

The Oneness

Bible Study Guide

- Shedding the light of God's Word on the subject of the Godhead and Who Jesus really Is
- Why the manifestation of God as Father, Son, and Spirit
- Does not alter the oneness of God
- An explanation of the deity of Jesus Christ- The almighty God come in the flesh

WHAT the Bible Teaches about the Deity of Jesus

Simply stated, the Bible doctrine of the oneness of God affirms that:

There is One God, and Jesus is that One God

God is one.

God's oneness, or monotheism, is the central doctrine of the old Testament and God's chosen people, the Hebrews. The Jews, though surrounded by cultures that worshiped multiple gods, were entrusted with the unique and awesome truth of the One God.

- *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. I, even I, am the LORD; and beside me there is no saviour."* (Isaiah 43:10-11; See, Duet 32:39; 2 Samuel 7:22; 2 Chron 17:20)
- *For I am the Lord, I change not.* (Malachi 3:6)

The Bible affirms God's absolute, unalterable, and unqualified Oneness, God is not a plurality, but Supreme, Eternal, Self-Existent One, and the invisible, yet personal, Creator. Almighty God was incarnate in the New Testament as Jesus Christ the Lord. (Rev 1:8, 17-18; 4:8; 22:13)

- *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. (Isaiah 44:6)*
- *For Thou art great, and doest wondrous things: Thou are God alone. (Psalm 86:10)*

Deuteronomy 6:4

לארשי עמש

Shema, Yisrael

“Hear, O Israel: The Lord our God is One Lord.”

Revelation 1:8

Α Ω

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty”

Jesus Is God.

Jesus is not another, separate, personal Being “in” the Godhead. Jesus is Himself “the Almighty” One. And it is, of course, impossible for more than one “Almighty” to exist. Jesus is God the only Lord and only Savior, “manifest in the flesh.”

- *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. (1 Timothy 3:16)*
- *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matthew 1:23)*
- *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; (Titus 2:13)*

Jesus, the Son, was “the great God” come as man. He did not

reveal a tri-personal, shared Godhead or use the new words “Trinity” or “Persons.” As perfect man Jesus was the visible, exact expression of God’s person-the supreme reaffirmation of the Oneness of God.

- *And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: (Mark 12:29)*
- *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: (Hebrews 1:3)*

Why so many mistaken view about Jesus?

The Biblical View:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6)

Other Views:

Jesus: A separate mere man, prophet, or teacher?

Jesus: A separate subordinate & Angel-like Demigod?

Jesus: A separate Second & Co-Equal Person?

Jesus is both God and Man.

Just as the Jewish leaders misunderstood and crucified Jesus, so others have mistaken or ignored the truth about Jesus. Many of the mistaken views about Jesus are related to the incarnation. Jesus was a man, but not only a man, or a mere man. Jesus was also God.

- *Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation,*

and took upon him the form of a servant, and was made in the likeness of men: (Phil 2:6-7)

The Manifestation of God as Father, Son, and Spirit:

God is the self-existent, indivisible One (Heb, ---, as Qal derivative, “the absolute One.”) He has manifested Himself simultaneously, not successively, as Father in the Old Testament, Son in New Testament (as both God and man), and Spirit in the indwelling of believers. The One God is revealed as Creator, Redeemer, and Regenerator. One and the same God is manifest, revealed, or made known, in creation, in incarnation, and in Pentecost.

The Bible never jeopardizes the Oneness by qualifying the word “One”:

- to imply that God is actually a plurality
- to imply and allow for shared Deity or multiple persons in God
- to imply Jesus is only part or a second person
- to imply the Spirit is only part of God or a third person

Bible Facts about the oneness of God:

Biblical fact #1: Jesus is the One God in His totality. Jesus isn’t another, second person, or only part of the Godhead

The Bible is emphatic that Jesus is God in His “fullness” (Gk, totality). The Bible explicitly precludes any implication of a plurality in God, the “Son” as subordinate, or a second divine person dwelling in Jesus. Jesus isn’t in the Godhead. The Godhead is in Jesus.

