early third centuries were not really Trinitarians at all; they were really Arians who denied that the Son was equally as powerful as God the Father. Nor did these early so called Trinitarians believe that Jesus always existed from eternity past. Like Jehovah Witnesses, they actually taught that the Son was “A GOD” but that he could not be as Almighty as God the Father. They taught an inferior and subordinate Son who was created to rule under the authority of God the Father.

Tertullian and other so called early Trinitarian writers of the first few centuries of the Christian era did not believe in the same Trinitarian theology that Catholics and Protestants hold today. Even the Catholic Encyclopedia admits that Tertullian (credited for coining the word Trinity) denied the alleged eternity of the Son when he wrote, “There was a time when THERE WAS NO SON.” Again the Catholic Encyclopedia admits: “In not a few areas of theology, Tertullian’s views are, of course, completely unacceptable. Thus, for example, his teaching on the Trinity reveals a subordination of Son to Father that in the later crass form of Arianism (Arianism denies the full deity of Christ) the Church rejected as heretical.”

Here are some of the many examples revealing what the alleged Trinitarians of the second and third centuries really believed.

Justin (AD 138-165): “God begat before all creatures a Beginning, a certain rational power from himself, who is called by the Holy Spirit ... the glory of the Lord, then the Son, again Wisdom, again an Angel, then God, and then Lord and Logos.” Dialogue with Tryphoch. 61

“... there is, and that there is said to be, another God and Lord subject to the Maker of all things who is also called an Angel, because he announces to men whatsoever the Maker of all things, above whom there is no other God, wishes to announce to them.” Dialogue with Trypho 223

Like modern Jehovah’s Witnesses, Justin clearly taught that Jesus was begotten [created] as an Angel at a specific point in time before his human existence as the man Christ Jesus. Justin calls Jesus “an Angel” who “announces to men whatsoever the Maker of all things wishes to announce.” Justin also wrote that Jesus is “another God and Lord” who is “subject to the Maker of all things.” Like all so called second century Trinitarians, Justin clearly taught that Jesus is a lesser God who submits himself under the authority of his Maker. Therefore Justin and all of the alleged Trinitarians of the first two centuries were really Arians who denied the full deity of Jesus Christ.

Clement of Alexandria (150-215 AD), wrote that the Son and the Spirit are “first-born powers and FIRST CREATED.”

Although Clement of Alexandria (not the same person as Clement of Rome) also wrote that the Son is eternal (Trinitarians use these excerpts to prove he was a true Trinitarian) but he still alleged that the Son had a time when he was created before the creation of everything else. Therefore Clement of Alexandria apparently believed that Jesus was created to be eternal (having eternal life) but that he never existed from eternity past.

Notice how Clement alleges that the Son and Holy Spirit were “first born powers” that were “first created.” How can two so called coequal and coeternal divine persons of a Trinity be said to be “FIRST

BORN” and “FIRST CREATED?” Can an Almighty God be created and still be the Almighty God? Trinitarians who quote from Clement of Alexandria to prove that some of the early Christians believed in the Trinity doctrine will not usually tell you that Clement also embraced at least part of the Gnostic teaching that Jesus only appeared to suffer. “In regard to the Savior ... He ate, not for the sake of the body, which had its continuance from a holy power ... He was in general dispassionate and no movement of feeling penetrated Him, whether pleasure or pain.”

Hippolytus (190-235 AD) of Rome: Accused the Roman Bishops Zephyrinus and Calixtus of Modalistic Monarchian [Oneness] Theology and started his own separate church in Rome. Hippolytus wrote that God is “the one God, the first and the only One, the Maker and Lord of all,” who “had nothing OF EQUAL AGE with him ... But he was One, alone by himself; who, willing it, called into being what had no being before [the created pre-human Jesus].”

These so called Trinitarian Fathers were really Arian Fathers (like Jehovah’s Witnesses) because they taught that Jesus had been created as another god person (before his human existence) just like the angels were created. However, Isaiah 43:11 proves that there could never be a god formed after God the Father: “Before Me there was no god formed, NEITHER SHALL THERE BE AFTER ME, I, EVEN I, AM YAHWEH, AND BESIDE ME THERE IS NO SAVIOR.” Therefore if we are to understand that Jesus Christ is God our Savior then we must understand that He is “God with us” as a man: “The arm of Yahweh” Himself revealed.

Origen of Alexandria (203-254): Church historian Johannes Quasten cited Origen as the first Christian writer to clearly teach that “there was never a time when the Son was not the Son” (Hebr. I,3). Quasten then admitted that “Origen’s doctrine ... represents a remarkable advance in the development of theology and had a far reaching influence on ecclesiastical teaching (Patrology Vol. 2, Page 78).” Thus Quasten admitted that Origen’s theological development of an “eternal son” influenced the ecclesiastical development of the doctrine of the trinity. Although Origen appears to have been the first Ante-Nicene father to teach that the Son is an eternal person, like Clement (of Alexandria) his mentor, he denied that the Son was the Most High God Himself.

“Grant that there may be some individuals among the multitudes of believers who are not in entire agreement with us, and who incautiously assert that the Savior is the Most High God; however, we do not hold with them, but rather believe Him when He says, “The Father who sent Me is greater than I.” Contra Celsus 8:14 “... the Son is not mightier than the Father, but inferior to Him.” Contrasts Celsus 8:15

“From this and similar passages it can be easily understood why Origen has been accused of subordinationism. It is quite evident that he presupposes a hierarchical order in the Trinity and regards the Holy Spirit as ranking even below the Son.” Johannes Quasten’s Patrology Vol. 2, Page 79

Origen is recorded as stating to the Monarchian (Oneness) Bishop Heraclides that there are “two Gods” (Patrology Vol. 2, Page 64). Therefore like modern Jehovah’s Witnesses, Origen taught that Jesus was a lesser god under the Father but not the Most High God Himself.

Origen repeatedly denied that Jesus was equally as powerful as God so his brand of alleged Trinitarianism also denied the full deity of Jesus Christ as God Almighty. Origen further denied the historical accuracy of some scriptures, denied that Jesus was raised in a physical body, and taught that all people will eventually be saved. Trinitarians who quote from so called Trinitarian writers of the second and third centuries do not usually tell us that these alleged early Trinitarians were usually the ones who also taught some of the most heinous false doctrines. All of the Modalistic Monarchians who taught Oneness Theology in the second and

third centuries appear to have continued steadfastly in other essential doctrines of the original apostles while the alleged Trinitarians did not. Jesus said, “You shall know them by their fruits.”

### **3. THE TRINITARIAN ATHANASIAN CREED WAS UNKNOWN FOR THE FIRST 400 YEARS OF CHURCH HISTORY**

Christian scholars and historians admit that the fully developed Trinitarian Theology that was formulated in the fifth century by the Roman Catholic Church was not solidly established by the Christians of the first three centuries.

The Encyclopedia of Religion And Ethics records: “At first the Christian Faith was not Trinitarian ... It was not so in the apostolic and sub-apostolic ages, as reflected in the New Testament and other early Christian writings.”

The New Catholic Encyclopedia admits: “The formulation ‘one God in three Persons’ was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century ... Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective.”

Most alleged Trinitarian writers of the first three centuries did not believe that the Son was co-equally and co-eternally existent with God the Father throughout eternity past. Like Jehovah’s Witnesses, the earliest so called Trinitarians believed that the Son was created just like the angels were created prior to the creation of man. Therefore it was the Modalistic Monarchians (the same as Oneness Theology), who believed in the full deity of Christ, that always constituted “the majority of believers” in the second and early third centuries rather than the alleged Trinitarians.

The Modalistic Monarchians believed that Jesus Christ was fully God Almighty but the majority of the so called second and third century Trinitarians were really Arians [Like Jehovah’s Witnesses] because most of them believed Jesus to be a lesser God who was always subordinate to God the Father. Therefore we can conclude that the fourth century Trinitarians (Catholics) who later believed in the coequality and co-eternality of the Son, borrowed the words “Trinity” and “three persons” from the second and third century Arians who denied the full deity of Jesus Christ as God Almighty.

Tertullian called the majority of Christians living in his day “Modalistic [God operating in plural modes] Monarchians [God as a single Monarch or Ruler]” because they maintained the absolute Monotheistic teachings of the Hebrew and Greek Scriptures while believing in the full deity of the Son and the Holy Spirit as manifestations or modes of that one true God [The Father]. Modalistic Monarchianism is essentially the same identical teaching that the modern Apostolic Faith movement [Oneness Pentecostals] hold today. While this evidence does not necessarily prove Oneness Theology, it does make sense to believe that the majority of the earliest Christians who lived so close to the time of the original apostles would have held onto the pure teachings of the first century apostles. May this same faith that was once delivered unto the saints (Jude 4) become as prominent as it was during the first few centuries of Christian history.

## CHAPTER 3

### THE DOCTRINE OF A TRINITY IS NOT BIBLICAL

“Add thou not unto his words, lest He reprove thee, and thou be found a liar.” Proverb 30:6

Most people who say they believe that God is a Trinity of three divine persons do not realize that this doctrine was never taught by any Hebrew Apostle or Prophet of the Bible. Nor was this doctrine fully developed until five centuries after Christ’s death. The first person to use the word “trinity” was Tertullian of Carthage who ministered within one hundred years after the death of the original apostles. It was Tertullian himself who acknowledged in his own writings that “they that always constitute the majority of believers reject the trinity.”

Church history proves that the majority of Christians living during the first two centuries and in the early third century of the Christian era believed in Modalistic Monarchianism, a scholarly term for the same teaching as the modern day Oneness Theology of the Apostolic Faith Movement (also known as Oneness Pentecostal Theology). Most professing Trinitarians do not know that the vast majority of the earliest Christians rejected the earliest concept of a trinity of three divine persons. The earliest Trinitarian doctrine of three divine persons was closer to the Jehovah Witness doctrine because these alleged Trinitarians did not believe that the Son was coequal and coeternal with God the Father.

Tertullian called the majority of Christian believers who rejected the trinity of his day, “Modalistic Monarchians” because these early Christians stated that the Person of God’s Being operated in three different modes or manifestations of His existence while remaining a single Monarch [King or Ruler]. It is this simple teaching that Tertullian called “Modalistic Monarchianism” which was embraced by the vast majority of Christian believers within the second century A.D. Where did these early Christians get their teachings from? Since these earliest Christians lived so close to the time of the original apostles it is likely that they received their teachings from the apostles themselves.

The historical evidence proves that the earliest Apostolic Faith Christians who received the New Testament scriptures and their immediate post Apostolic successors were not Trinitarian:

The Illustrated Bible Dictionary records: “The word Trinity is not found in the Bible ... It did not find a place formally in the theology of the church till the 4th century.”

The New Catholic Encyclopedia admits that the Trinity “is not ... directly and immediately the word of God.”

The Encyclopedia of Religion And Ethics records: “At first the Christian Faith was not Trinitarian ... It was not so in the apostolic and sub-apostolic ages, as reflected in the New Testament and other early Christian writings.”

L. L. Paine, professor of Ecclesiastical History acknowledged: “The Old Testament is strictly monotheistic. God is a single personal being. The idea that a trinity is to be found there ... is utterly without foundation.”

The Encyclopedia of Religion admits: “Theologians today are in agreement that the Hebrew Bible does not contain a doctrine of the Trinity.”

The New Catholic Encyclopedia also admits: “The doctrine of the Holy Trinity is not taught in the Old Testament.”

Jesuit Edmund Fortman wrote in his book, *The Triune God*: "... There is no evidence that any sacred writer even suspected the existence of a Trinity within the Godhead ... Even to see in the Old Testament suggestions or foreshadowing's or 'veiled signs' of the trinity of persons, is to go beyond the words and intent of the sacred writers."

The Encyclopedia of Religion says: "Theologians agree that the New Testament also does not contain an explicit doctrine of the Trinity."

The New Encyclopedia Britannica reports: "Neither the word Trinity nor the explicit doctrine appears in the New Testament."

The New International Dictionary of New Testament Theology confirms: "The New Testament does not contain the developed doctrine of the Trinity."

Jesuit Fortman similarly states: "The New Testament writers ... give us no formal or formulated doctrine of the Trinity, no explicit teaching that in one God there are three co-equal divine persons ... Nowhere do we find any Trinitarian doctrine of three distinct subjects of divine life and activity in the same Godhead."

Yale University professor E. Washburn Hopkins affirms in *The Origin and Evolution of Religion*: "To Jesus and Paul the doctrine of the trinity was apparently unknown; ... they say nothing about it."

Historian Arthur Weigall records in *The Paganism in Our Christianity*: "Jesus Christ never mentioned such a phenomenon, and nowhere in the New Testament does the word 'Trinity' appear. The idea was only adopted by the Church three hundred years after the death of our Lord."

The New Catholic Encyclopedia admits: "The formulation 'one God in three Persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century ... Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective."

Since even the Catholic church which formulated the doctrine of a trinity of three alleged divine persons admits that the earliest Christians were not true Trinitarians (according to the creedal language) we must acknowledge that the creedal doctrine of a trinity of three divine persons was not believed in, nor taught by the first century apostles of Christ, nor by their second century successors. Many Trinitarian scholars admit that the doctrine of a trinity of three divine persons is not taught in the Old or New Testament scriptures. These facts should alarm all professing Christians who have been duped into believing a doctrine that is not even taught in the Bible.

