

The Oneness of God - (Is Jesus In The Godhead or Is The Godhead In Jesus?)

Only from the Bible can we make any final decisions or come to any absolute conclusions as to any idea or questions we may have about the Word of God. This work has been put together with a desire to give Jesus the glory for who He really is concerning His relationship with God.

Is Jesus only part of a Deity or is Deity a part of Jesus? **Is Jesus just merely a part of the Godhead or is the fullness of the Godhead fully found in Jesus? The answer to this question will only be revealed to a prayerful and open heart that is reaching to understand Him in a greater way. These are questions asked by many today who are confused because of the many different religious groups and denominations that there are. Let's look into the Word and see what the Bible says about this extremely important subject. It is eternally important to know from a Biblical standpoint who Jesus really is! Remember Jesus' words when He said, "...except ye believe that I am He, you shall die in your sins." We must know the answer to this question and have a firm grasp on this truth!**

⇒ While we are not Trinitarian, our purpose is not to oppose the trinity, rather we simply want to expound and explain the Deity of Jesus and the fact the Jesus was genuinely both God and man.

⇒ Duet. 6:4; The Lord Our God is One Lord - this is the greatest command

⇒ Mark 12:29; Jesus had no problem picking out of 613 commandments of the Law what He considered to be the #1 and #2 commands

⇒ Christian Monotheism more accurately promotes the deity of Christ

⇒ the bottom lines is not is there one God but HOW is God one?

⇒ Views concerning God:

1. monotheism; belief in one God
2. agnosticism; God is unknown or unknowable
3. deism; impersonal god - completely denies deity of Jesus
4. atheism; denies any existence of God
5. pantheism; equates God with nature
6. panentheism; says God is IN nature
7. binitarianism; two persons in the Godhead
8. trinitarianism; three distinct persons in the Godhead
9. polytheism; more than one God
10. dualism; two gods - one good, one evil
11. modalistic monarchianism; one God with fullness in Jesus
12. dynamic monarchianism; one God but denies deity of Jesus
13. Arianism; one God, however, Jesus is only a created, subordinate god
14. Sabellianism; one God but that He went through a metamorphosis into three persons
15. Apollinarianism; that Jesus had a complete human body but an incomplete human

nature

⇒ What God is He's always been! He doesn't change due to man's views.

⇒ When we get to Heaven, we're going to see the person of Jesus Christ setting on the throne!

⇒ Duet. 6:4 is the preeminent verse on God!

⇒ A few OT Scriptures showing ONE God:

1. Isaiah 43:10-11; none besides God (Yahweh)
2. " 44:6
3. " 44:8
4. " 45:6
5. " 45:21-22

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⇒ A few NT Scriptures showing ONE God!

1. Romans 3:30
2. I Cor. 8:4
3. James 2:19
4. I John 2:20

⇒ John 4:24; God is a Spirit.

⇒ Luke 24:39; a spirit does not have flesh and bones. Jesus became the image of the invisible God. That's why Jesus said, when you've seen me, you've seen the Father.

⇒ In Hebrew, the name of a person was considered who they were.

⇒ God's name represents many things and that is shown by all of the Jehovanistic compound names in the OT.

⇒ When Jesus was revealed, there became no other name whereby we can be saved. (Acts 4:12, Col. 3:17)

⇒ Jeshua is the Hebrew form of Jesus - in the name Jesus, you have YHWH and Yeshuwah/Savior - in Jesus you say all the compound names and wrap up the deliverance in one name - in Jesus, you have "**Jehovah our Salvation**" - it was a divine command to call the Messiah Jesus! - you wrap all the Jehovinistic compounds names, power for salvation, power for deliverance and everything else up in Jesus' name!

⇒ The Full Deity of Jesus is shown in Colossians. See chart below:

The Full Deity of Jesus Stated in Colossians	
Verse	Description of Jesus
1:15	He is the image of the invisible God
1:16	He is the Creator of all things
1:17	He is before all things (eternal)
1:17	By Him all things consist
1:18	He is the Head of the church
1:18	He is preeminent in all things
1:19	All fulness of the Godhead dwells in Him
1:20	He has reconciled all things to God
2:3.	He has all treasures of wisdom and knowledge (omniscience)
2:5.	We should have our faith in Him
2:6.	We should walk in Him
2:7.	We should be rooted and built up in Him
2:9.	All the fullness of the Godhead bodily dwells in Him
2:10	We are complete in Him
2:10	He is head of all principality and power (omnipotence)

⇒ Jesus is the one name of Zechariah 14:9 that encompasses and includes all the other names of God within its meaning.

⇒ The NT church is identified by the name of Jesus because it's by that name that He said we would be hated among all people for His name's sake. (Matthew 10:22)

⇒ Paul was an educated Jew. When he was stricken down on the road to Damascus by a blinding light from God, he asked, "Who art thou, Lord?" As a Jew, he knew there was only on God and Lord, and he was asking, "Who are You, Jehovah?" The Lord answered, "I am Jesus." (Acts 9:5)

⇒ Philippians 2:9-10; there is no other name higher than the name of Jesus.

⇒ Col. 3:17; we should do everything in Jesus' name and that definitely should include baptism.

⇒ Oneness says there is One God all in Jesus; the Trinity says there is One God but split up in three persons - both agree He is One, but the question if HOW is He one?

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⇒ Deity of Christ (Is Jesus God or god; a small, subordinate person in the Godhead - there can only be ONE Almighty)

1. Isaiah 9:6; in Hebrew, the name was WHO the person was - Jesus was all of these things and more!
2. Isaiah 10:20-21; Jehovah call Mighty God - this is the same terminology as Almighty God - Jesus is not just mighty but ALMIGHTY!
3. Isaiah 7:14; called the Messiah Emanuel which is God with us.
4. Luke 7:22; Jesus quoted Isaiah 35:4 and He fulfilled this
5. Isaiah 40:3; one would cry in the wilderness - John fulfilled this in Matt. 3:3 - Jesus was the one!
6. John 20:28; Jesus called Lord and God
7. Acts 20:28; God shed His own blood - God was a spirit and did not have flesh and blood therefore Jesus had to have been God because only Jesus could shed blood
8. Titus 2:13; our God and Savior, Jesus Christ (NIV)
9. II Pet. 1:1; our God and Savior, Jesus Christ (NIV)
10. our bodies are the temples of God (I Cor. 3:16-17), yet we know that it's Christ that dwells within us (Eph. 3:17)
11. Col. 1:19 & 2:9; in Jesus ALL the fullness of the Godhead was manifest in His flesh.
12. Col. 2:10; we are complete in Jesus!
13. I Tim. 3:16; Jesus was God in flesh! - God was manifest (made visible) in flesh!
14. John 1:1, 14; Word (Logos) was God - John meant that Jesus existed as the Logos or thought and plan of God before the Incarnation
15. I John 1:1-2; John told us why he meant in John 1:1 - he said that the Word of Life (the eternal Word) was manifest (declared or made known) in the flesh - Jesus is the One, True, Living God manifested to us!
16. Hebrews 10:20; Jesus is God veiled in the flesh!
17. II John 9; if you believe that God is in the flesh, you have the Father
18. John 12:44-45, 14:7-9; when they saw Jesus they saw God
19. I John 3:1,5; says the Father was manifested to take our sins away - Jesus is the One that took our sins away
20. Jesus is unique because He is fully man and fully God
21. the Incarnation was a miracle how that God impregnated the virgin Mary who had known no man - miracles defy human nature and reasoning - this was God at work - it was all a miraculous event; first a virgin conceived and then God robed Himself in flesh and the flesh was called Jesus - Jesus got His human nature from His mother's side and He got His Divine nature from His Father's (God/Spirit) side - The virgin birth established His deity - the flesh of Jesus was no less flesh than it was no less God - Jesus is like no other man that ever was or ever will be; He is fully God and fully man!
22. the Jews fully understood that Jesus was claiming to be God and they killed Him for it (see Jn. 5:18, 10:33) - we don't want to be on the side of the Jews that denied Him his deity - He was claiming to be God and we should let Him be fully God just like He was trying to tell them He was - if Jesus was unreliable or lying in this claim, then we need to eliminate Jesus, the Son of God totally from the Bible and the equation
23. Rev. 22:3-4; God and the Lamb are referred to in a singular sense in the context
24. I John 5:7-8; Father, Word and Spirit are ONE
25. God cannot be limited to the Incarnation - God was fully manifest in Jesus but His Spirit was still bigger than the body/image of Jesus - He was still omniscient, omnipresent and omnipotent
26. Son of God means simply that God was manifest in flesh but still calls attention to His Deity - it emphasizes His Divine nature
27. Son of Man alludes to the humanity of Jesus and that He was the offspring of humanity - it emphasizes His Human nature

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28. Jesus is **never** called the Eternal Son - this is a man made term - He's always referred to in Scripture as the "Begotten" (created) Son - He couldn't be "eternally begotten" because He couldn't have been begotten (created) and yet still eternal (never had a beginning) - the flesh part of God was only the Logos or thought and plan of God before the Incarnation - God knew He would have to become flesh, and offer His body as the Supreme and Final Sacrifice for the sins of mankind

29. Hebrews 1:2; creation by the Son - the OT states that "God" created everything - the Bible says the world was created by the "Word" - Jesus is the Word - the One now Incarnate is the Creator!

30. "God the Father" **IS** a Biblical term - "God the Son" **IS NOT** a Biblical term - He's never referred to as "God the Son" but is ALWAYS referenced as "The Son of God" - this wording makes huge, eternal differences - Jesus said "except ye believe that **I am He**, ye shall die in your sins."

31. Genesis 1:26, Genesis 3:22, 11:7 and Isaiah 6:8; this is a grammatical, plural pronoun - the verb "said" in the Hebrew language is SINGULAR - in language, the noun and verb must agree in number either singular or plural - "said" in Hebrew is singular therefore "us" is singular

32. Genesis 1:26; US/Elohim was singular according to Hebrew grammar, therefore, God was talking to someone else - the Jews traditionally have interpreted it to mean the angels - angels were present at the creation (Job 38:4-7)

33. the writers of the NT had no concept of the trinity - Peter and Paul didn't believe the trinity or even have that concept in mind because it was many years later in the second century before a plural/trinity concept was even mentioned

34. John 1:32-34; the dove was a sign for John and the voice was a sign for the benefit of others

35. Jesus' prayers are an indication of the completeness of His humanity - Hebrews 5:7 ...days of His flesh... - Jesus wasn't only God, He was also man - if there are two or more and Jesus prayed to another person in the Godhead or to another god, then He was insubordinate to another god or part of a Godhead; - if so, then he would just be a small demi-god rather than the Almighty

36. Matt.27:46; poetic sense from Psalm 22 - Jesus felt a sense of aloneness that all humans feel at times - He decided not to deliver Himself but choose to suffer on the Cross for us

37. Acts 20:28; God purchased the church with **HIS blood** - God was only a Spirit before the Incarnation - only until He robed Himself in flesh did he have blood to be able to shed - Jesus is still trying to say that He WAS God!

38. it's against reasoning to say God was "three" co-equal, co-existent, co-eternal persons yet be "one" in the same - either Jesus is God manifest, robed and revealed in flesh as ONE or there is not one God - He can't be three yet one - He can have many manifestations and names but He can't be numerically divisible - **Jesus is Emanuel; God with us robed in flesh who came to shed His blood for the remission of our sins and for hope of salvation and eternal life.**

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The Doctrine of the Trinity Contrasted with Oneness	
Trinitarianism	Oneness
1. There are three persons in one God. That is, there are three essential distinctions in God's nature. God is the Holy Trinity	1. There is one God with no essential divisions in His nature. He is no a plurality or persons, but He does have a plurality of manifestations, roles, titles, attributes or relationships to humanity. Furthermore, these are not limited to three. God is wit
2. Father, Son and Holy Spirit (or Holy Ghost) are the three persons in the Godhead. They are distinct persons and they are co-equal, co-eternal and co-existent. However, God the Father is the head of the Trinity in some sense and the Son and Spirit proce	2. Father, Son and Holy Spirit (or Holy Ghost) are different designations for the one God. God is the Father, God is the Holy Spirit. The Son of God is God manifest (made known, revealed) in flesh. The term "Son" always refers to the Incarnation and never
3. Jesus Christ is the incarnation of God the Son. Jesus is not the Father or the Holy Spirit.	3. Jesus Christ is the Son of God. He is the incarnation of the fullness of God. In His deity, Jesus is the manifestation of the Father and the Holy Spirit.
4. The Son is eternal. God the Son has existed from all eternity. The Son is eternally begotten by the Father.	4. The Son is begotten (created), not eternal. The Son of God (God the Son is not a Biblical term) existed from all eternity only as a plan in the mind of God. The Son of God came into actual (substantial) existence at the Incarnation at which time the So
5. The "Word" of John I (the Logos) is the second person in the Godhead, namely, God the Son.	5. The "Word" of John I (the Logos) is not a distinct person, but is the mind, thought, plan activity or expression of God. The Word was expressed in flesh as the Son of God. "Logos" means the thought, mind, plan, etc. of God in this passage.
6. Jesus is the human name given to God the Son as manifested in flesh.	6. Jesus (meaning Jehovah-Savior) is the revealed name of God in the New Testament. Jesus is the name of the Father, Son and Holy Ghost.
7. Water baptism is correctly administered by saying "in the name of the Father, of the Son and of the Holy Ghost".	7. Water baptism is correctly administered by saying "in the name of Jesus". The name of Jesus is usually accompanied with the titles of Lord, Christ or both.
8. We will see the Triniry or the Triune God in heaven. (Some say we will see three bodies - this is tritheism. Some say we will only see one Spirit being with one body.)	8. We will see Jesus Christ in heaven. He is the One on the throne and the only God we will ever see.
9. The Godhead is a mystery. We must accept by faith the mystery of the Trinity despite its apparent contradictions.	9. God's oneness is no mystery to the church. We cannot understand everything there is to know about God, but the Bible clearly teaches that God is one in number and that Jesus Christ is the one God manifested in flesh.

