

The Case For
ONENESS
THEOLOGY

GOD
THE
FATHER

IS THE

HOLY SPIRIT

IS THE

GOD BECAME A
MAN

SON

STEVEN RITCHIE



“What a highly anointed textbook on 'Oneness Theology'. This is a must read for all Baptists, Methodists, Apostolics, Assembly of Gods, Church of Gods, etc. A great evangelistic tool! Pastors contact me needing a book that provides a solid foundation in 'Oneness Theology'; this is IT.”

Dr. Bruce A. Klein, Th.D., President, Apostolic Theological Seminary, www.atseminary.com

“It is a pleasure to endorse Brother Steven Ritchie’s book, *The Case for Oneness Theology*, a subject that is close to my heart. We, who desire and seek true ‘Biblical Revival,’ are keenly aware that God can only ‘revive,’ truly, what is the original. He will not revive another Gospel! In my lifetime of study, and my 75th year of life, I have never been more convinced of the truth of the Apostolic message, and the integrity of Oneness Theology. Both are biblically and historically correct. Real research verifies both. Brother Ritchie’s book will bless you, and equip you to fulfil the challenge that the Apostle Paul accepted, saying; ‘I am set for the defense of the Gospel’.”

Bishop Samuel Smith, General Chairman, Apostolic World Christian Fellowship, awcf.org

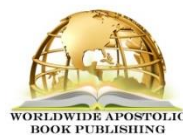
"The Case for Oneness Theology is a compilation of impressive, anointed, and uncontested proof of the Oneness of God and Christ. I highly endorse this writing inasmuch as Steven Ritchie has proven himself to possess an accurate apostolic apologetic. As an adjunct professor of the Rowe Bible Institute, Brother Ritchie has proven himself to be thorough in advocating and instructing undeniable biblical truths. I am certain that whoever will take the time to ingest these biblical facts will be greatly blessed."

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“Brother Ritchie has done outstanding research. In particular, his finding’s on the early post-apostolic writers is accurate and helpful. I recommend this fine book to anyone wanting more reflection on the Oneness message, and also desiring to understand the era immediately after the death of the apostles. Thank you, Brother Ritchie, for your immense sacrifice of time researching, reflecting, and writing this for us!”

Glen Davidson, M.A. in Church History from Bethel Seminary/Church History Professor, Christian Service Training Institute/Author of *'The Development of the Trinity; The Evolution of a New Doctrine'* (Pentecostal Publishing House-UPCI)

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Pastor Steven Ritchie

From the author and Director of Global Impact Ministries of the Apostolic Faith

God is leading me to preach the gospel both locally and internationally through modern day technology which is currently reaching tens of thousands of people all over the world. Yet in the coming future, I fully expect that our Global Impact Ministries will be reaching hundreds of thousands, and then millions of people worldwide. While many Oneness Apostolic believers are being helped and equipped for the work of the ministry (which shall reach countless others), many are coming to the faith of the original apostles of Jesus Christ through our online ministry. Please agree with us in prayer for a true global impact which shall soon reach millions for Christ worldwide.

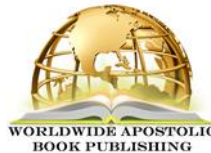
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Contents

CHAPTER/SECTION	PAGE
Author's Acknowledgements	Page 5
Author's Testimony	Page 7
Chapter 1 The Case For Oneness Theology	Page 9
Chapter 2 Is God One Person or Three Persons?	Page 29
Chapter 3 The Father Is The Holy Spirit	Page 53
Chapter 4 The Father's Holy Spirit Became The Son	Page 60
Chapter 5 The Son Had His Beginning By His Begetting	Page 81
Chapter 6 The Omniscient Father Became One Paraclete	Page 102
Chapter 7 A Refutation of Arianism and Unitarian Socinianism	Page 117
Chapter 8 Modalism was the Predominant View of the Early Christians	Page 145
Chapter 9 The Theology of Clement of Rome	Page 187
Chapter 10 The Theology of Hermas of Rome	Page 207
Chapter 11 The Theology of Ignatius of Antioch	Page 224
Chapter 12 Arian and Trinitarian Theologies Sprang From Platonic Gnosticism	Page 237
Epilogue The Scriptural & Historical Evidence Proves Oneness Theology	Page 259
Addendum The Essentiality of Oneness Theology & The Doctrine of Baptisms	Page 261

The Case For Oneness Theology

By STEVEN S. RITCHIE



Authors Note About Bible Translations

While I normally use the NKJV in teaching and preaching, I have decided to use a wide range of translations to shed light on the original Greek and Hebrew texts. Since many who oppose Oneness Theology belittle the KJV, I felt it incumbent to become “all things to all *men*, that I might by all means save some (1 Cor. 9:22).”

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Footnotes, Sources, and Comments

AUTHORS NOTE: I have purposefully decided to take a different approach in writing this book by placing all sources, footnotes, and comments in parenthesis directly in my texts with smaller italic font as I always dislike having to leave the pages or paragraphs I'm reading in order to search for the sources, quotes, and footnotes. It is my opinion that this approach not only saves time, it also helps readers to see the documented evidence directly in front of them to increase their understanding while being helpful for further study.

Acknowledgments

First of all, I thank my Heavenly Father for so great a salvation in which my Father's own Holy Spirit indwells and empowers me to "rightly divide the word of truth" (2 Tim. 2:15). While I have learned much through many gifted and anointed teachers, the indwelling Spirit is "Christ" who "lives in me" (Col. 1:27; Gal. 2:20) who is the One who leads me and guides me into all truth (John 16:13) and to separate all truth from error. "For who among men knows the things of the man, except the spirit of the man within him? So also, no one knows the things of God, except the Spirit of God" dwell within him (1 Cor. 2:11-BLB)."

I can honestly say that the Spirit of Christ in me usually opens my understanding in all things right away, but occasionally, I think about an erroneous interpretation of scripture. Yet there is always a nagging feeling deep down on the inside from the Spirit when I'm being duped into believing something false. In such cases, I always pray and meditate on the particular scriptures until the Spirit speaks to my heart with words that only the Spirit teaches (1 Cor. 2:13-NASB- "we also speak, not in words taught by human wisdom, but in **those taught by the Spirit**, combining spiritual thoughts with **spiritual words**").

I always feel great joy and rejoicing in my heart from the Spirit of God when I'm "rightly dividing the word of truth" (2 Tim. 2:15). The Spirit of God is a happy and joyful Spirit (Gal. 5:22; Nehemiah 8:10) when His servants are following Him and worshiping Him in Spirit and in Truth (John 4:23-24), but the same Holy Spirit of God also grieves when we are departing from that truth in any way (Ephesians 4:30). Therefore, I cannot stress the importance of being led by the Spirit and not grieving the Spirit enough ("For as many as are led by the Spirit of God, they are the sons of God"-Rom. 8:14-KJV).

I want to thank my beloved wife Juveneth for understanding my ministry and putting up with the countless hours in which I'm regularly engaged in prayer and study along with ministering by preaching, teaching, writing, personal evangelism, and personal counselling. I'm supposed to be retired now, but I must fulfil my foreordained ministry which God has appointed to me before the foundation of the world (Jer. 1:5; Rom. 15:16; Col. 4:17). For "woe be to me if I should not preach the gospel (1 Cor. 9:16-BLB)."

There is definitely a fire on the inside of me to preach and teach the gospel of Jesus Christ that burns within my heart and bones. I feel like Jeremiah when he said that he could not cease his preaching because it was like "a fire burning" in his heart and "shut up" in his "bones (Jer. 20:9-KJV- "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay")." Since I acknowledge that I cannot know the deep things of God without the Spirit of God revealing it to me ("God hath revealed them unto us by his Spirit. The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of man except his own spirit within him? So too, no one knows the thoughts of God except the Spirit of God" 1 Cor. 2:10-11), I humbly acknowledge that it was the Lord Himself who has revealed His truth's to me rather than from my own finite abilities. Thank you Jesus!

Again, I thank my Lord and Saviour Jesus Christ who is the indwelling Holy Spirit (2 Cor. 3:17) of God (Rom. 8:9; Col. 1:27) who has personally taught me and confirmed to me everything in this book. I am also very grateful for God sending His anointed teachers who have helped me to begin my journey in Oneness Theology. I thank Dr David K. Bernard for his in depth Theological Bible College Courses on Oneness and The New Birth which I took via the former UPC Bible

College in Dover Delaware. I'm also thankful for all that I learned from Dr. David Norris who taught Courses at Dover Delaware and for the vast knowledge I received from Lee Stoneking on the Gifts of the Spirit.

While my former Pastors did not go into much detail on Theology, I'm very grateful for the late Pastor James Gilbert and for Elder Francek Sterlik who won me to God and made an indelible impression on my Christian life. I'm also very thankful for the anointed ministry of Pastor D. D. Davis in Long Island, NY, for Pastor Doug Davis Jr., and for the anointed Pastors and Bishops who have helped mould and mentor me to be a true servant of Jesus Christ. I am especially grateful to Bishop Samuel Smith, Dr. Dwight D. Brock, and to my friends and colleagues affiliated with the Apostolic World Christian Fellowship. I cannot thank all of these men of God enough for what the Lord did to mould me into becoming a better disciple of Jesus.

After acknowledging the tremendous teaching and writing ministry of Dr David Bernard, I would also like to acknowledge the teaching and writing ministries of Robert Sabin, Jason Dulle, and Daniel Segraves, as I learned so many nuggets of truth from all of these Oneness Apostolic teachers which God confirmed to me through prayer and personal study. I have read many Oneness Apostolic authors but these men have made the greatest impact on my knowledge and understanding relating to true Oneness Theology.

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Author's Testimony

I was raised in a dry denominational church on Long Island, New York. I will never forget the time when my Sunday School Teacher taught on the Day of Pentecost. As she was speaking, I continued to read down Acts chapter two all the way to verses 37-38 where it says, "Men and brethren, what shall we do? Then Peter said unto them, 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit.'" I stopped and thought within myself, "Why does the Pastor say, 'I baptized you in the Name of the Father, and of the Son, and of the Holy Spirit' while sprinkling water over babies' heads? Why does he not baptize like Peter did on the Day of Pentecost, 'in the name of Jesus Christ?'" I thought about this when I was a child before receiving the truth later on.

When I became a teenager, I took confirmation classes in which the Pastor knew about some young teenage girls who said that they were committing fornication with boyfriends while attending confirmation classes. While he disapproved of their behaviour, the Pastor still confirmed these teenage girls even though he knew that they were engaged in sin. I was also very disappointed in the way that all of the members were so phony in their expression of Christianity. I reasoned within myself, "If God is real then these Christians should be real. There should be some kind of demonstration of the power of God in their religious worship and in their lives." Therefore I turned away from thinking about Christianity as a true religion.

When I joined the Marines immediately after graduating from High School, I gave myself to drinking and partying on weekends but felt so empty. I had thought that joining the Marines would fulfil the emptiness and void in my heart, but I was still feeling an inward void inside. I felt that there was no real reason and purpose worth living for which made me very depressed.

I eventually met some professing Christians in my barracks: one young man was a Southern Baptist and the other was a member of the Church of Christ. I noticed that the Southern Baptist gentleman was more genuine about his faith so I decided to visit his church. He gave me books from Josh McDowell which greatly encouraged me to believe in the Bible. I had been duped into believing that human beings came here from extra-terrestrial life from other planets. I had disdained evolution because it taught that we came from monkeys.

As I continued to read books by Josh McDowell and some other Christian books on apologetics, I knew that even life on other planets would have had to have a beginning and that the natural order life coming forth on its own without a Creator along with all of the intricacies of the universe just did not add up without a God to create it all. That was when I decided to ask the young Baptist gentleman, "What must I do to be saved?" He led me into a repeat after me sinner's prayer. Then he told me that I was saved and I had the gift of the Holy Spirit. I had felt so depressed when he said that because I figured that I should know or feel something when I received the Spirit of God in my life. I said something like, "Is that all? I have the Holy Spirit but I do not feel any differently." The Baptist gentleman assured me that I just needed to believe that I was saved by faith and that I already had the gift of the Holy Spirit.

I kept praying and reading the Bible in the barracks on a regular basis. One night I prayed with my hands raised in my bunk and tears fell from my eyes as I asked God saying, "God if this is not the truth, please show me the truth." I cried out to God with all of my heart

because inwardly I knew that there had to be something more to being a Christian because I felt so powerless. I gave up hard rock music but I was still listening to softer rock music. I had repented of cursing but I was still not able to overcome the bad habits of my carnal nature. About two weeks after my sincere prayer, a Spirit filled Apostolic Pentecostal brother entered into my barracks and opened up Acts chapter two. There was something different about the Pentecostal brother as his face was all lit up and glowing while he expounded to me the scriptures. I was so impressed because he said that the Spirit of God empowered him to memorize the scriptures in order to share them with me. I was amazed! I felt like Jesus Christ himself was speaking to me through this young Marine.

When I first visited the Apostolic Church in Jacksonville, North Carolina, I almost walked out because the people were jumping, dancing, lifting up their hands, and shouting out praises to God. I thought to myself, "These people are crazy; I'm getting out of here." But just before I began to try to stand up, I heard a voice in my spirit saying, "You asked me for the truth. Did you not?" The voice was so strong that I actually answered back and said, "Lord, I did ask for the truth." So I decided to stay.

At the end of the service, I told the Apostolic Pentecostal brother who invited me that I thought that this church was crazy. I asked, "Why are the people acting so strange? Why are they all lifting up their hands, speaking in tongues, shouting, and dancing in church" and so forth? Then the brother patiently shared scriptures for everything I saw in the church: "Lifting up holy hands without wrath or doubting (*1 Tim. 2:8*)," praising God in the dance (*Psalms 49:3*), shouting to God with the voice of triumph (*Psalms 47:1*), praying in tongues (*1 Cor. 13-14*), and so forth. I could not argue against the scriptures because the Baptist church had done a great job in teaching me that all of the scriptures were inspired by God and profitable, so I kept going to this local Apostolic Church, but the devil still had me bound because I kept resisting God.

On an off night, when our church was not having a meeting, we decided to visit a mostly African American Apostolic Church in Jacksonville. When the preacher got up he began preaching right to me. I immediately fell under conviction and I practically ran to the altar. I was baptized that night in the name of Jesus Christ and it was a wonderful experience. I knew that my sins were washed away through faith in the blood of Christ. Jesus wanted me to give him everything in my heart through repentance, not just the things I wanted to give up.

About two weeks after being baptized I was filled with the Holy Spirit and spoke in unknown tongues. The power of God was so strong that I told an Elder that I was fearful because I felt a burning sensation and a tingling power all over my head, face, and inside of my chest and upper stomach. The Elder laughed and said that you have received "the anointing of the Holy One which shall teach you all things" (I think he spoke that prophetically). It was then that I knew that I truly received the gift of the Holy Spirit but it was so real that it frightened me.

There is so much more I could say, but one thing is for sure: "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new (*2 Cor. 5:17*)." This is what I experienced when I became a Oneness Apostolic Pentecostal Christian which has completely changed my life for the past 35 years. I encourage all who read this book to keep an open mind about being water "baptized into the name of Jesus Christ for the forgiveness of sins (*Acts 2:38*)" and being "filled" with "the gift of the Holy Spirit" (*Acts 2:1-4*) just like the early Christian believers received according to New Testament Scripture. For the truth and nothing but the full truth of Jesus' gospel will set you free (*John 8:32* "the truth shall set you free").

Chapter 1

The Case For Oneness Theology



AUTHORS NOTE: I have purposefully decided to take a different approach in writing this book by placing all sources, footnotes, and comments in parenthesis directly in my texts with smaller italic font as I always dislike having to leave the pages or paragraphs I'm reading in order to search for the sources, quotes, and footnotes. It is my opinion that this approach not only saves time, it also helps readers to see the documented evidence directly in front of them to increase their understanding while being helpful for further study.

Apostolic Faith Christians are known as Oneness Apostolic Faith Christians because we believe that the first century Apostles taught Oneness Monotheism rather than so called Trinitarian Monotheism (*Trinitarianism teaches that Jesus is a second God Person of a Three Person Deity*), Arian Monotheism (*Arianism teaches that Jesus is a created lesser god as an angelic son*), or Unitarian Socinian Monotheism (*Unitarianism teaches that Jesus is just a special man while denying His divinity*). The designation, "Apostolic Faith," simply means, "...the faith" of the original apostles of Jesus Christ "...which was once delivered unto the saints (*Jude 1:3*)." We are further known as 'Oneness Pentecostals' because we believe that the true Church of the living God was founded on the Day of Pentecost (*Acts 2*) when the Spirit of God was first poured out in the New Testament Church and all new converts were baptized in the Name of Jesus Christ for the remission of their sins (*Acts 2:38*).

The historical designation for the Oneness Pentecostal view was once known as "Modalistic Monarchianism" within the first few centuries of the Christians era. According to the historical evidence, the Modalistic Monarchians were once known as "the majority of believers" (*Tertullian, Against Praxeus 3*) and as "the general run of Christians" (*Origen, Commentary of*

the Gospel of John, book 1, chapter 23) in the early days of Christianity. Moreover, the Oneness Modalists were the only Christians to believe in the full divinity of Jesus Christ before the Trinity doctrine later developed.

Definition of Modalistic Monarchianism

Merriam Webster succinctly Defines Modalism as, “Three modes or forms of activity (*the Father, Son, and Holy Spirit*) under which God manifests himself.” Monarchianism simply means a belief in “One Ruler.” Monarch comes from “mono”, meaning “One” and “arch”, meaning “Ruler.” Hence, Modalistic Monarchianism is the belief in God as One Monarch [*Ruler*] who has manifested Himself in three modes of activity.

Prominent Oneness theologians like David K. Bernard have rightly affirmed that modern day Oneness Pentecostals believe the same basic tenants of faith as the early Modalistic Monarchian Christian majority of the first three hundred years of Christian history (*David Bernard wrote, "Basically, Modalism is the same as the modern doctrine of Oneness" - The Oneness of God p.318*). Even the opponents of the ancient Oneness Modalists wrote that the Modalistic Monarchians were “always ... the majority of believers” (*Tertullian in Against Praxeus chapter 3 – late 2nd century into the early 3rd*) in the West, and “the general run of Christians” in the East (*Origen’s Commentary to the Gospel of John, book 1, chapter 23 – early to mid-3rd century*). Tertullian of Carthage not only acknowledged that the Oneness Modalists were “the majority” in his day (170-225 AD), he also affirmed that this was “always” the case as far back as he knew (“*they that always make up the majority of believers*” – *Against Praxeus 3 / Adolph Harnack wrote that “Modalistic Monarchianism” was once “embraced by the great majority of all Christians” - Adolph Harnack, History of Dogma, London: Williams & Norgate, 1897, III, 51-54.*). Although we are now persecuted as a minority, we still believe the same basic theology of “the great majority of all Christians” in the first three hundred years of Christian history.

Oneness believers affirm that God is a single “Monarch,” “Ruler,” and “King” (*Monarchianism*) who has manifested Himself (*Modalism*) as our Heavenly Father in creation, Son in redemption, and Holy Spirit as the Father’s own Spirit in action. For God the Father’s own Holy Spirit came down from heaven (*Luke 1:35-“the Holy Spirit shall come upon you”; Matthew 1:20-NLB-“the child within her was conceived of the Holy Spirit”; John 6:38-“I came down from heaven”*) and His own word was made flesh (*John 1:14*) to become the Christ child (*Acts 4:27-BSB-“God has made this Jesus”*). Thus, Oneness adherents believe that our One God who is the Holy Spirit of the Father (*John 4:23-24 -“God is a Spirit”; 1 Tim. 3:16-“God was manifested in the flesh”; Ephesians 4:4-6-“One Lord ... One Spirit ... One God and Father above all, through all, and in you all”*) also became one man (*Heb. 2:17 “made fully human in every way”-NIV; Gal. 4:4 “made of a woman;” Acts 2:36*) who is the Son in order to “save His people from their sins (*Matthew 1:23*).”

One God Became One Man

The first century apostles taught that there is only “One God” as our Heavenly Father (“*one God and Father above all*” – *Ephesians 4:6*) “and one mediator between God and men, the man Christ Jesus” (*1 Tim. 2:5: “Jesus of Nazareth, a man attested to you by God with mighty works and*

wonders and signs that God did through him" Acts 2:22 ESV). For the One God also became one man in the incarnation through the virgin. Hence, the One God the Father "was manifested in the flesh" and "justified in the Spirit" (1 Tim. 3:16) as the man Christ Jesus because Jesus is that God who came to save us as a true man living among men.

According to the prominent Oneness author David K. Bernard, Oneness Theology teaches that God became a true man in the incarnation, "Christ's role of mediation does not imply a separate divine identity; it simply refers to His genuine, authentic humanity ... no one else could qualify as the mediator except **God Himself coming into this world as a human being.**" (David K. Bernard's online Article, "The Mediator Between God and Men" can be viewed at http://www.oocities.org/robert_upci/mediator_between_god_and_men_by_bernard.htm)

In his article, 'The Mediator Between God and Men,' David Bernard succinctly expressed the central core of the Oneness theological position about the incarnation in that it was God the Father Himself who came "into this world AS A HUMAN BEING." Notice that Dr Bernard did not say that God the Father came into this world AS GOD THE FATHER, Dr Bernard clearly stated that God the Father "came into this world AS A HUMAN BEING." Hence, Oneness theology does not teach that God Himself came into this world AS GOD THE FATHER" which would be denying Christ's true humanity, but rather, Oneness theology affirms that God became a true man in the incarnation through the virgin which affirms both Christ's full humanity and his full deity. Thus, Oneness theology does not deny the ontological distinctions between God as God (the Father) outside of His incarnation and Emmanuel God with us as man (the Son) inside of His incarnation via the virgin conception.

Unfortunately, most of our critics erroneously believe that we are affirming that Jesus Christ is God the Father with us as God the Father with the erroneous assumption that God merely indwelt a physical body of human flesh with no inward human nature of his own. Thus they erroneously believe that we are saying that "the man Christ Jesus (1 Tim. 2:5)" was God tempted as God, God praying to God, and God dying on the cross as God which would be a clear contradiction of the words of inspired scripture (James 1:13-NASB-"God cannot be tempted by evil"; Numbers 23:19-"God is not a man"). Nothing could be further from the truth! For Oneness theologians teach that God as God cannot pray, God as God cannot be tempted, and God as God cannot suffer and die. Yet, in contradistinction, Emmanuel "God with us" (Matthew 1:23) as a true human son with a distinct human "life in himself (John 5:26)" could pray, could be tempted, and could suffer and die for our sins. Wherefore, knowledgeable Oneness theologians teach that God entered into our world as a true human being via incarnation in the virgin just like all human beings are made with a 100% complete human spirit, a 100 % complete human soul, and a 100% complete human nature ("made like unto his brethren"-Heb. 2:17; 1 Cor. 15:45 calls Jesus is "the last Adam"-*"The first man Adam became a living being; the last Adam a life-giving spirit"*).

Paul wrote to the Corinthians that "God was in Christ reconciling the world to Himself" (2 Cor. 5:19 NASB). No text of scripture ever states that an angelic figure was ever in Christ Jesus (the doctrine of Arianism: Jehovah's Witnesses). Nor does any text of scripture ever state that an alleged God the Son, or God the Christ was in Christ (the doctrine of Trinitarianism) because God the Father is always spoken of in scripture as being in the Son (the doctrine of Oneness Modalism: John 10:38; 14:10 "the Father abiding in me does His works") and being seen through the Son ("He that sees me sees the One who sent me"- John 12:45; "He who has seen me has seen the Father"- 14:7-9). That is why Jesus as the Son of God is called "the image of the invisible God" (Colossians

1:15) as the image of the invisible Father (Heb. 1:3-“the express image of His Person” = the Father’s Person). Therefore, only the Oneness view of God in Christ Jesus perfectly fits all of the scriptural data.

The words, “God the Father” (1 Corinthians 8:6), or similar designations such as “God our Father” (Philippians 1:2; Ephesians 1:2), and “God and Father” (Ephesians 4:6) appear more than thirty times in the New Testament, but we never find a single example of an alleged God the Son, or God the Holy Spirit ever occurring in inspired scripture, not even once. There is a reason why God always led the apostles and prophets to write God the Father rather than God the Son or God the Holy Spirit. For our Heavenly Father is “the only true God” (John 17:3) and there are no true God’s beside Him (“there is no God beside Me”- Isaiah 45:5). Thus, the man Christ Jesus is “the image of the invisible God” (Colossians 1:15) as the image of the invisible Father. Hence, the scriptures teach only One Divine Individual as our Heavenly Father (the Oneness doctrine) who has only one divine Mind, one divine Will, one divine Soul, one divine Spirit, and one divine Consciousness rather than three divine Conscious Minds, three divine Wills, and three divine Souls (the Trinitarian doctrine).

Moreover, the Son of God is the same Individual God who entered into His creation to become a true man with a distinct human mind, a distinct human will, a distinct human soul, a distinct human spirit, and a distinct human consciousness. This is precisely what we would expect if we are to believe that the Spirit of God came down from heaven (“The Holy Spirit will come upon you (the virgin) ...and for that reason the holy Child shall be called the Son of God.” – Luke 1:35 / “I came down from heaven” – John 6:38) to become a true man who could pray and be tempted (“Jesus was led up by the Spirit into the wilderness to be tempted by the devil” - Math. 4:1; Heb. 4:15) as a true man in the incarnation through the Hebrew virgin (Oneness theologian Jason Dulle accurately affirmed Oneness Theology when he wrote, “We believe that Jesus was God from His birth because it was God who became a man.” – Article by Jason Dulle, Did God Become a Man or Indwell a Man? OnenessPentecostal.com).

The Man Christ Jesus Was Conceived Out Of The Holy Spirit

“This is how the birth of Jesus Christ came about: His mother Mary was pledged in marriage to Joseph, but before they came together, **she was found to be with Child through (Grk. “ek” = “out of”) the Holy Spirit.** Because Joseph her husband, a righteous man, was unwilling to disgrace her publicly, he resolved to divorce her quietly. But after he had pondered these things, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for **the One conceived in her is from (Grk. “ek” = “out of”) the Holy Spirit** (Matthew 1:18-20 BSB).”

Strong's Concordance says that ‘ek’ means “from out, out from among,” “from the interior outwards.” HELPS Word-studies: 1537 ek (out from within. 1537 /ek (“out of”) is one of the most under-translated (and therefore mis-translated) Greek prepositions – often being confined to the meaning “by.” The NAS Exhaustive Concordance Definition says, “from, from out of.”

Matthew 1:5 Prep GRK: τὸν Βοὲς ἐκ τῆς Ῥαχάβ KJV: begat Booz of (ek = “from out of”) Rachab; and INT: Boaz of (ek = “from out of”) Rahab

Matthew 1:5 Prep GRK: τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ KJV: begat Obed of (ek = “fom out of”) Ruth; and INT: Obed of Ruth

Jesus said in John 16:27, "**I came out from** (the NASB Concordance says that the Greek verb is "from ek" "to come out of") **God**. Then in the next verse Jesus identified the God that he came out from as "the Father." "**I CAME OUT FROM GOD**. I came forth **FROM THE FATHER**..." There can be no doubt that Jesus came out from his Father because Jesus prayed to his Father in John 17:8, saying, "**I came out from You** (the NASB Concordance says that the Greek verb is "from ek" "to come out of"), and they have believed that **you did send me**." Notice the connection between Jesus coming out from God his Father and Jesus being sent from God his Father after Jesus had come out from God's Essence of Being as "the **express image** [charakter in Greek = a copied image] of His **Person** [the Father's Essence of Being/Person-Heb. 1:3-KJV]." Thus we can see that the man Christ Jesus was sent as a man in the flesh just as his disciples were sent in the flesh ("God sending his own Son in the likeness of sinful flesh"-Rom. 8:3-KJV; "As You sent Me into the world, I also sent them into the world"-John 17:18-BLB) because he had come out from God the Father's Holy Spirit via incarnation within the virgin as a true human son rather than as an alleged timeless God the Son sent from heaven to earth.

In my formal debate with Trinitarian apologist, Dr. Edward Dalcour (held in Los Angeles in January 2018), I had asked how Jesus could be an alleged timeless God the Son while having come out from the Holy Spirit in Matthew 1:20 while also coming out from God his Father in John 16:27-28 and in John 17:8. Then I asked, "There can be no doubt that Jesus came out of from his Father because Jesus prayed to his Father in John 17:8, saying, '**I came out from You** (the NASB Concordance says, that the Greek verb is "from ek" "to come out of"), and they have believed that you did send me.' Dr Dalcour, in Matthew 1:20 you have the wrong divine person becoming incarnate as the Christ child. For how could the Christ child have been incarnated '**out of**' or '**out from**' the Holy Spirit which John 16:28 and John 17:8 identifies as the Father?"

Dr. Dalcour's response was to evade my question by citing Greek grammar out of Matthew 1:18 rather than from the text I cited out of Matthew 1:20. Dr. Dalcour clearly avoided the fact that Jesus came out from his Father in John 16:27-28 and in John 17:8 (*Jesus prayed, "I came out from You"- John 17:8*) even though I cited both scriptures in my question which clearly refutes Trinitarian theology. Since I never cited or referenced Matthew 1:18 at all, Dr Dalcour had no answer to my question out of Matthew 1:20 linked with John 16:27-28 and John 17:8 even though he had two full minutes to respond. I had cited Matthew 1:20 where the Greek preposition 'ek' literally means 'out of' or 'out from' the Holy Spirit. Since I had posted numerous articles and videos about the meaning of the Greek preposition 'ek' in Matthew 1:20 prior to our debate, and since I clearly cited Matthew 1:20 in his hearing, if Dr Dalcour had Greek grammar in Matthew 1:20 to say that the text does not mean "from out of" then why did he reference the Greek grammar in the wrong verse of scripture which I did not even cite?

Matthew 1:20 In the Amplified Bible Classic Edition Translation says, "But as he was thinking this over, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, descendant of David, do not be afraid to take Mary [as] your wife, for that which is conceived in her is of **(from, out of) the Holy Spirit**." I copied and pasted the Amplified Bible Translation which has the words "from, out of" in parenthesis within the text of Matthew 1:20. Hence, the irrefutable scriptural evidence proves that the Son of God came out of the Holy Spirit in Matthew 1:20 which inspired scripture in John 16:27-28 and John 17:8 affirms is the Father. Therefore, Jesus as a child born and son given came out of the Holy Spirit of God his Father as the visible human image of the invisible Father via his virgin conception. This is not what we

would expect if the Son of God was an alleged timeless Trinitarian God the Son who would have come down from heaven with no beginning in time.

The Oneness interpretation of Matthew 1:20 (*"the child which has been conceived in her is from out of the Holy Spirit"*), John 17:8 (*"I came out from You"*), and John 16:27-28 (*"I came out from God. I came forth from the Father"*) has to be correct because Luke 1:35 specifically informs us that the reason why the Son was called the Son was because of his virgin conception: "The angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and **for that reason the holy Child shall be called the Son of God** (Luke 1:35 NASB)."

Jesus is clearly called 'The Son of God' for the reason of his beginning by his virgin begetting. In fact, no text of inspired scripture ever states that the Son is called the Son of God because of an alleged timeless existence as a so called 'God the Son.' I have challenged Trinitarian apologists to cite a single scripture where the Son is called the Son for the reason of an alleged timeless existence as a so called 'God the Son.' No Trinitarian can answer this challenge because the only reason why the Son is called the Son is the New Testament reason of his virgin conception and human existence as "the man Christ Jesus" (1 Tim. 2:5).

The Man Christ Jesus Was Made Out Of Mary

"But when the fullness of the time had come, God sent forth His Son, **made of (ek = "from out of") a woman**, made under the Law..." Galatians 4:4 KJV

Jesus as the Son of God was not only made from out of the Holy Spirit's Essence of Being as a copied image of the F **The Full Humanity And Deity of Jesus**

ather's Essence of Being (Heb. 1:3 says that the Son is "the express copy of His Essence of Being"- the Father's Essence of Being), he was also made from out of the virgin Mary. Notice, that the same Greek preposition "ek" for "out of" the women (the virgin Mary) in Galatians 4:4 is the same Greek preposition used for the sons made from women in the genealogical table of Matthew chapter one. Thus, the normative use of "ek" for "out of" the women leads us to believe that Christ was made "out of" the human genetics of Mary and "out of" the Divine Essence of Being of the Holy Spirit who came down from heaven upon the virgin. Therefore, the Christ child was clearly made by being conceived "out of" Mary (humanity) and "out of" the Holy Spirit (Divinity).

Jesus Is The Holy Spirit Incarnate Rather Than A God the Son Incarnate

"...for the One conceived in her is **from** (Grk. "ek" = "out of") the Holy Spirit..." Matthew 1:20 BSB

It is astonishing that out of more than twenty major translations I checked, I could only find one translation which says that the Christ child was conceived "out of" or "from out of" the Holy Spirit (The Amplified Classical Bible says, "do not be afraid to take Mary [as] your wife, for that which is conceived in her is of (from, out of) the Holy Spirit." The words "from, out of" appear in the Amplified Classical Bible within parenthesis which shows that the Greek text in Matthew 1:20 does convey the meaning of the Christ Child being

produced “from out of” the Holy Spirit). This leads me to believe that vast majority of Trinitarian Greek scholars who gave us the New Testament in English were uncomfortable with the words, “from out of the Holy Spirit,” because a Trinitarian Son could not come “out of the Holy Spirit” while being a timeless God the Son. Nor could a timeless God the Son have been “reproduced” or “copied” from the “Essence of Being” of the Father (*“Who being the brightness of His glory and the reproduced copy of His Essence of Being” – Heb. 1:3*). Thus, it is clear that the gospel in the original Greek shows that the man Christ Jesus was supernaturally conceived “out of” the Holy Spirit’s Essence of Being and “out of” the human genetics of the virgin Mary. Therefore, the divinity of Jesus came “from out of” the Holy Spirit (*refuting Trinitarianism while affirming Oneness Modalism*); while at least some of the physical human attributes of Jesus came “out of” Mary.

The Full Humanity And Deity of Jesus

In his article entitled, ‘Did God Become a Man or Indwell a Man?’ Oneness Theologian Jason Dulle accurately explained what Oneness Theology teaches about God becoming a man in the incarnation through the virgin.

“We believe that Jesus was God from His birth because it was God who became a man. Seeing an absolute ontological and hypostatic union between Christ’s two natures (*in opposition to Nestorianism which sees them as separated*), we believe that Jesus’ humanity could not have existed apart from the Father, because it was the Father who contributed to His human existence. Just as we could not exist apart from the contribution of our mother and father, Jesus’ humanity could not exist apart from the contribution of both the Father and Mary. In other words, we do not conceive of it even being possible that Jesus could ever be “just a man”. We do not attribute absolute deity to Jesus Christ simply because God was in Him (*John 10:38; 14:10-11; 17:21; II Corinthians 5:19; I Timothy 3:16*). Jesus is ontologically divine and human from His conception, and could never be anything but God manifest in the flesh. There was never a time when the Spirit of God was not in Christ, or a time when Jesus’ humanity ever existed apart from the contribution of God.” (*Did God Become a Man or Indwell a Man? Article by Jason Dulle at OnenessPentecostal.com*)

The scriptural teaching of both the full humanity and deity of Jesus Christ was also taught by the post Apostolic fathers who immediately succeeded the apostles in the late first century through the early second century. Ignatius was appointed the third bishop of Antioch by the apostle John himself within the first century, so it is hard to imagine that the teachings of Ignatius would have been different from the apostle John himself.

Ignatius of Antioch wrote in Polycarp 3:2,

“Look for Him who is above time - the Timeless, **the Invisible, who for our sake became visible**, the Impassible, who became subject to suffering on our account and for our sake endured everything.”

Ignatius, who was taught by the original apostles, wrote that the God who became “visible” was first “invisible” before his birth. Trinitarians often affirm that the Son was visible as one of the angels of Yahweh (*Christophanies*) in the Hebrew Scriptures, while the Father was invisible. But according to Ignatius and the earliest Christian witness, the only invisible God later became the visible Son who was “subject to suffering on our account.” Thus, Ignatius who was taught and mentored by the apostle John himself, refuted the later Trinitarian doctrine.

Not a single early Christian writer ever spoke of an alleged timeless eternal Son until the third century A.D. Church historian Johannes Quasten admitted that the first Christian writer to speak of a timeless eternal Son was Origen of Alexandria in the third century. According to Quasten, the doctrine of the eternity of the Son was "a remarkable advance in the development of theology and had a far reaching influence on ecclesiastical teaching (*Patrology Vol. 2, Page 78*)".

Mathetes claimed to be a disciple of the apostles. In the eleventh chapter of Mathetes to Diognetus, Mathetes presented himself as "having been a disciple of Apostles." According to Mathetes, the God who became the Son was not always "called the Son" until "today."

"This is He who, being from everlasting, is today called the Son ..." (*Epistle of Mathetes to Diognetus Chapter 11*)

Mathetes spoke of Christ as being the "He" who is from "Everlasting," but "is today called the Son." According to Mathetes, the Son was not actually called the Son until "today." Hence, the Son is the man who had a beginning while existing "from everlasting" as the "Mighty God" and "Everlasting Father" (*Isaiah 9:6*). Mathetes further encouraged the early Christians to esteem Jesus as "our ...Father" in his Epistle to Diognetus chapter nine: "...esteem Him our **Nourisher, FATHER**, Teacher, Counsellor, Healer, our Wisdom, Light, Honour, Glory, Power, and Life ..." (*Epistle of Mathetes to Diognetus Chapter 9*)

Ignatius wrote to the Ephesians,

"There is one Physician who is possessed both of flesh and spirit; **BOTH MADE [created] and NOT MADE (not created); GOD EXISTING IN FLESH**; true life in death; **BOTH OF MARY (human) AND OF GOD (divine via God's Holy Spirit)**; first passible and then impassible, even Jesus Christ our Lord." (*Ignatius to the Ephesians 7:2, Roberts-Donaldson Translation*)

Ignatius clearly believed that the Son of God was produced "both **of** (*ek*="out of") Mary and **of** (*ek* = "out of") God." Thus, according to Ignatius, the Son of God was "both made (created) and not made (not created)" because the human aspect of his being is the son who was "made" with a beginning via his virgin begetting, whilst the divine aspect of his being is the Father who continued to exist outside of the incarnation as the uncreated God without a beginning in time. Therefore, Ignatius taught that Jesus is the uncreated "**God existing in flesh**" whilst being created as a human son. For God as God is "not made," nor does God as God have "a beginning."

Mathew [1:20](#) and Luke [1:35](#) prove that the child born and son given came "FROM (OUT OF) THE HOLY SPIRIT" (*Mat. 1:20*). The context of Matthew chapter one shows that Joseph was about to put away his espoused wife because he had thought that the child had been conceived "from (out of) another man." That is why the angel appeared to Joseph in a dream to inform him that the child was not conceived out of another man, but "OUT OF THE HOLY SPIRIT." Therefore the man Christ Jesus received his divinity "out of the Holy Spirit" of the only true God the Father Himself because Hebrews 1:3 informs us that he was reproduced as an imprinted copy (*Charakter in Heb. 1:3 literally means an imprinted copy*) of the Father's substance of Being (*Hypostasis in Heb. 1:3*) as a fully complete human being ("he had to be made like them, fully human in every way" - *Heb. 2:17 NIV*) via incarnation through the virgin.

(A.T. Robertson's *Word Pictures in the New Testament Volume V*, p336 says, "*Charakter is an old word from charasso, to cut, to scratch, to mark ... then the mark or impress made, **the exact reproduction**, a meaning clearly*

expressed by charagma (Acts 17:29; Rev. 13:16f.)...The word occurs in the inscriptions for 'person' as well as for 'exact reproduction' of a person.'")

While the scriptures affirm that the humanity of Christ Jesus came from out of the virgin Mary, the Holy Spirit of God had to have miraculously provided male chromosomes in the incarnation to make Jesus a male child or he would have been born as a human clone of his mother. Thus, we cannot say that the humanity of Jesus only came out of Mary and the divinity of Jesus only came out of the Holy Spirit.

Oneness Theologian Jason Dulle has correctly noted that "God also had to have contributed to Jesus' humanity is evident in that if Mary alone would have added the human element to Christ's existence, Jesus could have only been a female. All that Mary's egg could have offered were X chromosomes. X chromosomes produce females. It takes the presence of Y chromosomes to produce a male child. Only men have this Y chromosome. Without a contribution of this Y chromosome Jesus could not have been born a human male. Where did this genetic influence come from then? The only answer can be that it was supplied by the Holy Ghost in the conception. Because God contributed an element necessary to Jesus' human existence, it is necessary to confess that Jesus received part of His humanity from the Father. God didn't place His deity within a human body made from Mary, or infuse His Spirit into a human body, but God actually fathered a son. That's why Jesus is commonly referred to as the only begotten Son of God" (*Did God Become a Man or Indwell a Man? Article by Jason Dulle at OnenessPentecostal.com*).

Jesus Is The Image Of The Invisible Spirit Of The Father

Hebrews 1:3 in the KJV says, "He is the brightness of His glory and the express image (*charakter = "copy," "imprint," "facsimile," "reproduction," "representation"*) of His Person (*hypostasis = "Essence," or "Substance of Being"*)."

The context of Hebrews 1:1-5 ("I will be to him a Father and he will be to Me a Son") proves that the Son of God is the man who had his beginning by his begetting. For the words, "I will be to him a Father and he will be to Me a Son" in Hebrews 1:5 prove that the Father was not always a Father to the Son, nor was the Son always a Son to his Father. Hence, the man Christ Jesus was clearly "granted" a "life in himself" (*John 5:26 – "As the Father has life in Himself, so also has He granted the Son life in himself"*) by being reproduced from the Father's Essence of Being to become a fully complete human being. The man Christ Jesus is therefore the brightness of the Father's glory and "the express image" of the Father's Person as a fully complete human person. This is exactly what we would expect if we are to believe that the One God also became a man within the Hebrew virgin.