- *For it pleased the Father that in him should all fulness dwell; (Colossians 1:19; cf. John 3:34)*
- *For in him dwelleth all the fulness of the Godhead bodily.*

And ye are complete in him, which is the head of all principality and power: (Colossians 2:9-10)

- *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. (2 Cor 5:19)*

Jesus as God in the Flesh

Jesus was God in the form of man, possessing all the attributes of the One God (Gen 1:1; 1 Cor 8:6; Gen 1:27; Jn 1:4; 3:15; Is 43:25; Mk 2:5-7). Jesus was, therefore, worshiped as the One True God.

- *And Thomas answered and said unto him, My LORD and my God (Jn. 20:28; cf. Phil 2:5-11; 1 Jn 5:20)*

When the Bible mentions Father, Son, and Spirit together, it is never for the purpose of implying that there are separate persons in the Godhead. In fact, the salutations often reference to the Spirit. If God were actually a three-fold entity of co-equal persons, all of the salutations would, by necessity, be three-fold. (1 Cor 1:3; Rom 1:7; Eph 1:2; 2 Cor 1:2; Gal 1:3; Phil 1:2; Col 1:2; 1,2 Thes 1:2; 1,2 Tim 1:2; Tit 1:4; Philemon 1:3)

EX. WATER:

Liquid – Steam – Ice | One & the SAME Entity

Terms referring to Father, Son, and Spirit are often used interchangeably.

- *But ye 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. And if Christ be in you, the body is dead because of sin; but the Spirit is*

life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Rom 8:9-11; Jn 6:63; 14:17-18)

- *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (2 Cor 3:17; cf. Acts 5:3, 4, 9; Eph 3:16-17; Heb 3:7; Mt 10:20; Mk 13:11; Is 45:23; Phil 2:11; 1 Jn 4:12-13)*

Biblical fact #2: Jesus Declared: “I and the Father are One.” Not two. Not separate. But One and the same- God in the Flesh. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.

- *I and my Father are one. Then the Jews took up stones again to stone him. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. (Jn 10:29-31, 33)*

Jesus simply does not reveal or explain in the New Testament, a doctrine of collateral, divine persons, previously hidden and unknown. Instead He emphatically declares that the Oneness of God remained unaltered in the manifestation of God in the flesh.

- Jesus and the Father are not two, but One- one and the same (Gk, neuter emphatic).
- God in the Flesh miraculously comprised one entity or Being- God and man united uniquely (John 3:16, “only begotten”).

The one God worshiped by the Jews was “the Father.” The Jews were outraged that Jesus, a man, would claim to be, not

another, but that same God. The Jews understood His claim, but rejected it as blasphemy.

- *Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God; (John 8:54; cf. 8:41; Dt 32:6; Mal 2:10; Isa 8:8; 63:16; 64:8)*
- *Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. (John 4:22-23; cf. Mt 4:10)*
- *He that hath seen Me hath seen the Father. (John 14:9)*
- *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. (John 5:18)*

To see Jesus is to see the Father. Jesus is not a separate, other divine person, but the One, invisible God manifest in flesh. (Jn 1:18; 14:8-11; cf. 10:38; 8:19; 1 Jn 1:1; 2:23)

- *Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. (John 12:44-45)*
- *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. (John 14:10)*

Biblical fact #3: Jesus was God Himself made flesh-God as perfect man, with His own blood, redeeming lost humanity.

- *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. (John 1:1-2, 14; cf. 1 John 1:2)*

- ...*the church of God, which he hath purchased with his own blood.* (Acts 20:28; cf. 1 Cor 2:7-8; Lk 24:39; Jn 1:29; Heb 2:14)

The Word was God Himself, not another divine person. God created all things by His own Word (Ps 33:6). His Word “with” Him (Gk, pertaining to, Heb 2:17) was that eternal plan of creation and redemption accomplished by means of the incarnation- the Word made flesh. In the mind of God, the Lamb was “slain from the foundation of the world.” (Rev 13:8 cf. Rom 5:14; Jn 1:3, 10; Col 1:16)

