

FROM THE TRINITY TO THE TRUTH

*The Oneness of the Almighty
God in the Lord Jesus Christ*



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Written by
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Introduction

WHY I CANNOT BELIEVE IN THE TRINITY

A Refutation of the Trinitarian Doctrine

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A Note From The Author

It is very important that we understand the God we worship. As a matter of fact, we must believe in God and know who He really is, or we will not be saved. In John 8:24-28, the Scripture is very precise in telling us that "...if ye believe not that I am He (speaking of God, the Father) ye shall die in your sins."

Friend, this is why I have put much work into this study. It is imperative that this truth be proclaimed. In this booklet, we will briefly cover the testimony of the Scriptures concerning the Oneness of God.— Pastor Keith J. Walker

Introduction

Many people today may ask, "If the Trinity is not biblical, why do the vast majority of Christians believe in it?" First of all, if it took a great deal of intelligence, no one would be able to understand the Godhead. The Godhead is only understood

because God chooses to reveal it to those who are willing to reason with the Scriptures.

We find in Matthew 11:27 (also quoted in Luke 10:20) that “no man knoweth who the Son is, but the Father; and who the Father is, but the Son and he to whom the Son will reveal him.” If we are to really know who the Father is, and who the Son is, it will have to be revealed to us.

The words of the apostle Peter in Matthew 16:16 show that



knowing the truth of the Godhead is given by divine revelation. “Thou art the Christ, the Son of the Living God.” Jesus followed with something that is most beneficial. In verse 17, Jesus said, “Blessed are you, Simon Barjona, for flesh and blood hath not revealed

this unto thee...”

This teaches us that we should not take a traditional statement from some great theologian of the past as being truth. We must pray that God will reveal it unto us. This we will find, as Jesus said, when we “search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me,” John 5:39.

The Bible unequivocally portrays a monotheistic concept of God. There are many more Scriptures that I could have added than are cited in this brief booklet on the errors of the Trinitarian doctrine.

First of all, not one apostle believed in the Trinity. The concept of a three-in-one God was not fully developed until the Roman Catholic Church adopted it three hundred years later. The apostles had a full revelation of The Oneness of God in the Lord Jesus Christ, who is the one God manifested in the flesh. The idea that Jehovah chose to hide the concept of the Trinity throughout the thousands of years covered by the Old Testament is false. Throughout the Bible, the central tenet of the faith is that Jehovah is One Lord, alone, a single God.

“Hear, O Israel: The Lord our God is one Lord.” Deuteronomy 6:4 “Have we not all one father? Hath not one God created us?” Malachi 2:10. This is restated emphatically in the New Testament. “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 Corinthians 8:6.

THE ONENESS OF GOD in the Lord Jesus Christ manifested in flesh. John 1:1-10;14

“For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5. In Isaiah 43:10, the

Bible also tells us that “before me (God) there was no God formed...” It goes on to say, “...neither shall there be after me.”

Clearly, the Bible teaches a strict monotheistic and “Oneness” doctrine of the Godhead. In the next section, we will attempt to explain why the doctrine of the Trinity is a false dogma, a man-made hypothesis of the Catholic Trinitarian cult of three gods. The Trinitarian invention of man began in the year 325 at the Council of Nicaea and was developed by the Catholic Church until 351-381-451. They say it is a mystery that cannot be explained. Three-in-one and one-in-three is mathematically impossible. There is only One God, and God is not three divine separate persons. Let us compare this with what the Bible says.

This leads me to the main point in which we will deal quite extensively. Before we will be able to be effective in winning souls, we must know the error on which the majority of the church world stands. What I want to point out is that Trinitarians also say they believe in one God. However, their belief is not really in One God, but three.

So, if you think a Trinitarian will be put on the spot with one God Scriptures, chances are they will not. A good name for this is “double talk.”

The difference is that their belief in one God has been perverted by “philosophies” and paganism that have origins going back

to ancient pagan cultism. Specifically, this has origins in the Babylonian religion and King Nimrod. Trinitarianism and the belief in a “three-in-one” God is also found in almost all ancient religions, including those found in India, China, Egypt, Babylon, and more recently, in Roman Catholicism.