The scriptures inform us that "God was manifested in the flesh, justified in the Spirit" (*1 Tim. 3:16*) because "the Holy Spirit" of God (*Luke 1:35*) "came down from heaven" (*John 6:38*) to become "fully human in every way" (*Heb. 2:17 NIV*). Hence, the name of Jesus in Hebrew means "Yahweh is Salvation" as our "Immanuel" (*Matthew 1:23*) because His true divine identity is Yahweh who became our salvation as our "God with us" as a true human being dwelling among men.

According to Strong's Exhaustive Concordance, the short definition of charaktér: (*khar-ak-tare'*) in Hebrews 1:3 is an **"EXACT REPRODUCTION."** A reproduction is something copied from an original. Thayer's Greek Lexicon says that "charakter" χαρακτήρ means "the mark (*figure or letters*) stamped upon that instrument or wrought out on it; hence, universally, "a mark or figure burned in (*Leviticus 13:28*) or stamped on, an impression; the exact expression (*the image*) of any person or thing, marked likeness, **PRECISE REPRODUCTION IN EVERY RESPECT" (cf. facsimile):** From the same as charax; a graver (*the tool or the person*), i.e. (*by implication*) engraving ("*character*"), the figure stamped, i.e. **AN EXACT COPY** or (*figuratively*) a representation -- express image."

Professor Barry Smith of Atlantic Baptist University wrote in his exegesis on the letter to the Hebrews 1:3, "The Greek word (*Charakter*) can mean the literal imprint of something, that which corresponds to the die. Relatedly, it can refer to something as THE COPY OF AN ORIGINAL. This is confirmed by an inscription on a statue of Antiochus I of Commagene that reads: 'exact image of my form (*charaktêra morphês emês*) (Dittenberger, *Or.* 383, 60).'"

Here we can see that the ancient Greeks often used the word "charakter" as an "exact image" as a statue of a single human person. This would mean that Jesus is the exact visible image of the invisible Father's Person. Therefore, the Greek word "charakter" used in Hebrews 1:3 proves that Jesus is "the image of the invisible God" (*Colossians 1:15*) as the "exact image" of the invisible Father's Person as a visible human person. Thus, Hebrews 1:3 proves that the Son of God is "the brightness of His glory (*the Father's*) and the express image of His Person (*the Father's Person*)" as a true human person who could suffer, pray, and die for our sins.

According to Hebrews 1:3, the Son is "the brightness of His glory." The context proves that the Son is the brightness of the Father's glory. According to Thayer, "Brightness (*Greek = apaugasma*)" literally means the "reflected brightness" of the Father's glory in the context of Heb. 1:3 because the Son of God is the image of the invisible God as the image of the invisible Father with us as a true man. For if the Son of God is an alleged coequally distinct Trinitarian God the Son Person then he would have his own coequally distinct brightness and glory rather than merely reflecting the brightness and glory of the Father's Divine Person as a human person. Therefore, the Son of God could not be another coequally distinct God Person like Trinitarians suppose, because he is Immanuel, "God with us" as a fully complete man ("*fully human in every way*" *Heb. 2:17 NIV*). Hence, we have only One Divine Individual Who is God the Father and only one image of that invisible Father who also became a true man (*the Son of God*) through the Hebrew virgin in order to save His people from their sins (*Matthew 1:18-23; Isaiah 43:10-11*).

The First Century Christians Believed That Jesus Is the Holy Spirit

The vast majority of the early Christians of the first few centuries had taught that our Lord Jesus is the Holy Spirit Himself who was manifested in the flesh as a true man (*1 Tim. 3:16*) long before the Trinity doctrine was developed. Hermas of Rome was a contemporary of the first century apostle Paul (*Romans 16:14* mentions Hermas in Rome; *Hermas Vision 3:5* says that some of "the apostles ... are still with us" when Hermas wrote *The Shepherd*) and of the first century Roman bishop Clement (*Hermas Vision 2:4* records the words of an angel saying to Hermas, "You will write therefore two books, and you will send the one to Clement and the other to Grapte. And Clement will send his to foreign countries, for

permission has been granted to him to do so.”). The historical evidence proves that The Shepherd of Hermas was widely regarded as scripture by the majority of the earliest Christians but was rejected by the later Roman Catholic Church councils of Hippo and Carthage.

According to Hermas and the earliest Roman Christians, Jesus Christ is the Holy Spirit manifested in the flesh rather than an alleged God the Son in the flesh. Hermas wrote in Parable 5:6, “**The pre-existent Holy Spirit** which created all things **did God make to dwell in a body of flesh** chosen by himself” (*Shepherd of Hermas, Parable 5:6*). Parable 5:6 is obviously talking about the pre-existent Holy Spirit being the Spirit who incarnated Himself in the body of Jesus Christ (*Matthew 1:20; Luke 1:35*).

In Similitude 9:1, Hermas further wrote that “the Holy Spirit ... is the Son of God.”

“... **the Holy Spirit** that spoke with you in the form of the Church showed you, for **that Spirit is the Son of God.**” (*Shepherd of Hermas, Similitude 9:1*)

Trinitarian theology teaches that “The Son is NOT the Holy Spirit” and “the Holy Spirit is NOT the Son” (*so we can see why the later Roman Catholic Councils would have rejected The Shepherd of Hermas as Scripture*). Yet the earliest Christian witness in Rome taught that “the Holy Spirit ... IS the Son of God.” Paul taught the same when he wrote, “we preach not ourselves but Christ Jesus the Lord (*2 Cor. 4:5*)” in the context of saying, “the Lord IS THE SPIRIT” in 2 Corinthians 3:17. Since “Christ Jesus” is the Lord, he must be the divine Spirit incarnate as a true man.

Ignatius was appointed the third bishop of Antioch by the apostle John himself within the first century. Ignatius followed the theological teaching of the apostle John by writing, “**God Himself being manifested in human form** for the renewal of eternal life. And now **that took a beginning which had been prepared by God**” (*Ignatius to the Ephesians 19:3, Roberts-Donaldson Translation*). Notice that Ignatius had taught that “God Himself” was “manifested in human form” (*1 Tim. 3:16 says, “God was manifested in the flesh, justified in the Spirit...”*) and that the Son is the man who “took a beginning” after being “prepared by God” in His foreknown plan “from the foundation of the world” (*1 Peter 1:20; Rev. 13:8*).

The apology of Aristides of Athens is dated to 125 AD which is only about 25 years after the death of the apostle John. According to the early second century Christians, “**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*).” After “God came down from heaven” (*Jesus said, “I came down from heaven” in John 6:38*), it was then that “the Son of God lived in a daughter of man.” Notice that the Son of God is not mentioned as living until the virgin conception took place just like NT Scripture affirms (*John 5:26 “...has he granted the Son life in himself”*).

The Hebrew Bible Proves Jesus Is God

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*, “I am 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...”). Wherefore, no angelic (*Arianism*) or mere human creation (*Unitarian Socinianism*) can be said to be a universal God or a universal Saviour beside Yahweh God the Father Himself. Hence, the scriptures affirm that the identify of our Lord and Saviour Jesus Christ is 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/_ecgkxevoYI), 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 there is going to be a future time in human history in which God Himself will 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) says, "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 fulfill 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 says, “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) says, “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) says, “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) says, “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” in time, the Son of God has to be the “man Christ Jesus (*1 Tim. 2:5*)” who was “granted” a human “life in himself” (*John 5:26* “*He granted the Son life in himself*”) within the virgin and that God had “given him the Name above all names” (*Phil. 2:9*) at the time of his virgin conception. 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” *Ignatius to the 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. 3:16*) is so “fully human” (*John 5:26*) that the Son as the Son has to have a distinct human “life in himself (*John 5:26*)” which is distinct from God the Father’s Divine “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) says, “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*). Psalm 118:14-23 (KJV) predicted that Yahweh would become our salvation as the Messiah.

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

15The 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*).

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

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

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

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

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

21I 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*).

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

23This 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) says, "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 affirm that God will not give His glory to someone who is not Himself ("I will not give my glory to another" *Isaiah 42:8; 53:1; 52:10; 59:16*). Nor can any mere created being be omnipresent like God (*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 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")?

The Divinity Of Jesus Is The Divinity Of The Father With Us AS A Man

Jesus clearly stated, that it is the Father alone who seeks true worshipers to worship Him in Spirit and in truth (*John 4:23-24*). That is why Jesus always confessed that the divinity in him is always the Father and never a distinct God the Son (*John 44-45; John 14:7-10, 24*). The Trinitarian view does greatly err because they think that the human statements of the post incarnational "man Christ Jesus (*1 Tim. 2:5*)" prove that the Son of God is a coequally distinct timeless God the Son Person. Yet how could a coequal and coeternal (timeless) God the Son Person not know the day and the hour of his own second coming, "but the Father alone" (*Mark 13:32*)? Here we can see that there is a definitive ontological distinction between the Father (God as God who knows all things) and the Son (God with us as a man who did not know all things).

The scriptures clearly teach that the Son of God is the man who had a beginning by his virgin begetting (*Heb. 1:5; Psalm 2:7; John 5:26; Gal. 4:4; Acts 2:36*). *Luke 1:35* (NASB) clearly affirms that the Son is called the Son because of his virgin conception. The angel answered the virgin, "The Holy Spirit will come upon you and the power of the Most High will overshadow you. FOR THIS REASON, the holy child which shall be born of you SHALL BE CALLED THE SON OF GOD." For what reason is the Son called the Son in the first place? *Luke 1:35* gives us the only scriptural answer: "... FOR THIS REASON, the holy child which shall be born of you SHALL BE CALLED THE SON OF GOD." If the Son is called the Son because he always existed as a timelessly

coequal God the Son, why is it that inspired scripture only tells us that the Son is called the Son of God because of his virgin conception and birth?

God the Father clearly said, “I will be to him a Father, and he WILL BE TO ME A SON” (*Heb. 1:5 is a direct quote from 2 Samuel 7:14 which proves that the Father and Son relationship could not have occurred during the OT time period*). The words, “I WILL BE” prove that the Son was not a living Son until the Son was conceived within the virgin. John 5:26 says, “For as the Father has life in Himself, so also He has granted the Son to have life in Himself.” An alleged coequal and coeternal Son could not have been “granted” a “life in himself” (by the Father), while being coequal and timeless! Therefore, the only true Biblical view that upholds the true deity of Christ while bringing harmony to all of the scriptural data is Oneness Theology (*also known as “Modalistic Monarchianism” which was held by the Christian majority within the first few centuries of the Christian era – See Tertullian’s Against Praxeas 3 and Origen’s Commentary of John, book 1:23*).

The Greek word “CHARAKTER” in Hebrews 1:3 informs us that the Father’s substance or essence of Being (*Hypostasis*) was “reproduced,” “imprinted,” or “copied” (*Charakter*) as a fully complete human being within the virgin. Hence, Trinitarians cannot explain how the Father reproduced Himself as an imprinted copy while believing in a timeless God the Son Person. Nor can Trinitarians explain how the Son of God could have come “out of” the Holy Spirit’s substance of Being who descended from heaven (*Luke 1:35*) to form the Christ child while affirming an alleged timeless Son.

If we are to “rightly divide the word of truth” (*2 Tim. 2:15*), we must believe that the inspired author of Hebrews utilized the Greek word “charakter” in *Hebrews 1:3* for a reason. Jesus is the Spirit of God who came down from heaven to become a man in the incarnation in order to save His own people from their sins (*Matthew 1:18-23*). Therefore, the words of inspired scripture inform us that God the Father reproduced or copied His Essence of Being as a fully complete human being within the virgin.

The Distinction Between The Father And The Son

“No one knows the day or the hour of the coming of the Son of Man. No not the angels in heaven, nor the Son, but the Father alone.” *Mark 13:32*

When God became a man inside of the incarnation, the human aspect of his being could not have known what was going on in heaven apart from the divine aspect of His Being outside of the incarnation (*Mark 13:32*). Trinitarian theologians cannot explain how only “the Father alone” knows the day and the hour of Christ’s second coming, whilst the two other alleged coequally distinct divine persons do not. For an alleged second coequally distinct all-knowing God the Son Person in heaven (*John 3:13 says Jesus was in heaven and on earth at the same time*) and an alleged third coequally distinct all-knowing God the Holy Spirit Person in heaven could not exist as two other alleged coequally distinct God Persons while not being all-knowing (*omniscient*).

The only viable exegesis of *Mark 13:32* that upholds the true deity of Christ is maintained by Oneness believing Christians. For the Holy Spirit of God the Father is God the Father outside of the incarnation who knows all things, while “God with us” as a true man among men inside of the incarnation could not know all things within his limited human mind and spirit (*“And Jesus grew in wisdom and stature, and in favor with God and man”, Luke 2:52*). The Holy

Spirit of God the Father as God the Father cannot be said to “increase in wisdom,” but God the Father with us as a true man can be said to grow in wisdom. Wherefore, only Oneness theology brings harmony to all of the scriptural data while upholding the full deity of Christ.

When God became a man, He entered into His creation as one human person who had to have increased in wisdom and intellect like any other man (*“And Jesus grew in wisdom and stature, and in favor with God and man”, Luke 2:52*). If Jesus had the power to sometimes speak out of a divine consciousness as the Father and at other times speak out of his human consciousness as the Son, then Jesus would not be one human person at all; as that would make him two persons living in one body (a Nestorian Christ rather than a Oneness Modalistic Christ). For a single person living in one human body cannot have two wills, two minds, or two centers of personal self-consciousness. Therefore, all knowledge that Jesus had as to His true Divine Identity had to have been revealed to him by his Father (*“the things I speak, I speak just as the Father has told me”, John 12:50*) or Jesus would not have been a true man at all. For Jesus was so fully human in his mind and consciousness that he could say, “for not even have I come of Myself, but He sent Me” (*John 8:42 BLB*). It is hard to imagine how an alleged God the Son could not have exercised a wilful decision to come down from heaven, but it is easy to see how “the man Christ Jesus” could have had no choice in being born as a human being within his human cognition!

Moreover, the Father gave the man Christ Jesus revelation and understanding when he spoke authoritatively in John 8:58 (*“Before Abraham was, I AM”*) and in John 14:7-9 (*“he who has seen me has seen the Father”*) because the One who became incarnate could only speak through his divine awareness which he received by revelation from his Father (*John 14:24; John 12:49-50; Acts 1:2*). This is precisely what we would expect if we are to believe that God manifested Himself in the flesh (*1 Tim. 3:16*) to “share in our humanity” (*Heb. 2:14 NIV*) in becoming “fully human in every way” (*Heb. 2:17 NIV*) just like all men. For God as God is not ontologically a man, nor the son of a man (*Numbers 23:19*). Wherefore, the Son of God is not “God with us” as God (*the Father*), but “God (*the Father*) with us” (*Matthew 1:23*) as a fully complete man with a limited human spirit, a limited human mind, and a limited human body. This explains the prayers, temptations, and limited human knowledge of Jesus on the earth as a true man living among men (*Mark 13:32*).

Jesus Does The Works Of The Father And Receives Worship As The Father

Jesus as “God with us” as a man was able to speak the words of the Father and do the works of the Father Himself with divine authority (*“If I do not do the works of my Father, do not believe me; but if I do them ... believe the works”, John 10:37; “the word which you hear is not mine, but the Father’s”, John 14:24*). While Jesus is “fully human in every way” (*Heb. 2:17 NIV*), his true identity is “God with us” (*Matthew 1:23*) as a man among men. For what manner of man has ever been able to do the works of God the Father Himself (*Matthew 8:27; John 10:37*) while receiving honor, glory, praise and worship “just as ...the Father” (*“so that all may honor the Son just as they honor the Father”, John 5:23*)?

Revelation 5:11-13 (BSB) says, “Then I looked, and I heard the voices of many angels and living creatures and elders encircling the throne, and their number was myriads of myriads and thousands of thousands. In a loud voice they said: ‘Worthy is the Lamb who was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!’ And I

heard every creature in heaven, and on earth, and under the earth, and in the sea, and all that is in them, saying: **To Him who sits on the throne, and to the Lamb, be praise and honor and glory** and power forever and ever.”

Notice that angels and men worship the Lamb (the man Christ Jesus) with “praise and honor and glory and power forever and ever” “just as they honor the Father (*John 5:23*).” How can angels and men worship the Son just as the Father if he is not that Father with us as a true man who came to save His people from their sins (*Matthew 1:18-23*)? For God Himself said, “I am God and there is none else, I am God and there is none like Me (*Isaiah 46:9*).” Since Jesus is like God in being honored and praised as God, He must be that God who came to save us as a man by His own Holy Spirit who came down from heaven (*Luke 1:35; Matthew 1:20; Heb. 1:3*).

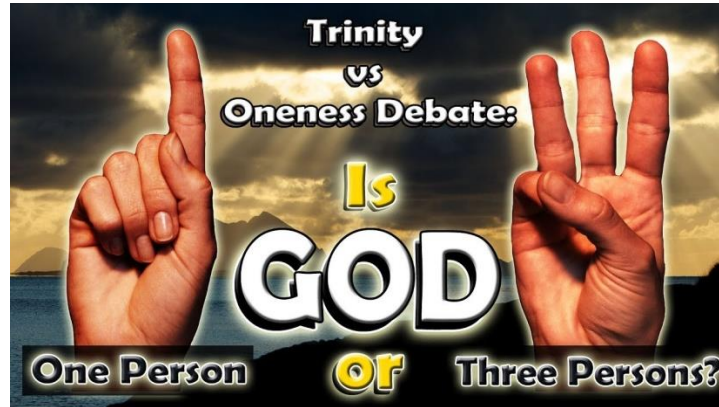
Hebrews 1:5 (ESV) says, “And again, when he brings the firstborn into the world, he says, ‘Let all God’s angels worship him.’”

Trinitarians cannot explain why God commanded the angels to worship the Son when brought into the world because the angels would have already been worshipping a timeless God the Son throughout eternity past. Arians (*Christ is a pre-created angel*) and Unitarian Socinians (*Christ is just a special man*) cannot explain why the Son of God can be worshiped and honoured “just as ... the Father” (*John 5:23*) without believing in blasphemy. Therefore, only Oneness Modalism brings harmony to all of the scriptures while Trinitarianism, Arianism, and Unitarian Socinianism does not!

Note: *God’s foreknown son was brought into the world after he was “firstborn” and first slain (Rev. 13:8-KJV-“the Lamb which was slain from the foundation of the world”) within God’s foreordained plan just as God’s predestined elect were brought into the world (1 Tim. 6:7-KJV-“For we brought nothing into this world”) after being born after the firstborn within the foreordained plan of God (Rom. 8:29-NASB-“For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren”; Ephesians 1:4-“He chosen us in him before the foundation of the world”; 1 Peter 1:20-ESV-“He was foreknown before the foundation of the world...” Jesus was with the Father as a “foreknown” son (1 Peter 1:20) just as God’s elect were with the Father before human time began. “His (the Father’s) own purpose and grace, which he (the Father) gave us in Christ Jesus before the ages began... (2 Tim. 1:9 ESV).” God the Father clearly “GAVE” His elect “purpose and grace” “in Christ Jesus before the ages began” even though no human beings were literally alive back then. In the same sense Christ was given glory and purpose before all ages because God “calls the things which be not as though they were (Rom. 4:17).” For how else could “the Lamb” have been “slain from the foundation of the world” other than in God’s prophetic mind and planning (logos)? And again, Paul wrote in Romans 8:30, “Those whom He (the Father) predestined, He also called...justified...and GLORIFIED.” Hence, God’s foreordained elect were already called, justified, and glorified” in Christ Jesus long before the creation of Adam and Eve. Therefore, Christ Jesus as a true human being was given glory with the Father (John 17:5,22,24) just as God’s foreknown elect were given “purpose,” “grace,” and “glory,” (2 Tim. 1:9; Rom. 8:30) “before the world was” created (John 17:5).*

Chapter 2

Is God One Person or Three Persons?



The Biblical Meaning of a Person

Trinitarians often claim that the Hebrew and Greek Scriptures never actually say that God is one “Person” like our English word Person. Therefore, they insist that it is possible for God to exist as three divine persons even though no scripture ever says that God is three persons. Yet just as God is not spoken of in scripture as a “Person” with our precise English rendering of that word in Hebrew and Greek, so the original languages of the Bible do not use the precise word for our English word “person” when referencing people either. Thus, it is reasonable to believe that God exists as one Divine Person in a similar way that individual human beings exist as one person.

Although the original languages of the Bible do not use the word “person” when referencing the one true God, the Bible does utilize similar words in Hebrew and Greek which do have the same essential meaning as the English word person. In order to rightly divide the word of truth, we must ask what words Hebrew and Greek speaking people used to describe a person that would indicate the same thing as our English word “person.” The answer to this question will prove how many persons God really is.

Hebrew and Greek scholars have noted that the Hebrew and Greek words for heart and soul do have the same essential meaning of the English word person. Interestingly, the Hebrew and Greek words for “heart” and “soul” are equally used for both God and for individual men. Therefore, the Trinitarian claim that God might be more than one person because the word person is not used in scripture is very misleading.

Whenever the Bible uses the Hebrew word “nephesh” (translated into English as a “Soul”) to describe God or an individual human being, it always speaks of God and individual human beings as a single soul just like the singular English word person described a single individual. For the Hebrew word “nephesh” can be translated as a “soul” or as a “person.” Hence, it is an undeniable fact that the ancient Hebrews and Greeks used words to describe

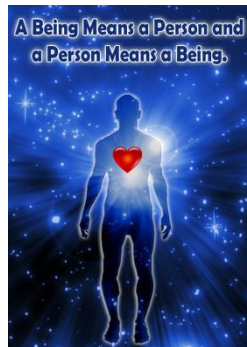
God and man which are translated into English as “heart,” “mind,” and “soul” to describe what English speaking people normally call a “person.”

Genesis 8:21, “**Yahweh said IN HIS HEART** (*leb = “heart,” by ext. “inner person”*), ‘I will never again curse the ground because of man, for the intention of **MAN’S HEART** (*leb = “heart,” by ext. “inner person”*) is evil from his youth.’”

Genesis 2:7 KJV, “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and **man became a living soul** (*nephesh = “a soul, living being, life, self, person” – NAS Concordance*).”

Notice that in Genesis 8:21, Yahweh God spoke of Himself as having a single “heart” just like a human being has a single “heart” or “inner person” within the same sentence of inspired scripture. God further said in 1 Samuel 2:35 that He has a single “heart” and a single “Soul” in the self-same verse.

“And I will raise up for myself a faithful priest, who shall do according to what is in **MY HEART** (*leb = “heart,” by ext. “inner person”*) and **My SOUL** (*nephesh = “Person”*).”



Here we can clearly see that the same Hebrew words for the soul (*nephesh*) and heart (*leb*) of God is also used for the soul (*nephesh*) and heart (*leb*) of a man. Since God is not a human person (*Numbers 23:19 “God is not a man”*), many sincere Christians believe that God should not be called “a person” at all. However, the English word person has the same essential meaning of the Hebrew and Greek words used for God such as “heart” (*Heb. Leb = “heart” or “inner person”- Strong’s – Gen. 8: 1 Sam. 2:35*) and “soul” (*Heb. “nephesh” and Greek “psuché” = “person” (Baker’s Evangelical Dictionary of Biblical Theology. Edited by Walter A. Elwell)*). Even the King James Version calls God a “Person” in Hebrews 1:3 because “Hypostasis” for God’s Substance or Essence of Being literally means a single “Essence of Being” as one “Person” (*Hebrews 1:3 states that the Son is “the brightness of His glory and the **express image of His Person.**” The context proves that Jesus is the Father’s Person who became a man person*). In like manner, the Amplified Bible says that “God is One Person” (*Galatians 3:20*).

The Scriptures are replete with examples to show us that God has one “Mind,” one “Heart,” one “Spirit,” and one “Soul” just like a man has. In fact, the same Hebrew and Greek words are used for the Mind, Heart, Spirit, and Soul of God as the mind, heart, spirit, and soul of a man.

God said in Jer. 32:35, "... nor had it entered MY **MIND** (*leb = "heart," by ext. "inner person", Strong's*) that they should do this abomination, to cause Judah to sin."

In Genesis 8:21, "Yahweh said **IN HIS HEART** (*according to Strong's, leb = "heart," by ext. "inner person"*), "I will never again curse the ground because of man, for the intention of **MAN'S HEART** (*leb = "heart," by ext. "inner person", Strong's*) is evil from his youth."

Just as a single human person is called a person because he has an invisible spiritual heart, so God spoke of Himself as having an invisible Spiritual Heart. Hence, the heart of man and the heart of God speak of a single spirit of a man and a single Spirit of God.

John 4:24 (KJV), "God is a **Spirit** (*pneuma*): and they that worship **Him** (*as a single Spirit Person*) must worship Him in Spirit and in truth."

James 2:26 (NASB), "For just as the body without the **spirit** (*pneuma*) is dead, so also faith without works is dead."

Notice that the same Greek word for the "Spirit" of God is the same Greek word for "the spirit" of a man. It is nonsensical to believe that the Spirit of God would be a third God Person distinct from two other distinct God Persons. For how could two of the three alleged distinct God Persons not have their own distinct Hearts or Spirits while remaining distinct Persons? For even a God Person must have His own distinct Heart or Spirit in order to be called a Person. Thus, it is completely ridiculous to affirm that God is a single Spirit while two of the alleged Divine Persons lack their own individual Spirits.

God said in Leviticus 26:30, "And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and **MY SOUL** (*nephesh = "a soul, living being, life, self, person" – NAS Concordance*) shall abhor you."

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and **man became a living soul** (*nephesh = "a soul, living being, life, self, person" – NAS Concordance*)." Genesis 2:7 KJV

"Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and **the man became a living being** (*nephesh = "a soul, living being, life, self, person" – NAS Concordance*)." Genesis 2:7 NIV

"Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and **the man became a living person** (*nephesh = "a soul, living being, life, self, person" – NAS Concordance*)." Genesis 2:7 NLT



Here we can clearly see that the Hebrew word for “soul” used for the Most High God and for man has the same basic meaning as our English word “person.” This is a scriptural fact that is backed up even by Trinitarian scholars. Baker’s Evangelical Dictionary of Biblical Theology says that the Hebrew word for “soul” means an “individual” (“in the plural form it indicates a number of individuals”), a “being” as a “self,” “I” or “me.”

Bakers Evangelical Dictionary of Biblical Theology says,

“Frequently in the Old Testament **nepes** [v,p,n] **designates the individual** (Lev 17:10; 23:30). **In its plural form it indicates a number of individuals** such as Abraham's party (Gen 12:5), the remnant left behind in Judah (Jer. 43:6), and the offspring of Leah (Gen 46:15) ...Frequently *nepes* [v,p,n] takes the place of a personal or reflexive pronoun (Psalm 54:4 ; Prov. 18:7). Admittedly this movement from the nominal to the pronominal is without an exact borderline. **The Revised Standard Version reflects the above understanding of nepes [v,p,n] by replacing the King James Version "soul" with such translations as “being,” “one,” “self,” “I/me.”** (Baker's Evangelical Dictionary of Biblical Theology, Under the definition of soul, Edited by Walter A. Elwell)

Lutheran scholar Gustav Friedrich Oehler wrote that the Hebrew word for soul means “the whole person.”

“...naphshi (“my soul”), naphshekha (“thy soul”) may be rendered in Latin egomet, tu ipse; but not ruchi (“my spirit”), ruchakha (“thy spirit”)--**soul standing for the whole person**, as in Genesis 12:5; 17:14; Ezekiel 18:4, etc.” (Oehler, *Old Testament Theology*, I, 217)

Baker’s Evangelical Dictionary of Biblical Theology clearly states that both the Hebrew and Greek words for “soul” can also mean “person.”

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (*nepesh* = “a soul, living being, life, self, person” – NAS Concordance).” Genesis 2:7 KJV

“Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being (*nepesh* = “a soul, living being, life, self, person” – NAS Concordance).” Genesis 2:7 NIV

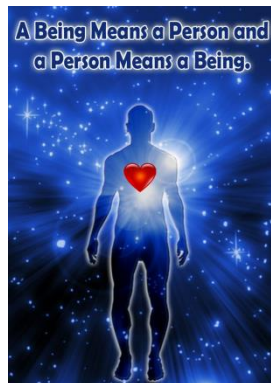
“Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person (*nephesh* = “a soul, living being, life, self, person” – NAS Concordance).” Genesis 2:7 NLT

Here we can clearly see that the Hebrew word for “soul” used for the Most High God and for man has the same basic meaning as our English word “person.” This is a scriptural fact that is backed up even by Trinitarian scholars.

“**Psuché**, as its Old Testament counterpart, can indicate the **person** (Acts 2:41 ; 27:37). It also serves as the reflexive pronoun designating **the self** (“I’ll say to myself” Luke 12:19 ; “as my witness” 2 Cor. 1:23 ; “share our lives” 1 Thess. 2:8).” (*Baker's Evangelical Dictionary of Biblical Theology*. Edited by Walter A. Elwell)

Since the Hebrew and Greek words for “soul” have the same essential meaning of our English word “person” or “self,” the Most High God has to be One Divine Person with a single “Self” existence. It is interesting to note that even the Divine Name of Yahweh essentially means, “The Self Existent One” (*Brown-Driver-Briggs defines Yahweh as, “...the one who is: i.e. the absolute and unchangeable one, Ri; the existing, ever living, as self-consistent...”*). Why would the Most High God call Himself “The Self Existent One” while existing as “Three Self Existent Ones?” If God really exists as three coequally distinct true God Persons, then God Himself misled His people by calling Himself only One “Self Existent One.”

The Hebrew Bible Speaks of God as One Soul Person



In 1 Samuel 2:35 Yahweh God says, “And I will raise up for myself a faithful priest, who shall do according to what is in MY HEART and My SOUL [MY PERSON].”

Psalm 11:5, “Yahweh tests the righteous and the wicked, and HIS SOUL [HIS PERSON] hates him that loves violence.”

Proverb 6:16, “These six things Yahweh hates, seven are an abomination to HIS SOUL [HIS PERSON].”

Isaiah 1:14, “Your new moons and your scheduled feasts MY SOUL [MY PERSON] hates.”

Jeremiah 6:8, “Be warned, O Jerusalem, lest MY SOUL [MY PERSON] be alienated from you.”

Jeremiah 15:1, “Even though Moses and Samuel were to stand before Me, MY SOUL [MY PERSON] would not be with this people.”

Ezekiel 32:18, “... MY SOUL [PERSON] turned away from her as MY SOUL [MY PERSON] turned away from her sister.”

Amos 6:8, “The Lord Yahweh has sworn by HIS OWN SOUL [HIS OWN PERSON].”

Yahweh God never says, “My Souls,” nor is God ever referenced in scripture by saying “His Souls.” It is always “My Soul” or “His Soul” in the singular throughout the Bible! Thus, Yahweh our God as our Heavenly Father must be One Divine Person in His Essence of Being! This is why Hebrew and Greek scholars have often translated the word “nephesh” for “soul” in Hebrew and the word “psyche” for “soul” in Greek as a “person” or “persons” (*depending if the context indicates a singular person or a plurality of persons*).

Greek Scholars Have Translated Psyche As ‘Soul’ And ‘Person’

“So then, those who had received his word were baptized; and that day there were added about three thousand **souls (psuché)**.” Acts 2:41 NASB

“...because they formerly did not obey, when God’s patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, **eight persons (psuché)**, were brought safely through water.” 1 Peter 3:20 ESV

“...who disobeyed long ago when God waited patiently in the days of Noah, while the ark was being built. In the ark **a few people, only eight souls (psuché)**, were saved through water.” 1 Peter 3:20, BSB

“...who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, **eight persons (psuché)**, were brought safely through the water.” 1 Peter 1:20, NASB

Why would Greek scholars translate the same Greek word “psuché” as human “souls” and human “persons” if the meaning of the word psuché does not hold the same essential meaning of our English word for “persons?” The NAS Concordance defines psuché (*pronounced ‘psoo-khay’*) as “**heart**, heartily, **life**, lives, mind, minds, **person**, persons, **soul**, souls.”

Strong’s Concordance defines psuché (*pronounced ‘psoo-khay’*) as “(a) the vital breath, breath of **life**, (b) the human **soul**, (c) the soul as the seat of affections and will, (d) **the self**, (e) a human **person**, an **individual**.” Thus, there can be no doubt that the word “psuché” has the same essential meaning of our English word for person.

The Greek Word Psyche In The Singular Means One Human Person Just As Psyche In The Singular Mean One Divine Person For God

Matthew 12:18, “Behold, My servant whom I have chosen, My beloved in whom MY SOUL [MY PERSON] is well pleased.”

Hebrews 10:38, “But my righteous one shall live by faith and if he shrinks back, MY SOUL [MY PERSON] has no pleasure in him.”

There can be no doubt that the Hebrew and Greek words for “soul” have the same basic meaning as our English word “person.” There can also be no doubt that God’s Divine Person spoke of Himself as a single “Soul” both in the Hebrew and in the Greek Scriptures. For the Divine Soul (Person) of God reproduced a human image of Himself as the visible “image of the invisible God” (*Col. 1:15-“who is the image of the invisible God”*) who is “the brightness of His glory and the express image of His Person” (The context of *Heb. 1:3-KJV* shows that the Son is the image of the Father’s Divine Person) in His new human manifestation of His existence as “the man Christ Jesus” (*1 Tim. 2:5; Acts 2:22-KJV- “Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him”*) which began in time (*Psalm 2:7-“You are My son, THIS DAY have I BEGOTTEN YOU” ‘Begotten’ means “given birth” which is the same Hebrew word used for the births of Cain and Abel in Gen. 4:1-2; See also Heb. 2:17*).

Jesus said in John 5:26 (ESV), “For as **the Father has life in himself**, so he has **granted the Son** also to have **life in himself**.”

Notice that Jesus clearly said that God as God has only One Divine “life in Himself” and that the Son is the human “life in himself” which God “granted” later on in time. It is hard to imagine that the God of the Hebrew Apostles and Prophets really has Three Divine Lives in Himself which would be an obvious contradiction of the clear words of inspired scripture. Since Trinitarian theology cannot present a single scripture to show that God is a plurality of “Souls” or “Persons” with Three Divine Lives, we must conclude that God as God must be only One Divine Person who later produced a human image of Himself as an authentic human person in order to save us from our sins. For the God of the Scriptures never spoke of Himself as having more than One Divine Mind Consciousness, more than One Divine Heart Consciousness, more than One Divine Spirit Consciousness, more than One Divine Soul Consciousness, or more than One Divine Personal Self Consciousness. Therefore the Trinitarian idea of three alleged coequally distinct true God Persons with Three Distinct Lives could not be correct. Hence, the Trinitarian doctrine is a finite philosophical concept of men which is diametrically opposed to the clear teachings of the word of God (*Col. 2:8-9-NIV-“See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ. For in Christ all the fullness of the Deity lives in bodily form”*).

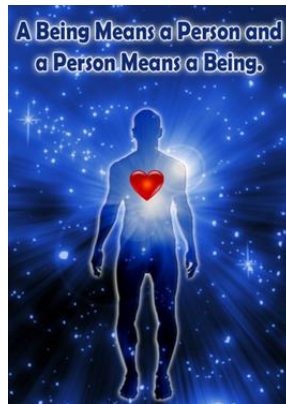
We ask our Trinitarian friends to honesty try to answer this simple question: How could each alleged distinct divine person of an alleged trinity each be a distinct person without having his own distinct heart, mind, and soul? For the scriptures state that God has only one heart, mind, and soul like a man has one heart, mind, and soul. If you cannot answer this simple question with a sound scriptural answer, then you have been duped into believing a lie about the true nature of God Himself.

The Bible clearly teaches that there is only one individual God who calls Himself one I, one He, and one Me. No verse in the Bible ever states that God is three I Persons, three He Persons, or three Me Persons.

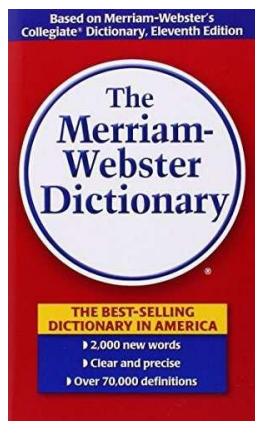
Exodus 3:14, “God said to Moses, “**I AM WHO I AM**”; and He said, “Thus you shall say to the sons of Israel, ‘**I AM** has sent me to you.’”

Isaiah 43:10 “So that you may know and believe Me and understand that **I AM HE.**”

Since the Bible never says, “We Are He,” “I Am We,” or “I Am Three,” Our Heavenly Father must be the only true God as One Individual Being or Person who created all things “alone” and by “Himself” (*Isaiah 44:24; Isaiah 64:8; Mal. 2:10*). This is why God always spoke of Himself in scripture as one Divine Individual just as a man is one human individual. For the scriptures repeatedly speak of God as having One Divine Heart, One Divine Mind, One Divine Soul, and One Divine Spirit just as a man has one human heart, one human mind, one human soul, and one human spirit. Therefore God must be One Divine Person in a similar way that each human individual is one human person.



The God of the Bible never said that He is more than One Divine Person. Yet Trinitarians insist on speculating that God is One Being as Three distinct Divine Persons. Trinitarian theologians and apologists love to try to make a distinction between the words “being” and “person” as if God is only One Being while existing as three alleged divine “persons.” However, the word “being” essentially means the same thing as a “person” and the word “person” essentially means the same thing as “being.”



Merriam Webster defines the word **BEING** as “a living thing; *especially*: **A PERSON.**”
Merriam Webster defines the word **PERSON** as “**a human BEING**: a person.”

An individual human person is an individual human being and an individual human being is an individual human person. How can God be One Being and three Persons at the same time when “Being” means “a living ... Person” and Person means “a human being?” Such Trinitarian mumbo jumbo is not only non-sensible, it contradicts the true meaning of Being and Person in all normative languages of the earth.

The Bible Says That God Is One Person



Some Greek scholars agree that the original Greek text used in Galatians 3:20 proves that God is One Individual as “One Person.” R. G. Brachter translated Gal 3:20 as God being “One Person,” “Now a go between is not needed with one person, and GOD IS ONE PERSON.”

Wuest’s Word Pictures of the Greek New Testament translated Gal 3:20 as God being “One Individual,” “Now a mediator is not a go between representing the interest of one individual, but GOD IS ONE INDIVIDUAL.”

The Amplified Bible translated Galatians 3:20 as God being “One Person,” “Now a go between and inter-mediator has to do with and implies more than one party. There can be no mediator with just one person, yet GOD IS ONE PERSON.”

Since Greek scholars have proved that the original Greek text in Galatians 3:20 states that God is only ONE DIVINE INDIVIDUAL PERSON, we must acknowledge that the Trinitarian concept of God being a plurality of divine persons could not be correct.

Man Has One Heart Just As God Has One Heart

Genesis 17:17 “Then Abraham fell upon his face, and laughed, and SAID IN HIS **HEART** (*Heb. Leb = “heart” or “inner person”*), Shall a child be born unto him that is an hundred years old?”

Genesis 27:41 “Esau SAID IN HIS **HEART** (*Heb. Leb = “heart” or “inner person”*)...”

Genesis 8:21 “And YAHWEH smelled a sweet aroma; and YAHWEH SAID IN HIS **HEART** (*Heb. Leb = “heart” or “inner person”*), I will not again curse the ground any more for man's sake; for the

imagination of **man's heart** (*Heb. Leb = "heart" or "inner person"*) is evil from his youth; neither will I again smite any more everything living, as I have done."

The Hebrew word translated as "heart" in the above scriptures is "leb" (*pronounced "lave"*) which Strong's Concordance defines as "heart, by extension, the inner person." Here God explicitly states that He has a single "heart" as a single "person" just as man has a single "heart" and is a single "person." Since not a single scripture ever speaks of God having more than one heart or "inner person," we know that God as our Heavenly Father has to be one as one divine individual as one divine person.

Man Has One Mind Just As God Has One Mind



"So **the LORD (Yahweh) changed His mind** about the harm which He said He would do to His people..." Exodus 32:14, NASB

"And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, and **it did not come into My mind**..." Jeremiah 7:31

"...and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, **nor did it ever enter My mind**..." Jeremiah 19:5, NASB

"They built the high places of Baal that are in the valley of Ben-hinnom to cause their sons and their daughters to pass through the fire to Molech, which I had not commanded them **nor had it entered My mind** that they should do this abomination, to cause Judah to sin." Jeremiah 32:35, NASB

No text of inspired scripture ever says, "Nor had it entered My Minds" with plural Minds? Yet this is precisely what we should expect to find in scripture if we are to believe that God is three distinct Divine God Persons of a three Person Deity. For it is impossible for God to be three coequally distinct Divine Persons without each alleged coequally distinct Divine Person each having His own distinct Mind and Personal center of Self Consciousness. Therefore, we ask our Trinitarian friends how God could be three coequally distinct Divine Persons while God never spoke of Himself as having three distinct Minds or Centers of Personal Self Consciousness anywhere In the Bible?

Does God Have One Mind Or Three?

Trinitarian theologians and apologists often contradict themselves when some of them affirm that God has only One Divine Mind and Will while others affirm that God has three coequally distinct Divine Minds and Wills. At seven minutes and twenty five seconds into Trinitarian apologist Ethan Smith's video, "More on the Oneness of the Trinity," Mr. Smith said that God has one mind like Christians are allegorically spoken of in scripture as having one mind in unity. Yet this answer still affirms that God has more than one mind because multiple Christians still have multiple minds. For a person cannot be a distinct person without each person having his own distinct mind and personal self-consciousness. Thus, if we follow Mr. Smith's logic, the three alleged divine persons have one mind in agreement while retaining one distinct mind for each of the alleged distinct divine persons. Wherefore, there is no way for Trinitarians to escape the logical deductive reasoning in which each alleged divine person must have his own distinct divine mind and his own distinct divine consciousness (will).