As genuine man, Jesus experience the limitations of man, was subjected to time, prayed, and endured temptation. (Mt 4:1-10; Lk 2:40; Jn 17:1-5)

- As man He was “sent” and “given” by God for the mission of redemption (John 3:16; 5:37; cf. John 1:6). *But (He) was in all points tempted like we are, yet without sin.* (Heb 4:15; cf. 2:17; Rom 5:12, 18)
- As man He could and, of necessity, did say: *The Father is greater than I* (John 14:28; cf. 5:22, 26-27, 30; 10:18; 36; 17:22); *My doctrine is not Mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether I speak of Myself.* (John 7:16-17; cf. John 5:18).

Jesus conducted Himself faultlessly- according to God’s own requirements. He was sinless- always speaking and doing God’s perfect will. “Never man spake like this man,” (Jn 7:46). Unlike Adam, Jesus was perfect man. Therefore as man, He did not claim glory for Himself. Although He was God, He lived as perfect man, and thus secured fallen man’s redemption. He did not use His power as God to turn stone to bread, deliver Himself from the agony of the Calvary, and

so forth.

- *Who, being in the form of God, thought it not robbery to be equal with God:⁸ And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil 2:6, 8). He did not consider Deity something at which to grasp. (robbery: Gk, snatched; stolen; clutched; used to one's own advantage; taken for oneself) (Mt 4:6, 12; Dan 7:10; Mt 26:53)*
- *And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. (John 8:29); Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (John 5:19, 30) Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And I seek not mine own glory: there is one that seeketh and judgeth. (John 8:28, 50)*

Jesus, therefore, was the perfect sacrifice, a “Lamb to the slaughter,” the savior of the world. Jesus declared: “I lay down My life. No man taketh it from Me.” (Jn 10:15, 18; cf. Isa 53:7;, Jn 1:29; 4:42; Rev 5:1-12)

Biblical fact #4: The Oneness of God-empatically declared in the Old Testament- is reaffirmed in the New.

- *And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: (Mk 12:29)*

- *This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? (Gal 3:2)*
- *Thou believest that there is one God; thou doest well: the devils also believe, and tremble. (James 2:19)*
- *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. (1 Cor 8:6)*
- *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. (1 Tim 1:17)*
- *For there is one God, and one mediator between God and men, the man Christ Jesus; (1 Tim 2:5)*
- *How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? (John 5:44)*

Any change regarding the monotheistic understanding of the Godhead would have demanded explicit explanation, not supposed hints or subtle implications. Yet Jesus and the Apostles did not suggest in any way that the Old Testament revelation of the absolute Oneness of God had been altered in the New Testament. (cf. Eph 2:20; 4:11-13)

The Oneness of God, simply stated, affirms that the invisible God, the One Almighty Lord, was made visible in Jesus Christ. The One God was manifest in the flesh, taking on the likeness of men. (I Tim 3:16; Phil 2:7; Heb 2:14)

- *The Word was God. And the Word was made flesh, and dwelt among us, (and we beheld His glory). (Jn 1:1, 14, 18, cf. 1 Jn 1:1)*
- *Who is the image of the invisible God. (Col 1:15)*
- *Who being the brightness of His glory, and the express image of His person. (Heb 1:3)*

Biblical fact #5: Jesus is the Great “I Am!” The One Lord God Jehovah of the Old Testament is revealed as Jesus in the New Testament.

- *Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; (Phil 2:9-10). Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12; 10:36; 1 Cor 2:8)*

The revealed name of God, Yahweh, the “I am” or “Ever Present One” (OT, 6,823 times), was held so sacred that it was not spoken, but was replaced with Adonai (Heb, Lord). The Lord God foretold that He would, indeed, reveal Himself as Savior, unto Whom every knee would bow.

- *And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you (Ex 3:13-14)*
- *Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. (Is 45:21-23; cf. Dt 6:4; Ex 20:2; Jer 10:10)*

The Lord Jesus Christ, in numerous instances, rightly applied this name, “I Am”, to Himself. He was Jesus the Ever-Present One- Jehovah come as man.