Below are a few pictures of the ancient Babylonian “tri-headed” god and the Trinitarian concept.

The Trinity is the belief that the Godhead is composed of three “separate and distinct persons” that are all co-equal, co-existent, and co-eternal; and that these three persons are “the Father, the Son, and the Holy Ghost.”

Let’s also examine the doctrinal statement of the Godhead as stated in the “We Believe” booklet of the Dallas Theological Seminary:

THE TRINITY “DEFINED”

“Article 2: We believe that the Godhead eternally exists in three persons: the Father, Son, and the Holy Ghost, and these three persons are one God, having precisely the same nature, attributes, and perfection worthy of precisely the same homage, confidence, and obedience.”

The main problem found in witnessing to someone who believes in the Trinity will be expressing the “dual nature” of Jesus Christ. In the next section, we will look at the biblical

concept that Jesus Christ is both the One true God and was also a man.

THE DUAL NATURE OF JESUS CHRIST

In passages where you find Jesus referring to the Father, He is referring to His omnipresence, who was before the world began. When He refers to Himself as the “Son of God,” He is speaking of the fleshly body that had a beginning at Bethlehem.

When we view the Lord Jesus Christ, we cannot help but see His divinity showing through His humanity. In the following Scriptures, we will take a look at some of these passages that reveal to us the dual nature of the Lord Jesus Christ.

As God

He had divine characteristics:

- Mark 4:35
- He was older than Abraham. John 8:58
- He knew all things. John 21:17
- He was the Almighty. Revelation 1:8
- He was in Heaven at the same time. John 3:13
- He was the Father. Isaiah 9:6
- He forgave sin. Mark 2:5
- He answered prayers. John 14:14
- He arose from the dead. Matthew 28:6

- He calmed the storm. Matthew 8:26
- He fed 5,000 men. John 6:1-11
- He is the King of Kings. Revelation 19:16

As Man

He had human characteristics:

- Luke 2:40, 52
- He was not yet 50 years old. John 8:57
- He learned. Hebrews 5:8
- He grew weak and weary. John 4:6; 2 Corinthians 13:4
- He was on the Earth. Mark 2:10
- He was the Son. Isaiah 9:6
- He was tempted. Hebrews 2:18, 4:15
- He prayed. Luke 22:41
- He died. Luke 22:41
- He slept. Matthew 8:24
- He wept. John 11:35
- He hungered. Matthew 4:2
- He was a servant. Philippians 2:7

In the following passages, you will find many reasons why I cannot believe the Trinity doctrine. You, as a reader, may also not believe everything in the previous definition of the Trinity. However, if you have been baptized in the Trinitarian formula of “the Father, the Son, and the Holy Ghost,” you are automatically identified with the false cultic doctrine of the Trinity.

Nowhere in the Bible does it mention the concept nor the words “triune” or “three Divine Persons.” The word “Trinity” itself is not found in the pages of Scripture.

Also, the phrases “God the Son” and “God the Holy Ghost” are never mentioned in the Bible. The phrase “Son of God” is biblical, but this title is in reference to the human nature of the Son of God.

THE FATHER INCARNATED IN THE FLESH

1 Timothy 3:16; John 10:30-38.

The Trinitarian concept is clearly not scriptural. However, it is also a logical impossibility. Because of this fact, Trinitarian leaders claim that the Trinity is a “mystery” that cannot be explained nor understood by our finite minds. In reality, the Bible has the opposite to say about this principle of the Godhead being a “mystery.” Scripture says that there is absolutely no excuse for not understanding the Godhead:

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” Romans 1:20.

The general concept of the Trinity is false. There cannot be a Trinity if you believe in the true authority of the Bible and

basic common-sense evidences that are “clearly” seen.

The doctrine of the Trinity is the belief in one God, which is “three divine Persons.” The Bible tells us that God is a Spirit (singular).

GENERAL REASONS

CONCEPTUAL REASONS

These verses of Scripture all contain phrases in which location is implied. This can be proven by researching the background of the words as follows: “Each scripture is in the ‘locative case’ which indicates position and locality.” (Essentials of New Testament Greek, page 31).

