

## The Oneness of God

### 1. Old Testament Teaches One God

- 1.1. Deuteronomy 6:4 KJV - 4 Hear, O Israel: The LORD our God is one LORD:
- 1.2. Deuteronomy 32:39 KJV - 39 See now that I, even I, am he, and there is no god with me...
- 1.3. 2 Samuel 7:22 KJV - 22 Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee...
- 1.4. Psalm 86:10 KJV - 10 For thou art great, and doest wondrous things: thou art God alone.
- 1.5. Isaiah 43:10-11 KJV - 10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. 11 I, even I, am the LORD; and beside me there is no saviour.
- 1.6. Isaiah 44:6 KJV - 6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.
- 1.7. Isaiah 44:8 KJV - 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.
- 1.8. Isaiah 46:9 KJV - 9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

### 2. New Testament Teaches One God

- 2.1. Romans 3:30 KJV - 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
- 2.2. 1 Corinthians 8:4, 6 KJV - ... there is none other God but one. ... 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
- 2.3. Galatians 3:20 KJV - ... but God is one.

- 2.4. Ephesians 4:6 KJV - 6 One God and Father of all, who is above all, and through all, and in you all.
- 2.5. James 2:19 KJV - 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.
- 2.6. Revelation 4:2 KJV - 2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.
- 3. God is a Spirit
  - 3.1. John 4:24 KJV - 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.
  - 3.2. Genesis 1:2 KJV ...And the Spirit of God moved upon the face of the waters.
- 4. God is the Father
  - 4.1. Malachi 2:10 KJV - 10 Have we not all one father? hath not one God created us?
  - 4.2. 1 Corinthians 8:6 KJV 6 But to us there is but one God, the Father...
  - 4.3. Ephesians 4:6 KJV - 6 One God and Father of all, who is above all, and through all, and in you all.
- 5. God was made visible in the flesh
  - 5.1. 1 Timothy 3:16 KJV - 16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.
  - 5.2. Hebrews 1:3 KJV - 3 Who being the brightness of his glory, and the express image of his person...
  - 5.3. John 1:1, 14 KJV - 1 In the beginning was the Word, and the Word was with God, and the Word was God. ... 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
  - 5.4. Colossians 1:15 KJV - 15 Who is the image of the invisible God, the firstborn of every creature:
- 6. The flesh was the Son
  - 6.1. "God the Son" is not a biblical term
  - 6.2. Son of God, Son of man, etc. are

- 6.3. “The Son of God” refers to the incarnation, or the manifestation of God in flesh
  - 6.3.1. We cannot use it apart from the humanity of Christ.
  - 6.3.2. The phrase always refers to the flesh, or to the Spirit of God in flesh.
- 6.4. Galatians 4:4 KJV - 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
- 6.5. **“God has both revealed Himself to the world and reconciled the world to Himself through the Son.” - David Bernard**
- 7. God was in the flesh
  - 7.1. 2 Corinthians 5:19 KJV - 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
  - 7.2. Colossians 2:9-10 KJV - 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power:
  - 7.3. John 14:10 KJV - 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- 8. The Dual Nature of Jesus Christ

### **The Dual Nature of Jesus Christ**

#### **As a Man, Jesus:**

- 1. Was born a baby (Luke 2:7)

#### **But as God, He:**

- Existed from eternity (Micah 5:2; John 1:1-2)

2. Grew mentally, physically, spiritually, socially (Luke 2:52)	Never changes (Hebrews 13:8)
3. Was tempted by the devil (Luke 4:2)	Cast out devils (Matthew 12:28)
4. Hungered (Matthew 4:2)	Was the Bread of Life (John 6:35) and miraculously fed multitudes (Mark 6:38-44, 52)
5. Thirsted (John 19:28)	Gave living water (John 4:14)
6. Grew weary (John 4:6)	Gave rest (Matthew 11:28)
7. Slept in a storm (Mark 4:38)	Calmed the storm (Mark 4:39-41)
8. Prayed (Luke 22:41)	Answered prayer (John 14:14)
9. Was scourged and beaten (John 19:1-3)	Healed the sick (Matthew 8:16-17; I Peter 2:24)
10. Died (Mark 15:37)	Raised His own body from the dead (John 2:19-21; 20:9)
11. Was a sacrifice for sin (Hebrews 10:10-12)	Forgave sin (Mark 2:5-7)
12. Did not know all things (Mark 13:32)	Knew all things (John 21:17)
13. Had no power (John 5:30)	Had all power (Matthew 28:18; Colossians 2:10)
14. Was inferior to God (John 14:28)	Was equal to God—was God (John 5:18)
15. Was a servant (Philippians 2:7-8)	Was King of kings (Revelation 19:16)

-David Bernard

9. The Dual Nature of Jesus Christ answers a lot of tough questions that are impossible to answer from a Trinitarian perspective
  - 9.1. Who did Jesus pray to? If the Son & Father are separate but coequal, why would the Son need to pray to the Father?
  - 9.2. How can the Son not know as much as the Father? (No one knows the day or the hour, but my Father only; Matthew 24:36)
  - 9.3. How can the Son not have power unless the Father give it to Him? (John 5:19)
  - 9.4. Inequality of the Son to the Father?
    - 9.4.1. John 14:28 KJV ... for my Father is greater than I.
    - 9.4.2. 1 Corinthians 11:3 KJV ... and the head of Christ is God.