The man Christ Jesus clearly displayed a human will and consciousness which was always subject to the divine will of his Heavenly Father. John 6:38 proves that the post incarnational man Christ Jesus came not to do his own human will, but only the Divine Will of His Father because the Father alone is "the only true God" (*John 17:3*). If Jesus as an alleged second true God the Son Person has a second God will (a will is the same thing as a distinct divine consciousness) distinct from God the Father, then we would have two God minds and two God wills. Since no scripture in the Bible ever supports the idea of God ever having two and three divine minds, wills, or sets of personal self-consciousness, Jesus as a Son could not be another distinct true God Person with His own distinct divine will and consciousness beside our only true God the Father.

The scriptures indicate that the man Christ Jesus was in union with the divine Mind and Will of God the Father by always being union with the Father's will (*John 10:38*, "believe the works themselves, so that you may know and understand that the Father is in Me, and **I in the Father**"). Thus, the scriptures teach that our Heavenly Father has only one distinct divine mind and will in contradistinction to "the man Christ Jesus" who was "granted" a human "life in himself" (*John 5:26*) with his own distinct human mind and will via his personal human life. For God continued to remain unchangeable (*Mal. 3:6*-"I am Yahweh, I change not") as the omnipresent Father who fills the heavens and the earth (*Jer. 23:24*) while simultaneously becoming "God with us" (*Matthew 1:23*) as a true man because God also assumed a distinct human mind and will in the incarnation through the virgin who could pray and be tempted.

Trinitarians cannot escape the fact that there is no sensible explanation for Trinitarians to think of the only true God as a Trinity of three coequally distinct divine persons because three persons as three persons cannot have only one divine mind and only one divine consciousness while being distinct divine persons. Trinitarian apologists often conflict with each other when asked if God has one divine mind, one divine will, one divine consciousness, or three? When Oneness Apologist Roger Perkins questioned James White about his Trinitarian belief, Dr. White responded by affirming that each of the three alleged divine persons each has his own distinct mind. In contradistinction, Trinitarian apologist Ethan Smith responded to me personally by saying, "In my two videos on the Oneness of the Trinity, I affirmed ONE essential

will and consciousness in the one true God. Since Jehovah is only ONE Being, I can also assume that there can only be one mind and it's impossible for there to be three 'separate' minds. I'm certainly not affirming two or three separate wills in God. There's distinction but strict unity."

I responded to him from his own comments on his video entitled, "More on the Oneness of the Trinity," "You brought up the idea that Christians can be said to be of 'one mind' in scripture as an example to affirm that Trinitarians can believe that God has one mind. Yet I clearly pointed out that although a group of Christians can allegorically have one mind to be in agreement, each distinct Christian person still has his own distinct mind and will. My point is that three distinct persons each have to have three distinct minds and wills for each alleged divine person to be a true distinct person. For God as God cannot have only one consciousness while simultaneously existing as three God Persons, as each alleged divine person must have His own distinct consciousness. If you are affirming that God as God (not God as man in the incarnation) has only One Mind and One Consciousness, then your whole Trinitarian idea of Three Divine Persons collapses. For I have heard you affirm that the Holy Spirit as a coequally distinct God Person intercedes to the Father (*Romans 8:26-27*). How can one alleged divine person intercede to the Father without having a distinct mind and consciousness?"

I continued, "The only viable explanation is the Oneness view that the late Robert Sabin and I have pointed out. The Holy Spirit is the Father's Spirit in action Who continued to fill heaven and earth as the Spirit of the Father while His substance of Being was reproduced as an imprinted copy of Himself" via virgin conception (*Heb. 1:3 "character" means "imprinted copy" and "hypostasis" means "Being" or "Person"*) because God had simultaneously become a true man within the virgin while retaining all of His Divine attributes intact (*Mal. 3:6-"I am Yahweh, I change not"; Matthew 1:20; Luke 1:35*). Therefore the Holy Spirit is the Father's Spirit in action who became a true man in the incarnation while also remaining unchangeable in the heavens as the One Spirit of the Father (*Ephesians 4:4-6; John 4:23-24; Jer. 23:24*) who seeks true worshipers to worship Him (not them) in Spirit and in truth (*John 4:23-24*). This explains how the Holy Spirit (*the Holy Spirit is the "paracletos" in John 14:26*) is the same Spirit of Christ (*the Spirit of "Jesus Christ" is called the same "paracletos" John 14:16; 1 John 2:1*) as the same individual as one "paracletos" (*paracletos is in the singular form for the Holy Spirit in John 14:26 and for Jesus in John 14:16 and in 1 John 2:1*) who advocates and intercedes for us (*Rom. 8:9, 26, 27, 34; Heb. 7:24-25*)."

Then I asked, "Please give us Oneness believers a viable answer to show how your alleged non-incarnate God the Holy Spirit can be our 'paracletos' who advocates and intercedes for us without having his own mind, will, and consciousness (*Mr Smith never responded with an answer*)? Brother Sabin and I have understood these passages to prove that the Holy Spirit of the Father also became a man with a human will who has 'ascended far above the heavens that he MIGHT FILL ALL THINGS' (*Ephes. 4:10*), as the second Adam was 'made a life giving Spirit' (*1 Cor. 15:45 - God as God cannot be "MADE A LIFE GIVING SPIRIT"*) when he ascended on high to "fill all things" in order to become our indwelling paracletos (*Gal. 4:6; Col. 1:27*)."

I continued, "I already pointed out in some of my videos and articles that Robert Sabin also taught that the human spirit of Christ is now omnipresent as the Holy Spirit of God (*Romans 8:9*). Your belief that God has only one mind, will, and consciousness contradicts the teaching of James White and other scholars who are far more knowledgeable and experienced than you are. Why does your theology differ from James White? Should I post a video entitled, 'Ethan Smith Contradicts Trinitarian Theology' like you did when you posted a video against

me? Your apologetic style is to attack your opponents personally when you can't win the scriptural arguments." *(Just one month after our debate, Ethan Smith had posted a video falsely alleging that I contradicted Oneness Theology by falsely charging me with Nestorianism and Socinianism)*

Creation Itself Testifies To The Oneness Of God's Person

Romans 1:20 informs us that the creation itself testifies about our Heavenly Father's eternal divinity, "For the invisible things of Him (not them) since the creation of the world are clearly seen, being understood by the things that are MADE (Created), even HIS ETERNAL power and DEITY; so that we are without excuse (*Rom. 1:20*)."

"God created man in His own image, in the image of God He created him ..." (*Genesis 1:27*)

The Almighty created Adam after His own spiritual image as one individual person with a single mind, heart, and soul. Hence, just as Adam was created as one individual person, so God is one individual Divine Person. For Adam mirrored the image of his Maker. No created man or angel has ever existed as three distinct persons. If God is three persons, then why do we not mirror the image of our Maker? If God is a Trinity as three distinct persons, then so should we!

Even the animals "with the breath of life (*Genesis 7:15*)" in them from God all have one head, one mind, and one spirit. Ecclesiastes 3:21 clearly states that each animal has a single spirit: "the spirit of the beast (*Eccles. 3:21*)." Even though Romans 1:20 states that the created natural order of things declares "His Eternal Power and Godhead (Deity)" (*"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 - Rom. 1:20-KJV*). Trinitarian theologians defy this scriptural truth by alleging that God is three distinct Persons and that each of the three distinct persons has his own distinct divine mind and will. Yet nothing in the creation shows that "the invisible things of Him (God)" in "His Eternal Power and Deity" are being "clearly seen, being understood by the things that are made" as a trinity of three distinct God minds and three God wills. For what kind of creation of God has been made with three distinct minds and wills?

It is hard to imagine a Tri-Personal God with three minds and three wills. For if God really had three distinct Minds and Wills then each God Person would be able to disagree with the wills of the other two. Thus it would be possible for God to argue with Himself. Since Trinitarian theologians cannot cite a single scripture where God as God ever disagreed or argued with Himself, God could not be a trinity of three God Persons with each having His own distinct Mind and Will.

Genesis 1:26-27 proves that Adam and the angels were made in the image of God. Yet if God is three alleged Spirit Persons of a Tri-Personal Deity, how is it that mankind does not mirror the image of His maker? If we do not mirror the image of our maker as three distinct Persons, then the whole Trinitarian doctrine collapses!

Oneness adherents appeal to the miraculous nature of the incarnation when God became a man to explain how the only true God the Father could incarnate Himself as a fully human Son as the Father's own "arm revealed" to us as a man. Therefore the creation of Adam in the spiritual image of our Heavenly Father proves that our Heavenly Father's eternal divinity is clearly seen and should be clearly understood by the things that are made ... so that we are

without excuse (*Rom. 1:20*).” In contradistinction to the clear words of inspired scripture, Trinitarian theology cannot say that Adam was created in the spiritual image of a three person deity because man is clearly only one spirit person rather than three distinct spirit persons.

Trinitarians have to appeal to the supernatural ability of God to be three distinct persons while remaining a single God Being. Yet their view cannot explain how Adam was made in the image of God as one individual person in Genesis one while God is supposed to be three persons. Nor can the Trinitarian view be rationally expressed because three distinct Persons cannot be called One Being while at the same time being three distinct Persons.

Our Heavenly Father is the only true God as One Individual Being or Person who created all things “alone” and by “Himself” (*Isaiah 44:24; Isaiah 64:8; Mal. 2:10*). This is why God always spoke of Himself in scripture as one Individual just as a man is one individual. For just as a man has one heart, one soul, and one spirit as one person, so the scriptures state that God has one Heart, one Soul, and one Spirit as One Person. Since man is made after “the image of God” (*Genesis 1:26*), all human beings must mirror the image of their Maker in His distinct Oneness of Being.

God Has Always Anthropomorphically Described Himself As One God Person

Whenever God spoke of Himself anthropomorphically (attributing human physical attributes to God), He always spoke of Himself as having one mouth, one face, one nose, and one right hand. In the incarnation, Jesus himself is spoken of as “the arm of Yahweh” revealed (*Isaiah 53:1*) which was confirmed by the apostle John in John 12:37-38 (“*Although Jesus had performed so many signs in their presence, they still did not believe in Him. This was to fulfil the word of Isaiah the prophet: ‘Lord, who has believed our message? And to whom has the arm of the Lord been revealed?’ – John 12:37-38 BSB*”). Oneness believers have faith in God’s ability to become a Son as a true man while retaining all of His unchangeable attributes as the omnipresent God who never had to cease being omnipresent to save us.

Baker’s Evangelical Dictionary of Biblical Theology defined Anthropomorphism in relation to God: “(Gk. *anthropos* [human] + *morphe* [form]). Assignment of human attributes to God.”

Under “Anthropomorphisms,” Baker’s Evangelical Dictionary of Biblical Theology states that anthropomorphisms of the Bible describe God as having physical human characteristics.

“Anthropomorphisms also attribute human form and shape to God. God redeems Israel from Egyptian bondage with an outstretched arm (*Exodus 6:6*) ... Other texts refer to the back, face, mouth, lips, ears, eyes, hand, and finger of God.”

“The expression, ‘YAHWEH’S anger burned’ (*Exodus 4:14*) is interesting. A literal translation of the Hebrew is ‘THE NOSE OF YAHWEH BURNED.’” (*The above quotes are found under “Anthropomorphisms,” Baker’s Evangelical Dictionary of Biblical Theology – a free copy is posted on line at <https://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/>*)

No verse anywhere in the Bible ever says that God has more than one face, nose, or mouth. Just as a single human person has one nose, one mouth, one face, and one right hand, so God described Himself as having one nose, one mouth, one face, and one right hand in scripture. God often used anthropomorphic language (*Anthropomorphism means human descriptions of God's Personal Being*) in the Bible so that we finites can understand that His Oneness of Being is like our oneness of being; except that our infinite omnipresent Heavenly Father transcends the oneness of being of a finite man.

The Face Of God

Numbers 6:25-26 (NASB) says, "The LORD (YHWH) **make His face shine on you**, And be gracious to you; The LORD (YHWH) lift up His countenance on you, And give you peace."

1 Chronicles 16:11 (NASB) says, "Seek the LORD (YHWH) and His strength; **Seek His face continually.**"

Psalms 80:19 (NASB) says, "O LORD (YHWH) God of hosts, restore us; **Cause Your face to shine upon us**, and we will be saved."

Ezekiel 38:18 says, "And it shall come to pass at the same time when Gog shall come against the land of Israel, says YAHWEH GOD, that **My fury shall come up in My Face.**"

Ezekiel 39:29 says, "**I will not hide My face from them** any longer, for **I will have poured out My Spirit on the house of Israel,**" declares the Lord GOD.

No commentator could ever use any of the above passages of scripture to explain God as eternally existing as more than one divine person because the overwhelming support of inspired scripture is self-evident. God has one face as One Spirit Person just as a single man has one face as a single spirit person. If God really was three divine persons then each alleged divine person should have his own Personal Face and his own Personal Spirit.

Yahweh God Knew Moses 'Face to Face' and Spoke with him 'Mouth to Mouth'

Deuteronomy 34:10, "Since that time no prophet has risen in Israel like Moses, whom YAHWEH KNEW FACE TO FACE."

Numbers 12:6-8, "And he said, Hear now my words: If there be a prophet among you, I Yahweh will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. WITH HIM WILL I SPEAK MOUTH TO MOUTH ..."

Our Heavenly Father spoke so explicitly in the Torah (The first five books of the Bible) that the Oneness of God's Person should not even be a debatable topic. For who could argue

that God has three Spirit Faces or three Spirit Mouths: one for each alleged divine person of a three person deity? Yet Three Distinct Spiritual Faces and Mouths is what we would expect if our God was really three coequally distinct Divine Spirit Persons of an alleged Three Personed Deity!

Whenever God Revealed Himself, He Always Spoke Anthropomorphically As One Individual Just As A Man Is One Individual

Under Anthropomorphisms, Baker's Evangelical Dictionary of Biblical Theology says, "We read of the face of God (*Exod. 33:20; Num.6:24; Psalms 9:3; Is. 59:1-2*), the mouth of God (*Numbers 12:8*), the breath of God (*Ps. 33:6*), the eyes of God (*Gen. 6:8; Proverbs 15:3*), the nose of God (*Exodus 15:8*), and the ear of God (*Ps. 34:15; Is. 59:1-2*), the arm of God (*Exodus 15:16, Ps. 89:10*), the hand of God (*Ex. 7:5; Isaiah 50:11 or 59:1-2; and Acts 7:55*), the feet of God (*Exodus 24:10*), and the heart of God as in (*Hosea 11:8*)." (From Baker's Evangelical Dictionary of Biblical Theology, under Anthropomorphisms)

The natural reading of any of the above texts of inspired scripture would not lead anyone to believe that the Most High God is a plurality of three coequal and coeternally distinct Divine Persons. For how can a Divine Person be a distinct Divine Person without possessing His own Spiritual Face, Mouth, Eyes, Heart, and so forth? Of course, the invisible God does not have a physical mouth, nose, or face that can be seen with human eyes. These things were written in God's word for the benefit of mankind to make Himself "known to us in language conformed to the manner of men."

An anonymous mid nineteenth century Theologian going by the name of Theophilus wrote, "**God ... makes himself and his doings known to us in language conformed to the manner of men**; leaving it for common sense to decide as to the meaning of what he says of himself, **for the express purpose of being understood** – not for the purpose of casting a mist before our eyes so that we cannot see what he means (Cited by Robert Sabin in his "Let us" Article, under "Doctrinal Biblical Issues" at whoisjesus.com)." It is in this light that we are to understand God's use of anthropomorphisms throughout the Bible such as God walking (*Genesis 3:8 "And they heard the sound of the LORD God walking in the garden in the cool of the day"*), standing (*1 Sam. 3:10 "Then the LORD came and stood and called as at other times"*), breathing through His mouth (*Psalms 33:6 "by the breath of His mouth"*), breathing through His lips (*Isaiah 11:4 "And with the breath of His lips He will slay the wicked"*), and breathing through His nostrils (*Psalms 18:15, "the blast of the breath of Your nostrils"*).

Genesis 3:8 speaks of Adam and Eve hearing "...the voice of the LORD God walking in the garden in the cool of the day (*Gen. 3:8-KJV*)." Nowhere in scripture do we find more than One God Person anthropomorphically walking or standing. Since the Name Yahweh literally means "The Self Existent One," it is hard to imagine that three Self Existent Distinct Divine Persons walked in the Garden of Eden to visit Adam and Eve.

1 Samuel 3:10 states that "YAHWEH came and stood there, calling as at the other times, "Samuel! Samuel!"

Here we can see that God spoke of Himself as One Individual God Person who came and stood before Samuel. We are not to think that the invisible God actually walked into the Garden of Eden, or actually stood before Samuel with a physical body which would contradict the invisibility of God before “the word was made flesh” (*John 1:14; Colossians 1:15*). Hence, these expressions are used in inspired scripture to help us finites understand that God’s Invisible Spirit presence can travel, go up or down, or remain in one location with greater power and glory than in other locations.

Exodus 33:21-23 (ESV), “And the LORD said, “Behold, there is a place by me where you shall stand on the rock, and **while my glory passes by** I will put you in a cleft of the rock, and I will cover you with my hand **until I have passed by**. Then I will take away my hand, and **you shall see my back, but my face shall not be seen.**”

Herein we find scriptural evidence to show that God’s Glorious Spirit can come down from heaven to pass by Moses in greater power and glory than His omnipresent Spirit exists elsewhere. Seeing God’s “back” is clearly an anthropomorphic expression for Moses only being able to see a portion of God’s glory rather than the fullness of His glory which is His anthropomorphic face (*Exodus 33:20-ESV- “But, he said, you cannot see my face, for man shall not see me and live”*).

In Exodus 33:23 God granted Moses a special opening of his spiritual eyesight to see a portion (back parts means a portion of God's glorious presence) of His glory. For if Moses had actually been in the presence of the fullness of His glory he would have died. Here we see that the words "face to face" must be a Hebrew idiom for closeness or nearness to the divine presence rather than visually seeing God with a physical face or body. Moses was obviously much closer to the divine presence than the Israelites and most of the subsequent prophets because God spoke to him more directly than the majority of the Old Testament prophets.

1 Kings 8:10-11 (NASB), “It happened that when the priests came from the holy place, the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD...”

Acts 2:4 (BSB), “And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”

There can be no doubt that the Holy Spirit of God who fills the heavens and the earth (*Jer. 23:24, “Do I not fill the heavens and the earth?” declares the LORD*)-NASB) can fill specific temples, buildings, and people without diminishing His ability to be All-Seeing, All-Knowing, and Omnipresent (*Psalms 139:7-8, “Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there”*). If the invisible God has always had a physical body, then that body could not be everywhere present. Jesus is the only visible image of the invisible God that we will ever see when he returns “with the clouds of heaven” (*Matthew 24:29-31, “they shall see the Son of man coming in the clouds of heaven with power and great glory”*) to “sit upon the throne of his glory” (*Matthew 25:31, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory”*) as “King over all the earth”

(Zech. 14:19, 'And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one' KJV).

The Most High God Does Not Have A Physical Body

Even Trinitarian scholars affirm that God does not have a physical body that can be physically seen with human eyes. Robert Deffinbaugh (graduate of Dallas Theological Seminary) affirmed that God is Spirit and has no literal face or body.

Dr Robert Deffinbaugh wrote, "Both the Old Testament and the New indicate to us that God has no form, that is, God has no physical body. God's presence among men is spiritual, not physical. God is spirit, so that He is not restricted to one place, nor is worship any longer restricted to one place. God is invisible because He is spirit, not flesh." *(A free copy of 'The Invisibility of God', is posted at Bible.org, by Dr Robert Deffinbaugh – a graduate of Dallas Theological Seminary)*

Mr Deffinbaugh went on to say, "God spoke to Moses 'face to face,' but He would not allow Moses to 'see His face.' Therefore, seeing God 'face to face' is not the same thing as seeing God's face. Speaking "face to face" means speaking with someone on a personal, intimate basis as a friend speaks to a friend. A similar figure of speech is found in Numbers 14:"

"But Moses said to the Lord, "Then the Egyptians will hear of it, for by Thy strength Thou didst bring up this people from their midst, and they will tell it to the inhabitants of this land. They have heard that Thou, O LORD, art in the midst of this people, for Thou, O LORD, art seen eye to eye, while Thy cloud stands over them; and Thou dost go before them in a pillar of cloud by day and in a pillar of fire by night" *(Numbers 14:13-14 KJV).*

Mr Deffinbaugh concludes, "God was 'seen eye to eye' by the Israelites. In the context, this means that God made His presence known to the Israelites by the cloud which led them and which became a pillar of fire at night. It does not mean God has physical eyes and that the Israelites saw those eyes. God's presence was with His people, and He made that presence known. But nowhere did anyone see the face of God, because God has no face. God is Spirit and is not made of flesh. He is invisible to men because He has no body..." *(A free copy of 'The Invisibility of God', is posted at Bible.org, by Dr Robert Deffinbaugh – a graduate of Dallas Theological Seminary)*

We are not to think of the invisible God as literally having a giant nose or a giant mouth in the heavens as His invisible presence fills the heavens and the earth. For even Trinitarian Bible scholars have noted that our invisible God regularly used anthropomorphic language attributing human attributes to Himself so that we finites can understand the nature of His Infinite Being.

Isaiah 66:1 (NIV), "This is what the LORD [YAHWEH] says: "**Heaven is my throne**, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be?"

Here we find that God's spiritual throne encompasses the spiritual realm of heaven rather than in one particular location. We finites like to think of God as having a physical body and a physical throne where NASA could travel to find Him resting on that throne in a space ship. While God often spoke of Himself as having body parts, these descriptions of God are only meant to describe His Oneness of Being so that we finites can better understand His Oneness.

Colossians 1:15, "He [CHRIST] is the image of THE INVISIBLE GOD, the firstborn of all creation."

Hebrews 11:27, "By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is INVISIBLE."

1 Timothy 1:17, "Now to the King eternal, immortal, INVISIBLE, the only God, be honor and glory forever and ever. Amen."

No scripture from Genesis to Revelation ever says that God as God is a plurality of coequally distinct Yahweh Persons in which one of the alleged coequal God Persons could be seen while the other two could not be seen. It was only after God had manifested Himself in human flesh (*1 Tim. 3:16*) via virgin conception that the invisible God also became visible in an authentic human life of flesh and blood. If the three alleged so called Trinitarian God Persons were truly coequal, then all three should have been equally invisible before the incarnation. However, the scriptures inform us that Jesus is the only image of the invisible God (*Col. 1:15; Heb. 1:3*) that we will ever see (*John 14:7-9 "He that has seen me has SEEN THE FATHER"*) because God also became a man through the Hebrew virgin.

God Is Not Ontologically A Man

Numbers 23:19, "God is not a man, that He should lie, Nor a son of man, that He should repent ..."

1 Samuel 15:29, "Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind."

Since God as God is not ontologically "a man," Jesus as a human child born and son given could not have been literally God with us as God or he would not have been a true man at all. Hence, Jesus as Emmanuel "God with us" (*Matthew 1:23*) had to have existed as a true man via incarnation as a distinct ontological human being with an authentic human "life in himself" (*John 5:26*) just as the first Adam had existed as a true man with an authentic human life in himself (*1 Cor. 15:45-ESV-"So also it has been written: 'The first man Adam became into a living soul;' the last Adam into a life-giving spirit"*). For if the Son of God, who is also called the Son of man, was merely God manifested in a human body of flesh then he could not have been a true human son of God and son of man at all. This explains the post incarnational sufferings, temptations, and prayers of Christ as a true man.

Why does inspired scripture sometimes call God a man? 1 Samuel 29:12 says, "**The LORD is a man of war**; the LORD is his name." The Hebrew word "ish" (*pron. "eesh"*) literally

means a “man” in both the Strong’s Concordance and in the NAS Exhaustive Concordance. The only viable explanation which brings harmony to all of the scriptures is that our only true God used the attributes of a single man to describe Himself as One Individual so that the Israelites would not fall into the idolatry of worshiping Him as a plurality of God Persons. While God is not ontologically a man, God regularly used the attributes of a man to describe Himself as One God so that we finites can better understand His Oneness of Being and Person.

New Testament Examples Where God Describes Himself Anthropomorphically

Under Anthropomorphisms, Baker’s Evangelical Dictionary of Biblical Theology says, “New Testament examples include the hand of God in (*John 10:28*); and where Stephen saw Jesus standing at “The right hand of God” in (*Acts 7:56-56*). Elsewhere, we see the finger of God in (*Luke 11:20*); the eyes of God in (*Heb. 4:13, 1Peter 3:12*); the face of God in (*Matt 18:10*); and where we see God “Putting all things in subjection under his” feet” in (*1Cor 15:27*).” (*A free copy of Baker’s Evangelical Dictionary of Biblical Theology, under Anthropomorphisms, can be viewed online at <https://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/>*)

In all New Testament examples, God appears to possess the physical characteristics of a man. Yet we know that God as our only true God is not an ontological man (*Numbers 23:19*) or the ontological son of a man. For the invisibility of God is clearly an immutable attribute of His Divine Essence of Being which cannot change (*Mal. 3:6, “I am Yahweh, I change not”; Hebrews 11:27, “By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is INVISIBLE”; 1 Timothy 1:17, “Now to the King eternal, immortal, INVISIBLE, the only God, be honor and glory forever and ever”*).

Anthropomorphic Language Describing The Messiah As Yahweh

Just as God used anthropomorphic language in the Hebrew Bible to describe His Oneness of Being and Person, so God used anthropomorphic language to describe His future incarnation as the man Christ Jesus.

Psalm 118:14, “YAHWEH is my strength and song, And HE HAS BECOME MY SALVATION.”

Psalm 118:21-22, “I will praise You, For You have answered me, And HAVE BECOME MY SALVATION. The stone which the builders rejected has become the chief cornerstone. This was YAHWEH’S doing; It is marvelous in our eyes.”

Jesus himself cited this passage which identifies him as that Yahweh who had become our salvation that the builders rejected. In Matthew 21:42 ESV, “Jesus said to them, “Have you never read in the Scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is marvelous in our eyes?’” By citing Psalm 118, Jesus claimed that he is Yahweh who became our salvation through the Hebrew virgin.

God Anthropomorphically Described Himself As Becoming Our Salvation As Yahshua (The Name of Jesus in Hebrew is Yahshua which means Yahweh Saves)

Isaiah 53:1 NIV, “Who has believed our message and to whom has THE ARM OF YAHWEH been revealed?”

Jesus the Messiah is our Yahweh who has come to “Save His people from their sins” (*Matt. 1:18-23*) because the Messiah’s Name literally means “Yahweh Saves” (“...keep them through your Name, the Name which you have given me” – *John 17:11-NASB*; “...has given him the Name which is above all names” – *Philippians 2:9; Heb. 1:4; John 5:40*). The Name of the Messiah is called, “Immanuel,” which being interpreted means, “God with us” (*Matthew 1:23*). Just as a man’s own arm belongs to himself, so Jesus is the arm of Yahweh God the Father revealed to us as a true man living among men.

The context of Isaiah 53 proves that Isaiah 53:1 is a Messianic prophecy in which Jesus would be the future “arm of Yahweh” Himself who would be “revealed.” Isaiah 53:2, “He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. 3 He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. 4 Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. 5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.”

There can be no doubt that the context of Isaiah chapter 53 is addressing Jesus the Messiah as the one who is “the arm of Yahweh” Himself “revealed. The apostle John corroborated the fact that the prophet Isaiah identified the Messiah as Yahweh Himself revealed in John chapter twelve.

The apostle John wrote in John 12:37-38, “But although He had done so many signs before them, they did not believe in Him (JESUS), that the word of Isaiah the prophet might be fulfilled, which he spoke: ‘Lord, who has believed our report? And to whom has THE ARM OF YAHWEH been revealed?’”

Isaiah 52:10 NASB, “YAHWEH will lay bare HIS HOLY ARM in the sight of all the nations, and all the ends of the earth will see the salvation of God.”

Salvation is now offered to all of the ends of the earth through Jesus Christ our Messiah. Notice that Isaiah identified the Messiah as “His holy arm.” Since Yahweh God the Father has laid bare His Holy Arm in the sight of all the nations, we know that Jesus is the Father’s own anthropomorphic arm as an extension of the Father Himself revealed.

Isaiah 63:5 NASB, “I looked, and there was no one to help, and I was astonished and there was no one to uphold; So MY OWN ARM BROUGHT SALVATION to Me, And My wrath upheld Me.”

Isaiah 59:16 NASB, “And He saw that there was no man, And was astonished that there was no one to intercede; Then HIS OWN ARM BROUGHT SALVATION to Him, And His righteousness upheld Him.”

Our Heavenly Father clearly said, “My OWN ARM BROUGHT SALVATION.” Hence, Jesus is the Father’s own anthropomorphic arm as the extension of the Father’s own Essence of Being revealed as a fully complete human being who came to save His people from their sins. For just as a man’s own arm is an extension of himself, so Jesus is the Father extending Himself into the world as “God” who “was manifested in the flesh, justified in the Spirit (*1 Tim. 3:16*)...” Since “the Lord is the Spirit” in 2 Cor. 3:17, and “Christ Jesus (is) the Lord” in the context of 2 Corinthians 4:5, we know that the God who “was manifested in the flesh, justified in the Spirit” is the Holy Spirit as “the Lord from heaven” (*1 Cor. 15:47; Luke 1:35*) who came down (“I came down from heaven” John 6:38) to “save His people from their sins (*Matthew 1:18-23*).”

Isaiah 40:10-11 KJV, “Behold, **the Lord GOD will come with strong hand, and his arm shall rule for him**: behold, **his reward is with him**, and his work before him. **He shall feed his flock like a shepherd**: he shall gather the lambs **with his arm**, and carry them in his bosom, and shall gently lead those that are with young.”

Revelation 22:12-16 (NIV), “Look, **I am coming soon! My reward is with me**, and I will give to each person according to what they have done. **I am the Alpha and the Omega, the First and the Last, the Beginning and the End**. Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city. Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood. **I, Jesus, have sent my angel to give you this testimony for the churches.**”

Jesus our Messiah is clearly “**the Good Shepherd**” (*John 10:11*) who said, “**I am coming**” and “**my reward is with me**” (*Revelation 22:12 cited above*) in the context of Revelation chapter twenty two. But Isaiah 40:10-11 says, “Behold, **the Lord GOD will come** (*Jesus said, “I am coming”*) with strong *hand*, and **his arm shall rule for him**: behold, **his reward is with him** (*Jesus said, “my reward is with me”*), and his work before him. **He shall feed his flock like a shepherd** (*Jesus said, “I am the good shepherd – John 10:11*).” In Revelation 22:12-16 we find that Jesus is the speaker who said “I, Jesus have sent my angel” in the context of saying, “**I am coming soon! My reward is with me.**” Thus, inspired scripture identifies Jesus as “**the Lord God**” who “**will come**” as the Father’s own “**arm**” who will “**rule for Him**” over “all peoples, nations, and languages” (*Dan. 7:14-ESV- “And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away”*) of the earth as “God with us” who was “made fully human in every way” (*Heb. 2:17-NIV*) in order to save us and tabernacle with us (*Rev. 21:3-KJV- “And I heard a great voice out of heaven saying, Behold, **the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God**”*).

Trinitarians Claim That God Is More Than One Person But No Scriptures Say That God is More Than One Person

The scriptures prove that Satan is “the god of this age” who blinds people from seeing Christ as “the image of God” the Father Himself. 2 Corinthians 4:3-4 (BSB) says, “And even if our

gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers so they cannot see the light of the gospel of the glory of **Christ, who is the image of God.**" 2 Corinthians 4:6 (BSB) goes on to say, "For God, who said 'Let light shine out of darkness,' made His light shine in our hearts to give us **the light of the knowledge of the glory of God in the face of Jesus Christ.**"

Inspired scripture proves that our Invisible Heavenly Father has only one visible image of His invisible Person who is "the brightness of His glory and the express image of His Person" (*Heb. 1:3*) with us as a fully complete man person. That is why we can only see "the glory of God in the face of Jesus Christ." For when the fullness of time had come, the divine Spirit Person called God the Father partook of flesh and blood (*Heb. 2:14*) as the Holy Spirit of God manifesting Himself in the flesh (*1 Tim. 3:16*) as a true man person who is "God with us" (*Matthew 1:23*) as the only physical human image of His invisible Spirit Person. Hence, the Son of God is the only tangible and visible image of the invisible God that we finites shall ever see (*John 1:18; John 14:7-9*).

Since the man Christ Jesus is the only person at the anthropomorphic "right hand" of the Father (*Psalm 110:1* says, "sit at My right hand"), he must be that God and Father who became a man in order to save us. For why else would God say in Isaiah 45:5, "Besides Me there is NO GOD," while God also informed us that Jesus our Messiah is beside his Father's anthropomorphic right hand? Hence, there can be no other God Person beside our Heavenly Father ("*I am Yahweh, and there is no other; Besides Me there is no God*" - *Isaiah 45:5*).

God had clearly said in Isaiah 45:5, "Besides Me there is no God" which clearly inform us that Jesus has to be God the Father in genuine and full human existence in order to be beside God at His anthropomorphic right hand (*Isaiah 45:5-ESV- in context deals with the Messiah being called "God" and "Savior" during His millennial reign: "They will plead with you (the Messiah), saying: 'Surely God is in you, and there is no other, no god besides him.' Truly, you are a God who hides himself, O God of Israel, the Savior"- Isaiah 45:14-15-ESV*). In like manner, Isaiah 43:11 coupled with Psalm 110:1 and Isaiah 45:5, 14, 15 proves that there can be no other true God and Savior of all humanity beside our "only true God (*John 17:3*)" the Father ("*I am Yahweh, beside Me there is no Savior*" - *Isaiah 43:11*). Isaiah 43:11 is also linked to the Messiah being God and Savior (*Yahweh God said, "Ye are my witnesses, saith the LORD, and my servant whom I have chosen (the Messiah): that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour"*). Wherefore, the words of inspired scripture clearly refutes the theologies of Trinitarianism (*Another distinct coequal God the Savior Person beside the Father who is not the same divine identity as the Father*), Arianism (*Another lesser distinct god the savior person beside the Father who is not the same divine identity as the Father*), and Unitarian Socinianism (*A mere man who is not God and Savior beside the Father*).



If God is really three distinct divine persons, then we should find some scriptures where God actually spoke of Himself as a plurality of heart persons or a plurality of soul persons somewhere in the Bible. Yet the Biblical evidence proves that God always spoke of Himself as having a singular Heart, a singular Soul, a singular Mind, and a singular Spirit as a single Individual Person. The same is true with God's anthropomorphic descriptions of Himself as having one face, one mouth, one nose, one right hand, and God's anthropomorphic description of Himself becoming our salvation via His new human mode of His existence through virgin conception as our Messiah (*King David wrote Psalm 118:14-ESV-"The LORD [YHWH] is my strength and my song; **he has become my salvation**" in the context of a Messianic prophecy in Psalm 118:22-23-NASB- which says, "The stone which the builders rejected Has become the chief corner stone. This is the LORD'S doing; It is marvelous in our eyes"; Jesus applied Psalm 118:22-23 to himself in Matthew 21:42-NASB-"Jesus said to them, "Have you never read in the Scriptures: 'The stone the builders rejected has become the cornerstone. This is from the Lord, and it is marvelous in our eyes'"; **Isaiah 53:1-"To whom has the ARM OF YAHWEH been revealed?"; Isaiah 52:10-"YAHWEH has bared His holy arm In the sight of all the nations, That all the ends of the earth may see The salvation of our God"; Isaiah 40:10- "Behold, the Lord GOD will come with might, With His arm ruling for Him Behold, His reward is with Him And His recompense before Him"**). Since God never spoke of Himself as ever being a plurality of Souls or as a plurality of Spirit Persons being seated on a plurality of Thrones in either the Old or the New Testaments, all true worshipers of the Father must worship our Heavenly Father alone in Spirit and in truth through His only human image of Himself that we will ever see ("*He that has seen me has SEEN THE FATHER*"-John 14:7-9; "*He that sees me sees the One who sent me*"-John 12:45), namely, "the man Christ Jesus (1 Tim. 2:5)."*

Chapter 3

The Father Is The Holy Spirit



Our Heavenly Father never said that He exists as three coequally distinct God Persons of an alleged trinity as Roman Catholic theologians and later Protestant theologians have falsely alleged. The crux of the Trinity doctrine alleges that “the Holy Spirit is not the Father” and “the Father is not the Holy Spirit.” Yet if the Bible itself proves that the Holy Spirit is the self-same Spirit of the Father and the Spirit of the Father is the self-same Holy Spirit, then the entire Trinity Doctrine collapses.

The Holy Spirit Is The Spirit Of The Father

Jesus said that “God is a Spirit” in the context of saying, “the Father seeks true worshipers to worship Him in Spirit and in truth (*John 4:23-24*).” Since “God is a Spirit” and since the Father alone seeks true worshipers to worship Him in Spirit and in truth, the Father must be that “One Spirit” (*Ephesians 4:4-6*, “one Spirit ... One God and Father above all, through all, and in you all.”) who is to be worshiped.

If the Holy Spirit was truly another true God Person beside God the Father that we are to worship, then why are there no scriptures which say so? For if the Holy Spirit as an alleged coequally distinct third God the Spirit Person was truly coequal as another true God Person beside the Father, then the scriptures should unmistakably state that we are to worship the Holy Spirit as a distinct Person in Spirit and in truth along with the Father. Yet Jesus plainly declared that only “the Father seeks ... true worshipers” to worship Him in Spirit and in truth (*John 4:23-24*).” No text of sacred scripture ever states that we are to worship the Holy Spirit in Spirit and in truth as a distinct third God the Spirit Person. This alone should raise a red flag to all those who have been duped into believing that the Holy Spirit of God is a third true God Person of a three person deity.

In like manner, no text of scripture ever states that we are to worship the Father in Spirit and in truth through God’s Holy Spirit as an impersonal “active force.” Jehovah’s Witnesses teach that the Holy Spirit is an impersonal “active force” (*The JW Publication, Awake 2006* says, “...an accurate translation of the Bible’s Hebrew text refers to God’s spirit as God’s active force.” ‘Is The Holy

Spirit a Person? Awake 2006). But how can Jehovah's Witnesses explain how an alleged impersonal "active force" could personally speak ("While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." - Acts 13:2 NASB; "for it is not you who speaks, but it is the Holy Spirit."- Mark 13:11) while existing as the same "One Spirit" of our "One God and Father" (Ephesians 4:4-6 states that there is "One Spirit" of "One God and Father above all, through all, and in you all.") residing in all true Christians ("it is not you who speaks, but it is the Spirit of your Father who speaks in you."- Matthew 10:19-20)?

According to John 12:49, God the Father gave Jesus the commands to speak to his disciples ("For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken."- John 12:49 NIV) while Acts 1:2 states that Jesus "had given commands through the Holy Spirit to the apostles whom he had chosen (Acts 1:2 ESV)." Since John 12:49 states that the Father gave Jesus the commands to speak, but Acts 1:2 states that the Holy Spirit gave those commands, the Holy Spirit must be the Spirit of the Father who indwelt Jesus ("**the words that I speak unto you I speak not of myself: but the Father that dwells in me, He does the works**" – John 14:10 KJV), led Jesus ("Jesus was led by the Spirit"- Matthew 4:1), and gave him the commandments to speak ("the word which you hear is not mine, but the Father's" – John 14:24). Thus, inspired scripture proves that the Holy Spirit is the Spirit of the Father who gave the man Christ Jesus the words and commandments to speak to his disciples.

"Then Jesus was **LED BY THE SPIRIT** into the wilderness to be tempted by the devil." Matthew 4:1

"Jesus, **FULL OF THE HOLY SPIRIT**, returned from the Jordan and was **LED AROUND BY THE SPIRIT** in the wilderness." Luke 4:1 NASB

Like all true prophets, Jesus was so fully human that he was "full of the Holy Spirit" and "led around by the Spirit" of God." These scriptural facts prove that Jesus as a child born and son given was not "God with us" as God, but rather, "God with us" as a true man who had the capacity to pray, be led by God, and be tempted by the devil. For the God who "shared in our humanity" to "partake of flesh and blood" (Hebrews 2:14) was also made "fully human in every way" (Hebrews 2:17) just like all humans are made.

"But if **I cast out demons BY THE SPIRIT OF GOD**, then the kingdom of God has come upon you." Matthew 12:28

Since Jesus was able to "cast out demons BY THE SPIRIT OF GOD," we know that the Holy Spirit of God not only filled and led him as a true man, but also did the mighty works in his ministry as a true man. Jesus clearly identified the Holy Spirit that led him, filled him, and did the mighty works in his ministry as our Heavenly Father Himself when he said, "... the words that I speak unto you I speak not of myself: but **THE FATHER THAT DWELLS IN ME, HE DOES THE WORKS** (John 14:10)." Matthew 12:28 says that the Holy Spirit of God did the mighty works, but John 14:10 says that that Spirit is "the Father" who dwelt in Jesus to do "the works."

Let us now harmonize the scriptural data to identify who the Holy Spirit of God inside of Jesus really is.

Luke 4:1 says that Jesus was "full of the Holy Spirit."

Matthew 12:28 says that Jesus “cast out demons by the Spirit of God.”

Yet John 14:10 says, “the Father that dwells in me, he does the works.”

Jesus was “full of the Holy Spirit” and he cast out demons by that “Spirit of God” within him. Yet Jesus said that it was “the Father” who dwelt in him that did “the works” in John 14:10.

So who led Jesus Christ of Nazareth? The only scriptural answer is the Holy Spirit of our Heavenly Father. And who did the mighty works through Jesus? The only scriptural answer is the Holy Spirit of the only true God the Father.

Jesus clearly identified the indwelling Holy Spirit as the indwelling Spirit of the Father.

“But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. **For IT IS NOT YOU WHO SPEAKS, BUT IT IS THE SPIRIT OF YOUR FATHER WHO SPEAKS IN YOU...**” Matthew 10:19-20

But Jesus informs us in Mark 13:11 that the indwelling Spirit of the Father is the Holy Spirit.