When we search the scriptures we find that the creedal doctrine of a trinity of three separate and distinct divine persons cannot stand up to the clear teachings of the Word of God. For a person must have his own individual spirit in order to be a real person. So if God is three divine persons then God must be three Spirit Persons. But there is not even a single verse in the Bible stating that God has three omnipresent Spirits.

Ephesians 4:4 clearly proves that there is only "One Spirit" and "One Lord."

"There is one body, and ONE SPIRIT, even as you are called in one hope of your calling; ONE LORD, one faith, one baptism. ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL."

In a formal debate, an Evangelical Pastor told me that the trinity is a three person family with the Father as the head of the other two members. Yet the Trinitarian Athanasian Creed teaches that each alleged divine person is coequal with the other two alleged divine members. In his vain attempts to try to explain

a trinity of three divine spirit persons this Evangelical Pastor would be called a heretic himself by his own Trinitarian Creed. For how can two divine persons be coequal if they are both under the authority of the first divine person who is said to be the head of the other two? If each alleged divine person is said to be equally God then each alleged member should have all of the divine attributes of God such as equal power and knowledge with the other alleged members. And if the other two alleged divine persons are equally as powerful as God the Father then how could they be said to be under the authority of the first person as their God? According to the scriptures, a God who is under the headship or authority of another God cannot be a true God at all! Jehovah's Witnesses believe that Jesus is a lesser god who is under the authority of the true God. Therefore some Trinitarians are actually teaching a form of Arianism which postulates a belief that Jesus is a lesser god who is under the authority of God the Father.

Trinitarian Theology deceives us into believing that "God is Three Spirit Persons of a Three Person Deity. Yet there is not a single verse of scripture stating that God is two or three separate and distinct divine Spirit Persons. Nor is there a single verse of scripture stating that God has two or three separate and distinct co-equal thrones. The Bible speaks of "The Throne" of God; never does it state "The Thrones" of God. And there is not a single verse of scripture stating that God has two or three separate and Distinct Divine Names. The Bible always says, "The Name of the Lord," never "The Names of the Lord." Search and see for yourself. You will never find the plural word "NAMES" of the Lord in any verse in the Bible. Therefore the Bible does not teach the creedal doctrine of a trinity of three individual divine persons with each alleged divine individual having his own individual name.

If God were really a trinity of three divine people then God would have to have three separate and distinct minds, wills, and individual identities. If this is the case then we would have to have three Spirits of God, three thrones, and three separate and distinct Kings. Yet such a belief clearly violates many passages of inspired scripture. Try finding the words "Spirits," "Thrones," or "Kings" in passages referring to God in your Bible. You will never find any verses supporting a plurality of divine persons, having their own individual Spirits or Thrones.

Trinitarian Theology clearly violates the clear teaching of scriptural Monotheism. If God is really three people then we must believe that God is three Kings, Three Lords, and Three Almighty. If each person is coequal with the other two divine persons then there would have to be three Almighty Spirit Kings. But the scriptures teach that there is only One Divine Spirit of Yahweh God who alone is the King of Kings and Lord of Lords. How can God be truly One Lord while existing as three Personal Kings and three Personal Lords? Can a Trinitarian truly say that he has a relationship with all three divine Spirit Persons of a trinity and does he have to pray to each alleged member?

The doctrine of a trinity of three divine spirit persons is clearly illogical and unbiblical. Whenever the God of the Bible described Himself He always described Himself as One divine individual, never three. The prophet Isaiah clearly spoke of Jesus as the arm of Yahweh revealed in Isaiah 53:1 "Who has believed our report? And to whom is the ARM OF YAHWEH revealed?" The apostle John clearly proved in John 12:37-41 that Jesus is the arm of Yahweh revealed. How can Jesus be a second divine person when He is described as God's own arm? Can a man make another person out of his own arm? Since man is made after the image of God and man is one individual spirit person, so God must also be one individual Spirit person.

God says in Ezekiel 38:18 "... My fury shall come up in MY FACE." The Bible never says that God has three faces! Therefore the doctrine of a trinity of three divine people cannot be a true doctrine of the Bible. It was clearly added by the Roman Catholic Church centuries after the death of the original apostles of Christ.

## CHAPTER 4

### THE IDENTITY OF JESUS THE MESSIAH

Hebrews 1:1 states that “God [The Father] ... has in these last days spoken unto us by His Son.” Hebrews 1:3 goes on to state that the Son is “... the brightness of His glory, and the EXPRESS IMAGE OF HIS PERSON [GOD THE FATHER’S PERSON].” Since God the Father is the divine Person spoken of in verse one and the Son is spoken of in verse three as “the brightness of His glory, and the express image of His Person [God the Father’s Person],” the Son must be that Person! The Greek word for “Person” is “hypostasis,” meaning “essence of being.” Notice that this verse of scripture does not say that Jesus is a second divine person apart from God the Father, but rather, Jesus is “the EXPRESS IMAGE OF GOD THE FATHER’S PERSON. According to this scripture, Jesus is the selfsame divine essence of the Person of God the Father. This fact is backed up by many other scriptures, including Colossians 1:15 which states that Jesus is the only “Image of the Invisible God” that we will ever see.

The Bible plainly reveals that the divine person called Jesus is the selfsame divine person as God the Father:

“You are MY WITNESSES, SAYS YAHWEH [GOD THE FATHER], and MY SERVANT WHOM I HAVE CHOSEN [the Messiah]: that you may know and believe ME, and understand that I AM HE: before ME there was no God formed, neither shall there be after me. I, EVEN I, AM YAHWEH: AND BESIDE ME THERE IS NO SAVIOR.” Isaiah 43:10-11

In a recent formal debate, I asked an evangelical Trinitarian pastor, “Who is the speaker in Isaiah 43:10? He replied, “The Father.” Then I asked him, who is the “chosen servant” in this passage of scripture? He reluctantly replied, “Jesus.” Then I responded, “Since God is the speaker in this passage of scripture, why did God the Father say concerning His chosen servant, “that you may know and believe ME, and UNDERSTAND THAT I AM HE?” The Trinitarian pastor was quiet because it was obvious that he did not know how to explain how this passage of scripture could support the trinity doctrine. Rather than trying to answer my question or to try to explain this scripture all he said was that he did not understand what I was trying to say. So I repeated my point again, “Since God is speaking about the future coming of His Messiah [MY SERVANT WHOM I HAVE CHOSEN], God the Father has to be the one speaking in this scripture. Then God the Father goes on to clearly state concerning His Son: “... that you may KNOW and BELIEVE ME, and UNDERSTAND THAT I AM HE.” Here Yahweh God the Father clearly identifies Himself as the future Person called Jesus the Messiah. If Jesus is a second divine person who is not the Father then how can the Father say, “I AM HE” when referencing His Son?” The Trinitarian pastor had no rational answer, nor could he explain this passage of scripture.

God the Father goes on to state: “Beside ME THERE IS NO SAVIOR.” Since Jesus is called “The Savior of the World (1 John 4:14),” and since God the Father has said that He would never give His glory “to another” divine or human person (Isaiah 42:8), Jesus the Messiah has to be the Divine Person called God the Father manifesting Himself as a human being.

“I AM YAHWEH: THAT IS MY NAME; AND MY GLORY WILL I NOT GIVE TO ANOTHER.” Isaiah 42:8

Jesus Himself clearly stated: “... if you believe not that I AM HE, you shall die in your sins (John 8:24).” Jesus was clearly quoting the Words of God the Father as they were recorded in Isaiah 43:10: “... that you may KNOW and BELIEVE ME, and UNDERSTAND THAT I AM HE.” Likewise Jesus identified Himself as God the Father when He said, “Before Abraham was I AM (John 8:58).” Compare the words of Jesus with the words of God the Father in Exodus 3:14 “And God said unto Moses, ‘I AM THAT I AM ... I AM has sent me

unto you.” The import of these words are obvious, when Jesus said, “Before Abraham was I AM,” He was identifying Himself as the same Divine Person as “God the Father.” That is why the Jews took up stones to kill him.

We know there can only be ONE SAVIOR of mankind. Luke 2:11 emphatically calls Jesus our Savior: “For unto you is born this day in the city of David a SAVIOR, which is Christ the Lord.” Matthew 1:21 states, “And she shall bring forth A SON, and you shall call HIS NAME JESUS: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS.” 1 John 4:14 further calls Jesus “THE SAVIOR OF THE WORLD.” God the Father clearly said in Isaiah 43:11 “Beside ME THERE IS NO SAVIOR.”

Yahweh God the Father also predicted that He would one day manifest Himself as the One who would be pierced: “... and THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED (Zechariah 12:10).”

Zechariah, who did you say would be pierced? Zechariah quotes the Words of Yahweh God the Father, “THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED!” Did you catch the import of these words? The Hebrew Prophets plainly revealed that Jesus the Messiah would be God the Father revealed as a man.

The prophet Isaiah plainly declared that Jesus the Messiah would be “... the ARM OF YAHWEH REVEALED (Isaiah 53:1-3)!” The apostle John plainly confirmed to us that Isaiah saw Jesus’ “glory and spake of Him” as the “arm of Yahweh revealed (John 12:37-41).” Can Yahweh God’s ARM really be another separate and distinct divine person beside Himself? Any scholarly Christian who reads Isaiah chapter 53 will know that this scripture is a prophetic passage speaking about Jesus the Messiah.

“Who has believed our report? And to whom is THE ARM OF YAHWEH REVEALED? ... He is despised and rejected of men ...” Isaiah 53:1-3

“I have raised him up in righteousness, and I will direct all his ways (Jesus the Messiah) ... he shall let go my captives ... Thus says Yahweh ... men of stature shall come over unto you, and they shall be yours: they shall come after you; in chains they shall come over, and they shall fall down unto you, they shall make supplication unto you, saying, SURELY GOD IS IN YOU; AND THERE IS NONE ELSE, THERE IS NO OTHER GOD. TRULY YOU ARE A GOD THAT HIDES YOURSELF, O GOD OF ISRAEL, THE SAVIOR.” Isaiah 45:13-15

All scholarly Christians who study Isaiah chapter 45 will know that this passage of scripture is speaking about the Messiah who will reign on earth for one thousand years. All men will then know that there is only ONE GOD and that ONE GOD WILL BE SEEN IN JESUS AS “THE ONLY POTENTATE KING OF KINGS AND LORD OF LORDS (1 Timothy 6:15,16).” The prophet Isaiah clearly revealed that God the Father is the God of Israel who will hide Himself as the future Savior. Isaiah further revealed that the Messiah would be the “arm of Yahweh revealed” as Jesus our Savior (Isaiah 53:1).

The fact that Jesus also hid His true identity by speaking in proverbs proves that He is the same divine Spirit of God the Father with us as a man: “These things have I spoken unto you in PROVERBS [Proverbs is translated from the Greek word, “Paroimia” = “puzzles or riddles”]: but the time comes, when I shall no more speak unto you in PROVERBS [puzzles or riddles], but I shall show you plainly of the Father (John 16:25).” Jesus spoke in puzzles or riddles concerning the deity of the Father because He chose to hide His true identity as God with us as a man? Therefore Jesus must be God the Father who “hides” Himself, “the God of Israel, the Savior.”

The apostle Paul confirmed Jesus’ promise in John 16:25 that Jesus would eventually show us plainly of the Father in the future:

“Which in his times he [Jesus] shall show, who is the blessed and only Potentate, the King of Kings, and

the Lord of Lords; who only has immortality, dwelling in the light which no man has seen, nor can see." 1 Timothy 6:15-16

"And Yahweh shall be King over all the earth: In that day there shall be ONE YAHWEH, and HIS NAME ONE!" Zechariah 14:9

Bible scholars know that Zechariah chapter fourteen is speaking about Jesus the Messiah who will reign over all the earth during His one thousand year reign as King of Kings and Lord of Lords. In that day the earth's inhabitants will no longer be deceived into believing that Yahweh is three divine persons with three divine Names. For all shall then know that Yahweh God is only "ONE YAHWEH, AND HIS NAME (IS) ONE."

Jesus Himself informed the apostle Philip that to see Jesus is to see God the Father. "Lord show us the Father and it will suffice us. Jesus said unto him, Have I been so long a time with you and yet have you not known Me, Philip? He that has seen Me has seen the Father ..." John 14:8,9

My seventeen year old son may have some of my physical characteristics and even some of the qualities of my personality but he could never say anything like the words that Jesus spoke to Philip. Can you imagine a school teacher saying to one of his students: "Son can you please show us your father?" Then the student replies, "Have I been so long a time with you and YET HAVE YOU NOT KNOWN ME? He that has seen me has seen My Father." No ordinary son could ever speak these words about seeing his father unless he was crazy. But Jesus was not crazy when He stated, "HE THAT HAS SEEN ME HAS SEEN [GOD] THE FATHER!" For it is impossible for someone to be exactly like someone and not be that someone! Yahweh God clearly stated in Isaiah 46:9 "I am God, and there is none else, I am God, and there is none like Me." Since Jesus is exactly like God the Father, He must be that Father.

If Trinitarian believers were to see Jesus in Heaven they would probably ask Jesus the same question that Philip asked when he said, "Lord show us the Father." Oneness believers know that Jesus would respond the same way to the Trinitarian believers as He did unto Philip. "Have you not known Me? He that has seen Me has seen the Father." For our wonderful Jesus is the only image of the invisible God that we shall ever see.