9.5. What was the deity in Jesus?

- 9.5.1. John 14:10 KJV - 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

10. The Epistle greetings

- Romans 1:7 KJV - 7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
- 1 Corinthians 1:3 KJV - 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

10.1. If there is a distinction in persons here, there would be several problems

10.1.1. Why no mention of the Holy Ghost?

10.1.2. Even further distinction

10.1.2.1. Colossians 2:2 KJV ... the mystery of God, and of the Father, and of Christ;

10.1.2.2. Colossians 3:17 KJV - 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

10.1.2.3. James 1:27 KJV ... God and the Father ...

10.1.2.4. 1 Thessalonians 1:3 ... our Lord Jesus Christ, in the sight of God and our Father;

10.1.2.5. 1 Thessalonians 3:11 KJV - 11 Now God himself and our Father, and our Lord Jesus Christ...

10.2. If no distinction, then what?

10.2.1. Writer emphasizing two roles of God and the importance of accepting Him in both roles.

10.2.1.1. Not just God, our Father and Creator.

10.2.1.2. But also in the expressed person of Jesus Christ

10.2.2. The Jews and pagans acknowledged God. But they also needed to acknowledge Him as revealed through Christ

10.3. Greek word *kai*.

- 10.3.1. Translated “and” or as “even.”
  - 10.3.1.1. 2 Corinthians 1:2-3 KJV - 2 Grace be to you and peace from God our Father, **and** from the Lord Jesus Christ. 3 Blessed be God, **even** the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
- 10.3.2. In the salutations, *kai* at most denote a distinction of roles or manifestations.
- 10.3.3. In some cases, *kai* actually identifies Jesus as the same being as God.

### Problems with the Trinity:

- 1. Historical development
  - a. Karl Barth: **“The doctrine of the Trinity is a work of the Church, a record of its understanding of the statement or of its object, a record of its knowledge of God or of its battle against error and on behalf of the objectivity of its proclamation, a record of its theology and to that degree of its faith, and only to that extent, only indirectly, a record of revelation.”**
  - b. Emil Brunner: **"The doctrine of the Trinity itself, however, is not a Biblical doctrine and this indeed not by accident but of necessity. It is the product of theological reflection upon the problem. . . . The ecclesiastical doctrine of the Trinity is not only the product of genuine Biblical thought, it is also the product of philosophical speculation, which is remote from the thought of the Bible."**
  - c. The New Catholic Encyclopedia: **“When one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the 4th century... the Trinitarian dogma is in the last analysis a late 4th century invention... 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.”**

## 2. Non-Biblical

- a. Tertullian, more than any other person, is the originator of Christian trinitarianism, but his formulation is ***heretical by modern trinitarian standards. Namely, he denied coeternity, denied coequality, and had problems defining consubstantiality.***

In his defense, trinitarian scholars usually say that it is not fair to judge him by the orthodoxy of a later time. In other words, the orthodox creeds and formulas had not yet been framed and adopted; the church was just beginning the process of developing and understanding trinitarianism. But this argument exposes the error of trinitarianism: it concedes that one cannot determine trinitarian orthodoxy by the Scriptures, which, as Protestants affirm, is the sole authority for doctrine.

- b. Complaint of Tertullian: **"The simple, indeed (I will not call them unwise and unlearned), who always constitute the majority of believers, are startled at the dispensation (of the Three in One), on the very ground that their very Rule of Faith withdraws them from the world's plurality of gods to the one only true God; not understanding that, although He is the one only God, He must yet be believed in with His own economy. The numerical order and distribution of the Trinity, they assume to be a division of the Unity."**

- c. Trinitarian Contradictions:

- i. Does Jesus have two fathers? The Father, but He was conceived by the Holy Ghost.
- ii. How many Spirits are there? (Ephesians 4:4 there is one Spirit); God the Father is a Spirit (Jn 4:24), The Lord Jesus is a Spirit (2 Cor 3:27, & we receive the Spirit of Christ); Holy Spirit is... a Spirit.
- iii. Who raised Jesus from the Dead? Father (Eph 1:20), Jesus (Jn 2:19-21), or Spirit (Romans 8:11)?
- iv. What was the Spirit in Jesus? (John 14:10)

## 3. Unnecessary emphasis in 3 persons

- a. He is King, Lord, Bridegroom, Husband, Brother, Apostle, High Priest, Lamb, Shepherd, and the Word.

\*From my personal experience, most Christians who ascribe to Trinitarianism don't believe in strict Trinitarianism. In practice their belief is much more closely aligned to a Oneness position.

Why does it matter?

1. Puts our attention on what is really important - the Word of God. Not councils or philosophy.
2. Establishes Christianity as the heir to Judaism, and a truly monotheistic belief.
3. Affects our doctrine
  - a. How we baptize
  - b. The infilling of the Holy Ghost
4. Affects our behavior
  - a. How we preach
  - b. How we pray
5. Magnifies the person of Jesus Christ, and the express image of the invisible God; the One in whom all the fulness of the Godhead dwells.
6. Affects our personal relationship with Him.
  - a. Knowing our Father & Creator loved us so much that He would *become* our Redeemer.
  - b. Knowing we can receive the same Father, Creator, and Redeemer in our hearts by receiving His Spirit.

David Bernard: **"When we use the name of Jesus, we encompass everything that God is. Jesus is the revelation of Father, Son, and Spirit. Jesus summarizes all the compound names of Jehovah. Jesus is everything that God is. Whatever roles or manifestations God has, they are all in Jesus. We can use the name of Jesus for God Himself, for it denotes the totality of God's character, attributes, and self-revelation."**



Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Colossians 2:9-10 KJV - 9 For in him dwelleth all the fulness of the Godhead bodily.  
10 And ye are complete in him, which is the head of all principality and power: