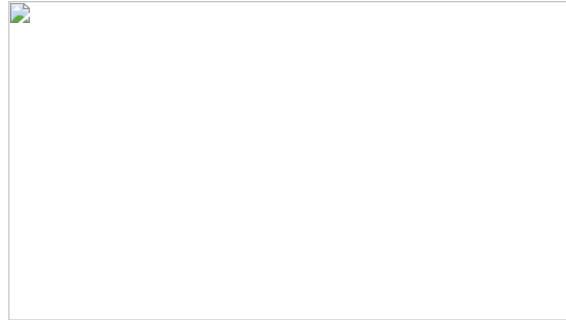




## GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic  
Christian Faith

### Oneness vs Unitarian Debate, Response to Unitarian Tom Raddatz Part 4



**MR RADDATZ WROTE: Part Four of Treatise to Mark August and Steven Ritchie.** Now, not only do Onenessians not believe Jesus' words in explanation of himself, but they also don't believe God's testimony of His own son! Now, why would God lie?

God said, audibly, on two occasions: "This is my beloved son...whom..."  
 "This is my beloved Son, with whom I am well pleased." (*Matthew 3:16-17; also found in Mark 1:11 and Luke 3:22*).

And again, "This is my beloved Son, in whom I am well pleased. Listen to him" (*Matthew 17:5; also Mark 9:7 and Luke 9:35*).

This is out of the mouth of God at two different events as testified by three different writers each time.

God who cannot lie (*i.e., Titus 1:2 and Hebrews 6:18*) speaking audibly from heaven, on these two separate occasions, called Jesus *someone third person to Himself*. He said this by referring to His son with the personal pronoun "him," [Gr. *autoû*] in contradistinction to Himself as "I."

ONENESS RESPONSE FROM RITCHIE: Since Oneness theology affirms the ontological distinctions between our omnipresent Heavenly Father's Divine "Life in Himself" who also granted a distinct human "life in himself" (John 5:26), these passages are not problematic for Oneness Apostolic believers. In fact, this is precisely what Oneness believers would expect if we are to believe that our One God who is our Heavenly Father also became one man via virgin conception and birth. Thus Mr Raddatz entire argument falls by the wayside.

MR RATTATZ WROTE: "As you sent me into the world, even so I have sent them into the world." (*John 17:18*)

In the same exact way that God sent Jesus, so Jesus sends us. Pretty simple to understand if you hear him and if believe him. Big troublesome ifs for modalists though. I guess they would rather swallow camels and strain at gnats.

ONENESS RESPONSE FROM RITCHIE: I make the same argument in my debates against Trinitarian apologists. The Son of God was not sent from heaven to earth as a living God the Son. The Son of God is the man who was virgin conceived and born so that the Son of God could be sent into the world just as the disciples were. Mr Raddatz keeps pretending like we are saying that the Christ child was not born and given as the Lamb of God (*a true human being - Isaiah 9:6*) in order to save God's people from their sins. If there had been no true virgin conception of the Christ child, then God would have merely stepped into human flesh with no true human nature. If that were the case, then I would say that Mr Raddatz' arguments would hold some weight. However, since Oneness theology affirms that God also became a distinct human being with a distinct human "life in himself" (*John 5:26*), God's new human manifestation of His existence in an authentic human life proves that the One God also became one true man. Therefore, the new human life of the man Christ Jesus could do nothing of himself as he had to be dependent upon God his Father to be sent with power into the world just like his disciples were without contradicting or undermining Oneness theology in any way.

Oneness Theologian Dr David Bernard wrote in his article entitled, "The Mediator Between God and Men," "God Himself came into this world AS A HUMAN BEING." Dr Bernard did not say that "God the Father came into this world as God the Father. David Bernard clearly said that God the Father came into this world AS A HUMAN BEING." For One God Person (the Father) also came into this world as a human person (the Son).