“When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; **For IT IS NOT YOU WHO SPEAKS, BUT IT IS THE HOLY SPIRIT.**”

Notice that both Matthew and Mark record Jesus as saying essentially the same words. The only exception is that Matthew recorded Jesus saying, “...it is the Spirit of your Father (Matthew 10:20),” while Mark recorded Jesus saying, “...it is the Holy Spirit” (Mark 13:11). Hence, just like Jesus as our perfect example was “full of the Holy Spirit,” “led around by the Holy Spirit,” and depended upon the Spirit of his Father to give him “the words to speak” and do the miracles through him, so Christ’s true disciples must follow his perfect example to be “full of the Holy Spirit,” to be “led by the Spirit,” and to depend upon the indwelling Holy Spirit of the Father to give us the words to speak and to do the miracles through our faith and dependence upon His Spirit.

God’s Holy Spirit Is The Spirit Of The Father Rather Than A Third God Person

JOHN 4:24, “GOD IS A SPIRIT and they that worship HIM must worship HIM in SPIRIT and in truth.”

EPHESIANS 4:3-6, “Endeavoring to keep the unity of **THE SPIRIT** in the bond of peace. 4 *There is one body and* **ONE SPIRIT**, just as you were called in one hope of your calling; 5 **ONE LORD**, one faith, one baptism; 6 **ONE GOD AND FATHER of all, who is above all, and through all, and in you all.**”

Since “God is a Spirit” (John 4:23-24; Jeremiah 23:24) and since there is only “One Spirit” of “One Lord,” we must believe that God is One Divine Spirit Person rather than a plurality of Spirit Persons of an alleged three person deity. For it is nonsensical to believe that a distinct divine person can be a distinct divine person without having his own distinct Mind, Heart, Soul, and Spirit. If God is One Spirit, with One Heart, One Mind, and One Soul, then He cannot be more than one distinct divine person while only having a single Spirit, Heart, Mind, and Soul.

The Scriptures Speak Of One Spirit Of God Who Created All Things

Job 33:4, "**THE SPIRIT OF GOD** has made me, and the breath of the Almighty hath given me life."

Genesis 1:2-3, "And the earth was without form, and void; and darkness [was] upon the face of the deep. And **THE SPIRIT OF GOD** moved upon the face of the waters. And God said, Let there be light: and there was light."

Romans 8:9 says, "But you are not in the flesh but in **THE SPIRIT**, if so be that **THE SPIRIT OF GOD** dwells in you. Now if any man have not the Spirit of Christ, he is none of his."

Notice that the inspired texts only speak of One Spirit of God by saying, "The Spirit of God" as a single Spirit. Hence, our Heavenly Father as God has to be "a Spirit" ("*God is a Spirit*" - *John 4:23-24 KJV*) as a single identity who is to be worshiped "in Spirit and in truth." For only our Heavenly "Father seeks" true worshipers to worship Him" (*John 4:23*), but no text of scripture ever states that another true God Person called "the Spirit of God" also seeks true worshipers to worship him as another true God Person beside our Heavenly Father.

If the Father is a Spirit and the Holy Spirit is the same Spirit of the Father then there could not be two Spirits of God, but only one. And if the Father is the same Holy Spirit and the Holy Spirit is the same Spirit of the Father, then there could not be two and three distinct God Persons, but only One. For what kind of a true God Person could exist without having His own distinct Spirit?

When we compare Malachi 2:10 with Job 33:4, we find clear evidence to prove that the Spirit of God is the Spirit of our Father who created all things. "Have we not ONE FATHER? Has not ONE GOD CREATED US (*Mal. 2:10*)?" Job 33:4 states that the Spirit of God made man, "THE SPIRIT OF GOD has made me, and the breath of the Almighty hath given me life." Isaiah 64:8 identifies that Spirit as the Father, "You are OUR FATHER, we are the clay, you are our potter, we are all the WORKS OF YOUR HANDS."

Here we can clearly see that our Heavenly Father is the sole creator as "we are all the works" of His hands (*Isaiah 64:8*)." The context proves that we are all the works of the Father's hands. Yet Job 33:4 and Psalm 33:6 states that it was "the Spirit of God" who had made man by His own "breath" ("*THE SPIRIT OF GOD has made me, and the breath of the Almighty hath given me life*" - *Job 33:4* / "*By the word of Yahweh were the heavens made and all the hosts of them by the breath of His mouth*" - *Psalm 33:6*). These are the words that proceed forth out of the Mouth of a single Individual called God as our Heavenly Father. It is hard to imagine that any of the Hebrew prophets could have believed in more than one true God Person while only speaking of One Individual as their Creator.

Hebrews 2:7 cites Psalm 8:5-6 to inform us that it is the Son who is "appointed" to rule "over the works of His hands" (*Hebrews 2:7 -NASB-* "*YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS*"). The immediate context of Psalm 8:5-6 and Hebrews 2:7 prove that the Son is appointed to rule over the works of the Father's hands. Therefore our Heavenly Father alone is the sole creator who created all things "all alone" and "by Myself" ("*I, the LORD, am the*

maker of all things, Stretching out the heavens **by Myself** And spreading out the earth **all alone**" - Isaiah 44:24-NASB) as the only Invisible and Omnipresent Holy Spirit of God the Father.

New Testament scriptures that speak of the Son as the Creator, simply speak of Christ as Yahweh God the Father Whose Invisible Holy Spirit created all things before also becoming a human son (*Hebrews 3:3-4 KJV says, "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God."/ Hebrews 1:10 BSB says, "In the beginning, Lord, You laid the foundations of the earth, and the heavens are the work of Your hands"*).

Yahweh God The Father Is One Spirit Being Who Promised To Pour Out His Own Spirit Upon All Flesh

Joel 2:17, 28 says, "And you shall know that **I am in the midst of Israel, and that I am Yahweh your God**, and none else: and my people shall never be ashamed ... And it shall come to pass afterward, that **I will pour out My Spirit upon all flesh** ..."

Notice that Yahweh our God is the speaker in verse 17. Then in verse 28, Yahweh God goes on to say, "**I will pour out MY SPIRIT upon all flesh.**" Some may allege that the speaker is not God the Father in Joel chapter two. Yet there can be no doubt that the speaker of Joel chapter two is the Father based upon the words of Jesus himself in Luke 24:49. For Jesus said, "I am sending **the promise of my Father**" (*"And behold, I am sending **the promise of My Father** upon you."*- Luke 24:49 BSB). Since Jesus himself said that he sends the promise of the Father (*the Father's promise*), we know that the Father is the speaker in Joel 2:28 who promised to pour out His Spirit upon all flesh: "**I will pour out MY SPIRIT upon all flesh** (Joel 2:28)." Hence, God the Father is clearly the One who said that the Holy Spirit is "My Spirit" and that Jesus is the one who sends or pours out the Father's Holy Spirit upon all flesh because His true identity is Emmanuel God the Father with us in authentic human existence. For how could someone who is not God the Father (*"I am sending the **promise of the Father**" Luke 24:49*) be the one who sends or pours out the Father's Spirit when God the Father Himself had said in Joel 2:28, "**I will pour out MY SPIRIT upon all flesh?**" (*Note: Jesus "sends" or "pours out" the Father's Spirit because he is that Father incarnate as a man: John 10:37-38, "If I am not doing the works of My Father, then do not believe Me. But if I am doing them, even though you do not believe Me, believe the works themselves, so that you may know and understand that the Father is in Me..." / Matthew 3:11, John said of Jesus, "he shall baptize you with the Holy Spirit." Since Jesus is the Father incarnate as a man, Jesus himself pours out the Spirit on all flesh" to fulfil the Father's promise, "I will pour out My Spirit on all flesh" in Joel 2:28*).

The natural reading of inspired scripture speaks of the Holy Spirit as our Heavenly Father's Holy Spirit rather than as an alleged coequally distinct third God the Spirit Person of a three person deity. How can we say that the Holy Spirit is a third divine person of a three person deity when the Father says that the Holy Spirit is "My Spirit?" Trinitarians who follow the Catholic Creeds are forced to add too and detract from the Words of God by declaring that the Spirit of God the Father is a third divine person rather than accepting the plain scriptural fact that the Holy Spirit is the One Spirit of God the Father Himself.

Genesis 6:3 says, "And Yahweh said, My Spirit shall not always strive with man ..."

The Bible never says that “the Holy Spirit” or “the Spirit of God” is another divine person of a three person deity, nor does the Bible ever list any instances of an alleged third divine person called the Holy Spirit ever communicating with the Father or the Son. Trinitarians can point to post incarnational instances of “the Spirit” making “intercession for the saints according to the will of God” the Father (*Romans 8:26-27 shows that the indwelling Spirit of Jesus prays and intercedes to the Father on our behalf*), but these passages are clearly speaking about Jesus being the indwelling Spirit “who intercedes for us” (*Romans 8:34 - Christ Jesus is the one who died ... who is at the right hand of God, who indeed is interceding for us*) because Jesus is the Holy Spirit who became a man through the virgin (*Luke 1:35 - “the Holy Spirit shall come upon you”; Matthew 1:20, “the child who has been conceived in her is out of the Holy Spirit”; 2 Cor. 3:17, “the Lord is the Spirit”*).

Moreover, if all three divine persons are coequal in power and authority, one would think that Jesus would have commonly prayed to the alleged non incarnate third divine Spirit Person called the Holy Spirit rather than just praying to his Father alone (“*Father ... that they may know You, the only true God...*” – *John 17:1-3 NASB*). It is a scriptural fact that we never find our Heavenly Father ever actually dialoguing with His Holy Spirit or with His Son in the Hebrew Bible before the virgin conception because the Son of God had his beginning by his virgin begetting by being “given” a “life in himself” by the Father (*John 5:26 BLB, “For as the Father has life in Himself, so also He gave to the Son to have life in Himself”*). God clearly “loved” His future Son (“*Father ... you loved me before the foundation of the world (John 17:24-NASB)*” before the foundation of the world within His foreknowledge (*but with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world” – 1 Peter 1:19-20 ESV*) but no verse of scripture ever says that the Son of God was a living Son who could have had the capacity to love his Father before his virgin begetting. Wherefore, it is the man Christ Jesus who “ascended far above all the heavens that he might fill all things” (*Ephesians 4:10*) who now “intercedes for the saints” (*Romans 8:27*) as “the Spirit of His Son in our hearts, crying, Abba Father” (*Gal. 4:6*). For the scriptures affirm that One distinct God who is “the only true God (*John 17:3*)” our Father also became one man with a distinct human “life in himself” (*John 5:26*) in the incarnation through the virgin.

A Trinitarian can search the whole Bible from Genesis to Revelation without finding a single verse of scripture showing God the Father and the Holy Spirit ever communicating with each other as two coequal God Persons. Nor can a Trinitarian point to a single verse of scripture where Jesus ever prayed, saying, “O Heavenly Holy Spirit?” If all three alleged divine persons are really three coequal persons then why is it that Jesus always prayed to his Father? And if the Son of God has always existed as a distinct divine person apart from the Father from eternity past, then why do we not find the Father and Son ever communicating with each other prior to the Son’s birth?

There Is Only One Spirit Of Yahweh Who Is The Only True God The Father

2 Samuel 23:2 – “THE SPIRIT OF YAHWEH spoke by me, and HIS word [was] in my tongue.”

Most Trinitarians allege that God’s word is an alleged God the word Person distinct from the Father and the Holy Spirit, and that God’s word is the Father’s word as Jesus. Yet 2 Samuel 23:2 clearly affirms that “His word” is the Holy Spirit of Yahweh’s word. If the word of God is the Spirit’s word that belongs to the Holy Spirit, then that makes the Holy Spirit the Spirit of the

Father. This is why the Jewish people never thought of the Holy Spirit of God as another coequally distinct Divine Person apart from the Father.

Ezekiel 11:5 – “And THE SPIRIT OF YAHWEH fell upon me, and said unto me, Speak; Thus says YAHWEH.”

Here again, we find that “the Spirit of Yahweh” speaks God’s word. If the word of God is an alleged God the word Person as some Trinitarians allege, then how could an alleged God the word be the word of the Spirit? The only viable explanation is that the Holy Spirit of Yahweh God the Father speaks His own word out of His own anthropomorphic mouth.

Zechariah 4:6 – “... Not by might, nor by power, but by MY SPIRIT, says YAHWEH of hosts.”

Who exactly said, “My Spirit” in Zechariah 4:6? Most Trinitarians would affirm that the Father spoke in Zechariah 4:6. Since the Father calls the Spirit, “My Spirit,” the Holy Spirit of Yahweh must be the self-same Spirit of our Heavenly Father which can only belong to Him. Thus, there can only be One Spirit of Yahweh who is the Father Himself.

Isaiah 40:13 – “Who hath directed THE SPIRIT OF YAHWEH, or [being] his counselor has taught him?”

Isaiah 40:7 – “The grass withers, the flower fades: because THE SPIRIT OF YAHWEH blows upon it: surely the people [is] grass.”

Judges 6:34 – “But THE SPIRIT OF YAHWEH came upon Gideon ...”

Judges 3:10 – “And THE SPIRIT OF YAHWEH came upon him ...”

Genesis 6:3 – “And YAHWEH said, MY SPIRIT shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years.

Our Heavenly Father clearly has only One Divine Spirit (*John 4:23-24-KJV- “God is a Spirit: and they that worship Him must worship Him in Spirit and in truth”; Ephesians 4:4 “One Spirit”*) which is the Holy Spirit of Himself. Trinitarians cannot explain how each alleged distinct divine Person of a three Person deity can each be a distinct person without each person having his own distinct Spirit. Since the Spirit of Yahweh God the Father is “One Spirit” (*Ephesians 4:4-6*) as “the Holy Spirit,” there cannot be two or three distinct divine Spirit Persons of an alleged three person deity.

Chapter 4

The Father's Holy Spirit Became The Son



There is a definite distinction between God as the Father and God who later manifested Himself in the flesh as God with us as a true man. Hence, the Father and Son relationship never actually occurred in time until after the Father became incarnate as a true man. For the scriptures teach that the Father alone is the only true God who also became incarnate as a true human “child born” and “son given” who is called “the Mighty God” and “the Everlasting Father” as to his true divine identity (*Isaiah 9:6 KJV- “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace”*) but a Son as to his true human identity.

Although the scriptures clearly call the Son the “Mighty God” and “Everlasting Father,” the Trinity doctrine alleges that the Son is not the Father and the Father is not the Son. Therefore, if the scriptures prove that the Son is the Holy Spirit of the Father and the Holy Spirit of the Father became incarnate as the Son, then the entire Trinity Doctrine collapses.

The Holy Spirit Of The Father Became Incarnate As The Christ Child

Oneness theologian Jason Dulle summed up the similarities and the differences between the Oneness view of God incarnate and the Trinitarian view in his online response to a Trinitarian: “The Scripture never distinguishes between the deity of the Son and the deity of the Father, but all distinctions are between God as He exists omnipresent and transcendent and God as He exists as a genuine human being. The distinction is not in the Godhead, but in the humanity of Jesus Christ ... Oneness believers and Trinitarians are similar in that 1. both believe in one God; 2. both believe that the Father, Son, and Spirit are God; 3. both confess that the Scripture makes a distinction between the Father, Son, and Spirit; 4. both believe that the Son of God died on the cross, and not the Father; 5. both believe that Jesus was praying to the Father, and not to Himself (*Jason Dulle's response to “A Trinitarian's Struggle With the Oneness Doctrine” – www.OnenessPentecostal.com*).”

It has been my observation over the years that many Trinitarians are often confused about what Oneness Pentecostals actually believe. Many falsely allege that we are saying that

there is no ontological distinction between the Father and the Son whatsoever. Thus, they often mock us by pretending that we believe that the Father as the Father actually died on the cross or that the man Christ Jesus actually prayed to himself as the Father. All knowledgeable Oneness adherents believe that God became a true man in the incarnation through the virgin with “a (distinct human) life in himself” (*John 5:26; Heb. 2:17 NIV* - “he was made fully human in every way”) in order to suffer, pray, and die for our sins. Thus, many Trinitarians are erroneously alleging that we are denying any distinction between God as God (the Father) and God with us as a man (the Son) who was “made fully human in every way” (*Heb. 2:17 NIV*).

Knowledgeable Oneness believers affirm that God as God cannot be “fully human in every way” (*Heb. 2:17 NIV*) without violating such passages as Numbers 23:19 (“*God is not a man*”) and Malachi 3:6 (“*I am Yahweh, I change not*”). What we are actually affirming is that the man Christ Jesus as the son of the living God is not “God with us” ontologically as God, but rather, “God with us” as a true human son (a man) who could pray (*Luke 5:16*), be led by the Holy Spirit (*Matthew 4:1* “*Jesus was led by the Spirit into the wilderness*”), and “grow in wisdom and stature, and in favour with God and men (*Luke 2:52*).” For God as God the Father is not ontologically a man who could “pray” or be “tempted of evil” (*James 1:13*, “*God cannot be tempted of evil*”). Nor can God as the Father ontologically suffer and die on the cross for our sins (*Numbers 23:19* – “*God is not a man*”).

Jason Dulle went on to spell out the major differences between the Oneness and Trinitarian positions: “Oneness (O) believers and Trinitarians (T) differ in that 1. T (*Trinitarians*) believe that the one God consists of three eternal persons while O (*Oneness*) believes that the one God is one person; 2. T (*Trinitarians*) believe that the second person of the Trinity became incarnated while O (*Oneness*) believes that the Father, who is one person, became incarnated as the Son of God; 3. T (*Trinitarians*) believe that the Son is eternal while O (*Oneness*) believes that the Son did not exist until the incarnation, because the term refers to God as He exists as a man, and not as He exists in His essential deity; 4. T (*Trinitarians*) see the Biblical distinctions between the Father and the Son to be a distinction in both personality and flesh while O (*Oneness*) believes that all distinctions are a result of the relationship of the Spirit of God to the incarnate God-man. As it pertains to Christology, then, the difference between Trinitarians (T) and Oneness (O) believers is that they say it was the second person of the Trinity, not the Father, who became man, while we maintain that the one God, known as the Father, became man. Jesus' testimony was that the Father was in Him (*John 10:38; 14:10-11; 17:21*), and that those who saw Him saw the Father (*John 14:7-11*). Jesus is the express image of the Father's person (*Hebrew 1:3*). Trinitarians have a hard time explaining these verses because they maintain that the second person became flesh. If that is the case, and the Father is not embodied, why did Jesus always say the Father was in Him, and never say the second person was in Him (*Jason Dulle's response to "A Trinitarian's Struggle with the Oneness Doctrine" – www.OnenessPentecostal.com*)?”

Oneness theologian Jason Dulle correctly outlined the major areas of agreement and disagreement between the Oneness and the Trinitarian positions which backs up everything I have been teaching all along. I challenge all who read this book to honestly examine all of the scriptural evidence with true and noble hearts to see if the Oneness theological position we are sharing actually matches the Bible or not. For all true followers of Jesus Christ must be willing to “examine the scriptures” and be “noble-minded” like the Berean Jews did when they examined

the scriptures to see whether the things that the apostles taught were true or not (*“Now the Bereans were more noble-minded than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if these teachings were true. As a result, many of them believed, along with quite a few prominent Greek women and men.”*- Acts 17:11-12 BSB).

The scriptural evidence proves that the Son is the man who had a beginning by his virgin conception and begetting while the Father’s Holy Spirit is the Divine Identity who became incarnate as the Christ child.

Luke 1:35 “THE HOLY SPIRIT WILL COME UPON YOU, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.”

Matthew 1:20 “... do not be afraid to take Mary as your wife; for the Child who has been conceived in her is OF (*of is translated from “ek” = “out of”*) THE HOLY SPIRIT.”

Christ Jesus claimed to have “came down from heaven” (*John 6:38, “I came down from heaven”*), but the only Spirit Person we find coming down from heaven to become the Christ child is the Holy Spirit (*Luke 1:35 and Matthew 1:20*). Matthew 1:20 proves that the Christ child was not conceived “OUT OF” an alleged God the Son, but “OUT OF THE HOLY SPIRIT” of the omnipresent Heavenly Father Himself (*“the child who has been conceived in her is out of the Holy Spirit”- Matt 1:20*). This explains why Jesus always spoke of his divinity as the Father’s rather than as an alleged coequally distinct divine Son (*“Lord, show us the Father and it will be sufficient for us ... Have I been so long a time with you and have you not know me Philip? He that has seen me has seen the Father” - John 14:7-9 / “He who believes in me, does not believe in me but in Him who sent me. He who sees me sees the One who sent me.” - John 12:44-45*). It is hard to imagine how an alleged coequally distinct true God the Son Person could say, “He that has seen me has seen the Father” (*John 14:8-9*) and “He who sees me sees the One who sent me” (*John 12:45*) if he was actually a coequally distinct true God the Son Person incarnate rather than God the Father incarnate as a man. For an alleged distinct true God the Son Person should have said, “he that has seen me has seen the eternally distinct God the Son” and “he who believes in me believes in the coequal Divine Son.” Instead, Jesus clearly said that to see him and to believe on him is to believe on the Divine Identity of the Father. Where then is the divine dignity and believability of the alleged second divine God the Son Person and the alleged third divine God the Holy Spirit Person of the Trinitarian concept of the Deity?

The Holy Spirit Provided Male Chromosomes And Blood Type To The Christ Child

“He (*the son*) is **the brightness** (*apaugasma = “reflected brightness”*) **of His glory** (*the Father’s glory*) and **the express image** (*charakter = a “reproduction,” “imprint” or “copy” made from an original to be the “representation” of that original*) **of His Person** (*of the Father’s original Person - hypostasis = “substance of being”- Hebrews 1:3 KJV*).

Here we find the scriptural evidence proving that the Father Himself supplied His miraculous Divine substance of Being in the incarnation to produce the Christ child by “reproducing” Himself as an “imprinted copy” of His own original “Substance of Being” (*see*

Charakter and Hypostasis in Hebrews 1:3) as a fully complete human being in the virgin. For if the Son of God was conceived as the incarnation of an alleged God the Son, how is it that the presence of the Holy Spirit's Person came upon Mary (*Luke 1:35*) to conceive the Christ child and not the presence of an alleged God the Son Person? *Luke 1:35* plainly states that "the Holy Spirit will come upon you" (the virgin) and "for that reason the child shall be called the Son of God." Although we find numerous references to the omnipresent Holy Spirit existing throughout the Hebrew Scriptures, we never find a pre-existent living Son anywhere from Genesis to Malachi. This fact alone should serve as a red flag to all those who have been duped into believing in an alleged timeless, eternally distinct Heavenly God the Son.

The angel spoke to Joseph, "...the child who has been conceived in her is OF (*lit. ek, "OUT OF" or "OUT FROM"*) THE HOLY SPIRIT (*Matthew 1:20*)." The context of *Hebrews 1:3* provides irrefutable evidence to show that the Son is the brightness of the Father's glory and the express image of His Person (*the Father's Person or "Essence of Being"*) who became a human person in the virgin from out of the Holy Spirit's Being or Person. Since *Matthew 1:20* plainly informs us that the Christ child was produced [*ek = "OUT OF" or "OUT FROM"*] the "Essence of Being" of "THE HOLY SPIRIT" ("*...the child who has been conceived in her is OF (lit. ek, "OUT OF" or "OUT FROM"*) THE HOLY SPIRIT" - *Matthew 1:20*), we know that the Holy Spirit must be the Father's Holy Spirit who descended upon the virgin ("*Father ... I came out from You*" - *John 17:8*; "*I came out from God. I came forth from the Father*" - *John 16:27-28-KJV*). This is very problematic for the Trinitarian doctrine which asserts that a distinct God the Son became incarnate and not the Holy Spirit of the Father.

Hebrews 1:3 states that the Son was reproduced from the Father's Essence of Being while *Matthew 1:20* states that the Son was reproduced from the Holy Spirit's Essence of Being ("*...the child who has been conceived in her is [ek] OUT OF THE HOLY SPIRIT*" - *Matt. 1:20*). The only way to harmonize the scriptural data is to believe that the Holy Spirit's Essence of Being is the same divine Person as the Father who became incarnate which proves Oneness Modalism while refuting Trinitarianism, Arianism, and Unitarian Socinianism. Therefore the weight of the scriptural evidence shows that the divinity of the Holy Spirit of the only true God the Father was united with humanity through Mary's egg ("*God sent forth His Son made [ek] out of a woman*" - *Gal. 4:4*) to become a distinct man as the Son of the living God.

Luke 1:35 informs us why the Son is called the Son in the first place ("*the Holy Spirit will come upon you ... for that reason the child which shall be born of you shall be called the Son of God*" - *Luke 1:35*). The Son is called the Son of God because of his miraculous virgin conception [*ek*] "out of a woman" [*out of*] Mary - *Gal. 4:4*] and [*ek*] "out of the Holy Spirit" (*Matthew 1:20*). No scripture in the entire Bible ever gives us another reason why the Son of God is called the Son other than the New Testament reason given in *Luke 1:35* which relates to Christ's humanity. In fact, no scripture in the entire Bible ever states that the Son as a Son has always existed as an alleged timeless God the Son Person throughout eternity past (*Psalms 2:7; Heb. 1:5; John 5:26*) which completely demolishes the Trinitarian doctrine.

"For as **the Father has life in himself**, so he has **granted the Son also to have life in himself** (*John 5:26-NIV*)."

Here we can clearly see that the son is the man and the man is the son who was granted a distinct human life by the Divine Life of God the Father who descended upon the virgin (*"the Holy Spirit will come upon you"- Luke 1:35*). Notice that there are only two distinct lives listed in scripture: the Divine Life of God the Father and the human life of the Son of God the Father which was "granted" in time rather than the Trinitarian idea of Three alleged Divine Lives of Three Coequal and Coeternally Distinct God Persons. We ask our Trinitarian friends, "How can God as God be Three Distinct Divine Persons without each alleged Divine Person having a Distinct Divine Life in Himself?" For no Trinitarian has ever been able to point to a single passage of scripture to show where God as God is said to have a Divine "Life" for each alleged member of a so called Trinity.

God the Father clearly granted a distinct life to the human son by supernaturally supplying His own male chromosomes from His own "Substance of Being" (*Hypostasis-Heb. 1:3*) which was "reproduced" or "imprinted" within the human egg of the virgin (*Heb. 1:3; Heb. 2:14-17*). Since God the Father is a Spirit who has not flesh and blood (*John 4:23:24*), we know that the Father's Essence of Being miraculously supplied male chromosomes and DNA within the virgin to produce the Christ child. For if the Father did not contribute male chromosomes into the virgin then Jesus could not have been conceived and born as a male child, otherwise, Mary would have given birth to a female clone of herself.

The Blood Of God

Acts 20:28 actually says, "... the **church of God** which He has purchased with **His own blood** ..." Although there are variant readings of Acts 20:28, the weight of the evidence points to God's own blood as the phrase "Church of God" is used throughout the New Testament, but never the "Church of the Lord."

Ellicott's Commentary says, "The fact that elsewhere St. Paul invariably speaks of 'the Church of God' (e.g., *1 Corinthians 1:2; 2Corinthians 1:1; Galatians 1:13; 1 Thessalonians 2:14, et al.*), and never 'the Church of the Lord'" is very convincing evidence to show that the correct reading should be, "the Church of God which He has purchased with His own blood" rather than "the Church of the Lord." Clement of Alexandria provides the earliest Christian witness that the text is about "the blood of God" (*late 2nd Century, Quis dives, c. 34*) rather than the blood of "the Lord."

Author Deborah Bohn wrote, "Most cells in the body contain 46 chromosomes, but Dad's sperm and Mom's egg each contain just 23 chromosomes. When egg meets sperm, they join to form the 46 chromosomes of a single cell that will rapidly divide until it becomes the approximately 100 trillion squirming cells that you lovingly diaper, feed and babble to all day. Each chromosome carries many genes, which also come in pairs. Since half of your baby's genes come from mommy and the other half are from daddy, the probability of a baby getting any particular gene is similar to the probability of flipping a coin. Sounds like predicting the possible combinations that make up your baby's looks and personality should be easy, right? No such luck. Only a few traits, such as **blood type, are controlled by a single gene pair** (the pair of genes received from both parents)." (*Deborah Bohn, Babble.com*)

Richard Hallick wrote, "Human blood type is determined by co-dominant alleles. An allele is one of several different forms of genetic information that is present in our DNA at a

specific location on a specific chromosome. There are three different alleles for human blood type, known as IA, IB, and i. For simplicity, we can call these alleles A (for IA), B (for IB), and O (for i). Each of us has two ABO blood type alleles, because **we each inherit one blood type allele from our biological mother and one from our biological father.**" (Richard B. Hallick, University of Arizona, © 1997, <http://www.blc.arizona.edu>)

Here we find scientific evidence to show that Christ's blood type had to have been "out of Mary" (Gal. 4:4) his mother and "out of the Holy Spirit" (Matthew 1:20) as his Father. So in a certain sense, we can say that the blood of Jesus is the blood of God because God's Spirit miraculously contributed to the blood of the Christ child. Although the blood of Jesus is not ontologically God's blood, we can affirm that Christ's blood belongs to the God who became a man in the incarnation through the virgin because the blood of Jesus belongs to "the Everlasting Father" (Isaiah 9:6) whose own Holy Spirit became incarnate as a human son.

Since the Christ child had no biological father, the Holy Spirit of God Himself who descended upon the virgin had to miraculously supply the male chromosomes and the male blood type to make Jesus Christ a true male offspring. Hence, Jesus can be said to carry the chromosomes and blood type of Mary and from God his Father. Therefore, in a certain sense, the physical body of Jesus can be called the body of God and the blood of God because God Himself became a man through the virgin as the visible image of the invisible God Himself (*The Son is "the image of the invisible God"-Col. 1:15*).

Note: The flesh of Jesus cannot be said to be "divine flesh," but since God became one of us to save us, the physical body of Jesus is God's newly assumed human body.

The Holy Spirit Came Down From Heaven To Become The Christ Child

John 3:13 ISV, "No one has gone up to heaven except the one **who came down from heaven**, the Son of Man **who is in heaven.**"

"No one has gone up to heaven except the one who came down from heaven..."
John 3:13a

We know that Enoch and Elijah both ascended into heaven (*Genesis 5:21-24; 2 Kings 2:11-12*) long before Jesus said that he had "gone up to heaven," so Jesus must have meant that no one living on the earth during the time of Jesus had gone up to heaven and came down to tell about it but himself. After Christ's ascension into heaven, Paul stated that his spirit was likely taken out of his body into "the third heaven" because he said, "whether in the body or out of the body, I do not know, God knows." Paul further stated that he had heard "inexpressible words" in heaven "which a man is not permitted to speak" (*2 Corinthians 12:2-4*). Thus, it appears that Paul's human spirit had briefly ascended into heaven just as it also appears that the human spirit of Jesus had briefly ascended into heaven to see and hear heavenly things during his earthly ministry. Yet unlike Paul, who later had gone up to heaven, Jesus as the infinite God was able to come down from heaven while existing in heaven at the self-same time.

"...the Son of Man **who is in heaven.**" John 3:13b

John the Baptist referred to Jesus when he said, **“He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all.”** John 3:31 NASB

John’s use of the words, **“He who comes from heaven is above all”**, when describing Jesus in John 3:31 points to Jesus as **“the Lord FROM HEAVEN”** (1 Cor. 15:47-KJV) as the One true God of Ephesians 4:6 **“who is above all”** as our **“One God and Father, who is above all, through all and in you all.”** For who else but God alone can be said to be **“above all?”** Jesus clearly came down from heaven as the Holy Spirit of God the Father incarnate as a true man (Luke 1:35; Matthew 1:20; 1 Tim. 3:16). That is why Jesus is the divine identity Himself as Immanuel, **“God with us”** who is **“above all”** creation.

There can be no doubt that the context of John chapter three is addressing Jesus Christ as **“He who comes from heaven.”** John spoke of Jesus as the only man who ever came from heaven while simultaneously existing in heaven at the same time (*“even the Son of man who is in heaven”*- John 3:13) because only Jesus as God with us as a man is the one who continued to remain **“above all”** as God in heaven while simultaneously existing as a man on earth. John then contrasted the One **“who comes from heaven”** who **“is above all”** with human beings **“of the earth”** because no one else but Jesus can be said to have come down from heaven while existing in heaven at the same time.

The prophets, including John, were men of the earth who received authority from heaven to preach the word of God and give God’s commandments to the people. It is in this light that Jesus said that the baptism of John was **“from heaven (Matthew 21:25),”** but no mere mortal prophet could ever say that he actually came down **“from heaven”** (*“I came down from heaven”* – John 6:38) while continuing to be in heaven as **“the Lord FROM HEAVEN”** (1 Cor. 15:47-KJV) who is **“above all”** of His creation (John 3:13 *“even the Son of man who is in heaven”*, John 3:31 *“He who comes from heaven is above all”*).

1 Corinthians 15:47 clearly states that the first man Adam originated by being of the earth while the Lord Jesus had his true origin as **“the Lord from heaven (1 Cor. 15:47 KJV).”** 1 Corinthians 15:45-47 (NASB) in context says, **“So also it is written, The first MAN, Adam, became A LIVING SOUL. The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven.”**

Notice the contrast between Adam and Jesus. The context of 1 Corinthians 15:45-47 is dealing with Adam as the first man whose origin was **“from the earth, earthly,”** but **“the second man is from heaven”** because his origin came from heaven. Adam could never have been said to come from heaven. In contradistinction, Jesus came from heaven because he also exists as Spirit of God who descended upon the virgin Mary (*“the Holy Spirit will come upon you”* - Luke 1:35). That is why the apostles identified **“the Spirit of Christ”** as the Holy Spirit (Romans 8:9 *“the Spirit of God dwells in you. Now if any man have not the Spirit of Christ...”*) who **“was in”** the prophets (1 Peter 1:11 *“the Spirit of Christ was in them”*; 2 Peter 1:21 *“holy men of God spoke as they were moved by the Holy Spirit”*) and who was that **“Spiritual Rock”** who followed the Israelites in the wilderness (1 Cor. 10:1-4, 9 *“We should not test Christ, as some of them did”*). Since the Greek text in 1 Corinthians 10:9 states that the Israelites **“tested Christ”** (*the Greek text says Christos*), we know that Christ is the Israelites Rock who is that Spirit of God the Father who the Israelites tested in the wilderness.

John 6:38 (KJV) “For I **came down from heaven**, not to do mine own will, but the will of him that sent me.”

Since no verse in the Bible ever says that God as God has more than one divine will and consciousness, we know that God also assumed a new human nature and will when His own Holy Spirit “came down from heaven” to become the Christ child (*John 5:26–NIV-says, “...he has granted the Son also to have life in himself”*). Hence, Jesus was speaking as a fully complete man when he claimed to have come down from heaven (past tense) to assume a human nature and will as a distinct human son with a “life in himself” (*John 5:26*). Therefore, the man Christ Jesus knew by revelation that he had come down from heaven as the Spirit of God before becoming the Christ child with a distinct human will.

While God’s prophets received authority from heaven, none of the prophets ever said that they came down from heaven like Jesus claimed. We know that heavenly angels and God’s Holy Spirit are spoken of as coming down or descending from heaven, but no scripture or Jewish literature that I am aware of ever spoke of a man who came down from heaven like the scriptures say about Jesus. Therefore, Jesus Christ is clearly the “He” who partook of flesh and blood (*Heb. 2:14 KJV - “as the children are partakers of flesh and blood, he also himself likewise took part of the same”*) as the One who “shared in their humanity” (*Heb. 2:14 BSB*) to be “made ... fully human in every way” (*Heb. 2:17*) as a true man living among men who could suffer and die for our sins. If Jesus was born as just a mere man with no pre-existence, how could Jesus be called the One who “is the Lord from heaven (*“The first man is from the earth, earthy: the second man is the Lord from heaven” – 1 Cor. 15:47, Webster’s Bible Translation*) as the “God” who “was manifested in the flesh, justified in the Spirit ... (*1 Tim. 3:16*).”

The Spirit of God and The Spirits of the Angels Come Down From Heaven

Matthew 3:16 (NASB) says, “After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw **the Spirit of God descending as a dove** and lighting on Him...”

John 1:32 (NASB) says, “John testified saying, ‘I have seen **the Spirit descending as a dove out of heaven**, and He remained upon Him.’”

The omnipresent Holy Spirit of God the Father Who descended upon the virgin to be “manifested in the flesh” (*1 Tim. 3:16*) and to “partake of flesh and blood” (*Heb. 2:14*) as the Christ child (*Matthew 1:20 states that the Christ child was made “out of the Holy Spirit”*), later descended out of heaven at Christ’s baptism (*John 1:32*) to show John that Jesus was the true Messiah. The angel informed Mary that the Holy Spirit would descend from heaven (*Luke 1:32 – “the Holy Spirit shall come upon you”*) to make the Christ child as the “reproduced copy” (*Hebrews 1:3 “charakter” means “reproduction” or “copy”*) of the Father’s “Substance of Being” (*Hebrews 1:3 – “hypostasis” means “substance” or “essence of being”*) as a fully complete human being. Therefore we know that the Holy Spirit of the Father who became the Christ child also continued to remain the omnipresent Spirit of the Father who continually led and filled Jesus as a true man living among men.

No man has ever been physically created up in heaven to become a man a second time down on the earth by being born of a woman. Although holy angels have come down from heaven to appear as men (*Genesis 18-19*), no angelic creation has ever come down from heaven to be born as a human (“For to which of the angels has He ever said, ‘you are my son this day have I given birth to you?’” *Heb.1:5; Psalm 2:7*). For God never said to any of the angels, “You are my son this day have I given birth to you” (*Psalm 2:7; Heb. 1:5*).

Daniel 4:13 (ESV) says, “I saw in the visions of my head as I lay in bed, and behold, a watcher, a **holy one, came down from heaven.**”

Scripture informs us that God’s Spirit and the heavenly angels can come down from heaven, but no human prophet ever claimed to have come down from heaven while simultaneously existing in heaven at the self-same time other than Jesus (*John 3:13* – “even the Son of man who is in heaven”) - which clearly refutes Arianism (*Jesus is a special angelic creation*) and Unitarian Socinianism (*Jesus is just a special man with no actual pre-existence*). Since our Heavenly Father has said, “there is none like Me” in *Isaiah 46:9*, the Son of God’s true identity could not have been an angelic creation (*Arianism*) or only a man with no existence outside of his humanity (*Socinianism*). For only God alone has the divine attribute of omnipresence (*being in heaven and on earth at the same time*) in order to hear and answer prayers (“If you shall ask anything in my name, I will do it” – *John 14:14*) which clearly refutes Arianism (*Jehovah’s Witnesses*) and Unitarian Socinianism (*the 21st Century Reformation theology of Dan Gill and Anthony Buzzard*). For who else but God alone can be omnipresent to be able to see all humanity in order to hear and answer their prayers?

The Holy Spirit Is The Paraclete (“Advocate / Intercessor”)

John 14:26, “But the Advocate (*Paraclete* = “Advocate/Intercessor”), THE HOLY SPIRIT, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

God as God cannot advocate or intercede to God because God as God is the Supreme Deity who cannot advocate or intercede for anyone. Yet God as man in the incarnation through the virgin can intercede to God on the behalf of humanity. For the scriptures affirm that the God who continued to exist unchangeably in the heavens also became a distinct man in the incarnation (*Matthew 1:23* – “God with us”; *1 Tim. 3:16* - “God was manifested in the flesh”; *Hebrews 2:14-17* – “As the children are partakers of flesh and blood, he likewise shared in our humanity ... was made fully human in every way”). *Romans 8:26-27* inform us that the Holy Spirit of God “makes intercession for the saints according to the will of God.” Wherefore, the Holy Spirit is the Spirit who became man as our Paraclete (“advocate” / “intercessor”) in order to advocate and intercede to God the Father (*Luke 1:35; Matthew 1:20; 1 Tim. 2:5; John 14:16-18; 1 John 2:1*).

Jesus Is The Holy Spirit

1 Corinthians 12:3-5 (BSB) says, “Therefore I inform you that no one who is speaking by the Spirit of God says, ‘Jesus be cursed,’ and no one can say, ‘**Jesus is Lord,**’ **except by the Holy Spirit.** 4There are different gifts, but the same Spirit. 5There are different ministries, but the same Lord....”

The context of 1 Corinthians 12:3-5 informs us that no one can affirm that “Jesus is Lord” (verse 3) with the understanding that Jesus is “the same Spirit” (verse 4) as “the same Lord” (verse 4) without receiving revelation from the Holy Spirit of God Himself. The Trinity doctrine teaches that the Spirit is not the Lord Jesus and that the Lord Jesus is not the Spirit. Yet the context of 1 Corinthians 12:3-5 clearly addresses the Lord “Jesus” as “the same Lord” who is “the same Spirit” [the Holy Spirit]. Paul repeated himself by affirming that “the Lord is the Spirit” in 2 Corinthians 3:17 within the context of affirming “Christ Jesus (as) the Lord” (2 Cor. 4:5). For no one can know the true identity of Jesus except it be given to him from the Spirit of God (John 6:44 / Luke 10:22 “No one knows who the Son is except the Father, and no one knows who the Father is except the Son, and those to whom the Son chooses to reveal Him”).

The Holy Spirit of God is completely absent from Christ’s words in Luke 10:22:

“No one knows who the Son is except the Father, and no one knows who the Father is except the Son, and those to whom the Son chooses to reveal Him.”

Since it is impossible for the Holy Spirit of God to not know who the Son is, we know that the Holy Spirit of God is the Spirit of the Father who is also the same Spirit of the Son in the incarnation through the virgin. God’s true elect will have this revelation (Luke 10:22 – “the Son chooses to reveal Him”), but those who do not receive this revelation are still blinded by the Devil (“if our gospel be hid it is hid to them that are lost, in whom the god of this age has blinded the minds of them that believe not, lest the light of the glorious gospel of Christ who is the image of God [the Father] should shine unto them”).

1 Corinthians 12:3 clearly says, “Jesus is Lord.” 2 Cor. 3:17 goes on to state that “the Lord is the Spirit.” Since Paul also wrote in 2 Cor. 4:5, “we preach not ourselves but Christ Jesus the Lord”, we know that “the Lord is the Spirit” (2 Cor. 3:17) being addressed in 1 Cor. 12:4-6 (“Therefore I inform you that no one who is speaking by the Spirit of God says, ‘Jesus be cursed,’ and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit. 4There are different gifts, but the same Spirit. 5There are different ministries, but the same Lord....”). Trinitarian doctrine is supposed to believe that the Son is not the Holy Spirit and the Holy Spirit is not the Son. However, scripture clearly states that “THE LORD (the Son) IS THE SPIRIT” and that “the SAME SPIRIT” is “the SAME LORD” who is Jesus!

1 Cor. 12:4-5 says, “Now there are varieties of gifts, but THE SAME SPIRIT. And there are varieties of ministries, and THE SAME LORD.” Since “Jesus is Lord” in 1 Cor. 12:3, he must be the one being addressed as “THE SAME SPIRIT” and as “THE SAME LORD” in verses four and five. When we compare these facts with Romans 8:9, John 14:16-18, and Colossians 1:27 we find that Jesus is the indwelling Holy Spirit of God Himself (“Now you are not in the flesh but in THE SPIRIT, if so be that THE SPIRIT OF GOD dwells in you. Now if any man have not THE SPIRIT OF CHRIST he is none of His” - Romans 8:9”). Notice how “the Spirit of God” is called “the same Lord” as “the Spirit of Christ.”

John 14:16-18 says, “I will ask the Father, and He will give you another **Advocate** (*Paraclete* – “*Advocate/Intercessor*”), that He may be with you forever; 17 that is **the Spirit of truth**, whom the world cannot receive, because it does not see Him or know Him, but you know Him because **He abides with you** and will be in you. 18 “**I will not leave you as orphans; I WILL COME TO YOU ...**”

John 14:26 says, “But the **Advocate** (*Paraclete* – “*Advocate/Intercessor*”), **the Holy Spirit**, whom the Father will send in My name...”

Since John 14:26 identifies the Holy Spirit as the “Paraclete” (*Advocate/Intercessor* - “*But the Advocate [Paraclete], the Holy Spirit*”), and John 14:16-18 identifies Jesus as the “Paraclete” (*Advocate/Intercessor* - “*I will not leave you as orphans; I will come to you*”), Christ Jesus the Lord must be the same Holy Spirit of the Father who became incarnate as the Son who is the indwelling Holy Spirit of truth. Otherwise, an alleged coequally distinct God the Holy Spirit could not be said to be coequal while advocating and interceding for humanity as a “mediator” between God and men (*1 Tim. 2:5*). For how can an alleged non-incarnate Trinitarian God the Spirit Person be said to be a “Paraclete” who “advocates” and “intercedes” for humanity while being coequally Almighty with God the Father? Can the Almighty as the Almighty intercede to the Almighty while being the highest authority as the Almighty? Since Jesus is our only “mediator” as our “advocate,” “intercessor,” and “mediator between God and men” (*1 Tim. 2:5*), the indwelling Holy Spirit must be “the Spirit of His Son (*Gal. 4:6*)” who “makes intercession for the saints according to the will of God” (*Rom. 8:26-27*). The context of Romans 8:9, 26-27, 34 proves that “Christ Jesus” is the Holy Spirit of God in a new human mode of existence who now “intercedes for us” (*Rom. 8:34*).

1 John 2:1 IDENTIFIES JESUS AS THE PARACLETE “... we have an **Advocate** (Paraclete) with the Father, **Jesus Christ** the righteous ...”

But John 14:26 says that “THE HOLY SPIRITS” is THE PARACLETE, “But the **Advocate** (*Paraclete* – “*Advocate/Intercessor*”), **the Holy Spirit**, whom the Father will send in My name...”

Romans 8:9 clearly states that “the Spirit of God” is “the Spirit of Christ,” “But you are not in the flesh, but **in the Spirit**, if so be that **THE SPIRIT OF GOD** (the Holy Spirit) dwells in you. Now if any man have not **THE SPIRIT OF CHRIST**, he is none of His.”

Only Oneness Theology teaches that the Father’s Holy Spirit came down from heaven to become a man as “the Spirit of Christ.” This explains why “the Spirit of God” and “the Spirit of Christ” are spoken of interchangeably as the self-same indwelling Spirit. In contradistinction, Trinitarian Theology teaches that a second coequally distinct God the Son Person came down from heaven to become a human Son. Such an erroneous idea is very problematic for the Trinitarian position because scripture proves that the Holy Spirit came down from heaven (*Luke 1:35*) to conceive the Christ child who was “made out of the Holy Spirit” (*Matthew 1:20*) rather than out of an alleged coequally distinct God the Son Person.

Could A God The Son Have Vacated Heaven To Become A Human Son?

While most Trinitarian scholars and theologians confess that an alleged coequal God the Son never lost His divine attributes by vacating heaven to become a man, most lay Trinitarians and even some scholarly Trinitarian apologist I have dialogued with confess a belief that a God the Son left heaven and temporarily lost His divine attributes in order to become a man in the incarnation. Both Trinitarian views are problematic for several reasons. Therefore, I am presenting a detailed Oneness response explaining why both Trinitarian views cannot bring harmony to all of the scriptural data.

Trinitarians who believe that a God the Son lost his omnipresence and divine attributes by vacating heaven to become a man, usually employ the familiar kenosis view by misunderstanding the meaning of “emptying” (Greek – “keno”) in Philippians 2:5-9. They assume that a God the Son emptied Himself of His divine attributes in order to become a man. Yet how could God as God cease being God for a while without violating Malachi 3:6 (“I am Yahweh, I change not”) and Hebrews 13:8 (“Jesus Christ THE SAME yesterday, today, and forever”)?

According to the late Trinitarian scholar, R.C. Sproul, “If God laid aside one of His attributes, the immutable undergoes a mutation, the infinite suddenly stops being infinite; it would be the end of the universe.” (R.C. Sproul, “How Could Jesus Be Both Divine and Human?”) (<http://www.ntslibrary.com/Online-Library-How-Could-Jesus-Be-Both-Divine-and-Human.htm>.)

Under the subtitle, “Kenotic Theology,” Trinitarian Theologian Dan Musick wrote, “Most kenoticists believe that Christ gave up His sovereign dominion when becoming incarnate. They follow the same logic as the Arians, but they are deceived into thinking their Christ is still God. These could be classified as neo-Arians.”

Dan Musick is himself a Trinitarian, but he readily admits that Trinitarians who believe that Christ gave up his divine attributes to become a man “could be classified as NEO-ARIANS.” Arianism denies the full deity of Christ because Arianism teaches a lesser god person rather than a coequal God Person.

Under “Implications of the Kenotic Theology,” Dan Musick went on to write, “If, by becoming man, Christ gave up the use of His divine attributes in any way, then He was not sovereign. If Jesus was not sovereign during His earthly ministry, then He was not God. If He was not God, the Word that was God (*Jn.1:1*) never became flesh - only part of the Word did. And the name “Immanuel,” meaning ‘God with us’ (*NAS Matthew 1:23*), is a lie, and God's Word is not true ... In order for the God the Son to abandon His sovereignty in any way, He would have to change His character or being. This, God would never do. ‘I AM WHO I AM’ (*NAS Ex. 3:14*). ‘But Thou art the same, And Thy years will not come to an end.’ (*NAS Ps. 102:27*). ‘Jesus Christ is the same yesterday and today, yes and forever.’ (*NAS Heb. 13:8*).” (From Dan Musick’s on line article entitled, “Kenosis, Christ Emptied Himself, Philippians 2:7” - Editor, M.A. in Theology, Wheaton Graduate School, 1978)

Inspired scripture itself proves that it is impossible for the true God of Abraham, Isaac, and Jacob to change by leaving or losing His divine attributes in heaven when He became a man. For Jesus did not say, “before Abraham was, I was,” as if he was once the great I AM before losing his divine presence and divine attributes by vacating heaven. When Jesus said, “before Abraham was, I AM,” he was saying that He still existed as the great omnipresent “I AM” as the one true God who simultaneously existed as God in heaven while existing as “God with us” on the earth as a true man living among men. Wherefore, Jesus was and is still the

great "I AM" who always filled heaven and earth both in eternity past, and while he walked this earth as a man.

Jesus informed us in John 3:13 that he simultaneously existed in heaven and on earth at the same time. Since it is impossible for a mere man to be in heaven and on earth at the same time, we know that he had to be addressing his true divine identity as the omnipresent Spirit of God who fills heaven and earth. For the true identity of the Son of man (*the Son of man is the Son of mankind through Mary*) is the same divine individual who simultaneously existed as the "Mighty God" and "Everlasting Father" (*Isaiah 9:6*) in heaven while also dwelling on the earth as a true man.

An uninformed Trinitarian once responded to me by writing, "You have the Father, changing to the Son. LOL. That is a change: And also, losing his divine attributes." This enthusiastic Trinitarian was defending his finite idea that the Son lost his divine presence and attributes in heaven to become a man. So in his thinking, the Father also had to lose His divine presence and attributes in heaven in order to become a man.

Here is how I responded, "No verse of scripture ever says that the Father changed into the Son by leaving or losing His divine attributes to become a man. For the scriptures inform us that Jesus is "the arm of Yahweh," as the anthropomorphic arm of our Heavenly Father Himself revealed (*See Isaiah 52:10; 53:1; 59:16*). Can the Father's arm be another distinct divine Person from Himself? If Jesus is the arm of a Yahweh God the Son, then that Yahweh Person could not have left heaven in the incarnation. So either way, your view that God vacated heaven to become a man is absolutely false."

I continued, "Now if an alleged God the Son never left heaven in the incarnation, then you also have a dilemma to explain how an omnipresent God the Son could act and speak in heaven, while simultaneously acting and speaking on the earth as a man. This also sounds like you have two Son Persons: A God the Son and a human son who could speak and act independently from one another. Thus, Trinitarians also cannot intellectually explain how the omnipresent God can become a true man through the virgin while simultaneously retaining His omnipresence and divine attributes in heaven. No human being can adequately describe the miraculous nature of the incarnation because the Bible says that it was a miracle (*a supernatural "sign" - Isaiah 7:14*).

Irenaeus (*a second century Christian writer*) wrote that it is "indescribable" to fully comprehend how "the Son was produced by the Father."

"If anyone says to us '**how then was the Son PRODUCED by the Father?**' We reply to him, that **no man UNDERSTANDS that PRODUCTION AND GENERATION** or calling or by whatever name one may describe his generation, **which is in fact altogether INDESCRIBABLE** ... but the Father only who begat, and the Son who was begotten. Since therefore **his generation is UNSPEAKABLE**, those who strive to set forth generations and productions cannot be right in their mind, inasmuch as **they undertake to describe things which are INDESCRIBABLE.**" (*Cited by Johannes Quasten, Patrology Vol. 1, Page 295*)

No finite human being can adequately describe how God produced a Son from His own essence of Being (*Heb. 1:3 - "hypostasis" = God's "Essence of Being"*) as a fully complete human being. As a true man through virgin birth, Jesus is not ontologically God with us as God, as he is Emmanuel God with us as an ontological human being. God was not ontologically a man before

the incarnation and He is not ontologically a man after the incarnation either. Otherwise, the scriptures would say that God died rather than the Son of God died. For the flesh of Jesus is not literally God with us as God; nor is the human spirit of Jesus literally God with us as God. For when God became a man, He became something ontologically distinct from God, a true man.

An eager Trinitarian wrote, "God is omnipresent, he is past, present, and future. He is beyond our little dimensional understanding." I initially respected her for such a wise and scriptural statement. But then she went on to write that a God the Son left heaven to become a man. Hence, she was confessing that two God Persons were always omnipresent, past, present, and in the future, while the other God Person was not always omnipresent.

I have found that most professing Trinitarians erroneously believe it to be impossible for God to remain in heaven while simultaneously becoming a man as "the arm of Yahweh" Himself revealed to save His people from their sins. That is why human minds began developing the Arian and Trinitarian doctrines. For our finite minds have a hard time fathoming how God could act and speak in more than one geographical locality at once. Yet in contradistinction to finite human conceptions, the miraculous nature of our omnipresent God empowers Him to be able to act and speak as God in heaven while simultaneously acting and speaking independently as a true man living among men in order to save us.

Trinitarians who believe that a God the Son emptied Himself of His divine attributes have an alleged coequal God the Son changing (*in violation of Mal. 3:6 and Heb. 13:8*) by not remaining "THE SAME yesterday, today, and forever." The true identity of the divinity of Jesus had to remain the same in heaven while he simultaneously became a true man who could pray and be tempted. For if Yahweh as God could ever change by losing any of His divine attributes, then Malachi 3:6 (*Malachi 3:6, "I am Yahweh, I change not"*) and Hebrews 13:8 (*Heb. 13:8 "Jesus Christ the same yesterday today and forever"*) would be untrue.

Only God The Father Is All-Knowing

Only the Father in heaven knows all things, while the human child born and son given could not have known all things in his human limitations (*Mark 13:32-NASB-"But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone"*). Jesus clearly "grew in wisdom and stature (*Luke 2:52*)" but the Almighty as the Almighty cannot "grow in wisdom and stature." Therefore, Jesus Christ could not be "God with us" AS THE ALMIGHTY, he is "Emmanuel God with us (*Matthew 1:23*)" AS A TRUE MAN (*Acts 2:22-KJV-"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know"*) who could "grow in wisdom," "pray," and even be "tempted by the devil (*Matthew 4:1*)."

Mark 13:32 does not present a problem for Bible believing Oneness adherents, but it does present a big problem for Trinitarians. For how could "no one knows the day or the hour, no not the angels in heaven, nor the Son, but the Father ALONE" be true while believing in a so called coequally distinct God the Holy Spirit Person? We ask our Trinitarian friends how an alleged Trinitarian omniscient God the Holy Spirit Person could not know something while remaining omniscient and co-equal? And if the majority of Trinitarian theologians were correct in affirming that a God the Son never lost his omnipresence in heaven when he simultaneously became a man, then how could a God the Son, who should have been in heaven as a Son (*John 3:13*) while dwelling on the earth as a man, also not know the day and the hour of his own

second coming? For Mark 13:32 clearly says, “But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone” (*Mark 13:32-NASB*.)” The inspired text is addressing individuals in heaven as well as individuals on the earth not knowing “that day or hour” “but the Father alone” which completely demolishes the Trinitarian idea of an alleged omniscient (*All-Knowing*) God the Son and an alleged omniscient (*All-Knowing*) God the Holy Spirit.

Although Trinitarians cannot answer these questions, Oneness believers have no problem understanding and explaining Mark 13:32 and Matthew 24:36. Trinitarians cannot explain how an alleged omnipresent and omniscient (*All-Knowing*) God the Son in heaven would not have known the day and the hour of Christ’s second coming. Trinitarians can explain that the human son of God would not have known “that day or hour” but they are left speechless to explain how the alleged omnipresent and omniscient God the Son (who would have retained His Divine Attributes in heaven) could not have known about “that day or hour.” Thus, there can be no doubt that there was no Heavenly God the Son living in heaven outside of the Son’s human existence on the earth (*John 5:26*) as a true man.

Contrasting the Trinitarian dilemma to explain Mark 13:32 (*also repeated in Matthew 24:36*), Oneness believers affirm that since the Holy Spirit is the Spirit of the Father, Mark 13:32 and Matthew 24:36 does not mention the Holy Spirit along with the Father as the only Divine Individual who knows the day and the hour of Christ’s second coming. Therefore the Holy Spirit of God who is holy must be the same Divine Individual as God the Father. That is why Jesus said that the Father alone “KNOWS” “the day and the hour” of Christ’s second coming. For the Holy Spirit of the Father alone is “the only true God” (*John 17:3*), who knows all things.

The Divinity of Jesus Christ

I have already proved that the Holy Spirit of the Father is the true divinity of the Son who retained His omnipresence and divine attributes in heaven while he simultaneously existed as a man on earth. Thus, there is no way to believe in the deity of Christ other than believing that Jesus exists outside of the incarnation as the unchangeable “Father alone” who knows all things while the Son is the man who did not know all things. For God as God is the Father outside of the incarnation who knows all things, whilst the Son is “God with us” as a man inside of the incarnation who does not know all things.

No Trinitarian has ever been able to answer my challenge to cite a single verse where Jesus ever claimed his own divine identity as a coequally distinct God the Son Person beside the Father. Jesus always confessed that the deity in him was the Father, but he never claimed that the divinity in him was ever a distinct God the Son Person. So where is the divine dignity and believability of the so called Trinitarian God the Son Person?

Jesus clearly said, “He that has seen me, HAS SEEN THE FATHER (*John 14:9*).” Jesus further claimed that to believe in him and to see him was not to believe in and see another true God Person, but to believe in him and to see him was to see the one who sent him, namely, the Father: “And Jesus cried out and said, ‘He who believes in Me, does not believe in Me but in Him who sent Me. He who sees Me sees the One who sent Me (*John 12:44-45*).’” Here we see that to see Jesus is not to see a coequally distinct God the Son Person, but to see Jesus is to see the Divine Person of the Father. And to believe in Jesus is not to believe in a coequally distinct God the Son Person, but to believe in Jesus is to believe in the deity of the only true God Father. For

the One true God who is the Father, also produced an “express image of His Person (*Heb. 1:3 KJV*)” as a fully complete human person in the incarnation through the virgin in order to save us.

A Spirit filled prophet from India once heard Jesus say to him, “Man also has a natural desire that he should see Him in whom he believes and who loves him. But the Father cannot be seen, for He is by nature incomprehensible, and he who would comprehend Him must have the same nature. But man is a comprehensible creature, and being so cannot see God. Since, however, God is Love and He has given to man that same faculty of love, therefore, in order that that craving for love might be satisfied, He adopted a form of existence that man could comprehend. Thus **He became man, and His children with all the holy angels may see Him and enjoy Him** (*Col. i.15, ii.9*). **Therefore I said that he that hath seen Me hath seen the Father** (*John xiv.9-10*). **And although while in the form of man I am called the Son, I am the eternal and everlasting Father** (*Isa. ix.6*).” (Quote from “At The Master’s Feet,” Chapter 1, *The Manifestation of God’s Presence, Section 2:1, by Sadhu Sundar Singh*)

***The Early Christians Believed In The Humanity And Deity Of Christ**

The earliest Christians who immediately succeeded the first century apostles also taught the full humanity and divinity of Jesus Christ just like I am teaching here. Clement of Rome was a first century bishop who was taught by the first century apostles. Clement wrote that we ought to think of Jesus Christ as of God Himself.

“Brethren, it is fitting that you should think of Jesus Christ as of God,--as the Judge of the living and the dead.” (*2 Clement Chapter 1*)

2 Clement, chapter one, goes on to state, “**Jesus Christ submitted to suffer for our sakes**. What return, then, shall we make to Him, or what fruit that shall be worthy of that which has been given to us? For, indeed, how great are the benefits which we owe to Him! **He has graciously given us light; as a Father, He has called us sons; He has saved us when we were ready to perish.** [Notice that there is nothing within the text to indicate that the subject has changed from Jesus Christ to God the Father. Hence Clement of Rome identified Jesus Christ as the “Father”]. What praise, then, shall we give to Him, or what return shall we make for the things which we have received?”

2 Clement 14:3-4 states that the Holy Spirit is “the Spirit which is Christ.”

“... **the Holy Spirit** ... guard the flesh that you may partake of **the (Holy) Spirit**. Now if we say that the flesh is the Church as **the Spirit is Christ**, then verily he who has dishonored the flesh has dishonored the Church. **Such a one, therefore, shall not partake of the Spirit which is Christ.**”

2 Clement clearly states that the Holy Spirit is “the Spirit which is Christ.” Later Trinitarian doctrine states that the Holy Spirit is not the Son and the Son is not the Holy Spirit. Yet to Clement and the first century Roman Christians, the Holy Spirit is “the Spirit which is Christ.”

In Clement’s first epistle, Clement spoke of Jesus Christ as being chosen as a true man along with Gods elect (*Ephesians 1:4-5 NIV, “He chose us in him before the creation of the world”*).

“May God, who sees all things, and who is the Ruler of all spirits and the Lord of all flesh -- **who chose our Lord Jesus Christ and us** through Him to be a peculiar people -- grant to every soul that calls upon His glorious and holy Name, faith, fear, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His Name, through **our High Priest and Protector, Jesus Christ...** (1 Clement chapter 58).”

God as God cannot be chosen along with “us” human beings. Nor can God as God be “our High Priest” who mediates and intercedes for humanity. Therefore, like the first century apostles, Clement also taught the full humanity and deity of Jesus Christ (“we ought to think of Jesus Christ as of God, as the Judge of the living and the dead.”- 2 Clement 1).

Hermas of Rome wrote that the Son of God pre-existed as the Holy Spirit (“The pre-existent Holy Spirit which created all things did God make to dwell in a body of flesh chosen by Himself”- Hermas Parable 5:6) before becoming the same Holy Spirit incarnate as a man who now attends to God and intercedes to God as our mediator (“There is One God and one mediator between God and men, the man Christ Jesus.” – 1 Tim. 2:5). Hermas book 2, Commandment 5:1 says, “But if any outburst of anger take place, forthwith **the Holy Spirit**, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and **cannot attend on the Lord as he wishes ...**”

We ask Trinitarians how an alleged non-incarnate coequal God the Holy Spirit Person can be said to “**attend on the Lord** (the Father)” as “he wishes” while remaining coequal with the “LORD?” For an alleged non-incarnate coequally distinct God the Holy Spirit Person cannot “intercede” to God and “attend on” God while being coequal. Hence, the only viable exegesis of The Shepherd of Hermas, Commandment 5:1 is that the indwelling Holy Spirit of the Father is the same Spirit who became a man as His Son (“God has sent forth the Spirit of His Son in your hearts, crying, Abba, Father”- Gal. 4:6) because the Holy Spirit of God the Father also became the Son in the incarnation through the virgin. This explains why the Holy Spirit who came down from heaven on the virgin to become a fully human Son now attends to God and intercedes to God (“the Spirit makes intercession for the saints according to the will of God.”-Romans 8:26-27) as the “life giving Spirit” (1 Cor. 15:45) who now fills all true New Testament believers (Ephesians 4:10; Rom. 8:9- “if any man have not the Spirit of Christ, he is none of His”).

Ignatius of Antioch wrote that God became a true human being in the incarnation through the virgin by taking on “a beginning (“**God Himself being manifested in human form** for the renewal of eternal life. And now that **took a beginning** which had been prepared by God.” Ignatius to the Ephesians 19:3).” God as God could not have “took a beginning” as it was the man Christ Jesus who had a beginning by his supernatural virgin conception (Luke 1:35; Isaiah 9:6-7; Psalm 2:7; Heb. 1:5). Since Jesus is God’s new human mode of existence who became a true man, the man Christ Jesus needed to have a God to whom he prayed and a God to lead him (Matthew 4:1 “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil”) or he would not have been a true man at all. For the One true God also became one true man, who was made as a man but was not made as God (“There is one Physician who is possessed both of flesh and spirit; **BOTH MADE [created as a son] and NOT MADE [not created as God]; GOD EXISTING IN FLESH**”, Ignatius to the Ephesians 7:2).

The Deity of Jesus is the Father

The Trinitarian doctrine says that an alleged distinct God the Son “who is not the Father”, incarnated Himself as the man Christ Jesus. Yet not a single verse of scripture ever says that an alleged Heavenly God the Son came down from heaven to become incarnate as a human son. Since the scriptures prove that Jesus is the full incarnation of the Holy Spirit of the only true God the Father (*Matthew 1:20; John 17:8; John 16:27-28; Col. 2:9*) rather than an alleged incarnation of a second distinct Heavenly God the Son Person, the entire Trinity doctrine collapses.

Colossians 1:19 (KJV), “For it pleased the Father that in him (Christ) should all fullness dwell.”
Colossians 2:9 (NIV), “For in him (Christ) dwells ALL THE FULLNESS of the DEITY in bodily form.”
John 14:10 (KJV), “The Father who dwells in me, He does the works.”

Whenever Son of God spoke of the deity within him, he always referenced God the Father as that Deity which spoke through him and did the mighty works through him. Therefore Jesus as a true human son said that his word was not really his word, but the Father’s word who sent him.

John 14:10 (Berean Literal Bible), “The words that I speak to you, I do not speak FROM MYSELF; but THE FATHER DWELLING IN ME DOES HIS WORKS.”

How exactly could an alleged coequal God the Son have not been able to speak His own words or do His own works? And why is it that only God the Father spoke through him and did the mighty works through him rather than the other two alleged distinct divine persons? According to the Trinitarian position, each of the three alleged distinct God Persons are supposed to be coequally Almighty with each other. Why then were the other two alleged coequal God Persons not coequally active while the Son dwelt on the earth?

John 14:23-24, “If anyone loves me, he will keep **my word (logos)** ... and **the word (logos) which you hear IS NOT MINE, BUT THE FATHER’S** who sent me.”

Notice how Jesus’ word (*logos means “expressed thought” in Greek*) was not really his own expressed thought, but rather, his expressed thought (*logos*) was really “THE FATHER’S” (*logos*) expressed thought who sent him.” So even when Jesus spoke his word (his *logos*) we know that his words were not really his own, “BUT THE FATHER’S” who sent him. This is not what we would expect if the Holy Spirit and the Son were coequally distinct Almighty God Persons beside our “only true God (*John 17:3*)” the Father. Nor is this what we would expect if the Son of God was an alleged Trinitarian coequally distinct God the Word Person who would have been able to speak his own words if he was truly an Almighty God the Word Person distinct from the Father.

Since Jesus’ words were not really his own, but God the Father’s, we know that the divinity within him was truly the deity of God the Father manifest in the flesh (*1 Timothy 3:16*). Jesus as a Son spoke the words of God the Father and did the mighty works of God the Father

because he is the full incarnation of that Holy Spirit of God the Father who became a man to save us through the virgin. Therefore the Trinitarian doctrine of two other coequally distinct God Persons is patently false.

John 12:44-45, "And Jesus cried out and said, "He who believes in Me, does not believe in Me but in Him who sent Me. 45 He who sees Me sees the One who sent Me."

How could a coequally distinct God Person not have His own Divine Dignity and Believability? If God was really three Distinct Persons, then Jesus should have said, "He who believes in me, does not just believe in me, but also in the Father and the Holy Spirit." Since Jesus left out believing in Himself and the Holy Spirit, it is clear that the Father alone is the only true God who was manifested in the man Christ Jesus.

John 14:8-9, "Philip said to him, 'Lord show us the Father, and it is enough for us.' Jesus said to him, 'Have I been so long with you, and yet you have not come to know me, Philip? He who has seen me has seen the Father.'"

Notice how Jesus as a man claimed that seeing him and believing in him was to see and believe in the only true God the Father Himself who sent him. Thus, when we believe on Jesus, we do not believe on him as another true God Person, but to believe in Jesus is to believe in the deity of the Father who sent him. In like manner, when we see Jesus, we are not to see him as another God Person, but we are seeing the deity of the Father who sent him. Christ's words do not sound anything like the words of a coequal God the Son Person of a three Person Trinity because the man Christ Jesus was reflecting the divine glory of "the only true God" the Father (*John 17:3; Hebrews 1:3*) alone rather than radiating his own divine glory.

Acts 2:17 proves that THE FATHER Poured out His Holy Spirit upon all flesh starting on the Day of Pentecost.

"It shall come to pass in the last days, says God, that **I WILL POUR OUT MY SPIRIT UPON ALL FLESH.**" Acts 2:17

Yet John identified Jesus as the one who would baptize God's people with the Holy Spirit.

Mathew 3:11, "I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. **He will baptize you with the Holy Spirit and fire.**"

Since the true identity of Jesus is the omnipresent Holy Spirit of God the Father incarnate as a true man, JESUS CAN SEND HIS OWN HOLY SPIRIT DOWN TO EARTH AS THE FATHER JUST AS HE COULD RESURRECT HIS OWN BODY AS THE FATHER.

Acts 2:32 informs us that GOD THE FATHER RAISED JESUS FROM THE DEAD: "God has raised this Jesus to life" (*Acts 2:32*). Likewise, John 5:21 states that it is "THE FATHER (who) raises

the dead and gives them life ..." Yet John 2:19, informs us that JESUS RAISED HIS OWN BODY FROM THE DEAD when he said, "Destroy this temple, and in three days I will raise it up. But he spoke of the temple of his body (*John 2:19*)." Jesus baptizes with the Holy Spirit as the Father just as he raised up his own body as the Father. This proves that Jesus did the works of His Father because he is the deity of God the Father incarnate as a true man.

Jesus as God the Father as a true man said in John 10:37 that he did "THE WORKS OF" his Father. "If I do not do THE WORKS OF MY FATHER, do not believe Me; but IF I DO THEM, though you do not believe Me, BELIEVE THE WORKS, so that you may know and understand that the Father is in Me, and I in the Father." Why would an alleged coequal God the Son say that he did the works of his Father? If he was a coequally distinct Almighty true God Person of an alleged Three Person deity, then he should have been able speak his own words and do His own works.

A man may have some of the characteristics of his father, but no man could ever say that he actually does the works of his father unless he is that father. This has to be true because God the Father said in Isaiah 46:9, "I AM GOD AND THERE IS NONE LIKE ME." Since Jesus did THE WORKS OF HIS FATHER, He must be that Father.

Wherefore, Jesus is the only man in all of human history who did the works of God the Father because the divinity in Christ is the Father. That is why Jesus as God the Father via incarnation as a man has the power to send His own Spirit down to the earth in John 15:26, just as he as God the Father had the power to resurrect his own body in John 2:19. Since no mere created being can do the works of God the Father without violating Isaiah 46:9 ("*I am God and there is none like Me*"), the Messiah's true identity must be "God with us" (*Matthew 1:23*) as a man.

John 20:17 clearly states that the Son is the man who has a God: "I am ascending to My Father and your Father, to My God and your God." How can a coequal God the Son have a God while being truly coequal? Thus, Trinitarians have the same difficulties explaining how Jesus is God who became a man as us Oneness believers because the concept of God becoming a man while remaining God in heaven defies our conceptual human experience. There can be no doubt that Jesus was so completely human that he prayed to God as his God and was tempted by the devil.

An enthusiastic Trinitarian responded to my comments showing that Jesus was addressing the Pharisees about himself being the deity of the Father in John chapter eight (*verses 24, 27, 58*). The Trinitarian wrote, "They were law keeping Jews! They were of the thinking that there was only one God, and that Jesus was NOT him! That's why Jesus said, "unless you believe that I AM He, you will die in your sins (*John 8:24*)."

I responded by writing, "Here you admitted that the Jews knew only One God as the Father and that they believed 'that Jesus was not him.' Then you wrote, 'That's why Jesus said, unless you believe that I AM He, you will die in your sins.' Here you have actually admitted that Jesus was addressing the deity of the Father (*vs. 27*). For why would Jesus say, '...unless you believe that I AM HE, you will die in your sins' if he was speaking about himself as a second God Person of a Trinity that the Jews knew nothing about? Thus, your response is a nonsensical argument for an unknown second God the Son Person of a three person deity that the Jewish people knew nothing about."

According to Hebrews 1:3, Jesus is clearly "the **brightness** (*Greek – apaugasma = "reflected brightness"*) of His glory (*the Father's*) and the imprint (*Greek – karakter= "imprinted copy," "facsimile,"*

“reproduction”) of His Person (*the Father’s Person*).” Why does the Son only “reflect” the “brightness” of the Father if he is an alleged coequal Yahweh God the Son Person? Should not a coequal true God Person have His own divine brightness and glory? Since the Son merely reflects the divine brightness and glory of God the Father, he must be the image and brightness of the invisible God Father with us as a true man (*Colossians 1:15, “the image of the invisible God”*).

Colossians 1:15 informs us that the Son of God is “the **image** of the invisible God...” Helps Word Studies cites scholars R. Trench and F. F. Bruce to show that “image” is translated from the Greek noun “eikon” which means that a “replication” was made or “drawn” from “a prototype:”

“1504 (**eikón**) **assumes a prototype**, of which it not merely resembles, but **from which it is drawn**” (R. Trench). 1504 (**eikón**) then is more than a “shadow”; rather **it is a replication** (F. F. Bruce, *Hebrews*, 226; see also Lightfoot at *Col 3:10 and 2:21*).

We ask Trinitarians how an alleged Timeless God the Son could have been replicated or drawn from a prototype while remaining timeless and coequal. For an “image” or “replication” means that a copy of the Father’s “Substance of Being” (*See Hebrews 1:3 – charakter = “copy” / hypostasis = the Father’s “Substance of Being”*) was made in time. Therefore, since the Father’s Substance of Being was “copied,” or “replicated” to become a son (a man), there can be no so called “Co-Eternal” (Timeless) God the Son.

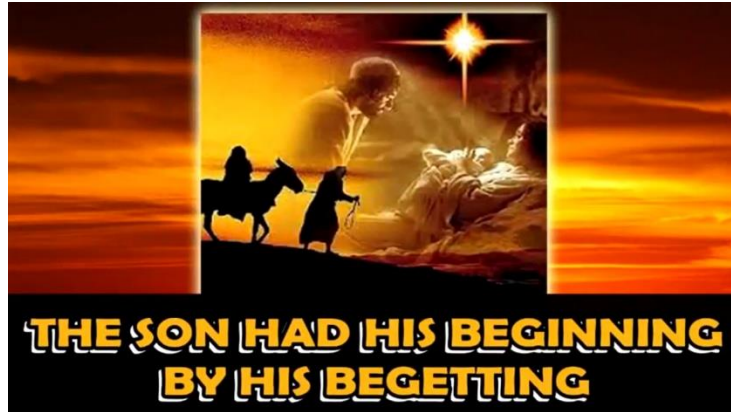
Trinitarians cannot explain how a God the Son could have always timelessly existed while being an “imprinted copy,” a “facsimile,” as a “replication” (*Greek – “charakter” – Heb. 1:3*) of the Father’s Person (*Greek – hypostasis = “substance of Being” – Heb. 1:3*). For no replication or copy being produced from an original substance can timelessly exist while being reproduced or copied in time. Thus there is no way to get around the fact that an imprint or copy requires a time when it was imprinted or copied from an original substance. Hence, the scriptures prove that the Holy Spirit of the Father imprinted a reproduced copy of His own substance of Being as a fully complete human being within the Hebrew virgin (*Luke 1:35; Matthew 1:20*) which harmonizes with the theological position of Oneness Pentecostal Theology.

Both Trinitarians and Oneness must believe that Malachi 3:6 and Hebrews 13:8 is addressing the fact that God as to His Divine Attributes and Divine Characteristics will always remain the same (unchanged) within His Essence of Being past, present, and future. For our Heavenly Father never had to vacate heaven or lose His Divine Attributes while he simultaneously “manifested” Himself “in the flesh” (*1 Tim. 3:16*) to “partake of flesh and blood” (*Heb. 2:14*). Hence, only Oneness adherents can explain all of the scriptural data in which Yahweh God the Father remained unchangeable in the heavens while His own Holy Arm was revealed as a man on earth (*Isaiah 52:10; 53:1; 59:16*).

Most knowledgeable Trinitarian scholars believe that an alleged God the Son retained all of His divine attributes and characteristics while He simultaneously became the man Christ Jesus through the incarnation. In like manner, Oneness Theologians believes that God the Father retained all of His divine attributes and characteristics while He simultaneously became the man Christ Jesus through the incarnation. When we compare both models together, we find that only the Oneness model brings harmony to all of the scriptural data while the Trinitarian doctrine does not (*Hebrews 1:3; 1:5; John 14:7-10; Mark 13:32*).

Chapter 5

The Son Had His Beginning By His Begetting



The Trinity doctrine alleges that the Son never had a beginning because the Son as the Son is supposed to have always coeternally existed with the Father throughout eternity past. In contradistinction to the traditional Roman Catholic Trinity doctrine, the scriptures prove that the Son was not always a Son to the Father and the Father was not always a Father to the Son because the Son is the man who was conceived in the virgin who had his beginning by his virgin conception and birth. Therefore, the whole Trinity idea of an alleged timeless God the Son without a beginning completely collapses in light of the scriptural evidence.

The Father and Son Relationship Began in Time

Hebrews 1:5 cites 2 Samuel 7:14 where the Father said,

“I will be to him a Father, and he WILL BE TO ME A SON.”

If a God the Son was eternally “at the Father’s side” as James White and other Trinitarian apologists have alleged, how then could the Son have been literally alive at the Father’s anthropomorphic side while the Father prophetically spoke of His future Son by saying, “I will be to him a Father, and he will be to Me a son?” Hence, it is nonsensical to assert that a living father can have his own living son at his side while saying, “I will be to him a father, and he will be to me a son.” For the words, “I will be” prove that the Father and Son relationship could not have literally existed before the Son became a Son to his Father and before the Father became a Father to His Son.

Trinitarian eisegesis of inspired texts contradict many passages of inspired scripture, including the words of Christ himself when he said, “As the Father has life in himself, so also has he granted the Son life in himself” (*John 5:26*). Since the Son of God was “granted” a distinct “life

in himself” which necessitates a specific origin in time, the Son could not have always existed as a living Son before being granted that life by the Father through his virgin conception and birth. Thus, the Trinitarian doctrine of an alleged “Eternal Son” with no beginning in time is nonsensical and unbiblical.

A Foreknown Son Could Not Be Timelessly Foreknown

1 Peter 1:20 proves that the Son was “foreknown before the foundation of the world.” The Greek verb “proginosko” is defined as being “known beforehand.” Thus, a timeless Son could not have literally existed while being known beforehand. If an angel appeared to a married couple and said, “Your wife shall conceive and bear a son” then that son would be foreknown by that couple. Yet that couple could not say that their son literally existed before being “foreknown.” Therefore, a foreknown son could not have literally existed before being foreknown; otherwise, the language of foreknowing would become meaningless.

The Son was Begotten on a Specific Day

Psalm 2:7 states that God the Father said, “You are My Son, THIS **DAY** (yom) HAVE I **BEGOTTEN** (yalad) YOU.”

Psalm 2:7 is a Messianic prophecy in which God “calls the things which be not as though they *already* were.” Strong’s Concordance and the New American Standard Concordance say that “yom” means a “day” in time. In fact, not a single verse of scripture ever indicates that the Hebrew noun “yom” could ever mean a timeless day. Could Pharaoh have given a timeless command to the Israelite slaves in Exodus 5:6-7? **“So the same day [yom] Pharaoh commanded the taskmasters over the people and their foremen, saying, ‘You are no longer to give the people straw to make brick as previously; let them go and gather straw for themselves....’”** (Ex. 5:6-7)? The same Hebrew verb “yalad” is used for the births of Cain and Abel in Genesis 4:1-2 which proves that the Son was born at a specific point in time rather than being “eternally begotten” as Trinitarians falsely allege. Since not a single verse of scripture ever indicates that the Hebrew verb “yalad” means a timeless birth, we know that the Son of God had to have been begotten on a specific day. Therefore the Son of God could not have always been a timeless Son because the Son was literally conceived and born as a true Son on a specific day.

Trinitarians believe that the word OF Yahweh, the Messenger OF Yahweh, and the Angel OF Yahweh is another coequal God Person called an ‘Eternal (*Timeless*) Son’ beside our only true God our Father. Psalm 33:6, "By the word OF Yahweh were the heavens made and all the host of them BY THE BREATH OF HIS MOUTH." How exactly could a coequal God Person be a God the word when the word of Yahweh comes out of the Father's mouth? Jesus said that "salvation is

of the Jews" and the Jews only knew One Yahweh God Person rather than two and three Yahweh God Persons.

The Son of God Was Installed In God's Prophetic Plan

Proverb 8:22-23 personifies the Wisdom of God as being "made," "installed," and "born" at the beginning of the creation in the mind and plan of God the Father via His "expressed thought" (*logos in John 1:1 = The "expressed thought" of a person*). Proverbs 8:22-26 says, "The LORD MADE ("acquired") ME AT THE BEGINNING OF HIS CREATION, before His works of long ago. I WAS INSTALLED (*nacak: [naw-sak'] "set up" or "installed"*) before ancient times, FROM THE BEGINNING (*olam: [o-lawm'] "antiquity"*), before the earth began. I WAS BORN (*chuw: [khool] "bear", "born"*) when there were no watery depths and no springs filled with water. Before the mountains were settled, before the hills I WAS BORN (*chuw: (khool) "bear", "born"*); WHILE HE HAD NOT YET MADE THE EARTH ..."

Proverbs 8:23 says, "I was INSTALLED (*nacak: [naw-sak'] = "set up" or "installed"*) before ancient times". But Psalm 2:6-7, "I have INSTALLED (*nacak: [naw-sak'] = "set up" or "installed"*) My King upon Zion, My holy mountain. I will surely tell of the decree of the LORD: He said to Me, You are My Son, Today I have begotten You..."

How could the Son have been "made" or "acquired" at the beginning of the Father's creation while remaining timeless? And how could an alleged timeless God the Son have been timelessly "installed" or "set up" from "antiquity" while remaining timeless? If the words of inspired scripture mean what they say, then the Son as the Son could not have timelessly existed without a beginning. The Hebrew word "nacak" proves that the Son was "installed before ancient times" in God's prophetic plan just like the Son was already "installed" as "King upon Zion" in the prophetic mind and planning of the Father "before the creation of the world" actually took place (*1 Peter 1:20*). Since the power of the miraculous nature of our God enables Him to be able to call "the things which be not as though they were" (*Romans 4:17*), the Son of God was already "made (*Heb. 2:17*)," "installed (*Psalm 2:6*)," "born (*Proverbs 8:25-26; Col. 1:15*)," and "slain (*Rev. 13:8*)" in God's prophetic foresight before the Son of God was actually made, installed, born, and slain ("*the Lamb which was slain from the foundation of the world*"-*Rev. 13:8*) later on in time ("*But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law*" – *Gal. 4:4*).

1 Peter 1:20 states that the Son as the Son was "FOREKNOWN before THE CREATION OF THE WORLD."

Colossians 1:15 states that THE SON as a Son is the "FIRST BORN OF ALL CREATION."

Revelation 3:14 states that the Son as a Son is "the beginning of the creation OF God."