The prophet Isaiah clearly revealed the identity of the child born and Son given in Isaiah chapter nine verse six:

"Unto us a child is born, unto us a Son is given, and His Name shall be called, wonderful, counselor, the Mighty God, the Everlasting Father, the prince of peace."

Since the Name of Jesus is the same Name as the Mighty God and Everlasting Father He must be that Mighty God and that Everlasting Father who has come to save us as a man.

**CONCLUSION: GOD THE FATHER AND JESUS ARE THE SAME DIVINE PERSON**

**GOD THE FATHER OF THE OLD COVENANT IS JESUS IN THE NEW COVENANT**

1. OLD TESTAMENT - The Father identified Himself as Jesus.

"... Understand that I AM HE (Isaiah 43:10,11)."

1. NEW TESTAMENT - Jesus identified Himself as the Father.

"... If you believe not that I AM HE, you shall die in your sins. (John 8:24)."

2. OLD TESTAMENT - God the Father claims He is the Only Savior.

“BESIDE ME THERE IS NO SAVIOR.” Isa 43:11

2. NEW TESTAMENT - Jesus is the Only Savior.

1 John 4:14 calls Jesus “THE SAVIOR OF THE WORLD.”

3. OLD TESTAMENT - God the Father is the pierced One.

“They shall look upon ME whom they have pierced.” Zechariah 12:103

3. NEW TESTAMENT - Jesus is the Pierced One. John 19:34,3

4. OLD TESTAMENT - God the Father will HIDE His true identity.

“Truly you are a God that HIDES yourself O God of Israel, the SAVIOR.” Isaiah 45:15

4. NEW TESTAMENT - Jesus hid His true identity by speaking in proverbs (John 16:25). The Greek word for PROVERBS is Paroimia which literally means “puzzles or riddles.”

THE ONLY LOGICAL CONCLUSION THAT FITS ALL OF THE BIBLICAL DATA!

JESUS IS GOD THE FATHER WHO BECAME A MAN!

SINCE JESUS IS EXACTLY LIKE GOD THE FATHER HE MUST BE THAT FATHER

Isaiah 46:9 “I am God, and there is none else, I am God, and there is none like Me.”

It is impossible for someone to be exactly like someone and not be that someone.

GOD BEFORE THE INCARNATION AND GOD AFTER THE INCARNATION

Before the incarnation - Yahweh Rohi - The Self Existent One Our Shepherd

After the incarnation - Jesus is our Shepherd

Before the incarnation - Yahweh Tsidkenu - The Self Existent One Our Righteousness

After the incarnation - Jesus is Our Righteousness (Romans 5:17-18 / 2 Corinthians 5:21)

Before the incarnation - Yahweh Rapha - The Self Existent One Our Healer

After the incarnation - Jesus is our Healer (Matthew 12:16)

Before the incarnation - Yahweh Shammah - The Self Existent One Is Present

After the incarnation - Jesus is Present in His Church (Romans 8:9)

Before the incarnation - Yahweh Yirah - The Self Existent One Provides

After the incarnation - Jesus is our Provider (Luke 9:16)

Before the incarnation - Yahweh Maccaddesh - The Self Existent One Sanctifies

After the incarnation - Jesus is our Sanctification (Hebrews 13:12)

Before the incarnation - The Self Existent One Our Banner [Victory]

After the incarnation - Jesus is our Victory (Isaiah 25:8 / 1 Corinthians 15:57)

Before the incarnation - Yahweh Shalome - The Self Existent One Our Peace

After the incarnation - Jesus is our Peace (Isaiah 9:6)

CONCLUSION

JESUS IS THE TRUE GOD AND ETERNAL LIFE

“And we know that the Son of God is come, and has given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols. Amen (1 John 5:20-21).”

## CHAPTER 5

# JESUS IS THE NAME OF GOD THE FATHER

The greatest miracle of all time is how this child born and Son given can also be identified as the Mighty God and Everlasting Father. Jesus said, "I am come in My Father's Name (John 5:43) ..." Since Jesus' Name is the same Name as the Name of the Mighty God and Everlasting Father we have to believe that there cannot be two Names, nor two Everlasting Fathers. For Malachi 2:10 plainly declares, "Have we not all ONE Father? Has not One God created us?"

The Name of Jesus is translated from the Hebrew Name Yeshua which is a contraction of the Hebrew Name YAHWEH HASHUA which literally means "The Self Existent One Saves." Not the Self Existent Second Divine Person Saves, but rather, the Self Existent One Saves. The angel Gabriel revealed the Messiah's true identity by calling His Name Jesus:

"... you shall call His Name Jesus [Yahweh Saves] for He shall SAVE HIS PEOPLE from their sins (Matthew 1:21)." Since the Name of the Son of God means [The Self Existent One Saves], He must be that Self Existent One Who has come to SAVE US!

The prophet Jeremiah plainly revealed that the Name of the Messiah would be the same Name as that of Yahweh God the Father:

"A righteous branch, and a King shall reign ... And THIS IS HIS NAME whereby HE SHALL BE CALLED, YAHWEH OUR RIGHTEOUSNESS."

Yahweh God has clearly affirmed that He has only One Name (not two or three Names):  
"And God said unto Moses, Thus shall you say unto the children of Israel, YAHWEH GOD of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me unto you: THIS IS MY NAME FOREVER, and this is my memorial UNTO ALL GENERATIONS." Exodus 3:15

God the Father declared in Isaiah 42:8 that He would never give His glory to another person:  
"I AM YAHWEH: THAT IS MY NAME; AND MY GLORY WILL I NOT GIVE TO ANOTHER."

From Genesis all the way to Revelation we NEVER find a single verse of scripture stating, "The Names of the Lord," or the "Names of God." It is always the Name of the Lord (SINGULAR) - or the Name of Yahweh (SINGULAR) rather than the names of the Lord (PLURALLY):

Proverb 18:10 "The Name of YAHWEH is a strong tower: the righteous run into it, and are safe."

Trinitarians cannot give us a single verse of scripture to show us that Yahweh God has plural Names because from Genesis all the way to the book of Revelation there is not a single verse of scripture giving us more than one Name for God. Nor can Trinitarians provide a single verse of scripture that actually uses the words Name's / Persons / or Lords plurally." In fact, the Bible plainly reveals that all who see the Messiah during His millennial reign will then know that YAHWEH GOD IS ONLY ONE YAHWEH WHO HAS ONLY ONE NAME!

"And Yahweh shall be King over all the earth: In that day there shall be ONE YAHWEH, and HIS NAME ONE!"  
Zechariah 14:9

Did you catch the import of God's Words in Zechariah 14:9? "ONE YAHWEH, AND HIS NAME ONE!"

If God's Word says that HIS NAME IS ONE, how can Trinitarians tell us that God has more than one Name? Therefore the titles "Father, Son, and Holy Spirit" could not be proper names for God!

I challenge anyone who stands for the Trinitarian interpretation to present just one single verse of scripture to show us that God has more than One Divine Name. Titles such as El and Elohim simply mean God in Aramaic. Since these titles were also used for individual pagan deities (such as the Philistine fish god dagon) these titles cannot be considered as proper Names for the One True God. Yahweh God never says in the Bible that His Name is El, Elohim, or Adonai. Nor does God ever say in scripture that His Name is Father, Son, or Holy Spirit as Trinitarians allege. Are we to really believe that Mary had a Son and called His Name Son? How then can Trinitarians allege that God has a separate Name for each alleged member of a Trinity: Father, Son, and Holy Spirit?

#### SOME SCRIPTURAL FACTS

FACT: GOD HAS ONLY ONE NAME: YAHWEH [Yahweh means "The Self Existent ONE"]

FACT: THE NAME OF JESUS MEANS YAHWEH SAVES [The Self Existent ONE SAVES]

FACT: JESUS IS THE NAME OF GOD THE FATHER [YAHWEH SAVES]!

FACT: 3 ALLEGED DIVINE PERSONS COULD NOT HAVE 3 DIFFERENT NAMES!

FACT: WATER BAPTISM MUST BE CONDUCTED IN A SINGLE NAME!

## CHAPTER 6

### BAPTISM IN THE NAME OF JESUS CHRIST

Trinitarians often site Matthew 28:19 as a proof text to support the trinity dogma. However, a closer examination of this verse reveals that there is only ONE NAME of the Father, Son, and Holy Spirit that we are to be baptized in. The actions of the apostles prove that the name of the Father, Son, and Holy Spirit is the Name of Jesus [Yahweh Saves].

"Go you therefore and teach all nations, baptizing them in the name (singular) of the Father, and of the son, and of the Holy Spirit ..." Matthew 28:19

If Jesus had commanded his disciples to baptize in the names (plurally) of the Father, Son, and Holy Spirit I would agree that we need to invoke more than one name. Yet Jesus clearly commanded us to baptize in THE NAME (A SINGULAR NAME) of all three self-revealing titles of God's Personal Being. The actions of the apostles prove they knew that the name of the Father, Son, and Holy Spirit is the name of our Lord and Savior Jesus Christ:

"Then Peter said unto them, repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Acts 2:38

It is a scriptural fact that every time the apostles and evangelists baptized new converts they always invoked the singular name of Jesus rather than an alleged plurality of names (Father, Son, and Holy Spirit). Just as the apostles always baptized by full body immersion, (they never sprinkled) so the apostles always baptized new believers into the name of Jesus Christ. The apostles never invoked the titles Father, Son, and Holy Spirit when actually conducting Christian baptisms.

In fact, the apostle Paul commanded the Church to baptize in the singular Name of the Lord Jesus: "And whatsoever you do in word or deed, DO ALL IN THE NAME OF THE LORD JESUS." Colossians 3:17

Since water baptism is performed in word and deed, the church is clearly commanded to be baptized into the name of the Lord Jesus. All who fail to obey this command must be prepared to give an account as to why they disobeyed the commandment of the Lord on judgment day. We who are Apostolic Faith Christians are not given the authority to judge anyone to hell but we are commanded to warn everyone to "take heed unto" themselves and "unto the doctrine" of the apostles (1 Timothy 4:16); and to exhort everyone to "beware lest any man cheat you" by the teachings of "the traditions of men and rudiments of the world" rather than the pure Word of God (Colossians 2:8-12) that the apostles have already delivered to us (Galatians 1:8,9).

The apostle Peter also commanded the church "to be baptized in THE NAME of the Lord JESUS:" "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized IN THE NAME OF THE LORD JESUS." (Acts 10:47,48) The NIV accurately translates the Greek text as "in the name of the Lord Jesus."

Did you catch the import of the apostle Peter's Words? "He commanded them to be baptized IN THE NAME OF THE LORD JESUS." Since the scriptures contain the inspired (Greek = "God Breathed") Words of God, we must acknowledge that if we fail to obey the scriptures then we are failing to obey God!

God's Name cannot be called Father, Son, or Spirit because these are titles that many people can hold as well as Satan, demons, false gods, and even holy angels. Jesus said to the Pharisees, "You are of your FATHER the DEVIL (John 8:44)." Therefore Jesus clearly called SATAN the FATHER of the Pharisees. And if Satan is called a FATHER to the Pharisees then they can also be called his SONS. The Bible speaks of wicked men as "SONS OF BELIAL (1 Samuel 2:12)." Paul spoke of worshipping false GODS as worshipping DEMONS (1 Corinthians 10:20). We also know that the holy ANGELS are called ministering SPIRITS (Hebrews 1:14) who are "HOLY" (Matthew 25:31). The HOLY ANGELS were repeatedly called "SONS of God" in the Hebrew Scriptures (Genesis 6:2 / Job1:6). Therefore the threefold self-revelatory titles of the one true God could not be called proper Names for God because these titles are also used of men, angels, demons, and even for false gods. The Bible plainly reveals that God's Name is one and that the name of Jesus is the Name of God the Father.

In a recent public debate I said that Trinitarians say that the titles, Father, Son, and Holy Spirit are three proper names for a trinity. Then I quoted Matthew 1:21 which states, "Thou shalt call His Name Jesus for He shall save His people from their sins." Then I asked the Trinitarian pastor, "Did Mary have a Son and call His Name Son?" The Pastor hesitated for a few moments and then sheepishly replied, "I think Mary could have called her Son's name Son." I continued to hammer home the fact that the scriptures plainly inform us that the name of the Son is Jesus and that Jesus called Satan the father of the Pharisees and the Pharisees the sons of their father the devil which clearly made this Evangelical Pastor very uncomfortable. The Trinitarian Pastor was very quiet and did not give any rational explanation for using the title Son as a proper name for God. This Pastor had no choice but to say that Mary called her Son's Name Son even though the Bible plainly commands Mary to call her Son's Name Jesus: "YOU SHALL CALL HIS NAME JESUS." People who believe false doctrines must twist many scriptures in order to try to make them fit into their presupposed false religious teachings!

It is essential that we know who the one true God is and that involves knowing His Name. Isaiah 52:6 clearly states: "And My people SHALL KNOW MY NAME ..." Jeremiah 16:21 states, "THEY SHALL KNOW MY NAME IS YAHWEH." Knowing God also includes knowing His Name. For what kind of bride would not know

her husband's legitimate name? The true bride of Christ will know Christ's true identity: For Jesus clearly stated in John 10:14, "I am the good Shepherd, and know my sheep, and am known by my own." Therefore Jesus clearly stated that His people would know His true identity which includes knowing his name.

It is impossible for the true bride of Christ to not know who her husband really is. And when we get the revelation that Jesus is the Name of God the Father, then we will arise and be baptized, washing away our sins, calling on the Name of the Lord Jesus (Acts 22:16).

The scriptures plainly inform us that all true Christians must be in Christ. According to the scriptures, the only way to be legally in Christ is to be baptized into His Name:

"For you are all the children of God by faith in Christ Jesus, FOR AS MANY OF YOU AS HAVE BEEN BAPTIZED INTO CHRIST HAVE BEEN CLOTHED WITH CHRIST. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus. And if you be Christ's, then are you Abraham's seed, and heirs according to the promise." Galatians 3:25-29

Galatians 3:25-29 proves that we cannot be the children of God by faith in Christ Jesus unless we have been baptized into Christ? The Bible says that water baptism into Christ makes us "clothed with Christ." If we disobey God's command to be baptized into the Name of Jesus Christ then we have not been legally clothed with Christ. And if we have not been clothed with Christ then we are trying to enter into God's Kingdom as the bride of Christ without being clothed with our proper wedding garments (Matthew 22:11-13). And if we have not been clothed with Christ by being baptized into Christ then we are not legally Abraham's seed. And if we are not legally Abraham's seed, then we are not legal heirs according to the promises because we have not been properly grafted into the natural olive tree as the true Israel of God (Rom 11:17-24/Gal 6:16).

Romans chapter six proves that we must be baptized into the Name of Jesus Christ in order to legally apply Christ's death, burial, and resurrection into our lives.

"Don't you know, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." Romans 6:3-8

Here again the Word of God informs us that we must be baptized into the Name of Jesus Christ in order to apply Christ's death, burial, and resurrection power into our lives. If anyone fails to be baptized into Christ then Romans chapter six states that he or she has not been legally "freed from sin." And if we have failed to be baptized into Christ's death, burial, and resurrection then we cannot be said to be walking in "newness of life." If then there is no new life then how could there be a legitimate new birth?

It is essential that every true believing Christian obeys the scriptural commandment to get baptized into the Name of the Son of God. The titles Father, Son, and Holy Spirit are not proper Names for God at all. They are merely titles that people and angelic beings can hold. Even Jesus called Satan "a liar and the Father of lies (John 8:44). Jesus also said to the Pharisees, "You are of your Father the Devil (John 8:44)." Since even Satan is called a Father we know that this could not be a proper Name for God.

Matthew 1:21 states that the Messiah's Name shall be called Jesus [Hebrew - Yahweh Hashua] which literally means, "The Self Existent One Saves" or "The Self Existent One Is Salvation." The Bible clearly gives us the Name of the Son. It is ridiculous to say that Mary had a Son and called His Name Son, but that is exactly what Trinitarians do! The false teaching of a trinity of three divine persons has deceived the great

majority of professing Christians into receiving a pseudo form of Christian baptism that takes the saving Name of Jesus out. The scriptures inform us that if we fail to receive his holy Name in baptism then we are not legally in Christ. And if we are not truly in Christ then we cannot be Abraham's seed, nor can we be true heirs according to the promises.

The angel Gabriel gave us the divine Name of the Son as recorded in Matthew 1:21:  
"Thou shalt call His Name Jesus for He shall save His people from their sins."

Therefore Mary the mother of Jesus did not call her Son's Name Son. All true Christians are commanded to be baptized into the Name of the Son, which is the one true Name of God our Savior, THE LORD JESUS CHRIST! According to the Bible, if anyone fails to obey this clear command of scripture, he or she cannot inherit the Kingdom of God (See John 3:5 / 1 Peter 3:20-21 / Acts 10:47-48 / Colossians 3:17 / John 10:1-9).

WATER BAPTISM INTO THE TITLES FATHER, SON, AND HOLY SPIRIT?

OR IN THE NAME OF THE LORD JESUS?

Matthew 28:19 "... baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit."

BAPTISM INTO THE NAME OF JESUS

"Repent and be baptized everyone of you in the Name of Jesus Christ." Acts 2:38

"They were baptized in the Name of the Lord Jesus." Acts 8:16

"And he commanded them to be baptized in the Name of the Lord Jesus." Acts 10:48

"They were baptized in the name of the Lord Jesus." Acts 19:5

"... So many of us as were baptized into Jesus Christ, were baptized into his death." Romans 6:3

"For as many of you as have been baptized into Christ have been clothed with Christ." Gal 3:26,27

"And whatsoever you do in word or deed, do all in the Name of the Lord Jesus." Colossians 3:17

BAPTISM INTO THE TITLES FATHER, SON, AND HOLY SPIRIT

0 - ZERO

SINCE MATTHEW 28:19 COMMANDS CHRISTIAN BAPTISM INTO A SINGLE NAME THERE IS NO SCRIPTURES TO JUSTIFY THE USE OF THE THREE TITLES FATHER, SON, AND HOLY SPIRIT IN BAPTISM.

SCRIPTURAL FACTS ABOUT BAPTISM

1. The Apostles always taught and practiced water baptism in the Name of Jesus Christ alone! They never taught or practiced water baptism into the titles; Father, Son, and Holy Spirit.
2. The Name of Jesus [Yahweh Saves] is the proper Name of God the Father!

3. Father, Son, and Holy Spirit are not proper NAMES for God! They are TITLES!
4. Baptism into the Name of Jesus is the Name of the Father, Son, and Holy Spirit.
5. There is no Biblical evidence to support baptism into the titles, “Father, Son, and Holy Spirit.”
6. Just as the Roman Catholic Church replaced water baptism by immersion with sprinkling, so the Roman Catholic Church replaced water baptism into the Name of Jesus Christ with the titles Father, Son, and Holy Spirit.

#### LIKELY TRINITARIAN INTERPOLATIONS INTO THE BIBLE

The scriptures are replete with examples of baptism into the name of the Lord Jesus. The scriptures also repeatedly the use of the words “God the Father” and “Lord Jesus Christ” (1 Thessalonians 1:1 / 2 Thessalonians 1:1-2); but the Bible only lists the Holy Spirit along with God the Father and the Lord Jesus only twice (Matthew 28:19 and 1 John 5:7-8). Furthermore, 1 John 5:7 is completely absent from every single Greek manuscript of the first thousand years of Christian history and Matthew 28:19 is completely absent from every single Greek manuscript of the first three centuries of Christian history.

If the Holy Spirit was a third coequal and coeternal divine person then it seem strange that the Holy Spirit is completely absent in most of the epistles where the apostle Paul lists the Father and the Son. The Holy Spirit is also completely absent from Christ’s prayers. This is not what we would expect if the Holy Spirit was a third coequal divine person who reigned with God the Father up in heaven while Jesus was praying on earth.

The fourth century Trinitarian Bishop Augustine quoted 1 John 5:8 to try to prove a trinity of three divine persons but verse seven was absent from his quote. If 1 John 5:7 were in the original text then Augustine would have certainly quoted it to prove a trinity. Augustine only quoted 1 John 5:8 but not verse 7 to try to prove his Trinitarian teaching. Augustine wrote:

“I would not have you mistake that place in the epistle of John the apostle where he says, “There are three witnesses: the Spirit, and the water, and the blood: and the three are one.” (Contra Maximinum Arianum, 22)

Augustine quoted the exact words of 1 John 5:8 to try to prove a trinity of three divine persons yet he completely left out verse seven which states, “There are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one.” Surely this fourth century Trinitarian Bishop would have quoted these words along with 1 John 5:8 to promote Trinitarianism if this passage was available in the early Greek Manuscripts of his day. The complete absence of 1 John 5:7 from every single Greek Manuscript from the first one thousand years of church history and the failure of any Christian writers to quote this alleged verse in early Christian history is powerful evidence to prove that it was a later Trinitarian interpolation to beef up Trinitarian teaching. Therefore we have convincing evidence proving that 1 John 5:7 was a later interpolation that should never have been included into the Word of God. God warned men not to add anything to the Scriptures because He obviously knew that some would try: “If man shall add unto these things, God shall add unto him the plagues that are written in this book.” Revelation 22:18

I have already written a logical explanation showing how Matthew 28:19 can harmonize with the rest of the scriptures because it involves baptizing into a single name but there is also damaging evidence proving that Matthew 28:19 was probably tampered with in the fourth century. Matthew 28:19 was quoted by numerous Christian writers from the fourth century to the present day but this verse is completely absent from the Greek manuscripts of the first three centuries of Christian history. Prior to the council of Nicea (325 AD), Eusebius of Caesarea quoted Matthew 28:19 seventeen times and each time he quoted it

as “Go and make disciples of all nations in my name.” No mention of the words, “In the Name of the Father, and of the Son, and of the Holy Spirit.”

In 1995 a Baptist scholar by the name of George Howard translated an early Hebrew Gospel of Matthew that predates any Greek manuscript ever found. The first century Hebrew gospel of Matthew also makes no mention of the words “In the Name of the Father, and of the Son, and of the Holy Spirit.” This is damaging evidence against Trinitarian Baptism into the titles. Since no one has found a single text within the first three hundred years of church history with the words “Father, Son, and Holy Spirit” in it, it makes sense that this also could be a later fourth century Trinitarian interpolation.

Note: The Word of God teaches that the original manuscripts that the apostles and prophets wrote were the infallible Words of God but later copies and translations need to be carefully examined in light of the preponderance of evidence from the earliest extant manuscripts. We can know for sure which verses of the Bible contain scribal errors or interpolations by examining all of the earliest manuscripts and comparing them together. Scholars can easily point out exactly when and where scribes made mistakes in copying a manuscript or when scribes took liberties in adding or detracting from any portion of scripture. Since there are well over 24,000 surviving Greek manuscripts of the New Testament Scriptures, textual critics can compare the oldest manuscripts with the latter manuscripts to locate any changes of any portions of scripture over time. Furthermore, many scholars have rightly stated that most of the New Testament could be put together just by using quotations from the Christian writers of the first few centuries. The author believes in the inspiration of scripture but all knowledgeable scholars do admit that errors did creep into portions of the text.

## CHAPTER 7

### YAHWEH GOD IS ONE PERSONAL BEING

I challenge all who claim to believe in the non-Biblical doctrine of a trinity of three separate and distinct divine persons to present just one verse of scripture which plainly uses the word “Persons” to describe the divine essence of God’s being. Anyone who tries to do so will waste a whole lot of time because from Genesis all the way to Revelation you will never find the word “persons” being used to refer to the one true God. No, not even once!

Although the Bible does not use the word “Persons” to describe God’s essence of being, it does use the word “Person” to describe His individual essence. Numerous Greek scholars agree that the original Greek language used in Galatians 3:20 prove that God is One Individual Person:

Greek scholar, Brachter translates Gal 3:20: “Now a go between is not needed with one person, and GOD IS ONE PERSON.”

Wuest’s Word Pictures of the Greek New Testament translates Gal 3:20: “Now a mediator is not a go between representing the interest of one individual, but GOD IS ONE INDIVIDUAL.”

THE AMPLIFIED BIBLE TRANSLATES GALATIANS 3:20: “Now a go between and inter-mediator has to do with and implies more than one party. There can be no mediator with just one person, yet GOD IS ONE PERSON.”

Since Greek scholars have proved that the original Greek text in Galatians 3:20 states that God is

only ONE DIVINE INDIVIDUAL PERSON we must acknowledge that the Trinitarian concept of God being a plurality of divine persons could not be correct.

Hebrews 1:3 clearly states that Jesus is "... the brightness of His glory, and THE EXPRESS IMAGE OF HIS PERSON [GOD THE FATHER'S PERSON]."

1 Peter 4:11 commands Christians to speak in harmony with the oracles of the written Word of God. The Bible never says that God is three divine persons but the Bible does say that God is one divine individual Person. If God is only one individual Person then why do Trinitarians feel justified in calling other Christians heretics for refusing to use language that is never found written in the Bible? The apostles never spoke or wrote anything like later Trinitarian teachers do. You will search in vain to find Trinitarian terminology such as "three divine persons," "three members of the trinity," "God the Son," "God the Holy Spirit," or "the eternal Son" in the Bible.

The Bible clearly states that Jesus is the same divine Person as the Holy Spirit of God the Father because Jesus is identified as the "express image" of God the Father's Person who has become a man (Hebrews 1:3). John 1:1,14 states that Jesus is the Word of God the Father made flesh to form the holy "child" that was "born" (Isaiah 9:6).

The apostles prayed to God the Father that miracles and signs would be done "by the name of your holy child Jesus (Acts 4:30)." The apostles never prayed saying, "O heavenly Holy Spirit." They always prayed to God the Father in the Name of Jesus Christ. Nor did the man Christ Jesus ever pray to an alleged third coequal divine person called "God the Holy Spirit." The scriptures prove that Jesus and the apostles always prayed to God the Father and not to plural members of an alleged coequal and coeternal trinity of three divine spirit persons. If God really were three divine persons reigning coequally with each other, then Jesus should have set the example for us by equally praying to the alleged Holy Spirit Person. Then after Jesus ascended up into heaven Trinitarians should be equally worshipping three divine Spirit Persons.