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Additional Information:

⇒ Question:

* When we see God in heaven, what will we see?

- I. If you answer that we will see three persons with three bodies, then you lean towards strong, radical pagan tritheism and not towards the strong monotheism of the Bible.
- II. If you answer that we will see one God with one body, then you lean towards the teaching of the Bible and the understanding the Jews had of the strict monotheism and the Oneness belief.

Jesus is the name of the Father	John 5:43
Jesus is the name of the Son	Matt. 1:21
Jesus is the name of the Holy Ghost	John 14:26

Comparisons that prove Jesus is the Father Incarnate			
Father		Jesus	
Peter said God raised up Jesus	Acts 2:24	yet Jesus said He would raise His own body	Jn. 2:19-21
Father would send the Comforter	Jn. 14:26	yet Jesus said He would send the Comforter	Jn. 16:7
Father alone can draw men to God	Jn. 6:44	yet Jesus said He would draw all people	Jn. 12:32
God is the one that will quicken us and raise us up	Ro. 4:17, I Cor. 6:14	yet Jesus will be the One to raise up all believers at the last day	Jn. 6:40
Father would answer prayer	Jn. 16:23	yet Jesus promised to answer the believer's prayer	Jn. 14:14
Father sanctifies us	Jude 1	Christ is our Sanctifier	Eph. 5:26
Father was manifest in flesh to take our sins away	I Jn. 3:1, 5	yet we know that it was Jesus Christ who was manifested in the world to take our sins away	Jn. 1:29-31
* If we could realize that Jesus had a dual nature, we could easily understand that Jesus is both Spirit and flesh, God and man, Father and Son.			

<u>Old Testament - Lord "GOD"</u>		<u>New Testament - Lord "Jesus"</u>	
is Creator	Isa. 42:5	is Creator	Jn. 1:3&10
is I Am He	Isa. 43:10	is I Am He	Jn. 8:24
is Only Saviour	Isa. 43:10&11	is Only Saviour	Titus 1:4
reigns forever	Psa. 146:10	reigns forever	Luke 1:33
is King of Israel	Isa. 43:15	is King of Israel	Matt. 27:37
is First & Last	Isa. 44:6	is First & Last	Rev. 1:8
is the Almighty	Gen. 17:1	is the Almighty	Rev. 1:8

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Jesus is MAN		Jesus is GOD	
Jesus as man	Jn. 8:40	Jesus as God	I Cor. 8:6
not yet 50 years old	Jn. 8:57	but yet Eternal	Micah 5:2
babe	Luke 2:16	Mighty God	Isaiah 9:6
learning	Heb. 5:8	knew all things	Jn. 21:17
weak and weary	I Cor. 13:4, Jn. 4:6	Almighty	Rev. 1:8
on Earth	Mark 2:10	in Heaven	Jn. 1:18, 3:13
Son	Isaiah 9:6	Father	Isaiah 9:6

⇒ There are not two persons or separate identities, **but two natures exemplified in Jesus.....GOD and MAN**. As man, Jesus was hungry, sleepy, wept and prayed, BUT as GOD, Jesus cast out devils, raised the dead, calmed stormy seas, forgave sins, raised the dead back to life and did many more things that only God could do.

⇒ Jesus said...."I can of my own self (human nature) do nothing John 5:30....but the Father dwelleth IN ME (divine nature)."

JESUS		FATHER	
answers prayer	Jn. 15:14	answers prayer	Jn. 15:16
is the Alpha & Omega	Rev. 1:8	is the Alpha & Omega	Rev. 21:6&7
is coming	Jn. 14:3	is coming	I Jn. 3:1&2
the Abiding One	Matt. 28:20	(Spirit) is the Abiding One	Jn. 14:16
makes intercession	Heb. 7:25, 4:15	makes intercession	Romans 8:26

⇒ The right hand denotes and is symbolic of the power and authority of God; Matthew 26:64 correlates right hand with power. Biblical examples of the right hand meaning power and authority are listed below:

Isaiah 48:13	right hand spanned the Heavens
Psalm 109:31	the Lord is at the right hand of the poor
Isaiah 63:12	God led Israel by the right hand of Moses
Psalm 16:8	the Lord was at David's right hand

⇒ Colossians 2:9&10 says... "In Him (being Jesus) dwelleth ALL the FULLNESS of the Godhead BODILY (flesh).... "ye are complete in HIM (Jesus) which IS the HEAD of ALL principality and power. There cannot be two or three separate beings sharing ALL of the power, there can only be ONE ALMIGHTY! If viewed separately, the Father and the Son cannot share equal power and authority, because that would be in contradiction to the meaning of the work Almighty. In this case then, if Jesus (Son) and God (Father) are not one and the same, then that would degrade Jesus to a more lowly position of not more than a mere prophet as the Jews thought, because, once again, there can only be ONE Almighty. If we understand that God and Jesus are one in the same, then we can understand the many scriptures that call Jesus many things like the I AM, the Creator, the Alpha and Omega and many more names/titles that apply to God.

⇒ The name of Jesus was not revealed until God made Himself a body to dwell in. God was a spirit and had to have a fleshly body to be able to walk among men as He desired to. (see Matt. 1:23, Jesus was called Emanuel meaning GOD WITH US.) Colossians 1:15 says that Jesus was the IMAGE OF THE INVISIBLE GOD. God was a spirit and a spirit does not have flesh and bones to walk upon the face of this Earth with, so that is why God made Himself a fleshly body to dwell in. When He put Himself into that fleshly body called Jesus, Jesus and God became ONE. (see John 10:30.... "I and My Father are ONE!")

⇒ Acts 20:28; God shed blood YET 1John 3:16; Christ died – God WAS robed in flesh to provide Himself a body that could shed innocent blood for the salvation of mankind - Jesus and God have to be the same, because God being a spirit could not have shed blood because a spirit does not have flesh and blood. God put Himself into a fleshly body so that He could become our Supreme Sacrifice as the Bible calls Him, so that we can go boldly and straight to the Throne of Grace and no longer do

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we have to go through a priest or offer animal sacrifices for our sins. **God in His infinite wisdom and power, would not send someone else to do His work or make someone else go through the horrible task of being offered on Calvary's tree. If He sent someone else, that would not show the fullness of a father's love. Even on Earth, a true, loving father would not send his son in his place to take care of a task as difficult as Calvary, the father would take care of it himself. In all of His power and glory, He Himself came to Earth, robed Himself in flesh (called Jesus) and became the sacrificial lamb that was slain for our sins.** In God's mercy, love and kindness to humanity, He Himself became flesh so that He could shed His blood and die for us so that He could become the blood sacrifice for our redemption (see Colossians 1:14 ...we have redemption and forgiveness of sins through the blood that Jesus shed.) Hebrews 9:22 says... "that without shedding of blood there is NO remission for our sins."

⇒ 1John 2:1 **The scripture**, which is our roadmap to Heaven and our complete authority on salvation, **calls the Father, which was God, Jesus Christ the Righteous.** That, my friend, brings us back to the fact that JESUS WAS GOD ROBED IN FLESH. The Bible plainly calls Jesus the Father, so God the Father has to be one and the same with Jesus Christ the flesh part. (see John 1:1&14....**WORD = GOD, WORD = FLESH, FLESH = GOD.... The flesh, called Jesus Christ, WAS the ONE TRUE LIVING GOD!!!**) - 2Corinthians 4:10....."**Christ is the Image of GOD.**"

⇒

1Timothy 3:16.....**God was manifest in the flesh (JESUS)**
Acts 9:5.....The Lord told Paul that He was JESUS.
John 14:9-11.....**I am in the Father and the Father is in Me.**
Romans 9:5.....concerning the flesh Christ came...God blessed forever. Here we have the flesh once again being called GOD. (see 1 Timothy 3:16)
Matthew 28:18.....**Jesus said..."ALL power is given unto ME in Heaven and in Earth."**
Jesus had ALL power because He WAS God.
There can only be ONE ALL-powerful being.

2Corinthians 5:19.....**God was in Christ.**
Isaiah 9:6.....**Jesus called the EVERLASTING FATHER.**
Deuteronomy 6:4.....the LORD our GOD is ONE LORD.
Revelation 4:2.....ONE sat on the throne.
Isaiah 45:22.....I am God and there is None Else! God will not share His power with anyone else.
Titus 2:13.....**Great God and Savior, Jesus Christ.** – Jesus is the Great God and Savior. **It would be dangerous to make Him Anything less than fully and completely GOD!**
1John 5:20.....Jesus Christ, This is the true GOD and ETERNAL LIFE.
Jude 1:4.....the ONLY Lord God and our Lord Jesus Christ - Jesus called ONLY GOD.