Furthermore, in John 14:10-11, how can Jesus be “in the Father” and the Father be “in Him” and remain separate and distinct? The Trinitarian concept also implies that either there are three separate gods or that there are three “1/3 gods.” To be consistent with their separate and distinct clause, they actually deny both. Because of this, they have to claim it to be a “mystery.”

Finally, how can there be three persons in the Godhead that are separate and distinct, existing everywhere at the same time? If they share omnipresence in nature and co-equality, how can they remain separate and distinct?

Next, we will discover the truth about so-called “co-equal Persons” in the Godhead. According to the doctrine of the Trinity, the Son of God is an “eternal” second person in the Godhead. If this is true, then why does the Bible say that the Son of God had a beginning?

“I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.” Psalm 2:7 “Thou art my Son, to day have I begotten thee.” Hebrews 5:5 “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered.” Hebrews 5:7-8.

The term “eternally begotten Son” is frequently used by Trinitarians. The phrase completely contradicts itself because “begotten” means to have a “beginning of days.”

Also, in John 3:16, God “gave His only begotten Son.” The word “begotten” means to bring into being. Clearly, this Scripture proves to us that until Bethlehem, there was no Son of God.

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.” Galatians 4:4.

CO-ETERNAL PERSONS

This Scripture plainly tells us that the Son of God was not

eternal; He was made of a woman. In addition to that, Trinitarians may say that the “sent forth” terminology found in the Scriptures indicates eternity. Let’s examine that in further detail.

If being “sent from God” means that the Man, Jesus, was co-eternal, does this also mean that John the Baptist was also co-eternal with God? Read the following verse: “There was a man sent from God, whose name was John.” John 1:6.

Clearly, this is not so. Likewise, Trinitarians use the term “word,” found in John 1:1, as meaning a separate person dwelling co-eternally with God before Jesus Christ was born in Bethlehem. However, an actual translation of this term literally means “thought, word, or concept.”

“Word: ‘logos’ - ...having been thought, or gathered together in the mind...” (Thayer Greek-English Lexicon of New Testament Greek).

Therefore, the “person” of Jesus was only a thought or concept in the mind of God until God Himself embodied flesh at Bethlehem.

“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.” John 1:14. “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.

Moving on, we will examine the false doctrine that God is distinguished as “co-equal” divine persons. One of the basic tenets of Trinitarianism is that three divine Persons exist in the Godhead who are co-equal. However, there are many passages in the Bible that refute this, as will be seen in this section of the booklet.



If there are three co-equal persons in the Godhead, then why did the Father have the authority to send the Son?

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.” Galatians 4:4.

Also, how could the Father have authority to send the Holy Ghost?

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto

you.” John 14:26.

The ability to send someone else lifts the sender into a higher category. Furthermore, how could the Son of God pray in the garden to the Father without making Himself less than God Himself? (See John 17, Matthew 14, and 26, etc.) If all three in the Godhead are equal in knowledge, why did the Father know something the Son doesn’t know?

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” Mark 13:32.

If all “power” was given to Jesus Christ, the Son, then this means the other two were left powerless.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.” Matthew 28:18.

In the book of Revelation, Jesus again stated He was the “Almighty.” Of course, this would leave the other two “divine Persons” without power.

“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.” Revelation 1:8.

If all three in the Godhead are equal, why then did Jesus say “my Father is greater than I?”

“Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, you would rejoice, because I said, I go unto the Father: for my Father is greater than I.” John 14:28.

The Scriptures tell us that the Son of God died. If indeed the second person in the Godhead died, then he cannot be equal in power, nor can he be eternal (Romans 5:10).

If there are more than one co-equal “Persons” in the Godhead, then why did Jesus say in John 5:19 “The Son can do nothing of Himself, but what he seeth the Father do.” If the Son cannot do his own will, then how can the Son be equal?

Therefore, the concept of co-equality of Persons in the Godhead is false. Next, we will explore many other clear scriptural contradictions to the Trinity.

CONTRADICTIONS

Who was the Father of Jesus? In Matthew 1:18, the Bible tells us that the “Holy Ghost” was His Father. Yet, in John 1:14, we find that the “Father” was the Father of Jesus. Therefore, the Father and the Holy Ghost are not two separate divine Persons.