- *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.* (John 8:58; 18:6; cf. 8:23-24; Rev 1:8, 17-18; 22:13)
- *I am come in my Father’s name,* (John 5:43). In fact, the name “Jesus” itself means “Yahweh-Savior.” *Thou shalt call His name JESUS: For He shall save His people from their sins.* (Mt 1:21; cf. Acts 3:6)

The disciples performed miracles in His powerful name. And the name of Jesus was invoked exclusively in baptism. (Lk 24:47; Acts 2:38; 8:16; 10:38; 19:5; cf. Rom 6:3; 1 Cor 1:13; Col 2:12; 3:17; Gal 3:27)

- Do not they blaspheme that worthy name by the which ye are called? (Gk, which has been called over you) (James 2:7)
- And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. (Acts 22:16)

The Bible and Tradition

In the centuries after the apostles theology controversies eventually resulted in the rise of Dogma foreign to scripture. For the most part, this was due to the intrusion of Greek philosophical influences which was embraced by an increasingly intellectualized form of Christianity. Nevertheless, the Bible, not tradition or later opinion, must remain the final authority regarding doctrine.

- All doctrine must be evaluated in the light of all scripture.

Tradition and creeds must not be so elevated that it is required that the scripture be interpreted solely through the words of the creeds.

- Truth isn't a mere intellectual pursuit, nor a mystery comprehended only by the scholar. Jesus said. *"Ye shall know the truth, and the truth shall make you free,"* (Jn 8:32). The Bible is not without warnings regarding such concerns: *"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."* (2 Cor 11:3) *"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."* (Col 2:8-9)

Doctrinal Development, centuries removed from Bible times and the philosophically accommodating to thought contrary to Scripture, is a serious concern which only complicates the results of the creedal debates of the third and fourth centuries and the unwanted theological changes of later centuries.

- Jesus fully revealed the truth concerning the Godhead, His own Deity, and the reality of the incarnation in the text of the Scripture. Doctrinal development, and the shaping of Christian dogma in the confusing language of the creeds, was unnecessary. The Bible stands alone- Jesus and the Apostles revealed the truth in the text of Scripture.
- The Fact that Dogma becomes dominant in later centuries, claiming catholicity, does not indicate that it is original Bible teaching as understood and practiced by the early church. The Form of baptism, for example, was clearly altered, supplanting the early Jesus' Name formula with a triune formula. Although a misapplication of Matthew 28:19 ("name," not "names"), what began as an attempt to support the idea of "persons" in One God, eventually

resulted in the unwarranted exclusion of the use of Jesus' name baptism clearly taught in Scripture. (Cf. infant baptism; sprinkling)

- Early church history is replete with oneness leaders and teachers. Tertullian admitted: "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 ground that their very rule of faith withdraws them from the world's plurality of gods to the only true God." The word Trinity wasn't used until well into the second century. And the first uses of the word, by such men as Theophilus and Tertullian, were not in theological agreement with later dogma.

Nicene and Athanasian Creeds:

The Nicene Creed, by A.D. 325, adopted clearly non-biblical terminology. The Son is said to be: the "eternally begotten of the Father," "true God from true God, begotten, not made, of one being with the Father." The Holy Spirit "proceeds from the Father and the Son."

The Athanasian Creed, which took shape in the following centuries, introduced further terms insisted upon for orthodoxy. "We worship one God in the Trinity and the Trinity in unity. We distinguish among the persons, but we do not divide the substance. For the Father is a Distinct person; the Son is a distinct person; and the Holy Ghost is a distinct person. Still the Father and the Son and the Holy Ghost have one divinity, equal glory, and co-eternal majesty." "Nevertheless, there are not three eternal beings, but one eternal being." "The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Spirit is of the Father and of the Son; neither made nor created, nor begotten, but proceeding." "But the whole three

persons are co-eternal, and co-equal.” “The Unity in Trinity and the Trinity and the Trinity in Unity is to be worshiped.”