James 2:1&19.....Jesus Christ the LORD OF GLORY - there is ONE GOD.
John 12:45.....**he that seeth ME (JESUS), seeth HIM (GOD THE FATHER) that sent ME.** Jesus was trying to tell them that day that if they saw Him they were also seeing God the Father. This is the main reason the Jews killed Jesus. He was trying to tell them that He was both God and man, they did not believe Him and eventually had Him killed.

Matthew 4:7.....**Jesus talking to Satan, calls HIMSELF the LORD GOD!!!!**
James 2:19.....the devils BELIEVE there is ONE GOD and tremble.
Even the devils believe that there is ONE GOD!

⇒ God Was Manifest in the Flesh as Jesus! - I Tim. 3:15-16, John 1:1&14, II Cor. 5:19, Heb. 1:1-3, Col. 1:15, II Cor. 4:4, Heb. 10:20

⇒ The Prayers of Christ - Do the prayers of Christ indicate a distinction of persons between Jesus and the Father? No; rather His praying indicates a distinction between the Son of God and God; humanity and divinity. Jesus prayed in His humanity not His divinity. IF Jesus prayed as God then His position in the Godhead would be somehow inferior to the other "persons." Therefore, a triune (trinity) coequal Godhead could not exist. If this did prove the trinity, then one God would be subordinate to the other therefore not coequal. Hebrews 5:7 makes it clear that Jesus needed to pray only during "the days of His flesh."

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- ⇒ “My God, My God, why hast Thou forsaken Me?” - this was the flesh crying out to divinity. Jesus had taken upon Himself all the sins of the world and the ultimate punishment for sin is separation from God’s presence. II Thes. 1:9; Rev. 20:14. - Jesus felt the full impact of sin that a sinner will feel in the lake of fire. He felt the eternal hopelessness that people will feel when eternally forsaken by God. His flesh cried out when He took on the full punishment for sin and felt the eternal punishment of separation for that sin. (I Pet. 2:24) - People will wail and moan in the lake of fire when they feel the final punishment and separation from God.
- ⇒ Greeting in the Epistles - There is no mention of the Holy Ghost in these greetings therefore the most it could endorse would be binitarianism not trinitarianism. Second, if we interpret other passages to indicate distinct persons in the Godhead, we could easily have four persons in the Godhead. (Col. 2:2, Col. 3:17, James 1:27, I Thes. 3:11) Salutations did not indicate plurality. In Hebrew, multiple mention was used for emphasis and the writers were emphasizing the two roles of God; He could be and was both God as Creator and God manifested as flesh to become the Supreme Sacrifice for our sins. We do God a great injustice when we try to dilute Him and split Him up. Jesus was simply God manifest (made known or revealed) in the flesh! It’s very important to remember that the Jews were radically monotheistic and had no comprehension of the concept of the trinity. The trinitarian concept did not develop until much later in church history. Most trinitarian proof texts speak of two, not three, therefore it appears that their interpretations should establish binitarianism.
- ⇒ “The New Catholic Encyclopedia” states that in the second century A.D. “a Trinitarian solution was still in the future: and that “Trinitarian dogma...was not solidly established...prior to the end of the 4th century.”
- ⇒ Tertullian (A.D. 150-225): The Father of Trinitarianism was the first person recorded by history to use the word trinitas/trinity. His whole theology rested on the thought that the more impossible the object of faith is, the more certain it is. He has been characterized by the statement, “I believe because it is absurd.” Many of the believers in his day rejected his doctrine. Their Rule of Faith prohibited polythesim and his doctrine divided the unity of God in their minds. Tertullian ultimately became a follower of Montanus, who claimed to be the last prophet before the end of the world and whom the institutional church deemed to be a heretic. In the end, Tertullian was excommunicated along with the rest of the Montanists. He would not be a solid, responsible person to rest your theology upon.
- ⇒ It was the council at Constantinople in 381 that the modern doctrine of the trinity finally gained foothold. This council added statements that taught the Holy Spirit was a distinct person like the Father and the Son to the Nicene Creed. The council of Constantinople was the first to unequivocally state that the Father, Son and Holy Ghost were three distinct persons of God, coequal, coeternal and coessential.
- ⇒ During this time another creed emerged; the “Athanasian Creed”. Part is given here; “Whoever will be saved: before **all** things it is necessary that he hold the Catholic Faith.” Here we see Catholicism and the Trinity being given human preeminence over the Word of God and all other things. This is very dangerous.
- ⇒ Contradictions:
 1. Did Jesus have two fathers? The Father is the Father of the Son (I John 1:3), yet the child born of Mary was conceived by the Holy Ghost (Matt. 1:18, 20; Luke 1:35). Which one is the true Father?
 2. How many Spirits are there? God the Father is a Spirit (John 4:24), the Lord Jesus is a Spirit (II Cor. 3:17), and the Holy Spirit is a Spirit by definition. Yet there is ONE Spirit (I Cor. 12:13, Eph. 4:4).
 3. If Father and Son are coequal persons, why did Jesus pray to the Father? (Matt. 11:25) Can God pray to God?
 4. How can the Son not know as much as the Father? (Matt. 24:36; Mark 13:32)
 5. What about other verses of Scripture indicating the inequality of the Son and the Father? (John 8:42; 14:28; I Cor. 11:3)
 6. Did “God the Son” die? The Bible says the Son died (Rom. 5:10). If so, can God die? Can part of God die?
 7. How can there be an “Eternal” Son when the Bible speaks of the “Begotten” Son, clearly indicating that the Son had a beginning? (John 3:16; Heb. 1:5-6)
 8. If the Son is eternal and existed at creation, who was His mother at that time? We know the Son was made of a woman. (Gal. 4:4)
 9. Did “God the Son” surrender His omnipresence while on earth? If so, how could He still be God?
 10. If the Son is eternal and immutable, how can the reign of the Son have an ending? (I Cor. 15:24-28)
 11. If we say only the human Son of God was limited in power and knowledge and died, then how can we also speak of “God the Son”? Are there two Sons; one that’s limited but another one that is eternal with no limits?
 12. Whom do we worship and to whom do we pray? Jesus said to worship the Father (John 4:21-24), yet Stephen prayed to Jesus (Acts 7:59-60).