The Anchor Bible Dictionary, page 111 states, "IN THE TALMUD [tractate Pesachim 54a; cf. Nedarim 39b], seven things, i.e. the law, repentance, paradise, Gehinnom, the throne of glory, the heavenly sanctuary, and THE MESSIAH are not called pre-created, but pre-conceived in (God's) thoughts."

According to ancient Jewish literature, the Messiah was "the beginning of His creation" (*Proverbs 8:22*) in the sense of being "pre-conceived in God's thoughts." Revelation 3:14 says that the Messiah was "the beginning of the creation of God" who was already "born (*Proverbs 8:24*)" in God's pre-conception as "the firstborn of all creation" (*Col. 1:15*) in the "pre-conceived ... thoughts" of God (*Anchor Bible Dictionary, pg. 111*). Thus it is ludicrous to say that the Messiah as a child born and son given always timelessly existed without a beginning. Since God's wisdom was personified rather than actually existing as a distinct person in Proverbs chapter eight, Jesus was God's expressed wisdom personified before the expressed plan was made flesh as a living Son.

Proverbs 8:1 says, "Does not WISDOM CALL, and UNDERSTANDING LIFT UP HER VOICE... SHE CRIES OUT (vs. 3)" to men. Here we have WISDOM being personified as a woman shouting and crying out at the entrance of the city gates. Are we to believe that WISDOM IS LITERALLY A WOMAN WHO CRIES OUT WARNINGS TO MEN? Proverbs 8:12 "I WISDOM LIVE WITH PRUDENCE, and I ATTAIN KNOWLEDGE AND DISCRETION (NRSV)." The NASB says, "I WISDOM DWELL WITH PRUDENCE, and I FIND KNOWLEDGE AND DISCRETION." Are we to believe that wisdom as a divine person lives (or dwells) with prudence as another distinct divine person? Wisdom could not have been a living divine person dwelling with Prudence as another divine person, "I WISDOM LIVE (or DWELL) WITH PRUDENCE." Thus, Proverbs chapter eight is speaking metaphorically about wisdom being personified because we know that "wisdom" does not actually "live (or dwell) with prudence" as another divine person. For if we are to literally interpret "wisdom" living "with prudence" as a living pre-incarnate Messiah dwelling with "prudence" as another distinct person, then we should call prudence another divine person and add a fourth member to the alleged trinity.

Furthermore, how can Trinitarians believe that an alleged omniscient (*All-Knowing*) God the Son could "attain" or "find" knowledge and discretion before the incarnation? If Wisdom is an alleged coequally distinct second person of a Trinity who already knew all things, then how could a coequally distinct non-incarnate God the Son Person be said to "ATTAIN (or FIND) KNOWLEDGE AND DISCRETION (*Proverbs 8:12*)?" For an omniscient (*All-Knowing*) true God Person cannot "attain" or "find" knowledge because the true God already has all knowledge to begin with! Thus we can clearly see that we cannot literally interpret Proverbs chapter eight in which God's wisdom was allegorically personified because a true God Person cannot literally be a woman crying out, nor can a literal omniscient (*all-knowing*) true God Person be said to find or

attain knowledge and discretion. For just as Wisdom is not literally a woman crying out at a city gate, so Wisdom was not literally a divine God Person with the Father “rejoicing” before Him in Proverbs 8:30.

Trinitarians are supposed to believe that an alleged God the Son literally served as the Father’s agent so that the Father created all things through the Son as His Agent in creating all things. Yet the context of Proverbs 8:26 says that “He” (the Father) “made the earth.” Proverbs 8:27 says that “He” (the Father) “established the heavens.” Vs. 28 says that “He (the Father) made firm the skies above.” If the Father had “made the earth,” “the heavens,” and “the skies above,” - how is it that the alleged pre-incarnate Son did not create these things as the Father’s agent? I thought that Trinitarians were supposed to believe that “all things were created by (or through)” the Son as a distinct God Person; yet the facts of inspired scripture prove otherwise. Wherefore, God as the Father clearly created all things “alone” and all “by Himself” (*Isaiah 44:24*) through His own “power,” “wisdom,” and “understanding” and not as another distinct God Person of an alleged three person trinity.

The Son Was Made Lord and Christ

Acts 2:36 proves that the Son of God was “made ... both Lord and Christ:” “God has MADE this same Jesus both Lord and Christ.” “MADE” is translated from the Greek verb poieó (*pronounced poy-eh'-o*) which Strong’s defines as to “make, manufacture, construct,” (b) “cause.” It is hard to imagine that a timeless God the Son was “**made Lord**” or “**caused**” to be **the “Lord**” if he was already an alleged coequal God the Lord of the universe to begin with (*Helps Word Studies defines Lord [Greek - ‘Kurios’] “properly, a person exercising absolute ownership rights; lord [In the papyri, 2962 (kýrios) likewise denotes an owner (master) exercising full rights.”]*). For to be “made ... both Lord and Christ” is the same thing as saying that the Son was “appointed heir of all things” by God in Hebrews 1:2 which brings harmony to all of the scriptural data. Therefore the title ‘Son of God’ refers to the man who was made Lord and Christ (*Christ literally means “anointed one”*) at a specific point in time rather than to an alleged Trinitarian timeless God the Son which would contradict the words of inspired scripture.

The Son is the Reproduced Copy of the Father’s Person as a Human Person

Hebrews 1:3 states that the Son “is the brightness (*apaugasma = “Reflected Brightness” - Thayer*) of His glory (*the Father’s glory*), and the express image (*charakter = “reproduction” / “imprinted copy”*) of His Person (*hypostasis = “Substance of Being” of the Father’s Person*).” If the words of inspired scripture mean anything, then the Son could not have always existed before being “reproduced” as the “imprinted copy” of the Father’s Person. Luke 1:35 and Matthew 1:20 prove that the Son was reproduced or copied from the Father’s Person when the Holy Spirit

descended upon the virgin (*Luke 1:35 "the Holy Spirit will come upon you"; Matthew 1:20 "the child which has been conceived in her is out of the Holy Spirit"*) to produce a man child.

Matthew 1:20 states that the Son was produced "ek" "out of the Holy Spirit" (*Matthew 1:20*) and Galatians 4:4 states that the Son was produced "ek" "out of the woman" (*Gal. 4:4*). Thus, inspired scripture calls Jesus both "the Mighty God" and "the Everlasting Father" (*Isaiah 9:6*) according to his divinity from the Father's Holy Spirit and the "child born" and "Son given" (*Isaiah 9:6*) according to his humanity from his mother Mary.

Under Hebrews 1:3, the Greek–English Lexicon of the New Testament and Other Early Christian Literature, 3rd edition (BDAG) confirms that the Greek noun "CHARAKTER" used in Hebrews 1:3 proves that the Son is God the Father's "*produced ... reproduction, representation*" as "***a human being as the reproduction of his own identity/reality ... Christ is an exact representation of God's real being Hb 1:3.***" Since Hebrews 1:3 clearly states that the Son is "the brightness of his glory and the express image of his person" referencing the Father's Person, the Son must be the "human being as the reproduction of his (*the Father's*) own identity (BDAG)." Since Trinitarian theology alleges that a coequally distinct timeless God the Son Person has always existed throughout eternity past, how could an alleged timeless God the Son be the "**produced ... reproduction**" "**of God's real being**" as "**a human being**" who is "**the reproduction of his (*the Father's*) own identity**" if the Son has always timelessly existed as a Son without being "produced" in time? Since Greek Lexicons show that Hebrews 1:3 in the original Greek proves that Jesus is a "produced ... human being" "out of" ("*ek*" = "*out of*" - *Matthew 1:20*) the Father's "own identity," we know that the Son is the man who is "God's real being" who became "a human being" in the incarnation through the virgin. Thus, we can clearly see that Hebrews 1:3 is addressing the Son as "the brightness of his glory (*the Father's glory*) and the express image of his person (*the Father's Person*)" as a fully complete human person in the incarnation through the virgin rather than an alleged coequal and coeternally distinct timeless God the Son Person.

No Trinitarian apologist has ever been able to answer why Hebrews 1:3 uses the Greek noun "CHARAKTER" which shows that the Son was "produced" as "an exact reproduction" or "copy" of the Father's "substance of being" ("*hypostasis*") while remaining coequal and timeless. For it is impossible for something to be reproduced or copied from an original without a specific time of origin. How then could the Son have always existed as an alleged timeless Son while being "reproduced" as the "copy" of the Father's Person as a "human being" (a human person)?

The Son is God with us as an Authentic Human Being who Began in Time

I have been criticized for agreeing with Arius' statement, "there was a time when the Son did not exist (*in my debate with Trinity apologist Ethan Smith and again in my debate with Trinity apologist Edward Dalcour*)," so Trinitarian apologist Edward Dalcour criticized Oneness author David K. Bernard for teaching like Arius, that "THERE WAS A TIME WHEN THE SON DID NOT EXIST..."

Dr. David Bernard wrote, "There was a time when the Son did not exist (*The Oneness of God*, pg. 105)..."

Trinitarian author Edward Dalcour condemns David Bernard for "rejecting the pre-existence of the Son" and for using a phrase "comparable to the key phrase in Arius's teaching: 'There was a time when He [the Son] was not (*A Definitive Look At Oneness Theology*, Edward Dalcour, pg. 108)'" without bothering to mention the doctrinal distinction between Arianism and Oneness. While Oneness theology can agree with the key phrase of Arius ("*there was a time when the Son was not*"), we differ from Arius in that we uphold the deity of Christ by affirming that He who became the Son has always pre-existed his virgin conception and birth as the "Mighty God" and "Everlasting Father" (*Isaiah 9:6*) before also becoming incarnate as a true man. Hence, Oneness theology affirms the deity of the God who became a child born and son given while Arius completely denied the deity of Christ. Therefore, while we deny Arius' rejection of the timeless existence of the Holy Spirit of the Father who descended upon the virgin (*Luke 1:35; John 6:38*) to become incarnate as the Son (*1 Tim. 2:5; Matthew 1:20; Heb. 1:3; Heb. 2:14*), we agree with Arius in that the Son as a Son was never an eternal Son with no beginning in time.

Oneness theology believes that the Son of God lived an authentic human life because the Son is the Holy Spirit of God the Father who also became the man who was formed in the Hebrew virgin. Thus, the Son of God is not God living with humanity as God, but rather, the Son of God is God living with humanity as a true man among men. Since it is impossible for God as God to pray to God and for God as God be tempted of evil as God, we know that Jesus Christ of Nazareth is God incarnate with us as a genuine human being who was made exactly like all humans are made (*Heb. 2:17; 1 Cor. 15:45*).

Oneness Theologians Affirm That God Became A True Man

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 on to 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 does not teach that Jesus is merely God in an external shell of human flesh because the scriptures teach that Jesus is “God with us” as a genuine man in the flesh who could pray and be tempted by the devil as an authentic human being (*Heb. 2:17*). Hence, the humanity of Jesus was made just like Adam (*1 Cor. 15:45*) because God became a genuine man 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,” Talmadge French said, “**How did God become a man and yet remain God?** How is God 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/Ag4taz7GRS8>*)

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://evidentialfaith.blogspot.com/2010/03/thoughts-on-john-175-by-dr-daniel-l.html>*). Daniel Segraves did not say that everything that Jesus did and said, he did and said as God the Father. Dr Segraves clearly stated that “Everything that Jesus did and said, He did and said as who he was, God manifest in genuine and full human existence.” Hence, Oneness theology does not teach that Jesus was God the Father acting and speaking as God the Father in the flesh; Oneness theology teaches that Jesus was God the Father’s new human mode of existence as “God manifest in genuine and full human existence!”

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."

At approximately twenty three minutes and forty five seconds into David Bernard's Debate with Robert Morey, Dr 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 Dr 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 Oneness theological position does not teach that Jesus ever prayed to the Father as God 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.

Wherefore, Dr David Bernard's theological position is the same theological position as mine even though Trinitarian apologist Ethan Smith has posted a slanderous YouTube video claiming that I have "contradicted Oneness Theology" because I teach that the Father's Person also became a human person via incarnation through the virgin and that God as God could not have prayed to Himself just as God as God could not have been tempted by the Devil (*Ethan Smith's YouTube Video: <https://youtu.be/nk2kdrm4pT4> – Steve Ritchie's response via YouTube videos: <https://youtu.be/HxdDQqshMkY> and <https://youtu.be/hqgns1Dtrbk>*). For the scriptures teach that Jesus prayed as a human person to God the Father's Divine Person because one person as one person cannot dialogue with himself. Hence, I do not teach "two divine persons (*Binitarianism*)," nor do I teach that Jesus exists as "two persons" living side by side in one human body (*Nestorianism: Mr*

E. Smith, Mr E. Dalcour, and Mr L. Reyes have falsely alleged that I teach Nestorianism in posting slanderous YouTube videos distorting my teachings). I teach that only One God Person who is our Heavenly Father also became one human person as one human son.

Most non-Oneness people erroneously think we believe that Jesus is God the Father with us as God the Father rather than God the Father's new human mode of existence living with us as "a genuine human being." Hence, Trinitarians, Arians, and Socinians often point to the ontological distinctions between the Father and Son in their vain attempts to refute Oneness Theology while not knowing that we also point to the Father and Son distinctions to show that God has also become a man via virgin conception. Trinitarian apologists who do not understand Oneness Theology often distort our theological position by presenting false constructs about Oneness and then pretend that they have refuted our Oneness of God position. Thus they laugh and ridicule our position before taking the time to honestly examine what our position really is.

The Son never possessed the Divine Name of Yahweh until it was given to him

The Trinity doctrine states that an alleged God the Son has always coequally and coeternally ruled as a distinct Almighty Individual with God the Father. Hence, an alleged God the Son should have possessed the Name of Yahweh (Jehovah) along with the Father throughout eternity past. But if the scriptures prove that the Son as the Son never possessed the Name of Yahweh before it was given to him, then the whole Trinity doctrine collapses.

Jeremiah 23:5-6, "I will raise to David a righteous branch, and a King shall reign ... and this is HIS NAME whereby he **SHALL BE CALLED, YAHWEH (JEHOVAH)** our righteousness."

We know that the context of Jeremiah 23:5-6 is addressing Jesus Christ as the "righteous branch" who came from the seed of David. Since the Son of God would be "called Yahweh" in the prophetic future, we know that the Son could not have always been called Yahweh throughout eternity past. For it is impossible for the scripture say that the Son "shall be called Yahweh" in the future if he was always timelessly called Yahweh as an alleged coequal and coeternal God the Son!

Matthew 1:21-23 says, "She will bear **a Son**; and **you shall call His name Jesus (Yahweh is Salvation)**, for He will save His people from their sins. Now all this took place to fulfil what was spoken by the Lord through the prophet: The virgin will conceive and give birth to a son, and they will call him Immanuel (which means 'God with us')."

The Name of Jesus in Hebrew literally means, "Yahweh (Jehovah) is Salvation." Notice that the context of Matthew 1:21-23 states that the Son would be called Jesus (*Jesus means "Yahweh is Salvation"*) rather than the Son always being called Jesus (*"Yahweh is Salvation"*)

throughout eternity past. Therefore we know that the Son is the man who had to be given the name of Yahweh because of his beginning by his virgin begetting.

The scriptures repeatedly inform us that the Son is the man Christ Jesus who was given the name of Yahweh God the Father rather than always possessing that divine name.

Jesus said in John 5:43, "I have come in MY FATHER'S NAME."

Matthew 1:21-23 says, "She will bear a **Son**; and **you shall call His name Jesus** (*Jesus in Hebrew means, "Yahweh is Salvation"*) ..."

Jesus prayed in John 17:11 (NASB), saying, "Holy Father, keep them through **YOUR NAME, the name which YOU HAVE GIVEN ME.**"

Philippians 2:9, "God exalted him to the highest place and **GAVE HIM THE NAME THAT IS ABOVE EVERY NAME ...**"

Hebrews 1:4, "He has **by inheritance OBTAINED A NAME more excellent than they** (the angels)."

We ask our Trinitarian friends why the Son would come in his Father's Name in John 5:43 if the Son is the name of an alleged second divine person of an alleged three person Trinity? For if the Son is a coequal Second God Person of a Trinity, why would he not have come in his own coequally distinct Name rather than the Father's Name. In like manner, if the Son as a Son has always possessed "the name that is above every name," then how could the Son be given the Father's Name while always possessing it? Therefore the Son had to have obtained the name above all names because the Son is the man Christ Jesus rather than an alleged timeless God the Son Person of an alleged Three Person Deity.

The scriptural evidence which proves that the Son was given the Father's name explains why the apostles always baptized in the Name of Jesus Christ alone (*Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5; Romans 6:3-5; Colossians 2:12; Galatians 3:27*). For Christ Jesus has by human inheritance received the divine name of his Father ("Yahweh is Salvation") because the Son is Immanuel God with us as a true man living among men. Thus, Matthew 28:19 proves that there is only One Divine Name of the Father, Son, and Spirit.

Matthew 28:19 (NASB) says, "... baptizing them **in the name** (*the Greek "anoma" is a single name*) of the Father and the Son and the Holy Spirit..."

Isaiah 9:6 (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.

Isaiah 7:14 (ESV), "Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and **shall call his name Immanuel.**"

Matthew 1:23 (ESV), "Behold, the virgin shall conceive and bear a son, and **they shall call his name Immanuel**" (which means, **God with us**)."

Matthew 1:23 confirms that the prophecy in Isaiah 7:10-14 was fulfilled in Jesus because Jesus is "Immanuel" which is translated as "God with us." Thus, Isaiah 9:6 is a prophecy predicting that the name of the child born and son given would be called the same name as the "Mighty God" and "Everlasting Father" (*John 17:11, Philippians 2:9, Heb. 1:4*) because "God was manifested in the flesh" and "justified in" His "Spirit" (*1 Tim. 3:16*) as a true human being (*Heb. 2:17; Acts 2:22*). That is why the prophet Jeremiah wrote that the Son "**shall be called** (future tense) **Yahweh** our righteousness" (*Jer. 23:5-6 – An alleged God the Son should have always been called Yahweh*) and the Psalmist wrote, "**Yahweh** is my strength and my song, He also **has BECOME MY SALVATION** (*Psalms 118:14*)."

The Son is the Predestined Lord of the Universe

Hebrews 1:1-2 (*Weymouth NT*) says, "God, who in ancient days spoke to our forefathers in many distinct messages and by various methods through the Prophets, **has at the end of these days spoken to us through a Son, who is the pre-destined Lord of the universe, and through whom He made the Ages.**"

Oneness author Dr Daniel Segraves wrote, "...the statement that God has 'in these last days spoken to us by His Son,' which contrasts with God's prior communication through the prophets, indicates grammatically that God has not spoken by His Son prior to 'these last days.' If we could use 'Son' in a pre-incarnational sense, it would be incredible to think that God never spoke by the Son from all eternity and throughout the entire era of the Hebrew Scriptures until the Incarnation." (*Daniel Segraves, Hebrews: Better Things. Vol. 1 (Hazelwood, MO: Word Aflame Press, 1996), 31-32*)

Note: "Through whom He made the ages" - Jesus the Christ was God's central reason and purpose through whom God made the human ages of all human history before the physical creation later took place. Much like an architect first creates a detailed blueprint before constructing a building, so God first chose Christ as His chosen servant (Isaiah 43:11) and then "He chose us (His elect) in him (Christ) before the foundation of the world (Ephesians 1:4)" through being "PREDESTINED for the adoption of sons THROUGH JESUS CHRIST (Ephesians 1:5) " within His own "expressed thought" or "divine utterance" (the meaning of logos in John 1:1) before the world was literally created.

Could a coequal God the Son have been mute from Genesis to Malachi?

Trinitarian apologists often allege that a God the Son could be seen as one of the angels who spoke to the Israelite forefathers even though Hebrews 1:1-2 states that God has not

“spoken to us through a Son” until “the end of these days.” It is hard to imagine how an alleged Trinitarian God the Son could have been one of the angelic messengers recorded in the Hebrew Scriptures when each of the angelic messengers always spoke to the Hebrew patriarchs or prophets. If the Son of God actually spoke to the Israelite forefathers prior to “the last days” then why does Hebrews 1:2 say that “God, who in ancient days spoke to our forefathers in many distinct messages and by various methods through the prophets, has at the end of these days spoken to us through a Son, who is the pre-destined Lord of the universe (*Peter cited Joel 2:28 in Acts 2:17 to show that the first century was the beginning of the last days, “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh” -KJV*)?” Thus, there would be a clear contradiction of inspired scripture if the Son of God was a living Son prior to the Son being “granted” a “life in himself” (*John 5:26; Gal. 4:4*) in the last days of human history.

No verse of scripture ever states that the Son as a God the Son ever actually spoke in the Hebrew Scriptures. If the Son has always existed as a timeless coequal and coeternal God the Son, then it seems strange that such a God the Son would have been completely silent until the last days. It also seems very strange that “the predestined Lord of the universe” could have actually created the human ages as the Father’s agent while being “foreknown” (*1 Peter 1:20*), “predestined” (*Hebrews 1:2*), and “appointed” by God the Father as the one who is the predestined “heir of all things” (*Hebrews 1:2-BLB-“whom he appointed heir of all things,*) and who is “appointed over the works of His (*the Father’s*) hands (*Hebrews 2:7; Psalm 8:6*).” For how is it possible for an alleged pre-incarnate God the Son to have been “appointed the heir of all things” (*Hebrews 1:2*) if that God the Son was already a coequal ruler over all things to begin with? In like manner, an alleged coequal God the Son should not have been “appointed over the works of” the Father’s “hands” (*Psalm 8:6; Hebrews 2:7*) if the Son as the Son actually did the creating as the Father’s agent in creation.

The Son became better than the Angels as He inherited the Father’s Name

Hebrews 1:4 (*NASB*) says, “**having become** as much better than the angels, as **He has inherited a more excellent name than they.**”

How exactly could an alleged timeless and coequal God the Son have “BECOME ... better than the angels” if he was already better than the angels as a coequal God the Son to begin with? In like manner, how could an alleged timeless and coequal God the Son be said to have “inherited a more excellent name than” the angels if he has always had that name throughout eternity past? Furthermore, since Trinitarian theologians have traditionally alleged that the title “Son” is the name of a timeless God the Son, how exactly could the Son have “inherited” his name as the Son if he has always had that name from eternity past?

God the Father Commanded the Angels to worship the Son in the World

How can Trinitarians believe that a coequal and coeternal (timeless) God the Son was a pre-incarnate God the firstborn (*Heb. 1:6-ESV- "when He brings the firstborn into the world"*) before actually being born? Can God as God literally be a God the firstborn before he was actually born? The only viable understanding of the word "firstborn" in relation to Christ Jesus is that he was "firstborn" in the prophetic mind and planning of God just as he was already called "the Lamb which was slain from the foundation of the world" in Revelation 13:8. Therefore, the God who "calls the things which be not as though they were (*Romans 4:17*)," had already spoke of Christ by His Divine Utterance (*word/logos*) as being first slain and firstborn before he was actually slain and born.

The Son of God is also called "the image of the invisible God, the firstborn of all creation" in Colossians 1:15 before the Son was actually born. Hence, God literally brought forth his "firstborn into the world" after the Son was "foreknown before the foundation of the world" (*1 Peter 1:20*). For why else would the angels have been commanded to worship the Son after being brought into the world if the angels were already worshipping the Son as an alleged pre-incarnate God the firstborn in heaven? Therefore, the Son could not have timelessly existed as a God the Son because the angels would not have been commanded to worship the Son if they had always been worshipping the Son as the Son in the first place.

The Son is Yahweh Incarnate Who will sit on the Throne of David – Heb. 1:8-12

Hebrews 1:8-9 (Berean Literal Bible) says, "But **unto the Son: 'Your throne, O God,** is to the age of the age, and the scepter of righteousness *is the* scepter of Your kingdom. You have loved righteousness and have hated wickedness; because of this, **God, Your God, has anointed You** with the oil of exultation above Your companions.'"

We know that Hebrews 1:8-9 is a direct quote from a Messianic prophesy found in Psalm 45:6-7 in which the future child born and son given would love righteousness and hate wickedness after being conceived and born on planet earth. For it is impossible for a coequal pre-incarnate God the Son to have a God ("*Your God, has anointed you*") while being anointed by his God "above" his human "companions." It is ridiculous to assert that a coequal God the Son could be anointed by his God, as he who anoints is greater than he who is anointed.

The Berean Literal Bible excludes, "He says" from the text of Hebrews 1:8 because it does not appear in any of the original Greek manuscripts. Hence, the Trinitarian idea that God the Father actually spoke to an alleged pre-incarnate God the Son, saying, "Your throne O God," is speculative and without any evidential scriptural support. Many translations italicize "he says" because the words were added later by the translators. Since Hebrews 1:8-9 is a direct

quote from the Psalmists prophetic Messianic song in Psalm 45:6-7, we know that the Psalmist was writing a prophetic song about what the future millennial inhabitants of the earth will say to King Jesus when he sits on the throne of his glory over all the earth. Therefore we know that the future inhabitants of the earth will call Jesus “God” while also acknowledging him as a “man” who has a God.

“**1**My heart overflows with a pleasing theme; **I address my verses to the king**; my tongue is like the pen of a ready scribe ... **3**Gird your sword on your thigh, O mighty one, in your splendor and majesty! **4**In your majesty ride out victoriously for the cause of truth and meekness and righteousness; let your right hand teach you awesome deeds! **5**Your arrows are sharp in the heart of the king’s enemies; the peoples fall under you. **6Your throne, O God, is forever and ever.** The scepter of your kingdom is a scepter of uprightness; **7**you have loved righteousness and hated wickedness. Therefore **God, your God, has anointed you** with the oil of gladness beyond your companions.” (*Psalm 45:1-7 ESV*)

Benson’s Commentary indicates that the Psalmist was the individual who composed the words in Psalm chapter forty five rather than God the Father speaking directly to His Son. Benson’s Commentary explains the Hebrew meaning of the Psalmists words in Psalms 45:1,

“I will speak of the things **I have made**” — Hebrew, מַעֲשֵׂי, magnasi, **my work, or composition**; touching the king — **The King Messiah and his government.**” (*Benson’s Commentary, Psalm 45:1*)

While the Spirit of God inspired the Psalmist to write Psalm chapter forty five, we know that it was the Psalmist who wrote, “I address my verses to the king” in a Psalm (a song) about the future “King Messiah and his government” over all the earth rather than God the Father directly speaking to His future child born and son given in heaven. For if God the Father was speaking directly to His Son as a pre-incarnate Heavenly God the Son, saying, “your throne O God” then how can God the Father also say, “Therefore God, your God, has anointed you...?” Thus we know that the Psalmist was inspired to prophetically address the Messiah as God who would ascend to the throne of David during his millennial reign (*Isaiah 9:7 ESV- “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...”*) which inspired scripture identifies as “the throne of Yahweh” (*1 Chronicles 29:23-ESV, “Then Solomon sat on the throne of the LORD [Yahweh] as king in place of David his father*”) and “the throne of God and of the Lamb” (*Rev. 22:3 BSB - “The throne of God and of the Lamb will be within the city, and His servants will worship Him”*).

Hebrews 1:10-12 then moves on to citing a completely different Psalm (*Psalm 102:25-27*) in which the Palmist is praying to His Creator saying, “**24I say, ‘O my God, do not take me away in the midst of my days, Your years** are throughout all generations. **25**Of old You founded the earth, And the heavens are the work of Your hands. **26**Even they will perish, but **You endure**;

And all of them will wear out like a garment; Like clothing You will change them and they will be changed. **27But You are the same, And Your years** will not come to an end (*Psalm 102:25-27 NASB*).”

Anyone who reads Psalm chapter 102 in its entirety will clearly see that the entire chapter is a prayer of the Psalmist to Yahweh his God asking for help (*Psalm 102:1 says, “Hear my prayer, O LORD! And let my cry for help come to You”*). Hence, the same Psalmist who prayed, saying, “O my God, do not take me away in the midst of my days” goes on to pray, “Of old You founded the earth, and the heavens are the work of your hands.” Therefore we know that Hebrews 1:10-12 cites Psalm 102:25-27 in which the Psalmist addressed Yahweh God in prayer rather than God addressing God in prayer.

Furthermore, we know that Hebrews 1:10 addresses the Father’s hands (*“the heavens are the work of your hands”-Psalm 102:25*) because Hebrews 2:7 cites Psalm 8:5-6 to show that the Father appointed the Son to rule over the works of His hands (*“You crowned him with glory and honor and appointed him [the Son] over the works of Your hands”- Heb. 2:7; Psalm 8:5-6*). Thus, we can clearly see that Hebrews 1:10 cites Psalm 102:25 to show that Jesus is the Creator as Yahweh God the Father before he became the human child born and son given.

Hebrews 1:10-12, “And: ‘You, Lord, laid the foundation of the earth in the beginning, and the heavens are works of Your hands. They will perish but You remain; and all will grow old like a garment; and like a robe You will roll them up, and like a garment they will be changed; but You are the same, and Your years will never end.”

Oneness theologians agree that the true identity of the Son is the Spirit of Yahweh God the Creator before the Holy Spirit became incarnate as the human child born and Son given. In contradistinction, Trinitarians falsely assume that Hebrews 1:10-12 is addressing a coequally distinct pre-incarnate Yahweh God the Son Person who created all things as a Son. Yet there is not a shred of scriptural evidence to suggest that the Son pre-existed his birth as the Son because the scriptures only speak of Yahweh God the Father as the creator who “made him both Lord and Christ (*the Son – Acts 2:22*)” over the works of Your hands (*the Father’s hands – Psalm 8:6 Holman’s Christian Standard Bible*).” We ask Trinitarians how the Son could have been the Father’s agent in creation while the Son has been “made Lord” “over the works” of the Father’s “hands”?

Hebrews 2:7 cites Psalm 8:5-6 to prove that the Son has been appointed over the works of the Father’s hands.

“YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS” (Heb. 2:7 NASB).

Some have alleged that Psalm 8:5-6 and Hebrews 2:7 is not addressing Jesus as the one who has been appointed over the works of the Father's hands, but Hebrews 2:8-9 goes on to clearly affirm that this passage is speaking about Jesus: *"YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. For in subjecting all things to him, He left nothing that is not subject to him.* But now we do not yet see all things subjected to him. **But we do see Him who was made for a little while lower than the angels, namely, Jesus..."**

Trinitarian apologists cannot explain how the Son created all things as a Son while being appointed over the works of the Father's hands. The only viable explanation is held by Oneness believers. While the Son is the man who has been appointed over the works of the Father's hands, He who became a man as the child born and son given is the Father Himself incarnate as a true man (*Isaiah 9:6 KJV, "unto us a child is born, unto us a son is given ... and his name shall be called ... the Mighty God, the Everlasting Father..."*).

In my debate with Trinitarian apologist Michael Burgos, Mr Burgos tried to claim that Hebrews 2:7 does not clearly state that the Son of God was "appointed" to rule "over the works" of God the Father's "hands" based upon some variant manuscripts of Hebrews 2:7. It amazes me how Trinitarians often resort to desperate debate tactics in their attempts to explain away the clear meanings of inspired texts of scripture in their vain attempts to support their timeless God the Son theory. Yet even if Mr Burgos could prove that some variant manuscripts of Hebrews 2:7 were right, it still does not change the fact that the context of Hebrews 2:7-9 contains a direct quote from Psalms 8:5-6 in which Jesus is the one who has been appointed to rule over the works of God the Father's hands. Therefore the Trinitarian assertion that an alleged God the Son created all things for God the Father as the Father's literal agent in creation could not be correct because God the Father clearly appointed His Son to rule "over the works of HIS HANDS," namely, the Father's Hands.

While the scriptures affirm that the titles 'Son of God' and 'Son of man' are post incarnational titles for "the man Christ Jesus" who had his beginning by his virgin begetting, Hebrews 3:3-4 confirms the fact that the true identity of the human Son of God is Yahweh God the Creator before he became a human Son (*1 Tim. 2:5*) via incarnation through the virgin.

"For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God." Heb. 3:3-4 KJV

Notice that the subject of the inspired text is Jesus as a man who is counted worthy of more glory than Moses because he "built all things" as "God" before becoming the child born and Son given. The text does not state that the Son built all things as the Son. The text clearly

states that Jesus is the true divine identity who “built all things” as “God” before becoming a human Son (a man via virgin conception and birth).

The Son is the Man Who Ascended to the right hand of Yahweh

Hebrews 1:13 (NASB) says, “But to which of the angels has He ever said, ‘Sit at My right hand until I make Your enemies a footstool for your feet.’”

The inspired author of Hebrews cited a portion of Psalm 110:1 to show that Jesus Christ is the one addressed in a prophecy referencing his ascension into heaven. Psalm 110:1 in the Hebrew text shows that Yahweh spoke prophetically to David’s Lord [*the Messiah as a “human lord”*] saying, “Sit at my right hand until I make your enemies a footstool for your feet.”

“The LORD [Yahweh] says to my Lord [*adon*]: “Sit at My right hand until I make Your enemies a footstool for Your feet.” (Psalm 110:1 NASB)

Notice that the divine name of Yahweh appears in the text for the Most High God Who speaks to another Lord which is the Hebrew noun “adon.” Adon is normally used of human masters and lords throughout the Hebrew Bible, but rarely used to reference the Most High God Himself. Hence, the normative use of “adon” in the context of being distinguished from Yahweh in Psalm 110:1 indicates that the only true God is our Heavenly Father Who prophetically spoke of his future child born and son given as the human Lord (“adon”) who would be exalted to his anthropomorphic right hand in the prophetic future.

Acts 2:34-35 proves that Psalm 110:1 is a Messianic prophecy about the ascension of the man Christ Jesus into heaven because the apostle Peter cited Psalm 110:1 to prove that Jesus ascended into heaven in his resurrected body.

“For it was not David who **ascended into heaven**, but he himself says, ‘The **LORD [Yahweh] said to my Lord [*adon*], Sit at my right hand**, until I make your enemies a footstool for your feet (Acts 2:34-35).”

Here we find through the inspired apostle that Psalm 110:1 refers to the Messiah’s bodily ascension into heaven in which the Son would be exalted to Yahweh God’s “right hand” which is the highest position of authority under God the Father Himself. We ask Trinitarians how God the Father could have said to a coequally distinct Yahweh God the Son (before the incarnation), “Sit at my right hand,” if the Son was already at the Father’s anthropomorphic right hand to begin with? Therefore we can see that the Son of God is the man who had his beginning by his virgin begetting, whilst the God who became the Son as a true man among men could never have had a time of origin (1 Timothy 3:16; John 8:58; Isaiah 9:6; Matthew 1:18-23).

Yahweh God Became a Son in order to Save Us

When we read the entire chapter of Psalm 118 in context, we find that Yahweh became our salvation as Jesus by becoming the child born and Son given (*Isaiah 9:6*).

"This is the gate of Yahweh (*Jesus is the door*); the righteous will enter through it. I shall give thanks to You, for **YOU HAVE BECOME MY SALVATION**. The stone which the builders rejected has become the chief cornerstone. This is Yahweh's doing. It is marvelous in our eyes (*Psalm 118:20-23*)."

Jesus cited Psalm 118:23 in Matthew 21:42, Mark 12:10-11, and Luke 20:17 referencing himself which proves that Jesus is Yahweh who has become our salvation by His own Holy Spirit who descended upon the virgin to become the Christ child (*Luke 1:35*). Therefore Jesus proved that He is Yahweh God incarnate as the Messiah when he said, "Have you not even read this scripture: The stone which the builders rejected, this became the chief corner stone; this came about from the LORD, and it is marvellous in our eyes? And they were seeking to seize him, and yet they feared the people (*Mark 12:10-12 NASB*) ..."

The Pharisees not only perceived that Jesus had spoken the previous parable against them, but were obviously familiar with the context of Psalm 118 which says that Yahweh would become our salvation. Thus, when Jesus cited Psalm 118 about himself, the Pharisees became enraged at Jesus and sought to kill him because they assumed that he had also spoken blasphemy by claiming to be Yahweh Himself. Therefore the Pharisees could not accept the fact that Jesus is Yahweh who became our salvation as "God with us" (*Matthew 1:23*) as a true man.

Jesus is Honoured to the Glory of God the Father

Philippians 2:10-11 informs us that all of humanity will one day bow to Jesus and confess him as LORD. But Isaiah 45:23 shows that the Father is the speaker (cited in Philippians 2:10-11) who says that all of humanity will bow and swear to Him (the context prove the Father) as LORD (YAHWEH).

Philippians 2:9-11 says, "God highly exalted him, and **bestowed on Him the name which is ABOVE EVERY NAME** [*Yahweh is the only Name above every Name*], so that **at the name of Jesus** [*Jesus means 'Yahweh Saves'*] **EVERY KNEE WILL BOW**, of those who are in heaven and on earth and under the earth, 11 and that **EVERY TONGUE WILL CONFESS that Jesus Christ is Lord** [*Yahweh is translated as Kurios throughout the Greek Septuagint*], **to the glory of God the Father.**"

Notice that the context of Isaiah 45:21-23 cited in Philippians 2:9-11 shows that Yahweh God is the speaker Who says,

“Declare and set forth your case; Indeed, let them consult together. Who has announced this from of old? Who has long since declared it? **Is it not I, the LORD [YHWH]? And there is no other God besides Me, A righteous God and a Savior;** There is none except Me. **Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other.** I have sworn by **Myself**, The word has gone forth from **My mouth** in righteousness And will not turn back, That **to Me EVERY KNEE WILL BOW, EVERY TONGUE WILL SWEAR allegiance.**”

Anyone who compares the context of Isaiah 45:21-23 with Philippians 2:9-11 should clearly see that to bow the knee to Jesus and to confess him as Lord (the context proves at the end of this age) is to bow the knee to the Father and confess that the Father is Lord. For the word of our only true God the Father which has gone forth from His own “mouth” has said that there is no God or Saviour beside Himself and that every knee will bow and every tongue will swear allegiance to Him. Hence, all bowing and confession to Jesus as Lord (at the end of this age) is bowing and confessing allegiance to God the Father “to the glory of God the Father” alone rather than to the glory of two other alleged coequal members of a Trinity (*Isaiah 45:14-15 says that men “will bow” to the Messiah saying, “surely God is in you, there is none else, there is no other God. Truly you are a God who hides Himself, O God of Israel the Saviour”; Zechariah 14:9 “And Yahweh shall be King over all the earth; in that day there shall be One Yahweh and His Name One”*). This is not what we would expect if the Son is a coequally distinct true God Person beside the Father. For why would we be bowing our knees to Jesus and confessing him as LORD be “to the glory of God the Father” if the Son is a coequally distinct Almighty God Person who should have his own coequal dignity and glory as second divine God Person?

The words of Isaiah 45:23 in context prove that Yahweh God the Father is the speaker who said, “The word (*Jesus is the word/logos in John 1:1, 14*) has gone forth from My Mouth (*the Father’s mouth*) in righteousness and will not turn back, That TO ME EVERY KNEE WILL BOW, EVERY TONGUE WILL SWEAR ALLEGIANCE.” The context of Isaiah 45:23 proves that the Father is the speaker who said that His word (*the Father’s word is Jesus – John 1:1, 14; Rev. 19:13*) “has gone forth” from His “mouth” (i.e. the Father’s mouth). Since the Son of God is clearly the word that has gone out of the Father’s mouth, it is nonsensical to believe that a timelessly coequal true God Person could have gone forth from the Father’s anthropomorphic mouth while being timeless and coequal. Therefore the Son of God existed as the logos of God the Father (as the Father’s expressed thought) that was later made flesh to become the Christ child.

Since Philippians 2:10-11 cites Isaiah 45:23, we know that to bow and confess Jesus as LORD is to bow and swear “TO ME” [TO THE FATHER]. John 14:24 proves that Jesus is the Father’s word (logos) who “has gone forth from” the Father’s “mouth,” so when every knee bows and confesses Jesus Christ as LORD, we know that all are bowing and confessing Jesus Christ as YAHWEH proves that the deity in Jesus (“*God with us*” as a man) is the deity of the Father who gets all of “the glory.” For if Jesus was a coequally distinct divine person then the

scripture would say, "to the glory of the Son and the Father." The Father gets all the glory because the Son is "the brightness of His (*the Father's*) glory and the express image of His (the Father's) Person" as a fully complete human person (*Heb. 1:3*).

Furthermore, how could the Son as the Son have always existed as an alleged Yahweh God the Son Person while the Name of Yahweh was "bestowed on Him" at a specific point in time (*God highly exalted Him, and bestowed on Him the name which is above every name – Phil. 2:9*)? Can God as a true God Person be "given" or "bestowed" the Name of Yahweh while always eternally existing as a timeless and coequal true God Person distinct from the Father to begin with? Therefore the Trinitarian idea of a timeless God the Son cannot harmonize with Philippians 2:9 and other scriptures which state that the Son was given the Father's Name in time (*Jesus in Hebrew means "Yahweh Saves" – John 5:43; John 17:11; Jer. 23:6*).

One God Became One Man

In conclusion, while the Son is the man who had his beginning by his virgin begetting, Hebrews 2:14-17 proves that the "He" who "partook of flesh and blood" is Yahweh who has become our salvation by being made as a fully complete human son "[ek'] out of the Holy Spirit" ("*Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is [ek'] out of the Holy Spirit*"- *Matthew 1:20*) and [ek'] "out of" the virgin Mary ("*God sent forth his Son, made of [ek' = "out of"] a woman*"- *Gal. 4:4*; "*granted the Son life [a human life] in himself*"- *John 5:26*) in order to save us. Hence, the Father's own Name (Yahweh) was given to the Son at a specific point in time because the angel gave the Son's name to Joseph ("*She will bear a Son; and you shall call His name Jesus [Jesus means 'Yahweh Saves'], for He will save His people from their sins*" – *Matthew 1:21*). Therefore the Holy Spirit of the only true God miraculously became a man (*Luke 1:35; 1 Tim. 3:16; Matthew 1:20; Heb. 1:3*) at a specific point in time (*Psalms 2:7; 2 Samuel 7:14; Hebrews 1:5*) as the child born and son given (*Isaiah 9:6*) within the virgin in order to "save His people from their sins" (*Matthew 1:20-23*).