Who raised Jesus from the dead? In Acts 2:32, Scripture records that the Father did. Yet, in John 2:19, the Bible plainly says that it was Jesus that raised Himself. Furthermore, in Romans

8:11, the Bible says it was the Spirit (or the Holy Ghost). This clearly contradicts the doctrine of the divine Trinity.

In Isaiah 7:14, the Bible says it was God (the Father) with us, yet this Scripture is prophesying of Jesus (the Son). Note that the promised Messiah (the Son) was called “the everlasting Father,” Isaiah 9:6.

Whose blood was shed for the church? Matthew 26:28 tells us it was the blood of Jesus; however, Acts 20:28 tells us the church was purchased with God’s blood. Hebrews 9:14 tells us how that was done since no spirit has blood.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” Hebrews 9:14.

Who created the world? In Isaiah 44:24, the Bible tells us the Father did. (I suppose that “God” represents the Father in this verse; most Trinitarians believe it does in every other passage of Scripture). John 1:10 tells us that Jesus created the world.

“He was in the world, and the world was made by him, and the world knew him not.” John 1:10.

Jesus said, “If you have seen me, you have seen the Father.” John 14:7-9. John 10:30 states, “I and my Father are one.”

Why did Jesus say in John 7:39 that “the Holy Ghost was not yet given”? (Notice that the word “given” is added for translational purposes.) If the Holy Ghost is eternal, how can it be “not yet”? Because the role of Jesus as savior had not yet been fulfilled. The Holy Ghost is the Spirit of the risen Christ. This proves that the Holy Ghost is the Spirit of Christ (John 14:17-18) that infilled believers on the day of Pentecost.

In biblical passages, Trinitarians differ in ideas as to whom “God” refers to. In some passages (at their discretion), they say “God” refers to the Father. In other passages, they say “God” refers to the total Godhead. (As you see, their definition varies, showing a great deal of inconsistency.)

How can you believe something that you cannot fully understand because it is described as a “mystery?” Since God is a reasonable God (full of reasoning), why would He have man trust in something unreasonable?

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isaiah 1:18.

Who really died for sins? In John 3:16, the Son of God is said to have died. But in 1 John 3:16, the Bible says that it was God the “Father.”

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the

brethren.” 1 John 3:16.

The Bible states that God is love. If it is indeed love, then why do Trinitarian theologians say the “Father” sent the “Son” to do all the “dirty work”? This wouldn’t be a godly love. It would show a perverted type of love. Why would a father send a son to die and not come himself?

Finally, Jesus himself declared emphatically that he was the Father.

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.” John 8:24-26.

Jesus said, “I, of mine own self, do nothing.” This again disproves “co-equal divine Persons.”

“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 5:30.

Who does the Bible say lives inside of us? In Ephesians 4:6, it’s God, “the Father.” Colossians 1:27 states it is “Christ in you, the hope of glory.” Further, in John 14:17, “the Comforter,” as

well as in Acts 2:4, “they were all filled with the Holy Ghost,” emphasizes this point. Romans 8:9 says it is the “Spirit of God.” If the Trinity was true, then these verses would be contradictory.

“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God (the Father).” Isaiah 40:3.

This prophecy is fulfilled in John 1:23; Matthew 3:3; and Luke 4:6, all speaking of the Lord Jesus Christ. There is much more that could be covered. In looking at all of these proofs, you will find enough evidence to disprove Trinitarianism and answer their objections.

“Buy the truth and sell it not...” Proverbs 23:23.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” John 4:24.

According to Webster’s Comprehensive Encyclopedia Dictionary, the only “person” that can possibly exist as the Godhead is Jesus Christ:

“Person - an individual human being, a man, a woman, or child; bodily form, human frailty with its characteristic, appearance, a human being, indefinitely one; a man.”

In Scriptures such as 1 Timothy 1:17 and Colossians 1:15,

the Bible tells us that God is invisible. How can a person be invisible?