At approximately twenty three minutes and forty five seconds into David Bernard's Debate with Robert Morey, brother Bernard stated, "When we speak of Jesus conversing with the Father, it is understandable that **Jesus was speaking as AN AUTHENTIC HUMAN BEING.**" And at twenty three minutes and thirteen seconds into the same debate, Dr. Bernard said that **the prayers of Jesus were "always in the context of A REAL HUMAN LIFE."** Then at approximately twenty four minutes and thirty seconds, David Bernard said, "You must understand that **it was as A REAL HUMAN BEING that he submitted his will to God.**" (*From David K. Bernard's Debate with Robert Morey; YouTube Video: <https://youtu.be/MiWZKjbeMMc>*)

The following excerpts are from J. L. Hall's article in the Pentecostal Herald (a UPCI Publication):

"Did Jesus pray to Himself? No, not when we understand that Jesus was both God and man. In His deity Jesus did not pray, for God does not need to pray to anyone. As a man, Jesus prayed to God, not to his humanity. He did not pray to Himself as humanity, but to the one true God, to the same God who dwelled in His humanity and who also inhabits the universe."

Brother Hall went onto write in the same publication, "Biblical facts reveal that Jesus lived as **an authentic human being**, that He did not merely assume the appearance of flesh (1). Therefore we should not be surprised that He prayed to God, seeking strength, guidance, and assurance. Moreover, we should not be surprised that Jesus had a will distinct from God (2), that He was truly human in spirit and soul, that He possessed a self-awareness of His humanity. Jesus' prayers to God the Father came from His human life, from the Incarnation. His prayers were not those of one divine person to another divine person of God, but those of an authentic human praying to the one true God. Prayer is based on an inferior being in supplication before a superior being. If the one praying is equal in power and authority to the one to whom he is praying, there is no genuine prayer." (*Did Jesus Pray to Himself? Article from the July Pentecostal Herald, UPCI Publication, by J. L. Hall*)

Oneness theology clearly teaches that God became “a genuine human being” in the incarnation through the virgin who lived as “an authentic human being”. This explains the prayers and temptations of Jesus Christ as a true man living among men. Therefore, Oneness theologians acknowledge that Jesus Christ is both “God Almighty” as to his true divine identity and “fully man” as to his true human identity because God Himself became a man within the Hebrew virgin.

Oneness author Talmadge French affirmed that God became a man in the incarnation through the virgin. At 9:40 into Dr Talmadge French’s lecture on “Oneness Pentecostalism in Global Perspective,” Dr Talmadge French said, “**How did God become a man and yet remain God? How is God the Father, Son, and Spirit and yet One God? It is an awesome revelation.**” (Dr. Talmadge French’s lecture, *Oneness Pentecostalism in Global Perspective / YouTube Video: <https://youtu.be/Ag4taZ7GR58>*).

William Chalfant is a respected Oneness author who wrote the following in A Critique of “Bible Writers” Theology: “If Jesus Christ is not **God Almighty** (*God the Father*) then He is not able to save us (*but He is*). On the other hand, **if Jesus of Nazareth is not the true Son of Mary, and a genuine human being, descended from David and Abraham, then He cannot be our Redeemer and our sacrifice for sins.** To deny His wonderful divinity (as God the Father) is to rob Him of His rightful glory. On the other hand, to deny His genuine humanity is to rob us of our blood sacrifice, who hung in our place on the old rugged cross. If He is not one of us, then we do not have a true Mediator. 1 Timothy 2.5 states, ‘For there is one God, and one mediator between God and men, the man (anthropos) Christ Jesus’. If He was not true anthropos and true God, then our faith is in vain. But it is not in vain, because He stood in my place.”

Oneness theologian Jason Dulle wrote that “... the duality of wills are not internal to Christ between His two natures, but external to Christ between God’s two modes of existence: as God (Father), as man (Son, Jesus). There is only one divine person, but that one divine person is willing in both a divine manner (as Father) and in a human manner (as Son). In God’s divine manner of existence as the Father God wills exclusively in a divine manner, while in God’s human manner of existence as the Son God wills exclusively in a human manner. Christ is God’s human manner of existence, and in that mode of existence God wills exclusively according to what He is; i.e. man.” (Jason Dulle’s Article, *‘How Many Wills Does Jesus Have?’ - <http://onenesspentecostal.com/willofchrist2.htm>*)

Oneness author Dr. Daniel Segraves wrote that Jesus is God manifest in genuine and FULL HUMAN EXISTENCE: “**Everything that Jesus did and said He did and said as who He was, God manifest in genuine and full human existence.**” (Dr. Daniel Segraves Article, *Thoughts on John 17:5, 3/23/2010 <http://evidentiafaith.blogspot.com/2010/03/though-is-on-john-17-5-by-dr-daniel-l.htm>*)

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The Oneness theological position does not teach that Jesus ever prayed to the Father as the Father, as our position affirms that Jesus prayed and submitted his human will to the Father as “a real human being.” Hence, God the Father was able to operate as the unchangeable God outside of the incarnation with only one Divine will, while the child born and son given is God the Father with us as “an authentic HUMAN BEING” who prayed “in the context of A REAL HUMAN LIFE” with a real human will. Thus, we have One Divine God Person as the Father and one mediator between that God Person and all humanity, the man Christ Jesus (1 Tim. 2:5). For “the only true God” (John 17:3) also became “an authentic human being” as a human person because one person as one person cannot mediate or interact with himself.

Oneness theology affirms that the One God who is our Heavenly Father also became a distinct human being through His incarnation in the virgin. For when God the Father’s ‘substance of Being’ (*Hypostasis in Heb. 1:3*) became a man as a fully complete human being (*Heb. 2:17*), the new human existence of the Son was “given life in himself” (*John 5:26*) within the incarnation while the divine life of the Father retained His immutable “life in himself” (*John 5:26*) outside of the incarnation. Hence, Jesus is not God the Father with us as God the Father; He is God the Father’s new human mode existence living with us as “a genuine human being.” Trinitarians, Arians, and Unitarians usually laugh and ridicule our position before taking the time to honestly examine what our position really is.

MR RADDATZ WROTE: God told David that David’s son would be God’s son: 12“When your days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, who shall proceed out of your bowels, and I will establish his kingdom. 13He shall build a house for my name, and I will establish the throne of his kingdom forever. 14 **I will be his father, and he shall be my son ...**” (2 Samuel 7:12–14).

God even swore an oath to this effect: “Yahweh has sworn to David in truth. He will not turn from it: ‘I will set the fruit of your body on your throne.’” (*Psalms 132:11*)

But Onenessians don’t believe God said what He meant and meant what He said.

ONENESS RESPONSE FROM RITCHIE: Again, Mr Raddatz continues to pretend like we deny that Jesus Christ is a true human being even though our knowledgeable Oneness Theologians repeatedly say so. God has sworn that through the seed of Abraham and David that he would raise up the Messiah to sit upon the throne of David. I do not know of a single knowledgeable Oneness theologian who would reject these facts of scripture. Yet these plain facts of scripture do not oppose the scriptures proving that God Himself became our salvation through Jesus Christ as the Father’s own anthropomorphic arm revealed.

Even the Old Testament scriptures inform us that Jesus is Yahweh God the Father with us as a true man in the flesh. God the Father is clearly the speaker in Isaiah 43:10-11 in which the Father says, “You are my witnesses, declares Yahweh, and My servant whom I have chosen, that you may know and believe Me, and UNDERSTAND THAT I AM HE (John 8:24; 1 John 5:20). Before Me there was no God formed, neither shall there be after Me. I, even I AM Yahweh and BESIDE ME THERE IS NO SAVIOR.”

God the Father clearly said, “and My servant whom I have chosen.” We know that the Father is the speaker in the context of Isaiah 43:10-11 and that the Son is the Father’s chosen servant of whom God the Father was speaking about. The same Father said, “...that you may know and believe Me, and understand THAT I AM HE.” God the Father clearly said, “I AM HE” and “beside Me there is no Savior” in the context of addressing His “chosen servant.” Therefore Jesus our Messiah must be the true identity of God the Father as that great “I AM” and the great “I AM HE” of the Hebrew Scriptures.

Jesus clearly spoke of the Father when he said, “If you do not believe that I AM, you will die in your sins” in John 8:24 because John 8:27 states that the Pharisees “did not understand that he was speaking to them about the Father.” Therefore, we can clearly see that Jesus was speaking to the Jews about the Father when he said, “If you do not believe that I AM, you will die in your sins.” Those who disbelieve that Jesus is God the Father who came to save us as a man cannot explain why God the Father said, “beside Me there is no Savior,” in Isaiah 43:11. Since Jesus is clearly “the Savior of the world” (1 John 4:14), and since there is no Savior beside God the Father, there can be no doubt that the man Christ Jesus is the same divine identity as the Father Himself revealed (Isaiah 53:1, “Who has believed our report? And to whom has the arm of Yahweh been revealed?”).

Furthermore, according to Psalm 110:1, “Yahweh said to my Lord (*adon = a “human lord”*), sit at my right hand...” So we know that Jesus our Messiah is the only one spoken of in scripture who has ascended to the anthropomorphic right hand of the invisible Father. Hence, only Jesus Christ can be spoken of as being “beside” Yahweh God the Father Himself. Yet God the Father clearly said, “beside Me there is NO SAVIOR.” And again, God our Father said in Isaiah 45:5, “Besides Me there is no God” (Isaiah 45:5-6, “*Lam the LORD (Yahweh), and there is no other: Besides Me there is no God. I will gird you, though you have not known Me; That men may know from the rising to the setting of the sun That there is no one besides Me. I am the LORD (Yahweh), and there is no other...*”). Therefore, no angelic or human creation can be said to be a universal God or a universal Saviour beside Yahweh God the Father Himself. Thus, identifying our Lord and Saviour Jesus Christ as the Father Himself who came to save

us as a man ([Titus 2:13](#), “looking for the blessed hope and the appearing of the glory of our great God and Saviour, Christ Jesus”; [Matthew 1:21](#), “She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins”).

In order to counter the clear evidence that Jesus is the deity of the Father incarnate as man, some Trinitarians have asserted that Isaiah 43:10-11 is addressing “Jacob” or “Israel” as God’s chosen people as God’s witness rather than Jesus the Messiah himself. However, at 22 minutes into a YouTube Video entitled, “The Forgotten Trinity” (<https://youtu.be/eqekxevoYI>), Trinitarian apologist Dr. James White cited Isaiah 43:10-11 to show that Jesus the Messiah is Yahweh. Dr. White even said that the Jehovah’s Witnesses get their name from this passage. In the video, James White said that the Greek text in John 13:19 uses the same Greek words for Jesus saying, “I AM HE” as in the Greek Septuagint in Isaiah 43:10. John 13:19 says, “From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I AM HE.” Jesus also said the same in John 8:24, “If you do not believe that I AM HE, you will die in your sins.”

The Targum was a first century exposition of the Hebrew Scriptures written by Jews. The Targum says that Isaiah 43:10 refers to the Messiah, “the Targum reads, ‘and my servant the Messiah, in whom I am well pleased ...’” The PULPIT COMMENTARY confirms that the Messiah is the intended chosen servant in Isaiah 43:10. “The ‘Servant’ intended can only be the one true Servant of [Isaiah 42:1-7](#) (the Messiah), since faithful Israel is already among the witnesses.”

There are many prophecies in the Hebrew Bible where God Himself said that at a future time in human history, He would sit on His throne to dwell among the Israelites to rule and reign on the earth forever. Yet inspired scripture identifies that throne as the throne of David which will be occupied by God tabernacling among men (“the tabernacle of God is among men” Rev. 21:3) as the Lamb of God who is Jesus Christ the Messiah (“the throne of God and of the Lamb will be in the city and His servants shall serve Him” Rev. 22:3). Yahweh God, clearly said to Ezekiel that He would place the soles of His feet among the Israelites forever on the throne of David which God calls, “My Throne.”

Ezekiel 43:6 (NASB) “Then I heard one speaking to me from the house, while a man was standing beside me. 7He said to me, ‘Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the corpses of their kings when they die, 8by setting their threshold by My threshold and their door post beside My door post, with only the wall between Me and them. And they have defiled My holy name by their abominations which they have committed. So I have them in My anger....’”

Under Ezekiel chapter 43, Benson’s Commentary correctly explains that Ezekiel 43 will be fulfilled by the Messiah dwelling among God’s people forever. “Where I will dwell in the midst of the children of Israel for ever — He alludes to the promise formerly made with relation to the tabernacle and temple, (see Psalm 68:16; Psalm 132:14) ...and intended to be eminently fulfilled in and by Christ, in whom all the promises of the Old Testament are to have their final accomplishment.”

Revelation 21:2-3 (NASB) says, “And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them ...”

Here we can see that the Messiah will fulfil Ezekiel chapter forty three because God Himself will come to sit on His Throne and place His feet among the Israelites forever as God incarnate in the Lord Jesus Christ. Revelation 21:3 clearly states that “God Himself will be among them” because Jesus is “the image of the invisible God (Col. 1:15)” Himself as “the tabernacle of God among men.” If Jesus is not God incarnate as a man, then why would Ezekiel write that Yahweh God is the One who would place His Throne and His feet among the Israelites forever while other scriptures prove that Jesus is the one who will occupy that throne with his own feet dwelling among the Israelites forever (Isaiah 9:7-NASB - “There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness from then on and forevermore.; Luke 1:32-NASB - “the Lord God will give Him the throne of His father David)? Thus, Jesus the Messiah must be “the tabernacle of God with men” in whom God Himself will place His feet among the Israelites forever (Galatians 6:16 calls born again Christians “the Israel of God” because non-biological Jews have been “grafted into” the “olive tree” which represents the nation of Israel – Romans 11:24).

1 Chronicles 29:23 rightly calls the throne of David “the throne of Yahweh” and Revelation 22:3 rightly calls the throne of David “the throne of God and of the Lamb” because Jesus is the Lamb of God who will sit on the throne of God (Hebrews 1:8 calls Jesus God, “Your Throne O God”). Therefore, Jesus the Messiah will dwell among the true Israel of God (Galatians 6:16 says that “the Israel of God” consists of both Jews and Gentiles) forever in the New Jerusalem that will come down from heaven.

Luke 1:31-33 - “Behold, you will conceive and give birth to a son, and you shall give Him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give Him the throne of His father David, and He will reign over the house of Jacob forever. His kingdom will never end!”

There can be no doubt that the Son of God is the man who will sit on the throne of David as “King over all the earth (Psalm 47:1 “God is King over all the earth”; Zechariah 14:9)” and that He will reign as “King of kings and Lord of lords (Revelation 19:16)” “forever.” Yahweh God clearly said to Ezekiel that He would place the soles of His feet among the Israelites forever on the throne of David which God calls, “My Throne.”

Ezekiel 43:6-7 (NASB) “Then I heard one speaking to me from the house, while a man was standing beside me. He said to me, ‘Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever.’”

When we compare scripture with scripture, we find that Jesus will sit on the throne of David which God calls, “My Throne” “and the place of the soles of My feet, where I will dwell among the sons of Israel forever.” How exactly will God place His Throne and His feet among the Israelites forever? The only scriptural answer is through the only image of the invisible God that we will ever see (Colossians 1:15; John 14:7-9), through the man Christ Jesus (Revelation 22:3; Isaiah 9:7; Zechariah 14:9; Isaiah 45:14-15).

Jeremiah 23:5-6 (KJV) “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD (Yahweh) OUR RIGHTEOUSNESS.”

Yahweh God spoke to the prophet Jeremiah that in the prophetic future, the Son would be raised up as “a righteous branch” out of David and that the Son’s Name would be called “Yahweh our righteousness.” Hence, the Son as the Son could not have been called Yahweh until that name was actually given to him in the prophetic future (Jesus said, “Holy Father, keep them through your name, the name which you have given me” – John 17:11-NASB; Phil. 2:9-KJV – “Wherefore God also hath highly exalted him, and GIVEN HIM A NAME which is above every name). Thus there can be no doubt that the Son’s Name was given to him which is the Name of Yahweh God the Father Himself. For Jesus in Hebrew means “Yahweh Saves” or “Yahweh Is Salvation.” Wherefore, Jesus as a Son could not have possessed the divine name of Yahweh as His own before it was actually given to him later on in time which completely destroys the Trinitarian idea of an alleged timeless God the Son existing as another Divine Yahweh person in heaven before the incarnation.

Isaiah 9:6-7 (ESV) “For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father. Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.”

Notice, that the name of the Son “shall be called” the same name as the “Mighty God” and Everlasting Father” in the prophetic future rather than throughout eternity past. Since the Son of God was “born” and “given,” the Son of God has to be the “man Christ Jesus (1 Tim. 2:5)” who was “granted” a human “life” (John 5:26 “He has granted the Son to have a life in himself”) in the virgin and “given the Name which is above all names” (Phil. 2:9). Hence, the human person called the Son is identified as both the “Mighty God, Everlasting Father” and as a “prince of peace” because the Son is fully God with us as a fully complete man (a human prince).

The scriptural and historical evidence of the earliest Christian witness of the first and early second century apostolic fathers attest that God became a man in the incarnation through the Hebrew virgin as a living Son (“**God came down from heaven, and from a Hebrew virgin assumed and clothed himself with flesh; and the Son of God lived in a daughter of man**” - *The Apology of Aristides of Athens, Section 2, AD 125*; “**God Himself being manifested in human form for the renewal of eternal life**” *Ephesians 19:3*). Since God entered into His creation to “partake of flesh and blood” (*Heb. 2:14*) by becoming “fully human in every way (*Heb. 2:17 NIV*)” as “the Son of God” who “lived in a daughter of man,” God’s new manifestation in the flesh (*1 Tim. 2:5*) is so “fully human” (*John 5:26*) that the Son as the Son has to have a distinct “life in himself” (*John 5:26*) which is distinct from God as the Father’s “life in Himself” (*John 5:26*). This explains why Christ as a true man living among men was able to pray and be tempted. Wherefore, God as God is the invisible Father who cannot pray or be tempted, whilst “God with us” as a true man could pray and be tempted because the omnipresent God Himself also became a man to “save His people from their sins” (*Matthew 1:18-23*).

According to the prophet Isaiah, it was God who came down to save His people as the Messiah. Isaiah 35:4 (KJV) “Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.” Who did the prophet Isaiah declare would “come and save you?” Isaiah declared, “your God will come ... even God with a recompense; he will come and save you.” Hence, Jesus our Messiah is our God who came to save us in the flesh by becoming “fully human in every way (*Heb. 2:17*)” in order to “save His people from their sins” (*Matthew 1:18-23*).

Isaiah 45:14-15 (ESV) “Thus says the Lord: The wealth of Egypt and the merchandise of Cush, and the Sabeans, **men of stature, shall come over to you** and be yours; they shall follow you; they shall come over in chains and bow down to you. They will plead with you, saying: ‘Surely God is in you, and there is no other, (there is) no god besides him.’ **Truly, you are a God who hides himself, O God of Israel, the Savior.**”

The context of Isaiah chapter forty five is addressing the inhabitants of the millennial reign of the Messiah bowing before Jesus saying, “God is in you, there is no other, (*there is*) no god besides him” (*addressing God in the Messiah*). Then Isaiah wrote by inspiration, “Truly you are a God who hides himself, O God of Israel, the Savior.” The only way to properly exegete this passage is to know that the Messiah is being addressed as God the Savior who hid his true identity when God became the man Christ Jesus by His own Holy Spirit who came down from heaven to descend upon the Hebrew virgin (*Luke 1:35; John 6:38*).

Psalms 118:14-23 (KJV) predicted that Yahweh would become our salvation as the Messiah.

**14**The LORD (Yahweh) is my strength and song, and is become my salvation.

**15**The voice of rejoicing and salvation is in the tabernacles of the righteous: **the right hand of the LORD doeth valiantly (Jesus is “the arm of Yahweh” revealed - Isaiah 53:1; John 12:38).**

**16**The right hand of the LORD is exalted (Jesus): the right hand of the LORD doeth valiantly.

**17**I shall not die, but live, and declare the works of the LORD.

**18**The LORD hath chastened me sore: but he hath not given me over unto death.

**19**Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

**20**This gate of the LORD, into which the righteous shall enter (Jesus is the gate or door to the Father – *John 10:9*).

**21**I will praise thee: for thou hast heard me, and art become my salvation (*the context proves Yahweh is the One who became David’s salvation*).

**22**The stone which the builders refused is become the head stone of the corner.

**23**This is the LORD’S doing; it is marvellous in our eyes.

Jesus referred to himself when he cited Psalm 118 because Yahweh God became our salvation by becoming a child born and Son given in order to save us from our sins. “Jesus saith unto them, did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes?” *Matthew 21:42 (KJV)*

Zechariah 12:9-10 (NASB) “And in that day I will set about to destroy all the nations that come against Jerusalem. I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.”

Who did the prophet Zechariah identify as the one “whom they have pierced?” The context of Zechariah chapter twelve proves that Yahweh God is the speaker who says, “They will look on Me whom they have pierced.” Who else but Jesus Christ was pierced?

Zechariah 14:9 (NASB) “And the LORD (Yahweh) shall be king over all the earth: in that day shall there be one LORD (Yahweh), and his name one.”

The context of Zechariah chapter fourteen is addressing the Messiah as king over all the earth. Yet Zechariah identifies the Messiah as Yahweh who will be the only God that the inhabitants of the earth will see as the only image of the invisible God, Jesus Christ. No Hebrew prophet or apostle ever said anything about more than One Yahweh God Person or more than One Divine Name because Jesus has rightly been given the name of the Father which reveals his true identity.

Why would the Son be given the Father’s Name (*YHWH SAVES - Jer. 23:6; John 17:11; Philippians 2:9*) and the Father’s authority to inherit all things (*Matthew 28:18; Heb. 1:4; John 5:23*) if he is not that Yahweh who came to save us as a true man (*Psalms 118:14; Isaiah 35:4; Heb. 2:14-17*)? For the scriptures prove that God will not give His glory to someone who is not Himself revealed (“I will not give my glory to another” *Isaiah 42:8; 53:1; 52:10; 59:16*). Nor can there be anyone like God in being omnipresent (*Jesus “ascended far above all the heavens that he might FILL ALL THINGS” Ephesians 4:10*) to hear and answer prayers (“If you ask anything in my name, I will do it” *John 14:14*) because God Himself said, “I am God and there is none else. I am God and there is none like Me (*Isaiah 46:9*).” For it is impossible for Jesus to be like God in being omnipresent to hear and answer prayers without being that divine identity whose own Holy Spirit came down from heaven (*Luke 1:35; John 6:38*) to become a living human Son (*Heb. 1:3; John 5:26*).

God the Father clearly said in Isaiah 42:8, “I AM Yahweh that is My Name, and MY GLORY WILL I NOT GIVE TO ANOTHER.” If Yahshua (*meaning “Yahweh Saves” in Hebrew*) is not the “Mighty God” and “Everlasting Father” (*Isaiah 9:6*) with us as a true child born and son given, how could Isaiah 42:8 be true in light of what Yahshua said in John 5:23, “... that all may HONOR THE SON JUST AS THEY HONOR THE FATHER? If Jesus was only a man (*Socinianism*), or an angelic creation with us as a true man (*Arianism*), how could true worshipers of the Father honor a mere man or angelic creation “just as they honor the Father?” If Jesus is not the great “I AM” of Exodus 3:14 (*John 8:24; 58*) with us as a true man through the virgin, how can we honor the Son just as we honor the Father without violating Isaiah 42:8 (“My glory will I not give to another”)?

MR RADDATZ WROTE: The really sad part about modalistic monarchians is that they deny the [true] lord [adoni] that bought them, that is, **they claim that Jesus was not really the man who was exalted by God, but was God himself who acted like a man** for a certain period of time and did things that would be impossible not to do if he were the person of God.

ONENESS RESPONSE FROM RITCHIE: I challenge Mr Raddatz to cite a single Oneness author who would say that “Jesus was God himself who ACTED LIKE A MAN” rather than our belief that Jesus is God himself who became a man. We teach that Jesus is God who became a true man in an “authentic human life” (D.K. Bernard). An authentic human life does not merely act like a man; an authentic human life is a true man.

MR RADDATZ WROTE: 14“Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession. 15For we don’t have a high priest who can’t be touched with the feeling of our infirmities, but one **who has been in all points tempted like we are**, yet without sin.” (*Hebrews 4:14-15*)

“You have loved righteousness, and hated iniquity; **Therefore** God, your God, *has anointed you with the oil of gladness above your fellows.*” (*Hebrews 1:6-9*)

Jesus loved righteousness and hated wickedness, *and those are two more reasons why God anointed him* above the rest of us. Does this say God loved his human nature because it loved righteousness? In no way. Anyone who rejects the truth clearly stated in these passages minimizes what Jesus Christ accomplished as a human *person*. As **Irenaeus said, “he did no great thing” if he was not what we are.** On the other hand, he did do a great thing if, contrary to Bernard, he could sin but didn’t, ever! **God acting like a man is doing no great thing in “overcoming” sin.** Thus, Bernard makes a mockery of Jesus’ overcoming of sin, just like Trinitarians make a mockery of strict, Jewish monotheism! Men have made up the idea that Jesus was God acting as a man, but they have absolutely no Scriptures that explain it that way...”

ONENESS RESPONSE FROM RITCHIE: Again, Mr Raddatz continues to distort Oneness Theology in his own mind to make people think that we believe that we are somehow denying the full and true humanity of our Lord and Saviour Jesus Christ. We believe that God did not merely “act like a man,” “God Himself came into this world ASA HUMAN BEING” (a true man) with a true human “life in himself” (John 5:27).

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