Chapter 6

The Omniscient Father Became One Paraclete



The Scriptures teach that our Heavenly Father alone is the only true God (*John 17:3; John 4:23-24*) who is omniscient (*"knowing all things"*) and that His own All-Knowing Holy Spirit in the heavens also became incarnate as One Paraclete (*Paraclete means "advocate," "intercessor," "mediator," "comforter"*) who could not know all things as a man. This explains why the Holy Spirit is sometimes referred to as the Spirit of the Father (*John 4:23-24 – "God is a Spirit"; Ephesians 4:4-6- "One Spirit ... One God and Father above all, through all, and in you all"*) while at other times the Holy Spirit is referred to as the Spirit of the risen Christ who also became a man inside the incarnation through the virgin conception and birth (*Romans 8:9 "if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ..." 2 Cor. 3:17 "the Lord is the Spirit"; Col. 1:27 – "Christ in you the hope of glory"; Acts 16:6-7 – "After **the Holy Spirit prevented them** from speaking the word in the province of Asia, they traveled through the region of Phrygia and Galatia. And when they came to the border of Mysia, they tried to enter Bithynia, but **the Spirit of Jesus would not permit them...**"*). For why else would Paul be inspired to write of only **"One God (the Father) and one mediator (man/son) between God and men, the man Christ Jesus"** (*1 Tim. 2:5*) and that **"there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ (one man – 1 Cor. 8:6) ..?"** If the trinity doctrine was true, then Paul should have written of "One God the Father, One God the Son, and One God the Holy Spirit." Since Paul left out the Holy Spirit in these vital passages of scripture, it is clear that the Holy Spirit is the Spirit of the Father who also became the "Spirit of Christ" (*Rom. 8:9*) within the virgin as His own Son.

The Father's Spirit Alone Is Omniscient

Mark 13:32 proves that the Holy Spirit is the Spirit of the Father Who knows all things as the Father's Divine Person Who also became the Spirit of Christ as a man who does not know all things. For our Heavenly Father remained unchangeable in the heavens while He simultaneously became a man in the incarnation through the virgin. This explains the

distinctions between the Father outside of the incarnation who knows all things and the Son inside of the incarnation who does not know all things.

“But of that day or hour, **NO ONE KNOWS, not even THE ANGELS IN HEAVEN, nor THE SON, but THE FATHER ALONE.**” Mark 13:32

Mark 13:32 presents two insurmountable problems for Trinitarians. First of all, how could the Holy Spirit as an alleged non-incarnate third true God Person not know something that “the Father alone” “knows” while remaining omniscient (All-Knowing) and coequal? For the Trinitarian idea of a coequal third God the Spirit Person would be just as All-Knowing [omniscient] as God the Father. Hence, Trinitarians cannot explain why “the Father alone” is omniscient (All-Knowing), but not an alleged third God the Holy Spirit Person who Trinitarians allege to have also remained unchangeable in the heavens after the Christ child was conceived and born.

The second problem is that most Trinitarian Theologians believe that an alleged Heavenly God the Son Person retained His omnipresent All-Knowingness as a distinct God Person in heaven while He simultaneously existing as a man on the earth. Since it is ridiculous to think that an alleged All Knowing Heavenly God the Son Person (who would never have lost His omniscience in heaven during the incarnation) could not have KNOWN the DAY and HOUR of His own second coming, the Son of God could not be a coequally distinct omniscient God the Son beside our only true God the Father. In like manner, it would also be impossible for an alleged non-incarnate ALL KNOWING Trinitarian God the Holy Spirit Person to have not known THE DAY and THE HOUR of Christ’s second coming, “but THE FATHER ALONE.” Therefore, the Trinitarian idea of two other alleged coequally distinct omniscient God Persons beside our Heavenly Father as “the only true God” (*John 17:3; 1 Cor. 8:6*) is patently false.

Oneness Theology has no problem with Mark 13:32 because we believe that the Holy Spirit of the only true God is the omnipresent Father who never lost any of His unchangeable divine attributes in the heavens while He simultaneously became a man as the arm of Jehovah Himself revealed. In contradistinction, Trinitarians believe that the Holy Spirit is a coequally distinct All Knowing God the Holy Spirit Person beside God the Father in heaven. If this were so, how then could another God the Holy Spirit Person have not known the day and hour of Christ’s second coming, “but THE FATHER ALONE?”

Trinitarian Doctrine Does Not Harmonize With Mark 13:32

During the cross examination period in my debate with Trinitarian apologist Ethan Smith, I had asked Mr Smith to answer Mark 13:32 which says, “But of that day or hour, NO ONE KNOWS, not even THE ANGELS in heaven, nor THE SON, but THE FATHER ALONE.” Mark

13:32 presents an insurmountable problem for Trinitarians because most Trinitarian Theologians, including Mr Smith, believe that an alleged Heavenly God the Son retained His omnipresent All-Knowingness as a distinct Person in heaven while He simultaneously existing as a man on the earth. How then could an alleged All Knowing Heavenly Son who never lost His omniscience (All-Knowingness) NOT HAVE KNOWN the DAY and HOUR of His own appearing? And how exactly could an alleged non-incarnate ALL KNOWING God the Holy Spirit Person not have known THE DAY and THE HOUR of Christ's second coming, but THE FATHER ALONE?

When I had asked Mr Smith these two questions that he could not answer or exegete from the passage I cited in Mark 13:32, he jumped all the way to Revelation 19:12 to evade my questions. Ethan Smith hypocritically condemns me of alleged eisegesis for sometimes citing other passages when I answer him, but when he does it, he always calls it exegesis. Mr Smith cited Revelation 19:11-13 which says, "Then I saw heaven standing open (*John saw a vision of Jesus in heaven*), and there before me was a white horse. And its rider is called Faithful and True. With righteousness He judges and wages war. 12He has eyes like blazing fire, and many royal crowns on His head. **He has a name written on Him that only He Himself knows.** 13He is dressed in a robe dipped in blood, and His name is The Word of God..."

Mr Smith brought up Rev. 19:12 because it says, "He has a name written on Him that ONLY HE HIMSELF KNOWS." Mr Smith compared Revelation 19:12 with Mark 13:32 which says, "But of that day or hour, NO ONE KNOWS, not even THE ANGELS in heaven, nor THE SON, but THE FATHER ALONE (*Mark 13:32*)."

The Problem With Mr Smith's Response

It is hard to image that at least some of the heavenly angels and saints in heaven would not be able to see the Name written on Christ while he would be riding next to them in heaven. For notice that the text says, "He HAS A NAME (past tense) WRITTEN ON HIM that **only he himself knows**" (*Rev. 19:12*). Also notice that the text says nothing about beings in heaven not knowing "his name written on him." Since the context of Revelation 19 is addressing Jesus returning to the earth on "a white horse," it makes sense to believe that no one living on the earth would know the name written on him.

In contradistinction to Revelation 19:12, Mark 13:32 specifically mentions, "...the angels in heaven" and "the Son" himself not knowing the day and the hour of his own appearing. Since Mark 13:32 is addressing beings in heaven not knowing, "but the Father alone," it rules out the possibility that Jesus was only addressing people on earth not knowing the day and hour in Mark 13:32. Since Revelation 19:12 says nothing about heavenly beings not knowing the name written upon Christ while Mark 13:32 mentions heavenly being in heaven not knowing the day

and the hour of Christ's second coming, this certainly explain why the text says that only he himself knows the name written upon him in Revelation 19:12.

Moreover, if Trinitarians want to insist that persons in heaven beside Jesus could not know the Name written on Christ in heaven, then there could not be two other Heavenly God Persons of a Trinity. For it is impossible for an All-Knowing God Person to not know anything while being coequal with the other alleged two God Persons. Hence, if Revelation 19:12 is also addressing persons in heaven not knowing the Name written on Christ, then this presents and insurmountable problem for Trinitarians. For Revelation 19:12 would be an untrue statement if there were three All-Knowing God Persons in heaven who would each have known that name written upon Christ. For it is impossible for an alleged true God Person to not possess His own divine omniscient mind, His own divine omniscient self-awareness, and His own divine omniscient self-consciousness. Therefore, it would be impossible for only Christ to know the name written on him in heaven if there were two other alleged all-knowing God Persons of a Trinity in heaven.

Only Oneness believers have no problem with Revelation 19:12 if it is addressing heavenly persons not knowing the name written on Christ. For Oneness adherents believe that the deity of Jesus is God the Father Himself revealed. So if the passage is speaking about heavenly persons not knowing that name written on Christ, then Jesus has to be the Holy Spirit of the Father Himself who is the only omniscient God. Since Arians like Jehovah's Witnesses believe that Jesus is an angelic creature, they would not be able to explain why only Jesus knows the name written on him, but not the Father. In like manner, Socinian Unitarians would not be able explain how a mere man in heaven knows the name written on him, but not the omniscient Father. So if Jesus is the only Divine Person in heaven who knows the Name written on him then this means that he is the omniscient (All-Knowing) Father. If this is the case, then all professing Christian camps are left with no explanation about the meaning of Revelation 19:12 except Oneness Pentecostals because Oneness believers affirm that Jesus is the Mighty God and Everlasting Father revealed as a man. Therefore, if Revelation 19:12 is addressing heavenly persons not knowing the name written upon Christ then only Oneness Theology can adequately explain this seemingly difficult passage of scripture.

Oneness Pentecostals believe what the scriptures say about the Holy Spirit of the only true God Who is the omnipresent Spirit of the Father Himself who never lost any of His unchangeable divine attributes while He simultaneously became a man as the arm of Jehovah Himself revealed. Yet Trinitarians believe that the Holy Spirit is a coequally distinct All Knowing God the Holy Spirit Person in heaven. How then could another coequal God the Holy Spirit Person have not known the day and hour of Christ's second coming, "but THE FATHER ALONE?" Thus, we can see that the Trinitarian explanations for Mark 13:32 and Revelation 19:12 does

not have a rational explanation, while these verses perfectly harmonize with the Monotheistic theology held by Oneness Pentecostals.

Jesus is the Holy Spirit of Truth Who Speaks What He Hears

John 16:13 proves that the Holy Spirit is “the Spirit of truth” who only speaks what he hears from the Father.

"But when He, **the Spirit of truth, comes**, He will guide you into all the truth; for **He will not speak on His own, but whatever He hears**, He will speak ..." John 16:13

But John 14:17-18 inform us that Jesus is “the Spirit of truth.”

“Even **the Spirit of truth**; whom the world cannot receive, because it sees him not, neither knows him: but you know him; for **he dwells with you, and shall be in you. I will not leave you comfortless: I will come to you.**” John 14:17-18

Notice that Jesus identified himself as the Spirit of truth (*John 14:17*) who dwelt with the disciples in the flesh (“*he dwells with you*” – *John 14:17*) but would later be in the disciples as the indwelling Holy Spirit (“*and shall be in you*” – *John 14:17*). Then Jesus plainly declared, “I will not leave you comfortless (*lit. “as orphans”*): I will come to you (*John 14:18*).” This explains all of the scriptures which speak of Christ as the indwelling Spirit (*Romans 8:9, 26, 27, 34; Col. 1:27; 2 Cor. 3:17*).

Jesus declared in John 16:13 that the Holy “Spirit of truth” “will not speak on His own” but only what “He hears” from the Father.

"But when He, **the Spirit of truth**, comes, He will guide you into all the truth; for **He will not speak on His own, but whatever He hears**, He will speak ..." John 16:13

But Jesus himself said that he was the one who did not speak on his own, but only what he had heard from the Father,

John 5:30 (ESV), “**I can do nothing on my own. As I hear, I judge ...**”

John 14:10 (NKJ), “...the words that I speak unto you **I speak not of myself**: but the Father that dwells in me, he does the works.” John 14:10

John 12:49 (NIV) “**For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken.**”

After watching some of my videos, a former Trinitarian from the Netherlands who was already seeing unscriptural problems with Trinitarianism, wrote me an email stating, I came across your video entitled, 'The Holy Spirit is the Spirit of the Father and Son, John 14:23' by

Global Impact Ministries. Everything I knew to be true - without being able to articulate it myself was put into words by the speaker, so simple, so clear. I listened to it three times and then went on with the video called 'The Holy Spirit Speaks What He Hears' which thrilled me even more. How could I have never seen this analogy? Jesus said, 'The Words that I speak to you I do not speak of Myself (*John 14:10*)' versus 'For He shall not speak of Himself (*the Holy Spirit – John 16:13*)'. It became so clear Jesus was indicating that He Himself would return to them as the Spirit of truth."

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: **FOR HE SHALL NOT SPEAK OF HIMSELF; BUT WHATSOEVER HE SHALL HEAR, THAT SHALL HE SPEAK:** and he will show you things to come. - John 16:13

"I have much to say about you and much to judge. But the One who sent me is truthful, and **what I have heard from Him, I tell the world.**" John 8:26

Oneness Theologian Robert Sabin wrote in his article, "A Oneness Perspective of John 16:13, "By telling the disciples in John 16:13 that the inhabiting Spirit would not 'speak of himself, but would speak what he hears,' Jesus was telling them that there was unbroken continuity between his bodily presence with them and his spiritual presence in them. The Inhabiting Christ would still be "speaking what he hears." He would be acting in the prophet mode just as he also acted in the human lamb/sacrifice mode or in the mediatorial mode." (*Robert Sabin, article at: altupc.com/altupc/articles/rsjn1613.htm*)

Robert Sabin further wrote, "Jesus Christ in the heart of believers may still act in human capacity, which he does when he makes intercession for us, when he "speaks what he hears," when he acts as high priest, when he mediates (*Robert Sabin, article at: altupc.com/altupc/articles/rsjn1613.htm*)." This explains why Romans 8:26-27 informs us that the indwelling Holy Spirit "intercedes for the saints according to THE WILL OF GOD." Since God as God is the highest authority, He cannot intercede for anyone as the One true God. However, the scriptures affirm that God's omnipresent Holy Spirit was also "manifested in the flesh" (*1 Tim. 3:16*) to become "fully human in every way" (*Heb. 2:17 NIV*) in the incarnation through the virgin which explains why the indwelling Spirit of Christ can now intercede for the saints according to the will of God.

Jesus often spoke in what scholars call "speaking in circumlocution" which is a round-about way of speaking of oneself. Since Jesus said that he spoke to his disciples in "figurative speech" which is more literally translated from Greek as "allegories" in John 16:25 (*John 16:24 Berean Literal Bible - "I have spoken these things to you in allegories; an hour is coming when I will speak to you no more in allegories, but I will report to you plainly concerning the Father"*), Jesus was speaking of Himself as the Spirit of truth who was with the disciples in the flesh but would later manifest Himself as

the indwelling Spirit within his disciples by saying, “I will not leave you as orphans, I will come to you.” (Note: When Jesus spoke in circumlocution, he was speaking allegorically of himself as the Holy Spirit of truth in a round-about way. According to the NAS Concordance, the Greek noun “paroimia” is from “paroimos” which means “a byword, a parable, an allegory.” Under allegory, “Bakers Evangelical Dictionary of Biblical Theology” says that an allegory is “a popular form of literature in which a story **points to a hidden or symbolic parallel meaning. Certain elements, such as people, things, and happenings in the story, point to corresponding elements in another realm or level of meaning.**.)

It is hard to imagine how an alleged All-Knowing God the Son and an alleged All-Knowing God the Holy Spirit Person would not have instantaneously known what to speak, as alleged Trinitarian omniscient God Persons. For how could an alleged non-incarnate God the Holy Spirit Person not already know what to speak before actually speaking? For a non-incarnate God the Spirit Person would not have to listen to another Divine Person to know what to speak! Therefore the indwelling Holy Spirit has to be the Spirit of the risen Christ because Christ as a true man only spoke what he heard from his Father.

“He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.” Ephesians 4:10 NASB

God as God has always filled all things, but God as man (God as a Son, God as a Mediator and Paraclete) did not fill all things as a Son until his ascension into heaven. This explains why the Hebrew patriarchs and prophets never knew or experienced “the Spirit of His Son” (*Gal. 4:4*) in their hearts because only New Testament believers can know Jesus as “the Spirit of His Son in our hearts, crying, Abba, Father (*Gal. 4:6; Romans 8:9, 26, 27, 34*).” And this explains how Jesus is omnipresent to hear and answer prayers as the Father who became a man in order to save His people from their sins (“If you shall ask anything in my name, I will do it” – *John 14:14*).

The Holy Spirit Is Jesus The Paraclete

John 14:26 calls the Holy Spirit the “Paraclete” (*Advocate / Intercessor*) in the singular while 1 John 2:1 and John 14:16-18 calls Jesus the “Paraclete” (*Advocate / Intercessor*) in the singular. Do we have two advocates who intercede for us or one?

“But the Advocate (Paraclete), the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.” John 14:26

“And I will ask the Father, and he will give you **another Advocate (Paraclete)** to help you and be with you forever—**the Spirit of truth**. The world cannot accept him, because it neither sees him nor knows him. But you know him, for **he lives with you and will be in you. I will not leave you as orphans; I will come to you.**” John 14:16-18

Oneness Theologian Robert Sabin wrote in his article, "A Oneness Perspective of John 16:13, "Thus, when Jesus referred to the Comforter (*Paraclete* – *Advocate* - *Intercessor*), the Spirit of Truth, as one who "speaks what he hears," he was referring to himself in another capacity in regard to believers. He who was with them would be in them. He who lived in the fleshly body would live as a quickening Spirit (*1 Cor. 15:45*, or "*life giving Spirit*"). He who was living in space would live omnipresently (*Ephesians 4:10* "*he ascended far above all the heavens that he might fill all things*"). And yet, he would retain his identity and his prerogatives as a man (*1 Tim. 2:5*, "*There is One God and one mediator between God and men, the man Christ Jesus*")." (Robert Sabin, article at: altupc.com/altupc/articles/rsjn1613.htm)

Jesus is the Holy Spirit of truth (the *paraclete*) who was with the disciples as the manifestation of God the Father Himself with us as a man in the flesh; but he would later be in the disciples as another manifestation of God in them as the indwelling Spirit of truth. For Jesus identified Himself as the indwelling Holy Spirit when he said, "I will not leave you as orphans; I will come to you."

2 Corinthians 13:5 says, "Do you not realize that Christ Jesus is in you ...?"

The scriptures prove that the human spirit of Jesus who prayed on earth as a man, is that Spirit who is still praying and interceding within New Testament believers (as the indwelling Spirit) on earth, while simultaneously praying and interceding in heaven. Paul wrote in 1 Timothy 2:5 that the man Christ Jesus is still the only "mediator between God and men" as "the apostle and high priest of our confession" in heaven (*Hebrews 3:1*). This is extremely hard for us finites to fully comprehend but it is what we would expect if we are to truly believe that God really became a genuine human being in order to save us from our sins (*Matthew 1:20-23*, *Isaiah 59:16*).

Who else but Jesus lived with his disciples in the flesh in a limited way within his human body, but would later be in the disciples in a new manifestation as the indwelling Holy Spirit? If Jesus is not alone in being our advocate (*paraclete*) then Trinitarians have to explain why there are two advocates and how their alleged non-incarnate God the Holy Spirit Person can advocate and intercede for the saints according to the will of God (*Rom. 8:26-27* "*the Spirit intercedes for the saints according to the will of God*"; *1 John 2:1* "*we have an advocate with the Father-Jesus Christ, the Righteous*") while being coequally Almighty. *1 John 2:1* clearly states that "we have AN ADVOCATE (*paraclete*)" as one advocate with the Father who is "Jesus Christ." Therefore, Jesus must be the same advocate (*paraclete*) who is the indwelling Holy Spirit of truth mentioned in both *John 16:16-18* and *John 16:26*.

"... we have an Advocate (*Paraclete*) with the Father, Jesus Christ the righteous." *1 John 2:1*

Thayer's Greek Lexicon Defines the Greek Noun "Paraclete."

1. One who pleads another's cause before a judge, a pleader, counsel for defence, legal assistant; an advocate.
2. Universally, one who pleads another's cause with one, an intercessor.
3. In the widest sense, a helper, succorer, aider, assistant;

Here we find that both Jesus and the Holy Spirit are called One Advocate in the singular. For “Paraclete” in the Greek is in the singular form, which means, “advocate, intercessor” or “helper,” while “Parakletoi” (*meaning “advocates”*) is the plural form of “Paraclete” which means, “advocate” as more than one Advocate. Since no scripture ever states that we have two advocates (parakletoi), we know that Jesus is the Holy Spirit of truth who is our One Paraclete.

A Paraclete Is A Mediator

Trinitarian scholar William Barclay cited a second usage of ‘Paraclete’ transliterated from the Greek in the Targum version of Job 33:23. Elihu, in his attempt to comfort Job, describes a man desperately ill and approaching death, “the pit.” “Yet”, he goes on, “if there is an angel as mediator (parakletos) for him.” The Targum used the Greek word “Paraclete” for a “mediator.”

Under Paraclete, Thayer’s Lexicon says, “The Targums and Talmud borrow Greek words פִּרְקָלִיט and פִּרְקָלִיטָא and use them of any intercessor, defender, or advocate; (cf. Baxtorf, Lex. Talm., p. 1843 (edited by Fischer, p. 916)); so (the) Targum on Job 33:23 for מְלַאֲךְ מְלִיִּץ, says an angel that pleads man's cause with God; (cf. πλουσίων παρακλητοι [Paraclete] ...)” The Targum used the Greek word Paraclete in Job 33:23 for an angel that pleads man’s cause with God.

"If there is an angel as mediator for him" (*Job 33:23 NASB*). The ESV, ISV, and HCSB all say “mediate” or “mediator” in Job 33:23.

Here we can see that “Paraclete” which most literally means an “Advocate” and “Intercessor” also conveys the idea of one serving as a mediator on the behalf of humanity. 1 Timothy 2:5 says, “For there is one God, and ONE MEDIATOR also between God and men, the man Christ Jesus.” Since the Holy Spirit is called our “Paraclete” in John 14:26 and Jesus is called this same “Paraclete” in the singular form in John 14:16 and in 1 John 2:1, it is clear that there can only be One Paraclete as our “one mediator between God and men” who is “the man Christ Jesus.”

Inspired scripture always speaks of Jesus and the Holy Spirit as a single “Paraclete” in the singular form for the One who serves as our “Advocate” and “Intercessor.” In like manner, “Mediator (*mesites*)” appears in the singular form to show that there is only One who serves as Mediator between God and men, “the man Christ Jesus.” Since John 14:26 identifies the Holy

Spirit as our Paraclete (Advocate, Intercessor, Mediator) in the singular, and since 1 John 2:1 and John 14:16-18 identify Jesus as our Paraclete (Advocate, Intercessor, Mediator) in the singular, we know that Jesus must be the One Paraclete as the Holy "Spirit of truth" who lived with the disciples in the flesh but would later come into the disciples as the indwelling Holy Spirit (Paraclete). Since Luke 1:35 and Matthew 1:20 inform us that the Holy Spirit became incarnate in the Hebrew virgin ("*the Holy Spirit will come upon you*"-Luke 1:35; "*that which is conceived in her is out of the Holy Spirit*"-Matthew 1:20), it makes sense that Jesus is the Holy Spirit of the Father who became incarnate as our parakletos and mesites (*advocate / intercessor / mediator*) in order to save us. For God as God cannot advocate, intercede, or mediate because He is the Highest Authority, but the omnipresent God who also became a man in the incarnation can now advocate, intercede, and mediate on the behalf of humanity as the Son.

The Holy Spirit Is The Spirit of Jesus

"The angel answered and said to her, **The Holy Spirit will come upon you**, and the power of the Most High will overshadow you; and **for that reason the holy Child shall be called the Son of God.**" Luke 1:35

Inspired scripture informs us that the Holy Spirit of the only true God came upon the virgin Mary to supernaturally conceive the Christ child. It was "for that reason" that the holy Christ child would "be called the Son of God." Therefore, rather than the Son being called the Son because he has always existed as an alleged eternally existent timeless God the Son, the Son is called "the Son of God" in New Testament Scripture because the Holy Spirit performed the act of the incarnation in the virgin by becoming the child born and son given (*Isaiah 9:6-"unto us a child is born and unto us a son is given ... and his name shall be called ... the Mighty God, the Everlasting Father"*). Hence, the reason why the son of God is called the son of God is because of his virgin conception and birth via the Holy Spirit's incarnation.

No verse in the Bible ever says that an alleged pre-incarnate Son came upon the Hebrew virgin to supernaturally conceive the Christ child. To the contrary, Luke 1:35 proves that the Holy Spirit is the Spirit of the only true God (*John 17:3*) who "was manifested in the flesh, justified in THE SPIRIT" who came over the virgin according to 1 Timothy 3:16.

"... an angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take Mary as your wife; for **the Child who has been conceived in her is out of the Holy Spirit.**" Matthew 1:20

The Christ child was not conceived "out of" Joseph or "out of" some other man, as baby Jesus was supernaturally "conceived" "out of" Mary (*Gal. 4:4*) and "out of the Holy Spirit" (*Matthew 1:20*). Here we find that the Holy Spirit of God is the Messiah's Father and Mary is the Messiah's biological mother which helps us to understand why Jesus always prayed to the

Divine Spirit as his Father. In this light we can also understand how Jesus is fully human according to his biological mother and fully “God with us” as a man according to his omnipresent Father.

“There is one body and **one Spirit**, just as also you were called in one hope of your calling; **one Lord**, one faith, one baptism, **one God and Father of all who is over all and through all and in all.**” Ephesians 4:4-6

Notice that the “One Spirit” of “One Lord” is that Spirit of the “One God and Father of all who is above all and through all and in all.” Hence, the Holy Spirit is the same Spirit of the only true God the Father (*John 17:3*) who also became incarnate as the human Christ. For when God the Father’s Holy Spirit became a man through the virgin in the incarnation, the Father’s “substance of Being” (*hypostasis – Heb. 1:3*) was “reproduced” as the “copy” of the Father’s Being (*charakter – Heb. 1:3*) in order to be united with a fully complete human nature as one human being called the Messiah with only one personality, not two. This explains why it was only after the incarnation that the Holy Spirit of the Father also became the man Christ Jesus and why the Holy Spirit and Jesus are called the same “Paraclete” as our post incarnational human advocate, intercessor, and mediator between God and men. Hence, the Lord Jesus is the New Testament indwelling Spirit (*2 Cor. 3:17- “the Lord is the Spirit”*) who is called the “Paraclete” in the singular rather than the “Paracletoi” in the plural. For the One true Spirit of God who was never a Paraclete (Advocate, Intercessor, Mediator) in the Hebrew Scriptures also became one true man as our Paraclete (Advocate, Intercessor, Mediator) in the New Testament Scriptures because of his virgin conception and birth.

John 14:26 proves that the Holy Spirit is the Paraclete (Advocate / Intercessor) while 1 John 2:1 and John 14:16-18 proves that Jesus is the Paraclete (Advocate / Intercessor). Since “Paraclete” (meaning Advocate) always appears in the singular for both Christ and the Holy Spirit, we know that the Holy Spirit has to be the same “Paraclete” (Advocate) as the singular Person called Christ. For both Christ and the Holy Spirit are spoken of as One Paraclete (One Advocate / Intercessor). For it is impossible for two alleged divine Persons to be two Persons while being only One Advocate and Intercessor (Paraclete) and it is impossible for two alleged coequal Almighty God Persons to advocate, intercede (pray), and mediate for humanity while being truly Almighty.

“And I will ask the Father, and he will give you another Advocate (Paraclete) to help you and be with you forever--**the Spirit of truth. The world cannot accept him**, because it neither sees **him** nor knows **him**. **But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you.**” John 14:16-18 NIV

Notice that Jesus spoke of the Paraclete as a “him” four times and a “he” one time in John 14:16-17 because he was speaking in “figurative” or “allegorical” speech (*John 16:25*) which was a round-about way of speaking of Himself as “the Spirit of Truth.” Then in John 14:18 Jesus plainly declared, “I will not leave you as orphans, I WILL COME TO YOU.” Thus it is apparent that Jesus often used “figurative language” (*John 16:25*) in allegorical circumlocution about the Holy Spirit of truth as a “He” and a “Him” to hide his true identity as that Spirit of truth who would abide in his disciples after his death (*Isaiah 45:15* -“truly you are a God who hides Himself, O God of Israel, the Savior”).

The context of John 14:16-18 proves that “another (*allos*)” “Advocate” is the same “Spirit of truth” who lived with his disciples as Jesus in the flesh, but that Jesus would return in a “different” or “another” manifestation as the new indwelling Advocate when he said, “I will not leave you as orphans, I will come to you.” Since the Greek adjective “allos” simply means “other, another, or different,” John 14:16 does not say that the Holy Spirit is “another” person. In Matthew 13:24 Jesus presented another (*allos*) parable. Matthew 2:12 says “the magi left for their own country by another (*allos*) way.” Matthew 13:5 says, “Others (*allos*) fell on the rocky” soil. Hence, the Greek adjective “allos” can mean a “different” or “another” anything, such as a different “manifestation.” Therefore, “allos” does not necessitate another person in John 14:26.

Jesus existed with the disciples as the Paraclete (advocate and intercessor) in the flesh, but he promised to be the indwelling Paraclete (Advocate) in “another” (or “different”) manifestation as the indwelling Holy Spirit outside of his flesh. If this is not the correct interpretation of scripture, I challenge Trinitarians to cite a single verse where Jesus ever prayed to the Holy Spirit as a distinct God Person beside his Heavenly Father! Since Jesus never prayed to the Holy Spirit as a distinct Heavenly Spirit Person beside the Father, we know that Jesus could not have referenced the Holy Spirit as another God Person beside Himself.

“... we have an Advocate (Paraclete) with the Father--Jesus Christ, the Righteous One.”
1 John 2:1 NIV

“But **the Advocate (Paraclete), the Holy Spirit**, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.” John 14:26 NIV

Do we have two Advocates as Intercessors who mediate between God and men or one? John 14:26 proves that the Father sent the Holy Spirit, but Galatians 4:6 says that “God has sent the Spirit of His Son into your hearts, crying, Abba, Father.” Since 1 Timothy 2:5 proves that there is only “one mediator between God and men, the man Christ Jesus,” Jesus must be the Spirit of truth as the indwelling Holy Spirit.

Romans 8:26 proves that the Holy Spirit intercedes to God, but Romans 8:9 and Romans 8:34 prove that that Holy Spirit is the Spirit of Christ.

"But you are not in the flesh but **in the Spirit**, if so be that **the Spirit of God dwell in you**. Now if any man have not **the Spirit of Christ**, he is not his." Romans 8:9

The Spirit is described as our 'advocate' in John 14:26 just as Romans 8:26-27 says,

"In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but **the Spirit Himself INTERCEDES for us** with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because **He INTERCEDES for the saints according to the will of God.**"

The first 'intercede' in Romans 8:26, in the Greek, is a double compound form of the verb, 'huperentugchano' (*pronounced - hoop-er-en-toong-khan'-o*) ['huper' meaning 'on behalf of' – 'entugchano' meaning to 'intercede', 'make petition', or 'supplication'], so that this idea of the Spirit as our advocate pleading for us is doubly emphasized. The second 'intercede' as it appears in Romans 8:27 is entugchanó (*pronounced en-toong-khan'-o*) which most literally means to "intercede, make petition," or "supplication." The same exact Greek verb entugchan is used for Jesus making "intercession" for us in Romans 8:34 and in Hebrews 7:24-25.

"... who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes (entugchano) for us." Romans 8:34

"... but JESUS, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives TO MAKE INTERCESSION (entugchano) FOR THEM." Heb. 7:24-25

John 14:26 says that the Holy Spirit is our Paraclete who "advocates" and "intercedes" to God for us while 1 John 2:1 and John 14:16-18 call Jesus our Paraclete who advocates and intercedes to God for us. Likewise Romans 8:26-27 proves that the Holy Spirit is making intercession for the saints according to the will of God, but Romans 8:34 and Hebrews 7:24-25 prove that Jesus Christ is our only mediator between God and men who is making intercession to God on the behalf of humanity. How can Trinitarians believe in two "INTERCESSORS" who advocate and intercede to the Father as our One Paraclete while still being coequal with the Father? Could an alleged non-incarnate God Holy Spirit Person advocate and intercede to God while still being coequal?

Luke 1:35 and Matthew 1:20 prove that the Holy Spirit of the Father became a man through the Hebrew virgin. This explains why the Holy Spirit who became a man in the incarnation can now make "intercession for the saints according to the will of God" in Romans 8:27. Since the same Greek verb "entugchano" is used for both the Holy Spirit and Jesus making "intercession," we know that the indwelling Spirit is the Spirit of the risen Christ who "intercedes for the saints according to the will of God."

If the Holy Spirit is a coequally distinct God Person with the Father, how can Trinitarians explain how both Jesus and the Holy Spirit as two coequally distinct God Persons can intercede for humanity to the Father? Can a non-incarnate coequally distinct God the Holy Spirit Person pray or intercede to God while being truly coequal and Almighty? Wherefore, the only viable explanation which upholds the deity of Christ is that God's Holy Spirit as the Father's Spirit also became a man in the incarnation to save us.

Since Trinitarians, Arians, and Socinians believe that the Holy Spirit is not the same Person as the Son, only Oneness Theology brings harmony to all of the scriptural data. For the Holy Spirit of the only true God the Father also became a man in the incarnation. This explains how the Holy Spirit is the Spirit of the Son (via incarnation) who now advocates, intercedes, and mediates humanities case before the Father as our only mediator between God and men (*1 Tim. 2:5*).

Jesus Is The Spirit Speaking To The Churches In Revelation 1-3

Revelation 1:17-19 proves that Jesus is the speaker to the seven churches in Asia Minor from Revelation 1:19 all the way through Revelation 3:22. Revelation 1:17-19 says, "When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, "Do not be afraid; I am the first and the last, and the living One; and **I was dead, and behold, I am alive forevermore**, and I have the keys of death and of Hades. Therefore write the things which you have seen ..."

If you have a red letter edition Bible, you will notice that the words of Jesus Christ begin in Revelation chapter one and end in Revelation 3:22 where Jesus completes his words to the seven churches in Asia Minor by saying, "He that has an ear, **let him hear what the Spirit says to the churches**." Here Jesus identified Himself as "the Spirit" who spoke to the seven churches in Asia Minor. Therefore, Jesus is the Holy Spirit of the Father Himself who also became a man in the incarnation through the virgin.

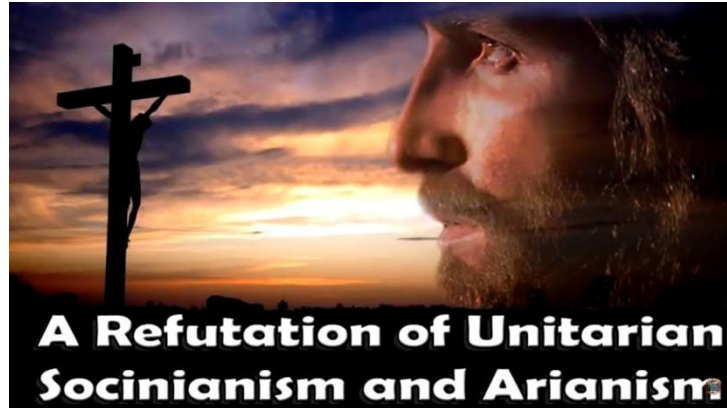
Only Oneness Theology Brings Harmony To All The Scriptures

The Holy Spirit is the Spirit who became the Christ child in the incarnation. That is why the Holy Spirit is Christ who is called the "Paraclete" in the singular rather than the Paracletoi in the plural. For two Persons as two Persons cannot function as only One "Paraclete" (as One "Advocate" and "Intercessor") who mediates our case to God the Father. Therefore, if God was really two other God Persons as second and third Divine Persons of a Trinity, then God's word should use the Greek word "Paracletoi" in the plural for the Son and the Holy Spirit rather than "Paraclete" in the singular.

Even if Trinitarians insist against the linguistic evidence which proves that two “Paracletoi” cannot function as One “Paraclete” as two Advocates who Intercede and Mediate, it is still impossible for the Son and the Spirit to be coequally distinct true God Persons beside the Father while serving as two Paracletoi (Two Advocates, Two Intercessors, and Two Mediators). Thus, Trinitarians cannot allege that the Holy Spirit is a coequal non-incarnate God Person who somehow intercedes to God while still being coequal with Him. For God as God is the Highest Authority. If a God Person as a true God Person intercedes to a higher authority then that so called God Person could not be coequal. Wherefore, the only theological view which harmonizes with all of the scriptural data is Oneness Theology.

Chapter 7

A Refutation of Unitarian Socinianism and Arianism



Introduction To Unitarian Socinianism And Arianism

Many scriptures prove beyond a reasonable doubt that “the man Christ Jesus” (1 Tim. 2:5) was “granted” a distinct human “life” (John 5:26) as a son (a man) by God the Father at a specific point in time. The scriptures further prove that the Son as the Son had his beginning by his begetting (Psalm 2:7 “You are My Son, this day have I begotten you”; 2 Samuel 7:14; Hebrews 1:5 “I will be to him a Father and he will be to me a son”). While still other scriptures prove that Jesus has always existed before his human birth as the great “I AM” of eternity past (“Before Abraham was I am”- John 8:58) who pre-existed his birth prior to partaking of flesh and blood as a fully complete human Son (as the children are partakers of flesh and blood he likewise took part of the same” to become “fully human in every way”- Hebrews 2:14-17-NIV). Hebrews 2:14-17 and 1 Timothy 3:16 prove that the true identity of Jesus is “God” who “was manifested in the flesh, justified in the Spirit” (1 Tim. 3:16). When we finites focus on only one part of the divine revelation of scripture rather than the totality of the scriptural evidence, our own human understanding often leads us to jump to the conclusion that Jesus was just a special man (Socinianism) or a special angelic creation (Arianism) rather than being “God with us” as a true man living among men.

I am beginning this chapter with the refutation of Unitarian Socinianism (“Socinianism is a system of Christian doctrine named for Fausto Sozzini. ... which was developed among the Polish Brethren in the Minor Reformed Church of Poland during the 16th and 17th centuries” - Wikipedia) which denies that Jesus ever existed outside of his human conception and birth as a true man. While the historical evidence proves that Unitarian Socinianism existed within the first few centuries of the Christian era (Some Jewish Ebionites, Paul of Samosata, Theodotus the tanner), only a very small fragment of the professing Christian population believed that Jesus was only a man. Since much of the scriptural evidence refuting Socinianism also refutes Arianism and Trinitarianism (Arianism affirms

that Jesus pre-existed his birth as a created heavenly being or angel), I have decided to point out where the same scriptural evidence against Socinianism also refutes Arianism and Trinitarianism rather than having to repeat myself over and over again. Then in a shorter part two of this chapter, I will present the remaining scriptural evidence refuting Arianism that does not specifically refute Socinianism, while pointing out that much of the evidence which refutes Arianism also refutes Trinitarianism, as Trinitarian theology actually evolved from Semi-Arian theology (*In the following chapters dealing with church history, I have presented the historical evidence proving that it was "Semi-Arian" theology that evolved into a Semi-Trinitarian theology in the third century and that the full Trinitarian theology did not even exist until the fourth and fifth centuries of the Christian era. I have also presented undeniable historical evidence to prove that it was only the Oneness Modalists who believed in the full divinity of Christ before Trinitarian theology developed later.*)

Unitarian Socinianism affirms that Jesus is just a special man while Arianism affirms that Jesus is just a special angelic creation. Both views deny the full deity the one who became the man Christ Jesus by the Father's own word that was "made flesh" (*John 1:1, 14*) and by the Father's own Holy Spirit who came down from heaven (*Luke 1:35- "The Holy Spirit will come upon you"; John 6:38- "I came down from heaven"*) upon the virgin to supernaturally conceive the Christ child. Since Jesus Christ is like God in being omnipresent to hear and answer prayer (*John 14:14- "If you shall ask anything in my name I will do it"*) and since he is like God in being worshiped (*Heb. 1:6- "Let all the angels worship him"*) and honoured "even as the Father (*John 5:23- "all men should honour the Son even as the Father"*)," Jesus has to be God who became a man ("*I am God and there is none else, I am God and THERE IS NONE LIKE ME*" – *Isaiah 46:9*). For how can the Son who hears and answers prayers also be worshiped by all of the angels ("*Let all of the angels worship him*"-*Heb. 1:6*), and honoured "even as the Father" without violating *Isaiah 46:9* and *Isaiah 42:8* ("*there is NONE LIKE ME*"- *Isaiah 46:9*; "*I am Yahweh, that is My Name, and MY GLORY WILL I NOT GIVE TO ANOTHER*"- *Isaiah 42:8*)? Wherefore, the scriptures irrefutably prove that the child born and Son given (*Isaiah 9:6*) was produced "out of" the Father's substance of Being/Person (*Heb 1:3- "The Son is the brightness of His glory and the express image [charakter = "copy" or "reproduction"] of His Person [the Father's Person - hypostasis = "substance of Being"]*); *Matthew 1:20- "the child who has been conceived in her is [EK = "out of"] out of the Holy Spirit*") and "out of" the humanity of the Hebrew virgin (*Galatians 4:4 [ek] "out of a woman"*) as Immanuel "God with us" (*Matthew 1:23*) as a fully complete human being (*Heb. 2:14, 17*).

Part 1) A Refutation of Unitarian Socinianism and Arianism

A few years ago I had asked one of the top Socinian Unitarian apologists, namely Sir Anthony Buzzard, some specific questions from the following materials in my email correspondence with him that he apparently could not answer. After our long email exchanges, I further asked Sir Anthony if he would be willing to participate in a Oneness vs. Unitarian Socinian debate but he refused to accept the challenge. I have subsequently posted the same

scriptural evidence online with the hope that a Socinian Unitarian apologist would respond, but none have responded.