Also, in order for a Trinitarian to believe 1 John 5:7 is speaking of a Trinity, it would be needful that the word “persons” be implied.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” 1 John 5:7. This verse is an added verse; it’s not in any other Bible. It was added by the KJV. It was not in the original Textus Receptus from the year 4 AD to 1553 AD. Take an NIV Bible and look at it; you will see they didn’t translate it because it wasn’t in the original.

The real truth is that there is one person who is God. This God is Jesus, and He is the Father in creation, the Son in redemption, and the Holy Ghost in regeneration. Jesus only. Jesus is God, and God is not three divine persons! Jesus is the only wise God and Savior. Jude 25.

Next, I will show why I came from the Trinity to the truth, from a former Trinitarian preacher, why I cannot believe in the Trinity because God is not “separate and distinct.”

God is omnipresent. This truth is found in Jeremiah 23:24, “Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.”

God is a Spirit. This can be found in John 4:24. Ephesians 4:4 also tells us that there is only “one Spirit.” How can three distinct Divine persons be three Deitys who are all God that are separate and distinct? Is three gods, and how could that keep from being three separate Spirits? If they are three separate divine persons, my Trinitarian preacher, you can say you believe in one God all you want, but your doctrine is the worship of three divine different distinct divine persons. It is the worship of three gods. The Catholic cult church says while He is one, and then they say He is three different separate divine persons. It’s double talk.

In John 14:9, Jesus states that “He that hath seen me hath seen the Father,” and in John 12:45, He says, “he that hath seen me, seeth Him that sent me.”

How can God, who is omnipresent, be a “person”? A person has limitations. In 1 Kings 8:27, the principle of God’s omnipresence is stated. How could something that is omnipresent remain “separate and distinct?” Notice the following Scriptures:

- Matthew 3:17 “...in whom...”
- Colossians 1:19 “...in him...”
- Colossians 2:8-9 “...in him...”
- 2 Corinthians 5:19 “...God was in Christ...”

SEPARATE AND DISTINCT

The Doctrine of the Trinity, which posits the worship of

three separate divine persons—God the Father, God the Son, and God the Holy Ghost—as co-equal, co-eternal, and co-existent, is a belief that many assert is not found in the entirety of Scripture. The term “Trinity” itself is absent from the Bible, as are the terms “Trinitarian” and “Triune.” None of this terminology appears in the Old Testament or the New Testament. The Trinity is not present in the Bible, and nowhere does the language of this extra-biblical terminology exist. Many scholars even admit that the titles “Father,” “Son,” and “Holy Ghost” were added to Matthew 28:19. The Catholic Church admits in their encyclopedia that they added Father, Son, and Holy Ghost in the year 325 and changed the original water baptism, which was in the name of the Lord Jesus Christ for the remission of sins, according to Acts 2:38.

Matthew 28:19

Matthew 28:19 (KJV) states: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

However, we find that new converts were baptized solely in the name of Jesus Christ. This raises questions: Why did the apostles appear to disobey this command? Did they understand it differently than Trinitarians do today? Or did Jesus communicate something different than what is portrayed in this text?

Here are the Scriptures relating to baptism in the New

Testament:

- Acts 2:38: “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 Ghost.”
- Acts 8:12: “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”
- Acts 8:16: “For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.”
- Acts 10:48: “And he commanded them to be baptized in the name of the Lord.”
- Acts 19:5: “When they heard this, they were baptized in the name of the Lord Jesus.”
- Romans 6:3: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”
- Galatians 3:27: “For as many of you as have been baptized into Christ have put on Christ.”

There is no record in the Bible of anyone baptizing in the three separate titles of three individual divine persons.

Context of Matthew 28:19

Let’s examine Matthew 28:19 in its broader context, specifically verses 16-20:

- Verse 16: “Then the eleven disciples went away into

Galilee, into a mountain where Jesus had appointed them.”

- Verse 17: “And when they saw him, they worshipped him: but some doubted.”

- Verse 18: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

- Verse 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.”

- Verse 20: “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

Verse 18 states, “All power is given unto me in heaven and in earth.” This power is the authority given by God to Christ, as God was working through Him.