The Oneness of God - (Is Jesus In The Godhead or Is The Godhead In Jesus?)

13. If we interpret some Scriptures to mean a multiplicity of the Godhead, then we could interpret some verses such as Rev. 3:1; 5:6 to mean as much as six persons in the Godhead.
14. There is only one throne in Heaven (Rev. 4:2). We know Jesus sits on it (Rev. 1:8, 18, 4:8). Where do the Father and the Holy Ghost sit?
15. Is Jesus in the Godhead or is the Godhead in Jesus? Col. 2:9 gives the answer.
16. Given Matt. 28:19, why did the apostles consistently baptize both Jews and Gentiles using the name of Jesus, even to the extent of rebaptism? (Acts 2:38; 8:16; 10:48; 19:5; 22:16; I Cor. 1:13)
17. Who raised Jesus from the dead? Did the Father (Eph. 1:20), or Jesus (John 2:19-21), or the Spirit (Romans 8:11)?
18. If Son and Holy Ghost are coequal persons in the Godhead, why is blasphemy of the Holy Ghost unforgivable but blasphemy of the Son is not? (Luke 12:10)
19. If the Holy Ghost is a coequal member of the trinity, why does the Bible always speak of Him being sent from the Father or from Jesus? (John 14:26; 15:26)
20. Does the Father know something that the Holy Spirit does not know? If so, how can they be coequal? Only the Father knows the day and hour of the second coming of Christ. (Mark 13:32)
21. If the Spirit proceeds from the Father, is the Spirit also a son of the Father? If not, why not?

When looking at the subject of the Godhead, one must start his journey in the Old Testament to fully grasp the fact of the Mighty God of creation being in and one with the man Christ Jesus (see **2 Corinthians 5:19** 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.)

A quick look into the Old Testament will reveal a very definite singularity of the Almighty. He even said that He alone is God and that beside Him there is no other. For Him to share power and authority with another (polytheism) or to operate as separate co-eternal parts (Trinitarianism) would diminish His standing as the One True God that stands alone completely un-fragmented in need of nothing or no one. The Jews were radically monotheistic and stressed with great boldness that the Lord their God was ONE LORD! The Old Testament is filled with many references to God being God alone.

The question arises as we enter into the New Testament and Jesus is finally revealed. In the Old Testament God and the Spirit called the Holy Ghost, are never remotely thought of as being separate co-existent, co-eternal beings. The question would need to be asked that when Jesus was revealed why was there supposedly some change that took place and all of a sudden God the Father and the Holy Ghost, His Spirit, would be broken into segments and would begin to share power and become co-existent with the man Christ Jesus? We first have to understand that Jesus was not eternal. Jesus only existed in the mind and thoughts of God to one day be the flesh part that would become the sacrificial Lamb once and for all for mankind. Son of God is used to identify Jesus but the term God the Son does not even appear in the Holy Scriptures and a completely human fabricated terminology. To teach that there is a God the Son that is co-eternal and co-existent with a God the Father is to fly in the face of God's statement about Himself and the firm teachings of the Old Testament.