Paul only knew of "one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ ... (I Corinthians 8:6)." Here we have only ONE GOD (THE FATHER) and ONE MAN (THE MESSIAH). The New Testament repeatedly lists God the Father along with Jesus the Messiah but not once does any apostle ever use the Trinitarian words, "God the Son," or "God the Holy Spirit" along with the scriptural title, "God the Father." If God is a trinity of three divine persons then how is it that the apostles rarely listed the "Holy Spirit" of God along with God the Father, and the Lord Jesus Christ. If the apostles really believed that God is a trinity of three persons then they should have repeatedly stated that God eternally exists "in three Persons:" "God the Son," and "God the Holy Spirit" along with the scriptural title "God the Father."

If the apostles believed in three coequal and coeternal divine persons then they should have given equal honor and respect to all three alleged coequal and coeternal divine members of a trinity. But the scriptural evidence proves that Jesus and the apostles only spoke of ONE GOD, THE FATHER and One Lord Jesus Christ! They did not give equal honor to an alleged third divine person called the Holy Spirit.

## CHAPTER 8

# YAHWEH GOD IS ONE SPIRIT BEING

Oneness Theology does not deny God's plural manifestations as Father, Son, and Holy Spirit but we refuse to add to God's Words by saying that these three manifestations of the one true God are three separate and distinct coequal and coeternal Divine Spirit Persons. The scriptures state that Jesus is God and the Holy Spirit is God but nowhere does the scripture declare that these manifestations of the One True God are two other separate divine persons who share coequal power with God the Father. The scriptures provide sufficient evidence to prove that Jesus is God the Father's mode or manifestational existence as a man and the Holy Spirit is the manifestation of the One Divine Spirit of God the Father.

Yahweh God says in Joel 2:17,28: "And you shall know that I am in the midst of Israel, and that I am Yahweh your God, and none else: and my people shall never be ashamed ... And it shall come to pass afterward, that I will pour out My Spirit upon all flesh ..."

Notice that Yahweh our God is the speaker in verse 17. Then in verse 28 Yahweh God goes on to say, "I will pour out MY SPIRIT upon all flesh." Since God the Father is clearly the One who says that the Holy Spirit is "My Spirit" then how can we say that the Holy Spirit is a third divine person of a three person deity? Trinitarians who follow the Catholic Creeds are forced to add too and detract from the Word of God by declaring that the Spirit of God the Father is a third divine person of a three person deity rather than accepting the plain scriptural fact that the Holy Spirit is the One Spirit of God the Father. "And Yahweh said, My Spirit shall not always strive with man ..." Genesis 6:3

The Bible never says that the Holy Spirit or Spirit of God is another divine person of a three person deity, nor does the Bible ever list any instances of an alleged third divine person called the Holy Spirit ever communicating with the Father or the Son. If all three divine persons are coequal in power and authority one would think that Jesus would have commonly prayed to the alleged third divine person called the Holy Spirit rather than just praying to the Father alone.

A Trinitarian can search the whole Bible from Genesis to Revelation without finding a single verse of scripture showing God the Father and the Holy Spirit communicating with each other. Nor can a Trinitarian point to a single verse of scripture where Jesus ever prayed, "O Heavenly Holy Spirit?" If all three alleged divine persons are really three coequal persons then why is it that Jesus always prayed to the Father? And if the Son of God has always existed as a separate and distinct divine person apart from the Father from eternity past then why do we not find the Father and Son ever communicating with each other prior to the Son's birth?

Since Trinitarian language is completely absent from the Bible then why do most professing Christians and Christian denominations believe in such a doctrine? The Bible provides us with the answer:

Revelation 12:9 states that Satan "deceives the whole world." And 2 Corinthians 4:3 clearly states that Satan has power to blind people from seeing the light of the glorious gospel of Christ, who is the very image of the invisible God: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this age [Satan] has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The scriptures prove that the Holy Spirit of God is the same Spirit of the One Spirit of God the Father. Note that Ephesians 4:4 clearly states that there is only "ONE SPIRIT" of God the FATHER "WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL."

“There is one body, and One Spirit, even as you are called in one hope of your calling; One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all.”

Notice that the one Spirit of God is the one true Lord who is the One God and Father of us all. If therefore there is only One Spirit of God then how can there be two other divine persons who have no Spirits of their own?

The Bible plainly states that Jesus is the Holy Spirit of truth rather than a third divine spirit person: “Even the Spirit of truth whom the world cannot receive, because it sees him not, neither knows him; but you know him: for he dwells with you, and shall be in you. I will not leave you as orphans: I will come to you.” John 14:17,18

2 Corinthians 3:17 further reveals that the Lord Jesus is that One Spirit of Yahweh: “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.”

In Romans 8:9 the apostle Paul spoke of the Spirit of God and the Spirit of Christ interchangeably: “But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.”

Paul calls the Spirit of God the Spirit of Christ. Can we really believe that the Spirit of God the Father is a separate and distinct Spirit from the Holy Spirit and the Spirit of Christ? The Bible clearly teaches that there is only One Spirit who is the One God and Father, who is “above all, and through all, and in you all.”

## **THERE IS ONLY ONE SPIRIT OF GOD**

Trinitarians cannot give us a single verse of scripture stating that there are two or three different Spirits of God. Can anyone provide a single verse of scripture stating, “There is One Lord, one faith, and three Spirits?” Can anyone find a single verse of scripture stating that our God is three Spirit persons of a trinity who share three coequal thrones? Jesus clearly stated in John 4:24: “God is a Spirit and they that worship Him must worship Him in Spirit and in truth.”

Since “God is a Spirit” and since Ephesians 4:4 proves that there is only “One Spirit” of the Lord we must believe that God is One Divine Spirit Person rather than three divine Spirit Persons of a trinity. If God was a trinity of three divine persons then each person must have his own individual Spirit. If not, then that alleged divine person could not be a separate and distinct person at all. For how can a person be a person without having his own spirit? Since the Bible is silent about three divine Spirits of God then we must also be silent about the whole idea of three divine persons called God. If we insist on calling God three divine Spirit persons then we are adding to the Word of God. Proverb 30:6 commands us not to add unto God’s Words, lest we be found liars. Revelation chapter twenty one verse eight warns us that all liars shall go to the lake of fire.

Those who believe in a trinity of three divine persons are adding to God’s Word. When we add to God’s Word we are in reality saying that God did not do a sufficient job for us through His holy apostles and prophets. Therefore they feel compelled to add to God’s Word by putting words into God’s mouth that He never said in order to get the right doctrine. But if God really wanted us to believe that He was three coequal and coeternal divine spirit persons of a three person deity then He certainly would have clearly spelled it out for us in the Bible through His holy apostles and prophets. Since God never said he was a trinity of three divine spirit persons then we must not add to God’s Word by putting words into His mouth that He never said.

When God created man after His own spiritual image He proved the absolute Oneness of His Being! Genesis 1:27 proves that man is made after the spiritual image of God Himself:  
“So God created man in His own Image, in the image of God created He him: male and female created He them.”

Since man is made after God’s own Spirit image and man is only one in his spiritual essence of being, so God has to be One in the Spiritual Essence of His Being. Adam was created with one spirit as one person. Therefore God must be One Spirit as One Person. The difference between a human spirit and God’s Spirit is that the spirit of finite man is confined to live and speak in only one geographical locale at a time while the infinite Spirit of God can speak and act in many different places because He is everywhere present all at once.

Oneness Theologians understand that God’s omnipresence gives credence to God’s plural manifestations or plural modes of existence of Himself in different geographical localities all at the same time. Genesis 19:24 proves that Yahweh’s presence and power can operate both in heaven and on earth at once:  
“Then Yahweh rained upon Sodom and upon Gomorrah brimstone and fire from Yahweh out of heaven.”

Some Trinitarians might claim that we have two Yahweh God’s out of this scripture. But a proper understanding of Yahweh God’s omnipresence [God’s Spirit being everywhere present] helps us to understand how Yahweh can exist, speak, and act in more than one location at once.

Yahweh God said in Jeremiah 23:24:

“Can any hide himself in secret places that I shall not see him? Says Yahweh. Do not I fill heaven and earth? Says Yahweh?”

Since Yahweh God the Father’s Spirit fills heaven and earth as the One Spirit of God “who is above all, through all, and in” us all (Ephesians 4:4), He can manifest His power and presence whenever and wherever He wishes in manifold places all at once. Although God is One Spirit, He can become Emmanuel [God with us] as a man while continuing to fill heaven and earth as the divine Spirit of Yahweh. Therefore God can speak, move, and act in different manifestations simultaneously.

God clearly created the earth and every living thing all alone and by Himself through His own Spirit and through His own Word. Just as a man’s spirit and a man’s word could not be more than one individual person so God’s Spirit and His Word could not be more than ONE divine individual person.

“And the earth was without form, and void; and darkness was upon the face of the deep. And THE SPIRIT OF GOD moved upon the face of the waters. AND GOD SAID, Let there be light: and there was light.” Genesis 1:2-3

“By the Word of Yahweh were the heavens made: and all the host of them by the breath of His mouth.” Psalm 33:6

“In the beginning was the word, and the word was with God, and the word was God.” John 1:1

“And the word was made flesh and dwelt among us ...” John 1:14

Since Jesus is the word of God’s own mouth He could not be another separate and distinct divine person apart from God the Father. Therefore the Word of God and the Spirit of God belongs to God the Father just like the word and spirit of a man belongs to a man.

## CHAPTER 9

# THE ARM OF YAHWEH REVEALED

Trinitarian Theologians assume that God has to be divided up into different Divine Persons because their finite minds cannot fathom how God can assume different roles and manifestations of His presence and power in different locations all at the same time. Oneness Theologians do not insist on using non-Biblical terminology to try to explain how God can manifest His presence as Father, Son, and Holy Spirit, but rather, we turn to the scriptures themselves.

The Word of God gives us two illustrative examples explaining how Jesus is both fully God and fully man: In Revelation 22:16 Jesus stated that He is both “the root and the offspring of David.” Here we have a clear illustration proving that Jesus is both “the root” of David [the Creator of King David], and “the offspring” of David [the descendant of King David] in one person. How this is so is perhaps the greatest miracle of all time. How Yahweh God can become a man to save us from our sins is incomprehensible for our finite minds to fully figure out. God never gave us the mechanics explaining exactly how He became a man in the womb of Mary but we must by faith accept it as fact because the Word of God says that it is so.

Perhaps the clearest illustration that God has given us to understand how God became a man was foretold by the prophet Isaiah:

“Who has believed our report? And to whom is THE ARM OF YAHWEH revealed? .. He is despised and rejected of men ...” Isaiah 53:1-3

Anyone who reads Isaiah 53:1-12 in its entirety will know that Jesus is the one spoken of as THE ARM OF YAHWEH God Himself! Just as a man cannot make his own arm into a different person from himself, so God’s revelation of Himself in Christ Jesus is not a separate Divine Person from Himself. Jesus is the arm of Yahweh because He is an extension of the Eternal God Himself. Yahweh God does not have a literal physical arm because the scriptures state that God is an invisible Spirit (Colossians 1:15). God’s Word speaks anthropomorphically (attributing human attributes to God) to help us to understand that the Son of God is God extending Himself to become a man in order to save us. Therefore it was God the Father who manifested Himself from heaven to earth as a man rather than as a separate Eternal Divine Person called God the Son. Jesus is clearly “the arm of Yahweh revealed.” He is “the express image of His [God’s] Person (Hebrews 1:3)” - The express image of God the Father Himself.

The apostle John identified Jesus as “the arm of Yahweh revealed” in John 12:37-41, “But though he had done so many miracles before them, yet they believed not on him: That the saying of Isaiah the prophet might be fulfilled, which he spoke, Lord, who hath believed our report? And to whom hath the arm of Yahweh been revealed? Therefore they could not believe, because that Isaiah said again, He has blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Isaiah, when he saw his glory, and spoke of him.”

Isaiah 52:10 “Yahweh has made bare his holy arm in the eyes of all the nations ...”

King David also being a prophet, predicted that Yahweh Himself would “become our salvation” and that the Messiah would be “the right hand of Yahweh.”

Psalms 118:14, 16-23

“Yahweh is my strength and song, And He has become my salvation ... The right hand of Yahweh is exalted; the right hand of Yahweh does valiantly. I will not die, but live, and tell of the works of Yahweh. Yahweh has chastened me severely, but He has not given me over to death. Open to me the gates of the righteous, I

shall enter through them, I shall give thanks to Yahweh. This is the gate of Yahweh; the righteous will enter through it. I shall give thanks to You, for You have answered me, And You have become my salvation. The stone which the builders rejected has become the chief corner stone. This is Yahweh's doing; It is marvelous in our eyes."

Notice that David also predicted that the righteous would enter "the gate of Yahweh" because Yahweh Himself would become our salvation. Who else but Jesus could be identified as Yahweh who became our salvation? Since Jesus said that He is the only door to the Kingdom, He must be that Yahweh who is the door or gate into the Kingdom of heaven. When David wrote, "I will not die but live," he obviously meant that he would not remain dead but would have everlasting life through the right hand of Yahweh, Jesus Christ our Savior.

Christians believing in Oneness Theology do not believe in adding to the Word of God to prove our doctrine because Proverb 30:6 states "Do not add unto His Words, lest He reprove you, and you be found a liar." We simply take the Word of God at face value which states that "God was in Christ reconciling the World to Himself (2 Corinthians 5:19)." 1 Timothy 3:16 states that "God was manifest in the flesh." Jesus is also called Emmanuel which literally means "God with us (Matthew 1:23)" as a man.