The objection to non-biblical concepts. The intrusion of philosophical Greek terminology into doctrine compounded confusion by reusing to allow Bible itself to define what it means by One God and Incarnation.

- The demand that doctrine conform to later creeds subordinates the Scripture to post-biblical authority, as though the full revelation of Christ is not formulated within the text of the Bible. The early Church was not inferior to the Christianity of later centuries, nor was it theologically naïve and immature, necessitating centuries of doctrinal development. Certainly, the use of unhelpful, non-biblical terminology must not be allowed to reduce the doctrine of God to a matter of semantics.
- The creedal terms complicate the doctrine of God by arbitrarily using two substantially identical Greek Words: (1) “Substance” or “essence” (ousia) and “substance” or “person” (hypostasis). Each person, though distinct, is said to be of identical substance, just as the substance of gold may exist in three rings (cf. Acts 17:29). These terms are rendered unbiblical, inconsistent, self-contradictory, and/or illogical when applied to the living, personal God. These include: One God indivisible, yet each person distinct; co-eternal; co-equal, yet generated and proceeding; simultaneously singular and plural.
- The resulting concept, in place of an entity of One (the Oneness), is an entity of three (the Trinity), which is, by necessity of the terms, an incomprehensible mystery. The concept of a God-Substance (as a corporate one), threatens to reduce the entity of God to a mere category of existence, which is said to be comprised of multiple personal beings.

But these terms remain, for the most part, philosophically vague, inadequate, and erroneous. And stated simply, they are incapable of sustaining the concept that three beings are one actual personal being.

The Clear Language of Scripture. The explicit teaching of the Bible is that God is One and Jesus is the One God. The Bible repeatedly precluded any possibility of a concept of divine plurality. “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 the LORD; and beside me there is no saviour,” (Isaiah 43:10-11). Post-Biblical Nicene dogma fails to satisfactorily answer the essential questions regarding God’s own revelation of truth about Himself in the scriptures.

- In the Old Testament, for example, if God were ‘actually’ three, why did He reveal Himself to Israel as ‘absolutely’ One? Would this not constitute a revelation about Himself that ‘Hid’ the reality of His actual existence? Why keep the existence and identity of the distinct persons a ‘secret’, unknown for more than 4,000 years of worship? How could they be worshiped if they were not known? What purpose was served in the clandestine existence of eternal persons?

Jesus stated: “*I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*” (Rev 1:8) and He did so without making Nicene distinctions between the concept of the Lord God Almighty of Israel and the Lord God manifest in the flesh in the New Testament.

- In the New Testament, if God were suddenly being revealed as ‘actually’ three, the 4,000 years of the teaching of God’s

absolute Oneness would have demanded extreme clarity. The radical departure from the Judaic monotheism of Moses and Abraham, as the result of a doctrine of multiple persons within the Deity, would have required emphatic and precise explanation. Surely Jesus, the light of the world (John 8:12), could, and would, have made such a doctrine clear and explicit- not ambiguous, not vague, and not shrouded in the midst of hints and implications. Yet He Who was “the Word” never so much as breathed the word “Trinity” in the inspired text of the Word of God.

The greatest teacher of the Oneness of God ever known to mankind was none other than the Lord Jesus Christ Himself: “*Hear, O Israel; The Lord our God is one Lord.*” (Mark 12:29)

He is the “Root and the Offspring” of David (Rev 22:16); the “Good Shepard” and the “*Lamb of God, which taketh away the sin of the World,*” (John 10:8; 1:19). “*But Whom say ye that I am?*” (Mt 16:15)

Believer worship the God of Abraham, Isaac, and Jacob, in awe and wonder, at the feet of Jesus Christ the Lord. How fitting the refrain of the beloved hymn: “O, Sweet Wonder! O, Sweet Wonder! Jesus the Son of God!”

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

**WORLD HARVEST
PENTECOSTAL CHURCH**
Pastors' Keith & Donna Walker

Service Times
Sunday's - 10am & 6pm
Wednesday's - 7pm

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