God was in Christ Jesus reconciling the world unto Himself. Jesus became the icon or image of the invisible God that had no flesh or blood (see Colossians 1:15). Jesus specifically said that He and the Father are one and the same and that if you saw Him you were actually seeing the Father as well. (John 10:30 & 14:9)

The few Scriptures that are veiled in types, shadows and figures of speech have to be balanced against the overall teachings of the Scriptures as a whole and the numerous Scriptures that leave no doubt about the monotheistic nature of God. One example of this would be where John saw Jesus sitting at the right hand of the throne of God. Does this Scripture on the surface reveal a concept that runs contrary to the theme and thought of the Word of God as a whole or is there something deeper and more meaningful to grasp and understand here? (Some things are only revealed by the Spirit and that is why it is so important to have received God's New Testament plan by receiving the Holy Spirit with the evidence of speaking in a new tongue or language that you've never learned and that is given to you as God's Spirit gives you the ability to speak it and then to earnestly seek Him to reveal Himself fully to you!) When studied out, it becomes clear that what John saw was not little god Jesus sitting beside big God the Father or any other notion of shared thrones or power but rather John was describing that he saw Jesus sitting in the full position and power of God because right hand denotes power or place of power in the Scripture. (example, David speaks of God's saving right hand in many various ways in the book of Psalms alone) John was the same man that also said that he saw ONE throne and ONE sitting upon THE throne...all singular terms. Either John has presented the world with a major contradiction in the Scripture and has caused division and error in the Holy writ or we must prayerfully search for the revelation to the few Scriptures that seem to not run parallel to the many other Scriptures that are plain and that run parallel

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with the overall theme of who God is and how He is singular in nature and shares power, glory, authority or dominion with no one else.

Just as the Holy Ghost is one with the Father but is sent to do a work in the lives of humanity, so is Jesus one with God, being the image of the invisible God, yet the flesh part was conceived and sent to do a redemptive work for mankind. God now has an image that we will be able to behold when we stand before His throne!

When we stand before God on Judgment Day, we will not see the Father, the Son and the Holy Ghost separately discussing the fate of each person there and sharing the office of Judge. Rather, we will see Jesus, the flesh part that was revealed and became the visible manifestation of God, sitting upon ONE throne with the full and complete power and authority of God Almighty! It is truth that when they saw the man Jesus, they were beholding the Father also as Jesus tried to tell them that He and His Father were actually one and the same. What beauty when this mystery is revealed in the spirit and heart of man! To know and understand the fullness of the Godhead and the Mighty God in Christ Jesus is a beautiful revelation that brings Jesus much closer to you!

To theorize and teach any other message but the simple message of the Mighty God in Christ Jesus will lead to a tremendous surprise one day at Judgment when we stand before ONE throne, with ONE God whose revealed name is Jesus and have to give an account of our teachings, beliefs and actions to this ONE TRUE GOD whose name is JESUS!

It would be wise to not to diminish Jesus as just one part or break up God into separate parts. God had many manifestations and was called by many things all throughout the Scripture such as Jehovah Shalom, Prince of Peace, etc, but there was and is only one revealed name for God and that name is Jesus!

When you grasp that the entire Godhead and plan of salvation revolves around Emmanuel, God with us, Jesus Christ, then you are moving into a realm with God that you are recognizing fully who He is and giving Him the glory, honor and praise that is not surrounded in controversy nor diminished or diluted by being broken apart into pieces. You are then honoring Jesus for Who He really is and loving Him with a simple, childlike faith, love and trust.

JESUS....the Mighty God in Christ, reconciling the world unto Himself and Himself alone!

We honor You Jesus for Who you are....the Mighty God revealed and robed in the flesh of a man and for giving us that beautiful, precious name of Jesus that is the only saving name to be baptized in. What a lovely name! (Acts 4:12)

⇒ Jesus stressed how important it is for us to understand who He really is - the Jehovah of the Old Testament manifest/made known/revealed to man: "If ye believe not that I am He, ye shall die in your sins" (John 8:24).

Of a truth, the Bible says that **EVERY knee shall bow and EVERY tongue shall confess that JESUS CHRIST IS LORD (GOD)!**

Jesus, You are God and God alone! Praise the name of Jesus!