Our great God has warned us not to speak inaccurately concerning Him. Job 42:7 states that "Yahweh said to Eliphaz the Temanite, 'My wrath is kindled against you and against your two friends, because YOU HAVE NOT SPOKEN OF ME WHAT IS RIGHT AS MY SERVANT JOB HAS.'" Nowhere in the Bible do we find that a second divine person was manifest in Christ. The Bible simply states that the Word of God was made flesh and dwelt among us (John 1:14) and that the Holy Spirit of God overshadowed Mary to supernaturally conceive the Christ child (Luke 1:35). True Christians must speak that which is right and accurate concerning God and His Word without adding or detracting from that Word. "Let God be true, but every man a liar (Romans 3:4)."

Luke 1:35 states that the Holy Spirit of God came upon Mary to supernaturally conceive the holy child Jesus. If a second divine person of a trinity became the holy child Jesus then Luke 1:35 should read that the second divine person called the "Eternal Son" came into Mary to become the Christ child. How could Jesus be a second divine person and the Holy Spirit a third divine person if the alleged third divine person called the Holy Spirit was the person who incarnated Himself into the womb of Mary? Since the Bible states that the Holy Spirit is the manifestation of the Spirit of God the Father, we know that Jesus is the incarnation of all the fullness of God's deity in bodily form (Colossians 2:12).

In the incarnation, God the Father had to miraculously provide the Y chromosomes through His Holy Spirit to unite with Mary's X chromosomes. Otherwise, Jesus would have been an exact clone of his mother. This explains how Jesus can be called both God and Man.

Note: I just heard a little whisper in my spirit that some will condemn me for using the word "Incarnation" to describe God being "manifest in the flesh (1 Timothy 3:16)." The word "Incarnation" is scripturally sound. The Wikipedia Encyclopedia defines Incarnation as follows:

"Incarnation literally means embodied in flesh or taking on flesh ... In its religious context the word is used to mean the descent from Heaven of a god, or divine being in human form on Earth." Since Jesus is "God manifest in the flesh (1 Timothy 3:16)" and since in Christ dwells "all the fullness of the deity in bodily form" (see Colossians 2:8-12 NIV); THE DEITY OF GOD ALMIGHTY WAS INCARNATED IN THE BODY OF JESUS CHRIST. As long as a word harmonizes with the clear meaning of inspired scripture there is no disobedience in using it. Another example would be the usage of the word "Rapture" in Christian circles. Since the word "Rapture" means "caught up," it clearly harmonizes with the "catching up" of the bride of

Christ to meet the Lord in the air.

“We who are still alive and are left will be CAUGHT UP together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.” 1 Thessalonians 4:17

The Wikipedia Encyclopedia says that the word rapture means “being caught up” as it refers to 1 Thessalonians 4:17. Another definition states, “The transportation of a person from one place to another, especially to heaven.”

Therefore the word incarnation is scripturally sound but a trinity of three coequal and coeternal divine persons is not. Just as a man’s own arm cannot be called another person apart from himself, so Jesus as the arm of Yahweh God revealed could not be a separate divine person apart from God the Father.

## CHAPTER 10

### THE FATHER AND SON RELATIONSHIP IS POST INCARNATIONAL

It is an embarrassment for Trinitarian Theologians when they read that Luke 1:35 states that the Holy Spirit came on Mary to supernaturally conceive the man Christ Jesus. If a trinity of three divine people were true, then Luke 1:35 should say that the Second Divine Person called the eternal Son came upon Mary to conceive the Messiah. If the Son has always been an Eternal Son then one would think that the scriptures should state that the alleged second divine person called “God the Son” should have overshadowed Mary to make the Christ child.

The Bible clearly proves that the Father and Son relationship did not literally exist in eternity past but was “foreknown” by God to come to pass at a future point in time: “For unto which of the angels said He at any time, You are My Son, THIS DAY have I begotten you? And again, I WILL BE to Him a Father, and HE SHALL BE to me a Son?” Hebrews 1:5

Yahweh God the Father clearly states, “I will be to Him [Jesus] a Father, and He [Jesus] shall be to Me a Son. How can the Son be an eternally existent Son when the Father and Son relationship could not have existed until after the Son was “made of a woman” (Gal. 4:4)? Hebrews 1:5 clearly proves that the Person called the Son was not an eternally existing divine person separate and distinct from God the Father prior to the incarnation. Since the Father and Son relationship was never ETERNAL, the Son of God clearly had to have had a beginning.

Since the title Son itself means “Offspring or inheritor,” the Son of God could not be Eternal! This is why Hebrews 1:2 states that the Son has been “APPOINTED HEIR of all things.” And again Hebrews 1:4 states that Jesus was “made so much better than the angels, as he has BY INHERITANCE obtained a better Name than they.”

If the trinity dogma were true, then how could Jesus inherit anything that was not already His own in the first place? Jesus could not be just an ordinary man or a created angelic being who will inherit all things because God said in Isaiah 42:8 that He would not give His “glory to another.” Jesus could only be “given all power in heaven and in earth” (Matthew 28:18) as God becoming a man. Therefore the only plausible explanation that brings harmony to all of the scriptures is the belief that Jesus Christ is the one true God with us as a man who will inherit all things in his humanity.

It is the humanity of Jesus who will inherit all things as a man. The deity of Yahweh God cannot inherit

anything because everything is already His in the first place. God said that He would not give His “glory to another (Isaiah 42:8).” Since God cannot lie, the deity of Jesus must be that deity of God the Father. For how could Jesus be said to be “appointed” the “heir” who will “inherit” all things if he was already a second coequal and coeternal divine person who already reigned over all things prior to the incarnation? For if the trinity doctrine were correct, Jesus as a second eternal divine person would have already possessed all power over all things beside God the Father from eternity past. Therefore deity could not inherit anything, only humanity can!

If Jesus was not fully Emmanuel, [God with us in a human mode of existence] then He could not inherit the throne of God. For how could God give His glory to another who is not God? This is why God the Father said to the Son, “Thy throne O God, is forever ... (Hebrews 1:8).” Jesus is clearly God who became a man while retaining all of His divine essence in a bodily form. Jesus possesses the Name of God the Father as His own Name (John 5:43) because He is God with us as a man. This is why the scriptures state that Jesus has by an inheritance obtained a better Name than the angels (Hebrews 1:4)!

Galatians 4:4 provides further scriptural proof that the Son of God never had an eternal relationship with God the Father. “When the fullness of time had come, God sent forth His Son, MADE OF A WOMAN, MADE under the law.” God clearly sent the Son after He was made of a woman. Since the Son was “made of a woman,” He could not be ETERNAL! Wherefore, the Son of God was sent into the world just as the disciples were. Jesus Himself prayed in John 17:18 “As you have sent me into the world, even so have I also sent them into the world.” Just as the disciples were sent into the world so Jesus was sent into the world. Not from heaven to earth but from earth to earth.

The deity of the Son is the same Person as God the Father who did come from heaven to earth via the incarnation through the Holy Spirit of God the Father. The only manifestations or modes of Yahweh God that were sent from heaven to earth were God’s Spirit and His Word which are clearly manifestations of only One Divine Individual Being. It is scripturally incorrect to say that an Eternal Son was sent from heaven but it is scripturally correct to say that the manifestations of Yahweh God’s Word and Spirit were sent from heaven to earth. Psalm 107:20 states that “He [God] sent His Word, and healed them, and delivered them from their destructions.” Many scholars correlate this verse with John chapter one which states that the Word of God which was with God [pertaining to God] was made flesh and dwelt among us. John 14:26 speaks of the Holy Spirit being sent by God. God can send His Word and Spirit down from heaven to earth but the Bible never calls these manifestations of the one true God two other separate and distinct divine persons.

Trinitarians can only find scriptures showing the man Christ Jesus praying to the Father. If the Holy Spirit is really a separate and distinct Third Divine Person of an alleged coequal and coeternal three person deity then why do we never find this alleged Third Divine Person called the Holy Spirit ever communicate with the Father or the Son? There is not a single verse of scripture in either the Old Testament or the New Testament that gives us any instances of an alleged third divine person called the Holy Spirit ever communicating with God the Father or with the Son of God! This is not what we would expect if we are to believe that the Holy Spirit is a third coequal divine person of a three person deity!

All Trinitarians can do to support their Trinitarian dogma is to show the man Christ Jesus communicating with God the Father and God the Father communicating with the man Christ Jesus after the incarnation. Yet this is what we would expect if we are to truly believe that Jesus was a man. Jesus could not have been God in an external shell of human flesh merely pretending to pray; nor could he have pretended to be tempted by the devil. He really did pray; not as God, but as a man. And he really was tempted; not as God, but as a

man. Therefore we must also believe in the literal and genuine humanity of Jesus our Messiah.

Oneness believers acknowledge that God became a man and since all humans must pray so Jesus had to pray. If Jesus only pretended to pray or if He only pretended to be tempted, then He could not have been a real human being at all. And if Jesus were not truly a man then he could not have truly atoned for our sins. The only true doctrine that fits with all of the scriptural data is Oneness Theology. In order for God to come and save us, He also had to become one of us (with a human spirit, a human mind, and a human will). If not, then Jesus was not a real man at all. And if Jesus was not a real man then he could not have saved us from our sins.

The scriptural data proves that Jesus could not have been merely God in an external shell of human flesh while ministering on the earth. For He is Emanuel, "God with us" as a human person with a human spirit, a human mind, and a human will. But Jesus as a Person is not a separate Divine Person who is aloof from God the Father. For the scriptures state that Jesus is "the express image of His [God's] Person" who became a man. This is why the scriptures only speak of "God the Father" but never of an alleged GOD THE SON or GOD THE HOLY SPIRIT. 1 Corinthians 8:6 states: "For us THERE IS BUT ONE GOD THE FATHER." There is not a single verse in the Bible which says, "God the Son" or "God the Holy Spirit," for "THERE IS BUT ONE GOD THE FATHER." Since "there is but ONE GOD, THE FATHER," the deity of Jesus and deity of the Holy Spirit must be manifestations of that ONE GOD THE FATHER (1 Timothy 3:16) .

Although the Son of God was never an ETERNAL SON we do know that both the Words of God the Father and the Spirit of God the Father are ETERNAL. John 1:1:14 states that the Word of God which was always eternally with God [Pros Ton Theon = Pertaining to God] "was MADE FLESH and dwelt among us." Just as the words of a man are the expression of his mind and thoughts so the Words of God the Father contain the expressions and thoughts of God the Father Himself. In this light we can understand how Jesus was the Word that was with God before the world was formed.

"And now, O Father, glorify me with your own self, with the glory which I had with you before the world was." John 17:5

What glory did Jesus have before the world was? Revelation 13:8 speaks of "... the lamb slain from the foundation of the world." The words, "from the foundation the world" hold the same essential meaning as the words "before the world was." We know that Jesus was not literally slain from "before the world was." Likewise, Ephesians 4:1 states "According as HE HAS CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD." We also know that God's elect were not literally alive when they were chosen "before the foundation of the world." Wherefore, JUST AS GOD'S ELECT WERE "FOREKNOWN" BEFORE THEY CAME INTO EXISTENCE, SO THE SON OF GOD WAS "FOREKNOWN" BEFORE HE CAME INTO EXISTENCE!" Therefore Jesus already had glory before his existence as the Son of God in the foreknowledge of God's mind and plan "before the world was" created.

The Hebrew Scriptures of the Old Testament also inform us that God already foreknew His elect before they were actually formed in the womb. Jeremiah 1:4-5, "Then the word of Yahweh came unto me, saying, BEFORE I FORMED YOU IN THE BELLY, I KNEW YOU; and before you came forth out of the womb I sanctified you, and ordained you a prophet unto the nations." Are we to believe that the prophet Jeremiah actually lived up in heaven before he was born? Could Jeremiah have actually been ordained up in heaven before God created him? If not, then we must believe that God foreknew the prophet Jeremiah existence before he was formed in his mothers' womb just as God foreknew of His Son before he actually came into existence through his mother Mary.

1 Peter 1:20 also states that Jesus "... was foreknown before the foundation of the world but was made manifest in the last times for you." For God to have foreknown His Son "before the foundation of the world" clearly proves that the Son of God could not have had a literal existence from eternity past before he was foreknown. If God wanted us to believe that the Son never had a literal beginning then surely God would have said that Jesus was known "before the foundation of the world" rather than being "foreknown before the foundation of the world." Since inspired scripture uses the word "foreknown," the Bible clearly proves that Jesus did not yet have a literal existence as the Son before being foreknown.

How are we to rightly divide passages of scripture proving that Jesus had glory as a foreknown person before he had a literal beginning? The Word of God is the essential plan and intention that God had from the very beginning of creation. Therefore Jesus was already in the mind and plan of God "before the world was" literally created. Although the future glory of the Son was not literally made manifest until after the Son was "made of a woman," the glory of the Son had already been pre-known and pre-determined by God at a point in time before the world was made. According to 1 Peter 1:20, Jesus was "foreknown" before the world was created." In this sense Jesus could speak of having his mortal life, "that glory which was with [the Father] before the world was." This interpretation is the only one that brings harmony to all of the scriptures.

The prophet Isaiah's visions of God's glory which the apostle John interprets as the future glory of the Son, confirms that Jesus already had glory in the pre-determined mind and plan of God before the creation of the world.

"But though he had done so many MIRACLES before them, yet they believed not on him: That the saying of Isaiah the prophet might be fulfilled which he spake, 'Lord who has believed our report? And to whom has the ARM OF YAHWEH been revealed?' Therefore they could not believe, because that Isaiah said again, 'HE HAS BLINDED THEIR EYES, and hardened their hearts: that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them. THESE THINGS SAID ISAIAH, WHEN HE SAW HIS GLORY, AND SPAKE OF HIM.'" John 12:37-41

How did Isaiah see HIS GLORY and speak of Him? Isaiah clearly saw Christ's glory as the future miracle working "Arm of Yahweh" being revealed about one thousand years before these prophesied events actually came to pass. Isaiah further identified the future Messiah as "The Arm of Yahweh revealed" and as "God" coming to save us.

"... say to those with fearful hearts, be strong, do not fear; your God will come ... to save you. Then will the eyes of the blind be opened and the ears of the deaf unstopped. Then will the lame leap like a deer, and the mute tongue shout for joy." Isaiah 35:4-6

How exactly did Isaiah see Christ's glory? Isaiah saw Christ glory when he saw prophetic visions of Christ's future ministry of miracles and of the spiritual blindness and hardness of heart of the Jewish people before Christ actually ministered upon the earth. Obviously Christ's ministry of miracles and the prophesied hardness of the Pharisees hearts did not actually occur until after the incarnation of God manifesting Himself as a man. Isaiah and all of the other Hebrew prophets never wrote anything about any literal pre-incarnational glory of Christ as an eternally existent Son of God. Isaiah and the other Hebrew prophets only spoke of Christ's post incarnational glory as the future child that would be born and as the future Son that would be given (Isaiah 9:6).

All scriptural references to the pre-incarnational glory of Christ that are not prophetic of the Son's future glory refer to Christ as the Holy Spirit of God the Father. "Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and investigated it, investigating the time and

circumstances that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the glory that would follow (1 Peter 1:10,11).” Here the apostle Peter identifies Jesus the Messiah as the Holy Spirit of God Almighty because we know that it was the Holy Spirit who moved upon the holy prophets: “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit (2 Peter 1:21).” Here again we see that the Spirit of Christ is the same divine person as the Holy Spirit.

The apostle Paul also identified the Spirit of God with the Lord Jesus in 2 Corinthians 3:17: “Now the Lord is the Spirit (Jesus is Lord), and where the Spirit of the Lord is, there is freedom.” Therefore the Holy Spirit of God that was in the holy prophets was the same Spirit who later came into mother Mary to conceive Jesus Christ. “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; and for that reason the holy Child shall be called the Son of God (Luke 1:35).” Therefore the title “Son of God” refers to the incarnation of the Spirit of God as the man Christ Jesus. Hence, the glory that Jesus the Son of God had with God the Father prior to the incarnation of God with us as a man had to be the glory that Jesus already possessed in the mind and plan of the Spirit of God from before the world was created.

It is significant to point out that the Greek word for “GLORY” in John 12:41 is the same Greek word for “GLORY” that Jesus used in John 17:5 when he prayed to God the Father, saying, “... the GLORY (DOXA) which I had with you before the world was.” “These things said Isaiah (and the other Hebrew prophets), when he saw His GLORY (DOXA) and spake of Him [Jesus the Messiah].”

The prophet Isaiah saw Christ’s glory as the one who would perform miracles in His earthly ministry about one thousand years before these events actually occurred. This is the glory that Jesus spoke of “before the world was.” Isaiah goes on to state that many would not believe that Jesus is “THE ARM OF YAHWEH REVEALED.” Wherefore, Isaiah did not see Jesus’ glory as a second divine person besides God the Father in eternity past, but he saw His glory as the ARM OF YAHWEH revealing Himself as the future Messiah. Isaiah also saw Jesus as a future “child” born and as a future Son that would be given at a later date in time.

The Old Covenant title “God of glory” is applied to Jesus in 1 Corinthians 2:8 as “the Lord of glory.” Jesus is further called the “brightness” of God’s “glory” and “the express image of His Person (Hebrews 1:3).” Colossians 1:17 clearly states that Jesus is “the image of the invisible God.” Therefore Jesus is the only visible (tangible) form of the invisible God that we shall ever see. Jesus is clearly “THE ARM OF YAHWEH REVEALED” as the only tangible manifestation of Yahweh God Himself.

It is impossible for Jesus to have literally existed as an eternal Son with God the Father because 1 Peter 1:20 clearly states that Jesus was foreknown before the world was created.

“Who [Christ] truly was FOREKNOWN before the foundation of the world, but was manifest in these last times for you.” Foreknown is translated from the Greek word PROGINOSKO which means “To know beforehand, or to FOREKNOW.” If God knew beforehand, or FOREKNEW the existence of His Son, how could the Son be said to literally exist next to God at the time of being FOREKNOWN? If words mean anything, the Son of God could not have literally existed as a divine person before he was FOREKNOWN. Otherwise the language of being “FOREKNOWN” becomes meaningless.

The fact that Jesus was not literally existent as an eternal Son is clearly made known by many other scriptures throughout the Bible. Colossians 1:15 states that Jesus “is the IMAGE of the invisible God, the FIRSTBORN of all creation.” The Greek word for “FIRSTBORN” is prototokos which means a “first offspring” or a “first born.” How can Jesus be called the “first offspring” or “first born” “of all creation” if He has always co-existed with God the Father from eternity past? If someone is called a first born then He had to have had a beginning. Revelation 3:14 also calls Jesus, “The beginning of the creation of God.” The Greek word for

“BEGINNING” in Revelation 3:14 is “arche” which means, “beginning or first.” The same Greek word “Arche” is used in John 2:11 when Jesus first began doing miracles: “This beginning (Arche) of miracles did Jesus in Cana ...” And Arche is also used in John 8:44 which speaks of Satan as “a murderer from the beginning (Arche) ...”

The Son is clearly spoken of as “the first offspring of all creation.” The only logical explanation that brings harmony to all of the scriptures is to understand how God thinks and speaks. Romans 4:17 states that God “calls those things which be not as though they were.” Therefore God could speak of His Son as though he were already in existence before he was literally made through his mother Mary at a future date in time.

In order for Jesus to be “the firstborn of all creation” and “the beginning of the creation of God” He had to have been preeminent in the mind and plan of God as “the lamb slain from the foundation of the world” from the very beginning. Since the Son of God is called “the firstborn of all creation,” He could not have existed from eternity past before becoming “the firstborn.” Therefore the only way that Jesus could have existed as the Son before being “made of a woman” was only in the mind and plan of God “as the lamb slain from the foundation of the world.” Any other explanation would prove that Jesus is not truly God. But if Jesus is not truly God then the Bible would contradict itself because the Bible proves that Jesus is God.

Trinitarian theology cannot harmonize itself with many scriptures proving that the Son was never an eternal Son. Nor can Trinitarians and Jehovah’s Witnesses harmonize the scriptures proving that Jesus is the same divine person as the Holy Spirit of God the Father. Therefore Oneness theology is the only logical view that brings harmony to all of the scriptures. No other interpretation can explain all scriptures dealing with the identity of Jesus Christ without using emotional bias to twist them.

If Trinitarianism were true then the scriptures should state that the Son and the Holy Spirit are two separate and distinct divine persons who have always been in communication with each other along with God the Father from eternity past. The Father should have always been a Father to the Son and the Spirit and the Son should have always been a Son to the Father and the Spirit. Yet the scriptures prove that the Son of God never had this alleged relationship with God the Father and the Holy Spirit of God throughout eternity.

“FOR UNTO WHICH OF THE ANGELS SAID HE AT ANY TIME, YOU ARE MY SON, THIS DAY HAVE I BEGOTTEN YOU? AND AGAIN, I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON.” HEBREWS 1:5

Notice the words “I WILL BE to Him a Father, and HE SHALL BE to me a Son.” Here we can clearly see that the Father and Son relationship did not occur in the Old Testament, nor did it occur in the Patriarchal or Ante-deluvian times but only after the Son was “made of a woman (Galatians 4:4)” through His mother Mary. This is why we do not find any communication between two alleged divine persons within the Old Testament. The Father and Son relationship can only be found in the New Testament but never in the Old.

The writer of Hebrews quoted a Messianic prophecy found in Psalm 2:7 “The LORD [YAHWEH] has said unto me, You are my Son; THIS DAY HAVE I BEGOTTEN YOU.” What day was Jesus begotten? Was he begotten when David wrote this Psalm one thousand years before He was actually born or was He begotten from His mother Mary one thousand years later? Here we can clearly see that “God calls those things which be not as though they were (Romans 4:17).” Yahweh God speaks through His holy prophets as if the Son were already in existence before He was actually begotten. If we are to rightly divide the Word of truth then we must be able to understand and think as Yahweh God thinks - Otherwise we will be clueless in understanding the essential meaning of God’s Word.

## CHAPTER 11

# THE ONENESS OF GOD IS BIBLICAL BUT THREE PERSONS IS NOT

John 14:23 clearly proves beyond a shadow of a doubt that the Words of Jesus are not His own Words but the Words of God the Father Himself: “The words that I speak are not mine but of the Father.”

Here we have clear evidence to prove that the Word which was with God and was made flesh and dwelt among us is the Word of God the Father Himself and not the Word of another alleged divine person of a three person deity! If Jesus is a second Almighty Divine Person who is coequal with the Father then why would He not claim the Words that He spoke to be His own? An Almighty Divine Person could not be Almighty at all if He could not speak for Himself. Hence, the deity that was in Christ had to have been the deity of God the Father. For the words that Jesus spoke were in fact, the words of God the Father.

Trinitarianism alleges that each divine person shares equal power. If Jesus were really a second separate and distinct coequal divine person who had His own divine prerogatives separate and distinct from the Father then why would He not be able to speak for Himself? If Jesus were a second coequal divine person who shared the same amount of almighty power as the Father then why would He need to depend upon God the Father? His humanity could have submitted to the authority and words of the alleged coequal and omnipresent divine person called “God the Son.” But if the words of Jesus are in fact the Words of God the Father (as the scriptures clearly state) then He must be that God, THE FATHER! In this light we can understand why Jesus said, “He that has seen me has seen the Father (John 14:9).” And “I and my Father are ONE (John 10:30)!”

Oneness and Trinitarian adherents both believe that the scriptures prove the full humanity and the full deity of Christ but Trinitarians believe that we must add to the Word of God to be able to correctly understand Biblical Theology. For their theology to make any sense they have to believe that an alleged coequal and coeternal separate and distinct divine God called “God the Son” altered and changed Himself to become a man. Yet this theory diametrically opposes the words of God found in Malachi 3:6 which states, “I am YAHWEH, I CHANGE NOT.” A God who loses His divine attributes of Omnipresence and Almighty cannot be a true God at all.

Oneness Theology does not teach that God the Father lost His divine attributes of omnipresence [omnipresence means being everywhere present] and almightiness to become a man. Oneness adherents believe that the scriptures prove that God sent His Word [The Fathers Word] and His Spirit [The Fathers Spirit] to miraculously conceive the Christ child who was fully God (possessing all of the attributes of God the Father from God the Fathers Word and Spirit) and fully man from his mother Mary (like Adam, he possessed all of the attributes of humanity). Jesus is called “the last Adam” (1 Corinthians 15:45) because, like Adam in the Garden of Eden, he was supernaturally created by God without possessing a sinful nature. In the incarnation, God the Father continued to rule and reign from His throne in heaven while manifesting Himself on the earth as the man Christ Jesus. Hence, God the Father retained all of His divine prerogatives and attributes while all of the fullness of His deity also dwelt in Christ (Colossians 2:8-12).

Unlike angels, demons, and humanity, the Spirit of God the Father is the only Spirit who can fill heaven and earth and simultaneously speak and act in many places all at once. God the Father declared in Jeremiah 23:24: “Do not I fill the heavens and the earth.” Note the words, “Do not I fill ...” God never says “Do not WE

fill the heavens and the earth.” Nor does God ever state that He has three divine Spirits. In Genesis 1:2-3 we read that “... THE SPIRIT OF GOD MOVED upon the face of the waters. And GOD SAID, ‘Let there be light ...’” Here we have God’s Spirit moving over the face of the water covered planet and then God uttered His Words saying, “Let there be light.” Here we have the Spirit and Word of One God moving and acting simultaneously while His Spirit continued to “fill the heavens and the earth (Jeremiah 23:24).” Trinitarian theology would have us believe that the Spirit of God (an alleged third divine person apart from God the Father) and the Word of God (an alleged second distinct person apart from God the Father) acted independently as if they were two other God Persons who carried out the orders of another God Person called God the Father. Yet how can a God who has to submit to and carry out the orders of another be called a God at all?

In contradistinction to Trinitarianism, Oneness adherents point out the many scriptures which clearly prove that God always spoke of Himself as One Divine Individual rather than three divine individuals. “I am Yahweh, the maker of all things; who ALONE stretched out the heavens, who did spread forth the earth BY MYSELF.” Isaiah 44:24

Yahweh God says in Jeremiah 33:5, “... I have slain in MY anger and in MY fury, and for all whose wickedness I have HID MY FACE from this city.” Where are the other two faces of the alleged trinity? Isaiah 52:10 “Yahweh will lay bare HIS HOLY ARM in the sight of all nations ...”

According to Isaiah 53:1; Jesus is the arm of Yahweh revealed, “Who has believed our report? And to whom is THE ARM OF YAHWEH REVEALED?” If Jesus is the arm of Yahweh how could He be another?

Yahweh God says in Ezekiel 38:18 “... when Gog shall come against the land of Israel ...MY FURY SHALL COME UP IN MY FACE.”

If God were three separate and distinct divine individuals of a three person trinity then how is it that God only speaks of Himself as only ONE divine Individual in creation, salvation, and in judgment? And how can God have only ONE FACE when there are supposed to be two other alleged faces of two other divine people? Where are the other divine faces of the alleged three divine persons of the trinity in scripture? Can any Trinitarian find just one single Bible verse to show us that God is three divine individuals with three faces? If not, then let us be silent where the scriptures are silent. God must be ONE DIVINE INDIVIDUAL and not THREE!

Since the scriptures clearly state that “God is a Spirit” (John 4:24) and since that Spirit is only One Spirit (Ephesians 4:6) there could not be more than One Spirit of Yahweh God. If God the Father is a Spirit then the Holy Spirit must be that Spirit of God the Father. There is not a single verse in the entire Bible using the plural words “Spirits or Persons” for the deity of God Almighty. Yet Trinitarians insist that all orthodox Christians must speak of God as a plurality of divine Spirit Persons. If anyone dares not to use the Trinitarian creedal language of the Roman Catholic Church he or she is cast out as a heretic.

Christians who go to Trinitarian Churches ought to ask why their Pastors are not calling the first century apostles heretics for not using later Trinitarian jargon. Since the first century Christians clearly were not heretical for not using later Trinitarian terminology how is it that modern day Christians who do not use Trinitarians terminology are now called heretics? When a thinking person looks at the Trinitarian position with a rational and open mind he or she will come to the conclusion that there is something very fishy going on in Christendom throughout much of Christian history.

Trinitarians insist that every Christian and every Christian church must use the word “trinity” along with the Trinitarian terminology of calling God “three separate and distinct divine persons.” Yet if

this kind of unscriptural creedal language is so necessary, then why did not the original apostles ever use this kind of language to describe the essence of God's Being? And if this Trinitarian creedal language is so necessary, then why did it take four centuries for this doctrine to be fully developed by the Roman Catholic State Church? In contradistinction to Trinitarianism, Oneness Christians believe in using the scriptures themselves to define theological doctrine rather than the creedal doctrine of the Catholic Church.

Unlike Trinitarianism, Oneness believers do not have to add to the Word of God in our belief that God is ONE in His Divine Essence of Being. The Word of God clearly states that Jesus is the express image of the invisible God's Person (Hebrews 1:3 / Colossians 1:15). Galatians 3:20 clearly states that "God is ONE PERSON." The word "PERSONS" PLURALLY IS NEVER USED IN THE BIBLE. Therefore Oneness adherents strongly oppose the use of the plural word PERSONS to describe the essence of God's Being.

If Christians must believe that God is a trinity of three divine people in order to have everlasting life then why does not the Bible itself use this kind of phraseology? If a trinity of three separate divine people is scriptural then the Bible should plainly tell us that there are three "coequal and coeternal" divine persons with three separate and distinct Spirits, Minds, Names, and Thrones!

Oneness believers use the Word "One" to describe God's Essence of Being because the Bible repeatedly uses the Word "One" hundreds of times to describe the divine essence of His Being. To believe in the "Oneness of God" is to believe that God is absolutely and indivisibly One. Even God's Name of Yahweh which is used over 6,800 times in the Bible literally means "the Self Existent One." Yahweh God did not choose a Name for Himself that means "the Self Existent Three" but rather, the "Self Existent One."

Deuteronomy 6:4 reveals the true number of God's Being: "Hear O Israel, Yahweh your God is One Yahweh." If we translate this verse with the English rendering of God's Name we could read Deuteronomy 6:4 as follows: "Hear O Israel, The Self Existent One your God is One Self Existent One." God could not have chosen any more descriptive language to describe the essence of His Being. This is the reason why Apostolic Faith Christians who believe in Oneness Theology appeal to the faith of the original Hebrew Apostles and Prophets for their emphasis on the word "One" to describe God's divine essence rather than the word "Three." Since the Name of Jesus in the Hebrew (Yahweh Hashua) literally means the "Self Existent One Saves," He must be that Self Existent One who has come to save us.

## **CHAPTER 12**

### **UNDERSTANDING THE DISTINCTION BETWEEN THE FATHER AND THE SON**

How then can we understand and explain the distinction between God the Father and the Son of God while believing that Jesus is the express image of God the Father's Person (Hebrews 1:3)? The writers of the New Testament clearly spoke of God the Father. Grammatically, Jesus is not identified with God in most passages of scripture which speak of God and Christ. Yet as we have already shown, the apostles and prophets clearly identified Jesus as "the mighty God" and "Everlasting Father" (See Isaiah 9:6; John 14:5-9; John 21:27-28; 1 John 5:20; Revelation 1:8).

Since the scriptures speak of two: One God and One Man, Christians must believe that these two modes of God's existence are not two Gods, nor two separate and distinct divine Persons called God; but rather, One God who is Spirit and one man who is God's only incarnation as a man in flesh. For "in Him dwells all the fullness of the deity in bodily form (Colossians 2:8-12)." The divine essence of God's Person or Being remains absolutely one even though He has manifested Himself in a completely different mode of existence in order to save us from our sins. Since God truly became a man in every sense of the word, He did not pretend to be tempted, nor did He pretend to pray; but as a man He really was tempted and as a man He really did need to pray as all men do. However, these human experiences do not detract from His true identity as Emmanuel, God with us as a man.

If God had merely stepped into an external shell of human flesh in the physical body of Jesus Christ then it could not be said that Jesus was a man at all. Even Trinitarian theology has to admit that God became a man in every sense of the word in order to pray and be tempted by the devil. Trinitarian theology also has to admit that a second divine spirit person could not abandon His omnipotence, omniscience, and omnipresence in order to become a man without violating Malachi 3:6 which states, "I AM YAHWEH, I CHANGE NOT." If Jesus were a second divine person called God who is coequal with God the Father then His essential characteristics of deity would remain unchanged (as a heavenly divine person) such as His omnipresence (being everywhere present) and almighty power.

A God who can lose His divine qualities as God cannot be called a true God at all. The only way that the deity of Jesus can "fill heaven and earth" is as the Holy Spirit of God the Father. Although God became a man He never had to abandon His essential qualities of deity as God the Father. Yet Trinitarians allege that a second divine person who is equally almighty and powerful as God the Father had to abandon His essential qualities of deity in order to become a man. Yet if an alleged second divine person called "God the Son" could lose His essential divine attributes such as omnipresence [Everywhere Present] and omniscience [All knowingness] then how could Malachi 3:6 be true which states "I AM YAHWEH, I CHANGE NOT?"

Trinitarians ought to ask how an alleged second divine person called God can be a true God if His Person or Being loses His Almighty Power, His All-Knowingness, and His ability to be everywhere present. But if Jesus is God the Father Himself manifested to us as a man then we can see how God the Father retained His immortal qualities as God, who fills heaven and earth, while manifesting Himself as Jesus the Messiah on earth. Unlike mankind, God's Eternal Spirit fills the heavens and the earth. And unlike mankind, God can manifest His

presence and speak in many different places all at the same time without becoming more than one person.

## SOME THINGS ABOUT GOD ARE PAST FINDING OUT

The Trinitarian position has some of the same difficulties with understanding the incarnation as the Oneness position. Jesus could not have prayed as God praying to God, He had to pray as a man. Nor was Jesus tempted as God because the Bible says that God cannot be “tempted by evil (James 1:13).” Therefore we know that Jesus had to be completely human in order to pray and be tempted by the devil. Exactly how this is so is mysterious and extremely difficult for our finite minds to comprehend. That is why 1 Timothy 3:16 states, “Great is the MYSTERY of godliness, GOD WAS MANIFEST IN THE FLESH ...”

How the Almighty God can be made manifest in human flesh as a man is perhaps the most miraculous mystery of all times. How can finite men know all of the ways and wonders of the infinite God? As finite men we must humbly admit that there are some things about the infinite God that are just to “unsearchable” for us to fully comprehend. The apostle Paul accurately describes the inability of our finite minds to fully understand the infinite God when he wrote in Romans 11:33:

“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out.”

Although both Trinitarian and Oneness Theologians believe that the scriptures state that Jesus is fully God and fully man, most Trinitarian and Oneness teachers are not able to sufficiently explain to their audiences exactly how this paradox can be true. The Bible never gives us all of the details, nor does the Bible ever give us the mechanics by which God became a man. We must simply believe in God and in His miraculous ability to become “the man Christ Jesus” as our Savior and Redeemer.

Both Oneness and Trinitarian Christians must also admit that there are many questions that arise about the incarnation of God in Christ Jesus that are very difficult to explain. There are just some things that are just too deep about God to be fully comprehended by finite men. Yet all Christians must be careful that they are obedient to God by not adding or detracting from God’s Words. Most Apostolic Faith Pentecostals are very careful not to add to God’s Word when they try to explain God’s plural self-revelations of His Being. In contradistinction, most Trinitarians do not fear to carelessly use the non-Biblical terminology that was developed by the Roman Catholic Church many centuries ago.

## CHAPTER 13

### WOULD YOUR CHURCH WELCOME THE APOSTLES?

Trinitarians must acknowledge that the first century apostles were not familiar with later Trinitarian terminology stating that God is three coequal, coeternal, separate and distinct divine persons. Trinity believing Christians should take some time to ponder whether or not Trinitarian adhering Christians of today would reject the first century apostles of Christ if they were living in the twenty first century. Would not Trinitarians also call the apostle Peter or the apostle Paul “cultic Jesus only heretics” for baptizing in Jesus Name? Would they not also brand the first century apostles as heretics for not acknowledging later Trinitarian terminology? Would they not reject Paul for “speaking in tongues more” than others (1 Corinthians 14:18)? If the original apostles were living today what churches would they be welcomed at?

Trinitarian Christians must ask themselves how a non-Biblical doctrine which requires Christians to accept unscriptural language in order to be saved should be accepted while the original teaching of the first century apostles should be rejected. Why are not Trinitarians baptized by full body immersion into the name of Jesus Christ like the first Christians were in the book of Acts? If a trinity of three coequal and coeternal divine persons is true, then why did not the first century apostles and the earliest Christian believers of the first three centuries ever use such language?

Oneness adhering Christians would rejoice if their Trinitarian brethren would stop using the non-Biblical Trinitarian terminology that was developed a few centuries after the New Testament was written. If the apostles of the first century Christian era did not find it necessary to develop Trinitarian creedal terminology then why should Christians living in subsequent centuries feel compelled to do so? If we say that we are forced to use Trinitarian creedal language outside of the Bible then we are actually saying that God did not do a sufficient job when He moved upon his holy apostles and prophets to give us His Word in the holy writ. Trinitarians act as if they need to add their own chapters and verses into the Bible in order to make the scriptures complete. Yet they forget the scriptural commandments warning Christians not to add or detract from the Words of God:

Proverb 30:6 “Do not add unto His Words [God’s Words], lest you be found a liar and He reprove you.”

Galatians 1:8-9 “... but there be some that trouble you, and would pervert the gospel of Christ. But through we, or an angel from heaven, preach any other gospel unto you than that which

we have preached unto you, let him be accursed.”

Sadly, millions of true Christians have been tortured and put to death by both Catholics and later by Protestants for refusing to adopt the unscriptural terminology that postulates a belief that God dwells in three separate and distinct divine spirit persons of a trinity. In contradistinction, there is not a single historical record of Oneness adhering Christians ever putting people to death for rejecting Oneness Theology. This historical fact alone should cause great alarm among those who have carelessly embraced Trinitarian Theology. Jesus said that “you shall know them by their fruits.”

Note: The Roman Catholic Church first commenced public executions of alleged heretics in 385 A.D. after officially ratifying Trinitarianism at the council of Constantinople in 381 A.D. Therefore we can clearly see that the Trinitarian Catholic Bishops who were instrumental in developing Trinitarian Theology were the same Bishops who authorized the murder of alleged heretics who believed in Oneness Theology.

See my e book entitled “Are Catholic Popes Infallible?” under WORLD RELIGIONS at [www.truegospelofjesus.org](http://www.truegospelofjesus.org)

The scriptures inform us that “the devil” who “deceives the whole world” persecutes both natural Israel (the Jews - Revelation 12:13) and the true spiritual “Israel of God” (the church - Galatians 6:16). Both Catholics and Protestants are Trinitarians. Catholics have been guilty of murdering great numbers of Jews who rejected the trinity and millions of Anabaptists (Anabaptist means re-baptized) who rejected trinitarianism by being re-baptized outside of the trinity (In Jesus Name). Then after the Protestants protested against some of the unscriptural practices of the Catholic Church, they followed the same crimes of their Catholic mother by torturing and murdering all they considered to be heretics. For they that are of the flesh persecute those who are “born after the Spirit (Galatians 4:29).” But those who are of the Spirit never persecute those who are of the flesh.



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