What people often overlook in Matthew 28:19 is that it does not establish a Trinitarian doctrine. It merely mentions three titles without defining them as three separate divine persons. The verse does not specify the identity of the Holy Spirit, nor does it indicate that God is composed of three beings. Thus, it does not support a philosophical Trinity doctrine.

The Nature of God Revealed in Jesus

The oneness of God is most clearly revealed in the one person of the Lord Jesus Christ. He is not merely a second separate divine person called God the Son, and Trinitarians will say He is God the Son but not God the Father. Yet the Bible says

He is God the Father in Isaiah 9:6; He is the Mighty God, the Everlasting Father, the Prince of Peace. Jesus is not some entity within a Trinity but the embodiment of the One true God manifested in the flesh. Jesus is not in the Godhead; the Godhead is in Jesus bodily. John 14:7-10-20; John 10:30-38; John 8:24-56-58; John 1:1-14; John 17:4-10-11-17.

Key Scriptures

- John 1:1-14: “In the beginning was the Word, and the Word was with God, and the Word was God... and the Word was made flesh, and dwelt among us.”
- Colossians 2:9: “For in him dwelleth all the fullness of the Godhead bodily.”
- 1 Timothy 3:16: “And without controversy great is the mystery of godliness: God was manifested in the flesh.”

Titles vs. Persons

The titles and terms “Father,” “Son,” and “Holy Spirit” are titles that reflect the one singular manifestation of Jehovah in the Old Testament, the one singular manifestation of the Almighty Jehovah in one person in the Lord Jesus Christ, rather than three divine separate persons. God is one; He is not three divine persons or three manifestations. The Bible is clear about the one singular manifestation in the Old Testament of Jehovah, not two manifestations or three manifestations. Nowhere in the Old Testament will you find three divine separate persons manifested. Just ask one

Rabbi—just one—see what he tells you. Rather, when Jehovah appeared, it was a singular manifestation of what He would look like in the flesh, yet He had not come in the flesh. The Son of God didn't exist; only in the foreknowledge of Jehovah did Jehovah foresee in prophecy of the incarnation that He would be born of a virgin and foresee Himself taking the seed of the woman to crush the head of the serpent in the incarnation of Jehovah Himself becoming a man in the role of taking up the role of flesh. Hebrews 2:14 and 5:7; 1 Corinthians 15:47. The Lord from Heaven, Yahweh—Jehovah Himself—became the second man, robed Himself in flesh, the invisible made visible to shed divine blood, the blood of Emmanuel. Matthew 1:21-23; His name shall be called Jesus, Jehovah has become my Salvation, Emmanuel, God with us. In other words, the Everlasting Father is with us. Malachi 2:10. Jesus is the Everlasting Father with us.

1. Father: Refers to Jesus as Jehovah, the Creator and sustainer. John 1:10; Malachi 2:10.

2. Son: Refers to the incarnation of Jehovah in the Lord Jesus Christ. Jesus is the Father incarnate in the flesh who came to redeem humanity.

3. Holy Ghost: Is a title for God. The Holy Ghost is God, and God is a Spirit; Jesus, in His Deity, is the Holy Ghost. John 14:16-18-20. Jesus says, "I in you." Jesus is that Eternal Spirit. 2 Corinthians 3:17, "Now the Lord Jesus Christ is that Spirit." God is a Spirit. John 4:23-24. The Spirit of God is active omnipresence in the world today, empowering believers and guiding them.

Conclusion: The Oneness of God in Jesus

The evidence presented supports the understanding that God is One, fully revealed in one person, the Lord Jesus Christ. The doctrine of the Trinity, while historically significant, does not align with the biblical narrative that emphasizes the oneness of God.

As Apostolic Pentecostal believers, we are called to recognize and proclaim that Jesus is not just a part of God but is God Himself, manifest in the flesh. The name of Jesus encompasses the fullness of God's nature and character, making Him the singular path to salvation and the ultimate revelation of who God is.

Call to Action

As we move forward, let us embrace the truth of God's oneness and share this revelation with others. The world needs to know that there is One God, and His Name is Jesus. Let us go forth, teaching all nations the truth of God's love and His plan of redemption through Jesus. Written By Elder Keith Joel Walker Read and Obey Acts 2:38 whpctuttle.com