After my long email correspondence with Dr Buzzard, I have repeatedly contacted all of the prominent Socinian Unitarian apologists to participate in a Oneness vs. Unitarian debate, but every single one of them either ignored my requests or flat out declined to participate in a debate against Oneness Theology (Historically known as Modalism). Why would every single apologist for a particular theological view turn down the opportunity to convince others that they are right? Thus, it appears to me that Socinian Unitarian apologists are no longer willing to participate in debates against Jesus being identified as God because they know that their position that Jesus is just a special man is completely untenable.

Christ Pre-Existed His Birth as God

1 Corinthians 10:1-4 (NASB) says, "... our fathers were all under the CLOUD and all passed through the SEA; and all were baptized into Moses in the cloud and in the sea; and all ate the same SPIRITUAL FOOD; and **all DRANK the same SPIRITUAL DRINK, for they WERE DRINKING from A SPIRITUAL ROCK WHICH FOLLOWED THEM, and the ROCK WAS CHRIST.**" (1 Cor. 10:1-4 - *Emphasis added*)

Paul clearly stated by inspiration that the Israelite fathers "were under the CLOUD (*the Spirit of God*) and all ATE the same SPIRITUAL FOOD. And they all "WERE BAPTIZED in the CLOUD and in the sea (*they experienced a type of water and Spirit baptism*), and all DRANK from the same "SPIRITUAL DRINK (*they drank from the Spirit of God*). For they WERE DRINKING from a Spiritual Rock which FOLLOWED THEM, and the ROCK WAS CHRIST." (*Emphasis added*)

Notice that the text says that "they were drinking from a Spiritual Rock which FOLLOWED THEM." Could the Israelites have not ate and drank from the same spiritual food and drink while the scriptures say that they did eat and drink "from the same Spiritual drink" which "WAS CHRIST?" Since the inspired text says that "they were drinking from a Spiritual Rock which FOLLOWED them," we know that the "Spiritual Rock" is not talking about the literal rock at Horeb as the literal Rock at Horeb could not have "FOLLOWED THEM" (the Israelites) in the wilderness. For we all know that literal rocks do not move around following people.

We know that "the cloud by day and fire by night" followed the Israelites which clearly identified the Spirit of God as that Spirit which "WAS CHRIST" before his birth at Bethlehem. Hence, the scriptures prove that the Holy Spirit of the only true God the Father also became a man within the Hebrew virgin. For 2 Peter 1:21 says the Holy Spirit was in the prophets but 1 Peter 1:11 identifies that Spirit as "the Spirit of Christ" "in them" (in the prophets).

2 Peter 1:21 And 1 Peter 1:11 Is Also Problematic For Arians And Trinitarians

1 Peter 1:11 which identifies the Holy Spirit as the same Spirit who became Christ presents a major problem for Socinians who deny that Christ existed as the Holy Spirit before his birth. The Arian view also contradicts 1 Peter 1:11 because Arians such as Jehovah's Witnesses do not believe that a pre-incarnate Christ existed as the Holy Spirit who indwelt the Hebrew prophets. In like manner, Trinitarians also cannot explain why 2 Peter 1:21 speaks of the Holy Spirit indwelling the prophets while 1 Peter 1:11 identified that Spirit as "the Spirit of Christ." If Christ is not the Holy Spirit who became incarnate as the Christ child then were there two Divine Spirits residing within the prophets? If so, then Trinitarians are admitting that Christ which means the "Anointed One," actually pre-existed his virgin conception as a timeless and coequal God the "Anointed One." But how can an "Anointed One" have been timelessly anointed by his God while being a truly coequal God Person? For the God who anoints is greater than he who is anointed by his God; which completely demolishes the Trinitarian idea of the alleged coequality of a God the Christ Person.

Peter was not affirming that the Holy Spirit was literally a pre-incarnate Christ. All Peter did was point to the fact that the Holy Spirit in the prophets was that same Divine Spirit Person who later on became the Christ child as the anointed Son of God. Thus, Peter and Paul's statements about the Holy Spirit within the prophets being "the Spirit of Christ" "and that Rock was Christ (*1 Cor. 10:4*)" only shows that Jesus Christ pre-existed his virgin conception as "the Spirit of God (*Rom. 8:9*)" and as God our Rock before becoming incarnate as the Christ ("the anointed one").

1 Corinthians 10:9 then goes on to state, "We should not test Christ (*the Greek text says "Christos"*), as some of them did and were killed by snakes." Inspired scripture says that some of the Israelites did "test Christ." For the words, "as some of them DID" could not somehow be interpreted to mean that some of them did not "test Christ." For it is impossible for the Israelites to have tested Christ if Christ did not pre-exist as the Holy Spirit of the only true God who "followed them" (the Israelite fathers) in the wilderness. Since the Israelites could not have tested the rock at Horeb or the serpent on the pole, nor merely a pre-incarnate plan or type of Christ, Socinian Unitarian theology is completely untenable. For the Israelites did in fact "test Christ" because Christ pre-existed as the Eternal Spirit of God who followed the Israelites in the wilderness before also becoming a true man to save us.

God The Rock

1 Corinthians 10:4 clearly identifies Christ as that "Spiritual Rock" who "followed" the Israelites in the wilderness. Since our Heavenly Father alone is repeatedly spoken of in scripture as being the Israelites Rock, it makes no sense to believe that a mere human or angelic creation

could have ever held the position as the Israelites Rock. In fact, no Arian or Unitarian Socinian has ever been able to present a single scripture to show that the Israelites Rock was ever an angelic or human creation.

Psalm 18:2 says, **“The LORD [Yahweh] is my rock** and my fortress and my deliverer, **My God, my rock**, in whom I take refuge; My shield and the horn of my salvation, my stronghold.”

Deuteronomy 32:18 says, **“You neglected the Rock who begot you, and forgot the God who gave you birth.”**

Psalm 18:31 says, **“For who is God, but the LORD [Yahweh]? And who is a rock, except our God ...?”**

The words, **“who is God, but Yahweh and who is a rock, except our God”** leaves out the possibility that an angelic or human creation could ever have been the Israelites Rock.

Psalm 18:46 says, **“The LORD [Yahweh] lives, and blessed be my rock; and exalted be the God** of my salvation ...”

Psalm 19:14 says, **“Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD [Yahweh], my rock** and my Redeemer.”

Psalm 28:1 says, **“To You, O LORD [Yahweh], I call; My rock ...”**

Since only the LORD (Yahweh) Himself is repeatedly addressed as the Israelites Rock (“my rock” and “our rock”) in the Hebrew Bible, we know that the apostle Paul clearly identifies Jesus as being that Yahweh God our Rock (1 Cor. 10:4) before also becoming a human child born and son given in order to save His people. Hence, Paul exhorted the Corinthians not to “test Christ (1 Cor. 10:9)” as the Israelites had tested Christ in the wilderness because Paul was identifying Jesus Christ as God before he also became a man as the Christ child.

YAHWEH ALONE IS CALLED THE ISRAELITES ROCK WHICH IS PROBLEMATIC FOR ARIANISM

Those who believe that Jesus pre-existed his birth as an angelic creation also cannot explain why Yahweh God alone is called the Israelites Rock in the Hebrew Scriptures but it is not problematic for Trinitarianism or Oneness.

A PRE-INCARNATE ANOINTED CHIRST IS PROBLEMATIC FOR TRINITARIANS

Trinitarians cannot explain how a pre-incarnate “Christ” (Christ means “Anointed One”) in 1 Corinthians 10:9 (“We should not test Christ (the Greek text says “Christos”), as some of them did and were killed by snakes”) could have been timelessly anointed by his God while being truly coequal.

When the apostle identified Christ as the Spiritual Rock who followed the Israelites in the wilderness, he proved that Jesus Christ pre-existed his virgin conception and birth as the Spirit of our Heavenly Father. Jesus clearly pre-existed his birth as God "the Spiritual Rock that FOLLOWED THEM" (1 Cor. 10:4) before also becoming a son. Since the literal rock at Horeb did not "follow them" (the Israelites), nor supply spiritual drink ("*they drank from that spiritual rock that followed them and that rock was Christ*"- 1 Cor. 10:4), we know that Jesus pre-existed his birth as a child born and son given as the Spirit of the "Mighty God" and "Everlasting Father" (Isaiah 9:6- "*Unto us a child is born, unto us a son is given ... and his name shall be called ... the Mighty God and the Everlasting Father*"). Thus, the One who followed the Israelites in the wilderness is the same Divine Identity as the One who became the "Christ" child. Therefore we know that the Spiritual Rock that followed the Israelites "was Christ" (1 Cor. 10:4- "*that Rock was Christ*"; 1 Cor. 10:9- "*We should not test Christ [the Greek text says "Christos" which means "Christ"], as some of them did*") as God before also becoming a human son.

Unitarian Socinians Agree With Oneness Theology In Hebrews 1:1-2

Hebrews 1:1-2 says that God did not speak to the Israelites through "a son" until these "last days" (Heb. 1:2- "*God ... has in these last days spoken to us by His Son*"). Hence, the Son as a Son did not speak in the Hebrew Scriptures because the Son as a Son could not speak before becoming the child that was born and the son that was given at a future point in time (Isaiah 9:6- "*Unto us a child is born, and unto us a son is given ... and his name shall be called ... the Mighty God, the Everlasting Father, the prince of peace.*") via virgin conception and birth. Therefore the weight of the scriptural evidence proves that "the man Christ Jesus" (1 Tim. 2:5) who was born at Bethlehem is both a true human child born and son given with a beginning in time by his virgin begetting (Isaiah 9:6; Hebrews 1:5; 2 Samuel 7:14- "*I will be to him a Father and he WILL BE TO ME A SON*"; Psalm 2:7- "*You are My Son THIS DAY HAVE I GIVEN BIRTH TO YOU*") and "the Mighty God" and "the Everlasting Father" with no beginning or begetting in time ("*You are not yet fifty years old and have you seen Abraham? Jesus said, truly I say to you, before Abraham was, I AM.*"- John 8:58; "*Say to the children of Israel, I AM has sent me to you*"- Exodus 3:14).

HEBREWS 1:1-2 IS PROBLEMATIC FOR ARIANS AND TRINITARIANS WHO BELIEVE THAT JESUS PRE-EXISTED AS A SON

Many Arians and Semi-Arians insist that Jesus pre-existed his birth as an angelic son which is clearly refuted by Hebrews 1:1-2 because God did not speak to us by a son until these last days. In like manner, Hebrews 1:1-2 demolishes the Trinitarian position because God did not speak to us through a son until these last days. Hence, according to the words of inspired scripture, Jesus could not have spoken to the Israelite ancestors as a created angelic son; nor could Jesus have spoken to the Israelite ancestors as a pre-incarnate timeless God the Son.

No Mere Man or Angel can do the Works of the God the Father or be Honoured as the Father

Those who deny Christ's true identity as the timeless God who also became a man cannot explain how Jesus can be like God in displaying the works of God the Father (*"If I do not do the works of my Father, believe me not, but if I do them, believe me for the works sake..."- John 10:37*). Nor can those who deny Christ's divinity explain how Jesus can be honoured as God the Father while not being that God and Father (*"...all men should honour the Son even as they honour the Father"- John 5:23*)? Nor can Unitarian Socinians explain how the Holy "Spirit of God ... is the operational presence of God" Who is "Jesus" "in the New Testament."

Unitarian Socinian author and apologist Dr Anthony Buzzard wrote, "It is completely misleading to read into the Bible a third Person, the Holy Spirit. The spirit of Elijah (*Luke 1:17*) is not a different person from Elijah. **Nor is the Spirit of God a different person from the Father. The Holy Spirit is the operational presence of God, His mind and character. It is God (and in the New Testament Jesus).**" (*Jesus Was Not a Trinitarian" – Anthony Buzzard (pages 360 – 361)*)

How can Dr Buzzard affirm that "the Spirit of God" is "the operational presence of God," who is not "a different person from the Father," but is actually the same "operational presence of God" as "Jesus" "in the New Testament" without believing that Jesus Christ is God incarnate as a true man? Unitarian Socinians are supposed to believe that Jesus is just a special man. Yet how could a special man be the indwelling Spirit abiding in true Christians without being God? For who else but God alone can be omnipresent to fill all true New Testament believers with his Spirit all around the globe at the self-same time (*Col. 1:27; Romans 8:9; 2 Cor. 3:17*)?

JOHN 10:37 AND JOHN 5:23 IS PROBLEMATIC FOR ARIANISM

How could Jesus as a created angel do the works of God the Father and be honoured "even as" "the Father" (*"If I do not do the works of my Father, believe me not, but if I do them, believe me for the works sake..."- John 10:37; "...all men should honor the Son even as they honor the Father"- John 5:23*) **without violating Isaiah 46:9** (*"there is none like Me"*) **and Isaiah 42:8** (*"I am Yahweh, that is My Name and My glory will I not give to another"*)? **Since God said that "there is none like Me," it is impossible for a created angel to do the works of God the Father.**

John 10:37 is also problematic for Trinitarian theology because an alleged coequal God the Son Person should be able to do His own works rather than just the works of God the Father.

At about seventeen minutes into a 21st Century Reformation Video entitled, "Christ Is The Spirit," Unitarian Socinian apologist Dan Gill cited Romans 8:9-10 which reads:

“However, you are not in the flesh but **in the Spirit**, if indeed **the Spirit of God** dwells in you. But **if anyone does not have the Spirit of Christ**, he does not belong to Him. If **Christ is in you**, though the body is dead because of sin, yet the spirit is alive because of righteousness.”

At approximately eighteen minutes and forty seconds into the video entitled, “Christ Is The Spirit,” Mr Gill made the following comment to Unitarian Socinian apologist Anthony Buzzard, "The Spirit of Christ is what we are talking about here (*Romans 8:9-10*), him in presence, him working among his people" (*21st Century Reformation YouTube Video, 18:40, Christ Is The Spirit, Romans 8, J. Dan Gill & Anthony Buzzard - <https://youtu.be/iyrt5x88GRiw>*).

At approximately eighteen minutes and forty eight seconds into the same video, Dr Buzzard responded to Mr Gill saying, "So the phrase, 'Spirit of Jesus' in Acts 16:7 is very important (*After the Holy Spirit prevented them from speaking the word in the province of Asia, they traveled through the region of Phrygia and Galatia. 7 And when they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not permit them...*"- Acts 16:6-7). 'The Lord is the Spirit.' Now that deserves wide press in 2 Cor. 3:17 and 'where the Spirit of the Lord is there is freedom;' so you don't want to mess with that at all and substitute another person" (*Cited from a 21st Century Reformation YouTube Video, 18:48, Christ Is The Spirit, Romans 8, J. Dan Gill & Anthony Buzzard - <https://youtu.be/iyrt5x8GRiw>*).

Then at 19:30 into the same video, Mr Gill acknowledges that Jesus is the indwelling Spirit by citing John 14:23 which reads, “...we will make our abode in him.” Then at 19:39 Dr Buzzard responded in the affirmative by acknowledging that Jesus “takes up residence” in New Testament believers as the “life giving Spirit” in 1 Corinthians 15:45. Then at 19:51 Dr Buzzard said, “We don't want to mess with this do we, or we are really going to ruin the whole faith?”

Since the new 21st Century reformation apologists have admitted in their lectures and literature that Jesus Christ is the indwelling Holy Spirit of God “in the New Testament” they now have to explain how a mere man can now “fill all things” (*Ephesians 4:10 – “He who descended [Jesus] is the same also that ascended far above all the heavens that he might “fill all things”*) as the Holy Spirit of the Father (*“One Lord ... One Spirit ... One God and Father who is above all, through all, and in you all”- Ephesians 4:5-6*) without violating Isaiah 42:8 and Isaiah 46:9 (*“I am Yahweh, that is My Name, and My glory will I not give to another”- Isaiah 42:8; “I am God and there is none else, I am God and there is NONE LIKE ME”- Isaiah 46:9*). How can Jesus be like God in being the omnipresent Spirit who “fills all things” (*Ephesians 4:10; Gal. 4:6, Romans 8:9*) and who hears and answers prayer (*John 14:13-14 – “If you shall ask anything in my name, I will do it”*) if he is only a mere man?

THE LORD JESUS AS THE SPIRIT IS PROBLEMATIC FOR SOCINIANISM, ARIANISM, AND TRINITARIANISM

According to scripture, our only true God is our Heavenly Father who said, **“I am God and there is none else, I am God and THERE IS NONE LIKE ME** (Isaiah 46:9).” Since angels and men cannot fill the heavens and the earth like God (*“Do not I fill the heavens and the earth? Says Yahweh”- Jeremiah 23:24; “The LORD asked Satan, “Where have you come from?” In response, Satan answered the LORD, ‘From wandering all over the earth and walking back and forth throughout it.’ – Job 1:7; “He seized the dragon, the ancient serpent who is the devil and Satan, and bound him for a thousand years. And he threw him into the Abyss, shut it, and sealed it over him, so that he could not deceive the nations until the thousand years were complete. After that, he must be released for a brief period of time.” - Rev. 20:2-3*), the man Christ Jesus must be identified as **“the Mighty God”** and **“the Everlasting Father”** who has come to **“save His people from their sins”** (Matthew 1:21) *as a man in the flesh*. Since Socinians believe that Jesus is just a special man, and since Arians believe that Jesus is a special archangel, it is unscriptural to believe that a created man or angel could ever **“fill the heavens and the earth”** to hear and answer prayers like God.

While Trinitarians believe that an alleged coequal God the Son can be omnipresent, Trinitarians cannot explain why the scriptures identify the Lord Jesus as the Holy Spirit of truth in such passages as Romans 8:9, 26, 27, 34; 2 Cor. 3:17, John 14:16-18, and John 14:26. Nor can Trinitarians explain how an alleged coequal Almighty God the Holy Spirit Person can pray and intercede to God in Romans 8:26-27 (Rom. 8:26-27-BSB- *“the Spirit Himself intercedes for us ... because the Spirit intercedes for the saints according to the will of God”*) without being **“the Spirit of Christ (Rom. 8:9)”** who alone intercedes to God as our **“advocate”** (1 John 2:1; John 14:16:18) and Mediator (1 Tim. 2:5). Since 2 Corinthians 3:17 affirms that **“the Lord IS THE SPIRIT,”** the doctrine of an allegedly distinct third God the Spirit Person, who they affirm is not the Father and not the Son, is completely untenable.

John 5:23 says that all men should **“honor the Son EVEN AS THEY HONOR THE FATHER.”** If Jesus is just a man with no pre-existence as God, how can we honor the Son **“even as”** we **“honor the Father”** without committing idolatry? John 10:37 clearly affirms that Jesus does the works of the Father (*“If I do not do the works of my Father believe me not, but if I do them, believe me for the works sake ...”- John 10:37*) such as raising his own body from death (John 2:19-*“Destroy this temple and in three days I will raise it up. But he spoke of the temple of his body”*) and sending the Father’s Holy Spirit (Luke 24:29 – *“And, behold, I send the promise of my Father upon you...”*; In Joel 2:28, the Father says, *“I will pour out my Spirit upon all flesh”*). No human apostle or prophet ever said that he did **“the works”** of God the Father such as **“baptizing”** and **“sending”** the Holy Spirit of the Father (Mark 1:8 – *“He shall baptize you with the Holy Spirit”*; Luke 24:49 – *“I send the promise of my Father”*) and raising his own body from the dead (*“destroy this temple and in three days I WILL RAISE IT UP, but he spoke of the temple of his body”- John 2:19*). No mere human apostle or prophet can raise his own body from the dead after

he already died. Since our Heavenly Father said, “there is none like Me” (*Isaiah 46:9*),” Jesus must be that God who came to save us as a true man who the prophet Isaiah identified as “Immanuel” which being interpreted means, “God with us (*Isaiah 7:14; Matthew 1:23*).” For only our Lord and Saviour Jesus Christ is identified by the scriptures as “God” who “was manifested in the flesh” (*1 Tim. 3:16*) as a human “child born” and “son given” (*Isaiah 9:6*).

Jesus Is Our Lord And Our God

The apostle Thomas addressed the risen Christ as “my Lord and my God” in John 20:28 (*The Greek text literally says, “the Lord of me and the God of me” – Apostolic Polyglot Interlinear Bible*). The text even states that **“Thomas said to him (said to Jesus), my Lord and my God.”** Thomas’ words are very significant. Since Thomas directly addressed Jesus as his “Lord” and his “God,” Thomas could not have addressed God in heaven as “my Lord and my God” but only Jesus. Thus, there can be no doubt that the apostle Thomas affirmed the divinity of Jesus Christ when he called Jesus his Lord and his God!

In like manner, the apostle Philip also found out the true identity of Jesus Christ when he asked Jesus on the behalf of the twelve, “Lord, show us the Father?”

“Philip said to Him, ‘Lord, show us the Father, and that will be enough for us.’ Jesus replied, ‘Philip, I have been with you all this time, and still you do not know Me? Anyone who has seen Me has seen the Father. How can you say, ‘Show us the Father’ (*John 14:7-9 BSB*)?”

It would be strange for Jesus to answer Philip’s inquiry, “Lord, show us the Father” by saying, “Anyone who has seen me HAS SEEN THE FATHER” if the divinity of Jesus is not the self-same divine identity as the Father. For if the true identity of Jesus is not God the Father with us as a true human being then Jesus would not have said to Philip, “I have been with you all this time, and still **you do not know me? Anyone who has seen me has seen the Father.**” Just as Paul wrote that “God was manifested in the flesh” in 1 Tim. 3:16 and that Jesus is “the image of the invisible God” in Col. 1:15 (*Heb. 1:3 says that Jesus is “the express image of His Person” [the Father’s Person]*), so the apostle John wrote that to see Jesus is to see God the Father. Therefore, the first century apostles bore witness to the fact that the man Christ Jesus is the same Divine Identity as “the Father” as the only visible image of the Father that we will ever see (*“the image of the invisible God”-Col. 1:15*). This is the only viable exegesis of Thomas’ words in John 20:28 because Jesus had previously declared his true identity as the Father incarnate just six chapters earlier in John 14:7-9.

John 20:28 Proves Jesus Is God But John 14:7-9 Proves Jesus Is The Father

Unitarian Socinians and Arians often try to evade the weight of the evidence in John 20:28 by alleging that Jesus is a Lord and a god but not the true God. However, when we

compare John 20:28 with John 14:7-9; we find that Jesus had already informed his disciples that he was God the Father with them as a visible man in the flesh. This would explain why Thomas said to Jesus, "My Lord and my God" after seeing Jesus after his bodily resurrection. In like manner, Trinitarians cannot explain John 14:7-9 because Jesus should have said that to see him was to see an alleged God the Son.

Jesus Is The Arm of Yahweh God Himself Revealed

If Jesus is not "the arm of YAHWEH" "revealed" (*Isaiah 53:1*) as an extension of the Almighty Himself then why would Yahweh state in *Isaiah 42:8*, "I am Yahweh that is My Name, and my glory will I not give to another?" For how exactly could Jesus be "given" "all authority" "in heaven and earth" (*Matthew 28:18-NASB*-*"All authority has been given to Me in heaven and on earth"*) and "appointed heir of all things" (*Hebrews 1:2 YLT*-*"in these last days did speak to us in a Son, whom HE APPOINTED HEIR OF ALL THINGS"*; *Heb. 2:7-NASB*-*"YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS"*) belonging to God the Father if he is just a mere man? Could God have relinquished all of His glory and authority by giving it to an heir who is not Himself?

Moreover, if Jesus is not Emmanuel God with us as a man then how is it that we are to "honor the Son even as" we "honor the Father" (*John 5:23*)" without committing idolatry? If Jesus is just a mere man rather than God Himself with us as a man then we should not be commanded to honour the Son of God even as we honour God the Father. For no one but God alone can claim to do the works of God (*John 10:37-38*) by hearing and answering prayers like Jesus did when he said, "If you shall ask anything in my name I will do it" (*John 14:13-14*)?" All those who deny the divinity of Jesus Christ cannot explain how Jesus can hear and answer our prayers like God does without being the omnipresent God. For God alone said, "I am God and there is none else. I am God and THERE IS NONE LIKE ME" (*Isaiah 46:9*)."

Those who deny the full divinity of Jesus have to twist the meaning of many passages of scripture which clearly prove that Jesus is the manifestation or extension of the Father who became a man to save His people from their sins. For no one but God alone is omnipresent (*Jer. 23:24; Ephesians 4:10; John 14:14*), who can hear and answer prayers and dwell in the hearts of all true Christians believers worldwide at the self-same time (*Romans 8:9; John 14:18; Col. 1:27*). Since no created man or angel can be like God (*Isaiah 49:6* "there is none like Me") as the indwelling Spirit ("Christ in you the hope of glory" – *Col. 1:27*; "if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him." – *Rom. 8:9-ESV*), Jesus Christ must be our "God" who "was manifested in the flesh" (*1 Tim. 3:16*) and made "fully human in every way" (*Heb. 2:17-NIV*) in order to save His people from their sins (*Matthew 1:23*)."

Isaiah 52:10 proves that the Son is the extension of God the Father's own Spiritual Arm via his supernatural conception in the virgin. "Yahweh will lay bare His holy arm in the sight of

all the nations and all flesh will see the salvation of God." Since God speaks anthropomorphically about the Messiah being His own Spiritual Arm, Jesus must be the full manifestation of "God with us" as a man (*Matthew 1:20-23 / Isaiah 9:6 / 1 Tim. 3:16 / John 1:14 / Luke 1:35 / Colossians 2:9 / Hebrews 2:14-17*).

After carefully examining all of this scriptural evidence, it is hard to imagine how anyone could say that Jesus is just a mere man. The evidence overwhelmingly supports Jesus being the only Creator (*Heb. 3:3-4 / Heb. 1:10*), the indwelling Spirit (*John 14:17-18 / 2 Cor. 3:17 / Rom. 8:9*), and the only one who had no beginning as Yahweh before he became the Son (*John 8:58; Luke 1:35*). For it is impossible for Jesus to be just a man, while he claimed to have lived before Abraham in John 8:58? When Jesus said, "Before Abraham was I AM (*John 8:58*)," he was using the same words as the God of Israel used in Exodus 3:14-15. God said to Moses, "... I AM THAT I AM, say to the children of Israel, I AM has sent me to you."

Oneness believers understand that the human spirit of Christ was miraculously fashioned in the virgin along with his human body via the Holy Spirit (*Luke 1:35; Matthew 1:20; John 6:38*) who came down from heaven to become "fully human in every way" (*Heb. 2:14, 17*). That was when the Son had a beginning and a begetting. Yet He who became the Son has always existed as "the Mighty God" and "Everlasting Father (*Isaiah 9:6*)." This explains why Jesus claimed to have lived before Abraham when he spoke to the Pharisees, saying, "Your father Abraham was overjoyed to see My day. He saw it and was glad.' Then the Jews said to Him, 'You are not yet fifty years old, and You have seen Abraham?' 'Truly, truly, I tell you,' Jesus declared, 'before Abraham was born, I am (*John 8:56-58-Berean Study Bible!*)'"

Scriptures Proving the Deity of Jesus also Refutes Arianism

Jesus is clearly "the arm of Yahweh" Himself revealed (*Isaiah 53:1*). Just as a man's own arm cannot be a completely different individual from himself, so Jesus as "the arm of Yahweh" proves that Jesus is the extension of the Father's Essence of Being who became a complete human being in order to save us (*The Son is "the brightness of his glory [the Father's] and the express image [copy/reproduction] of his person [The Father's 'Essence of Being' or 'Person']" – Heb. 1:3*). Since the man Christ Jesus is "appointed" to rule over the works of the Father's hands (*Heb. 2:7; Psalm 8:5-6*), he shall inherit all things belonging to the Father in his humanity but not in his divinity. All men cannot "honor the Son even as they honor the Father" (*John 5:23*) if Jesus is merely a created man or angel. Therefore, it is unscriptural to assert that Jesus could be a completely different individual beside Yahweh Himself without violating Exodus 20:3-5 ("*You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God*"), **Isaiah 42:8** ("*I will not give my glory to another*"), and **Isaiah 46:9** ("*there is none like Me*"). Although Arianism believes that Jesus pre-existed his birth as an angel, no angelic

creation could ever say, "before Abraham was I AM" because only the Almighty God Himself has always eternally existed as the Great "I AM" of Exodus 3:14.

Jesus Created All Things As God Before Becoming a Human Son

When we read the entire context of Hebrews 1:8-12, we find that verse 10 identifies the one who became the son as "Yahweh" who created the heavens and the earth. Hebrews 3:3-4 clearly proves that Jesus created all things as God before also becoming a son. "For this man has been counted worthy of more glory than Moses inasmuch as he who built the house has more honor than the house. For every house is built by someone, but He who built all things is God." Hence, Jesus has more glory than Moses because "He built all things as God" before becoming a son.

Isaiah 44:24 proves that Yahweh created all things all by Himself, "I am Yahweh, who made all things, who stretched out the heavens **ALONE**, Who spread out the earth **by MYSELF**." Malachi 2:10 identifies Yahweh our Creator as the Father, "Have we not **ONE FATHER**, has not **ONE GOD CREATED US?**" Isaiah 64:8 also identifies Yahweh our Creator as the Father, "**YOU ARE OUR FATHER**; we are the clay, and You are our potter; **we all are the work of YOUR HANDS.**"

New Testament Scripture strengthens the fact that God is One Divine Individual as our Heavenly Father who alone created all things by His own invisible hands. For New Testament Scripture cites Old Testament Scripture to prove that Jesus is the appointed ruler who will execute dominion over the works of God Father's hands.

"What is man that you are mindful of him, and the son of man that you care for him? Yet **you have made him a little lower than the heavenly beings** (*the angels*) and crowned him with glory and honour. **You have given him dominion over the works of your hands**; you have put all things under his feet..." Psalm 8:4-6 (ESV)

"WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM? **YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS**; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, **AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS**. YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. **But we do see Him who was made for a little while lower than the angels, namely, Jesus ...**" Hebrews 2:6-9 (NASB)

ARIANISM AND TRINITARIANISM ALLEGES THAT THE FATHER USED JESUS AS AN AGENT IN CREATION

Arianism (JW's doctrine) and Trinitarianism claims that a heavenly son person literally created all things for God the Father as his agent in creation. The only difference between Arianism and Trinitarianism is that the Arians believe that a created angelic son literally created all things for God the Father as his agent, while Trinitarians believe that a non-created heavenly God the Son literally created all things for God the Father as his agent in creation. Both Arian and Trinitarian doctrines are clearly refuted by Hebrews 2:7 and Psalm 8:5-6 because both texts affirm that Jesus is the one who is appointed to rule over the works of God the Father's hands.

Isaiah 44:24 completely annihilates the Arian and Trinitarian idea that the Father used Jesus as an agent in creation. For Isaiah 44:24 clearly states that God the Father created all things "alone" and all by "Himself." When we compare Isaiah 44:24 with Malachi 2:10, Isaiah 64:8, Psalm 8:5-6, and Hebrews 2:7, we find that the Father alone created all things and that the Son is the man who has been appointed by God the Father "to rule over the works of His Hands (*Heb. 2:7; Psalm 8:5-6*)." Hebrews 1:8-12 and Hebrews 3:3-4 only prove that Jesus created all things as Yahweh God before he also became a man (a Son).

The Indwelling Holy Spirit Is The Spirit of Christ

2 Cor. 3:17 says, "THE LORD is THE SPIRIT and where the Spirit of the Lord is there is liberty." But just six verses down Paul identifies who the Lord is, "We preach not ourselves BUT CHRIST JESUS THE LORD." Since Christ Jesus is "the Lord", we know that the Lord Jesus is "the Spirit." If Jesus the Christ child is just a man, why did Paul write, "I am crucified with Christ, nevertheless I live; yet not I, but **CHRIST LIVES IN ME** (*Gal. 2:20*)?" How can a mere man live in Paul and the rest of New Testament believers all at once unless his true identity is God Almighty?

John 14:26 says that the Holy Spirit is "the paraclete (advocate / intercessor), but John 14:16-18 identifies Jesus as the paraclete (advocate and intercessor) as "the Spirit of truth" who was with the disciples in the flesh but would later be in the disciples as the indwelling Holy Spirit of truth. For when Jesus said, "I will not leave you as orphans, I WILL COME TO YOU," he declared himself to be the Spirit of truth. Since many corresponding scriptures say that the Lord Jesus is the indwelling Holy Spirit of God (*2 Cor. 3:17; Rom. 8:9; Gal. 2:20; Gal. 4:6; Col. 1:27; Acts 16:6-7* BSB—"After **the Holy Spirit prevented them** from speaking the word in the province of Asia, they travelled through the region of Phrygia and Galatia. And when they came to the border of Mysia, they tried to enter Bithynia, but **the Spirit of Jesus would not permit them**"), the Spirit of the risen Christ must be the same Holy Spirit of God who came down from heaven upon the virgin to supernaturally conceive and incarnate Himself as the Christ child (*Matthew 1:20*—"the child who has been conceived in her is out of the Holy Spirit"; *Luke 1:35* - "the Holy Spirit shall come upon you ... for that reason the child which shall be born of you shall be called the Son of God"; *John 6:38* - "I came down from heaven"). For this reason, the scriptures affirm that the same Spirit of the risen Christ later "ascended far above all the heavens, so that

he might fill all things" via omnipresence in God's newly assumed human mode of His existence as the Son of God (*Ephesians 4:10-NASB- "He who ascended far above all the heavens, so that He might fill all things"; Under 'Holy Ghost', 'The Apostles Doctrine' Tract by Word Aflame Press says, "The Holy Ghost is not a third person in the Godhead, but rather the Spirit of God (the Creator), the Spirit of the resurrected Christ"*).

Unitarian Socinians cannot believe that the Holy Spirit is the Spirit of the resurrected Christ who "advocates" and "intercedes" for us (*John 14:16-18; John 14:26; Rom. 8:9, 26, 27, 34; 1 John 2:1*) because they believe that the Holy Spirit is the Spirit of God the Father (*John 4:23-24*). Can the Holy Spirit of the Father as the Father intercede to Himself? The only viable way that the Holy Spirit can be said to intercede to the Father is if the Holy Spirit of the Father was also reproduced as a copy of the Father's Divine Person who also became a fully complete human person via his virgin conception (*Heb. 1:3; Matthew 1:18-23; Heb. 2:14-17*).

Furthermore, if Jesus is just a mere man, how can Unitarian Socinians explain how "the Holy Spirit" as "the Spirit of Jesus" did not permit Paul and Silas to minister in Asia (*modern Turkey*) before going into Macedonia? Acts 16:6-7 says, "After **THE HOLY SPIRIT PREVENTED THEM** from speaking the word in the province of Asia, they traveled through the region of Phrygia and Galatia. And when they came to the border of Mysia, they tried to enter Bithynia, but **THE SPIRIT OF JESUS WOULD NOT PERMIT THEM.**" How could "the Spirit of Jesus" be just a special man while being addressed as "the Holy Spirit" who led and guided the apostles on their missionary journeys?

The Holy Spirit is called "the Paracletos" in the singular in John 14:26 (*"But the Advocate [Paracletos – Anglicized as "Paraclete"], the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you"- John 14:26 NIV*) while Jesus is called the same Paracletos in the singular in 1 John 2:1 (*"we have an advocate [Paracletos] with the Father, Jesus Christ the righteous"- 1 John 2:1*) and in John 14:16-18 (*"And I will ask the Father, and He will give you another Advocate [Paracletos] to be with you forever— the Spirit of truth. The world cannot receive Him, because it neither sees Him nor knows Him. But you do know Him, for He abides with you and He will be in you. I will not leave you as orphans; I will come to you"- John 14:16-18 BSB*). Interestingly, the word "Paracletos" in the singular is always used for Jesus and the Holy Spirit rather than "Paracletoi" which is the plural form of Paracletos. Thus, we know that there can only be One Paracletos who is "the Spirit" who abides in all true Spirit filled Christians as One Singular Individual called "the Spirit." "But you are not in the flesh but in THE SPIRIT, if so be that THE SPIRIT OF GOD dwells in you. But if any man have not THE SPIRIT OF CHRIST, he is none of His" (*Romans 8:9*). Notice that Paul wrote of "THE Spirit of God" and "THE Spirit of Christ" interchangeably as the same indwelling Holy Spirit.

Do Unitarian Socinian adherents believe that a mere man could be the indwelling Spirit within New Testament believers? If so, then a mere man is omnipresent like God which would be a violation of Isaiah 46:9 which says, "I am God and there is none else. I am God and THERE

IS NONE LIKE ME.” What Bible text says that any created being could “fill all things” (*Ephesians 4:10- “he ... ascended far above all the heavens so that he MIGHT FILL ALL THINGS”*) other than God Himself? I ask Unitarians to explain how the Holy Spirit could only be the Spirit of the Father, while Romans 8:26-27 says that the Holy Spirit “makes intercession for the saints according to the will of God (*Rom. 8:26-27*)?” How can the Holy Spirit of God make intercession to God if the Holy Spirit is the Spirit of our only true God the Father? The only scriptural understanding that brings harmony to all of the scriptures is that the Holy Spirit is the Spirit of the Father who also became a man in the incarnation as the Spirit of “the man Christ Jesus” (*1 Tim. 2:5*) who now intercedes for the saints according to the will of God as the indwelling Paracletos (Advocate/Intercessor).

The scriptures prove that the Holy Spirit is the Spirit of the Father outside of the incarnation (God as God), while the Holy Spirit is also the same Spirit who became the man Christ Jesus inside the incarnation via the virgin (*as God with us as man - Matt. 1:20; Heb. 1:3*). Sir Anthony Buzzard and his Socinian Unitarian colleagues actually agree with Oneness Theology in that the indwelling Holy Spirit is the Lord Jesus Christ. Anthony Buzzard wrote, “... **the Holy Spirit** is not a person, existing independently of God; it is a way of speaking about God’s personally acting in history, or of the risen Christ’s personally acting in the life and witness of the Church” (*The Doctrine of the Trinity: Christianity’s Self Inflicted Wound - Atlanta Bible College and Restoration Fellowship, Morrow GA, 1994, page 102, Dr. Anthony Buzzard*).

How can the only true God say, “I am God and there is none else, I am God and THERE IS NONE LIKE ME” (*Isaiah 46:9*), while the risen Christ is identified as the same Holy Spirit of God the Father acting and moving in the life and witness of the Church? According to Unitarian theology, the Holy Spirit cannot be a title for both “God” and “the risen Christ” because “there is none like” God (*Isaiah 46:9*). How can the Holy Spirit of God be God and Christ “personally acting in history, or ... in the life and witness of the Church” unless “the Spirit of God” is the same “Spirit of Christ” (*Romans 8:9 says, “... if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his”*)? Since Unitarian Socinians cannot answer these questions without violating their own doctrinal position, we know that the Unitarian position of Socinius is heresy.

In like manner, the Arian doctrinal position of the Jehovah’s Witnesses which affirms that the Holy Spirit is merely an “active force” rather than the Spirit of God who speaks to His Church is also proved heretical because it is unscriptural to allege that the Holy Spirit of God is an impersonal active force rather than the living Holy Spirit of our Heavenly Father. For it is impossible for an alleged non-living active force to speak to God’s church: Acts 13:2 says, “... **the Holy Spirit said, ‘Set apart for Me Barnabas and Saul for the work to which I have called them’**” (*Acts 13:2 BSB*). Since “the Holy Spirit” speaks to His Church, we have irrefutable

scriptural evidence to prove that the Holy Spirit could not be an impersonal active force of God. 2 Corinthians 3:17 clearly states, “the Lord is the Spirit.” Since Jesus is the Lord, he must be the Spirit who speaks to his church.

The following quote is from Anthony Buzzard’s book entitled, “Jesus Was Not a Trinitarian” (pages 360 – 361). “It is completely misleading to read into the Bible a third Person, the Holy Spirit. The spirit of Elijah (*Luke 1:17*) is not a different person from Elijah. **Nor is the Spirit of God a different person from the Father. The Holy Spirit is the operational presence of God, His mind and character. It is God (and in the New Testament Jesus)** impacting the creation with His creative influence.”

Unitarian Socinian apologist Sir Anthony Buzzard clearly admitted that the Holy Spirit is not “a different person from the Father” as the Spirit of God “is the operational presence of God” being “His mind and character.” Then Sir Anthony admitted that the Holy Spirit “is God” “and in the New Testament” is “Jesus.” These words are in perfect agreement with the theology of Oneness Pentecostals. The Holy Spirit is the Spirit of God in action who also became Jesus Christ in the New Testament through the Hebrew virgin. Wherefore, Sir Anthony Buzzard has refuted his own theological position when he admitted that inspired scriptures affirm that the Holy Spirit is the Spirit of God the Father “and in the New Testament Jesus.”

Sir Anthony Buzzard has affirmed in his lectures and writings that John 14:16-18 is Jesus who is the Paracletos as the indwelling Holy Spirit. Hence, “The Spirit of Jesus is the Holy Spirit” in John 14:26. It is apparent that Socinian Unitarians are so busy trying to disprove the alleged third God the Holy Spirit Person of Trinitarianism that they have refuted their own doctrinal position by agreeing with Oneness Theology. For if Jesus Christ is the indwelling Holy Spirit then Jesus must be the Holy Spirit of the Father incarnate as a true man. I have challenged Unitarian Socinian apologists to respond to these comments and questions in my online articles and videos, but none have responded!

Sir Anthony Buzzard has clearly admitted that “... **the Holy Spirit is not a person, existing independently of God; it is a way of speaking about God’s personally acting in history, or of the risen Christ’s personally acting in the life and witness of the Church**” (*The Doctrine of the Trinity: Christianity’s Self Inflicted Wound; Atlanta Bible College and Restoration Fellowship, Morrow GA, 1994, page 102*). By admitting that the Holy Spirit is God “personally acting” and “of the risen Christ personally acting,” in the New Testament Church, Sir Anthony Buzzard has confessed the scriptural tenets of Oneness Theology. Since no verse in the Bible ever says that a created angel or human person can exist in more than one place at once, Jesus Christ must be “God with us” as a true man who partakes of the attributes of the only true God the Father Himself. Jeremiah 23:24 says that God’s Spirit fills the heavens and the earth: “Do not I fill heaven and earth says the LORD?” Since Christ Jesus also now “fills all things (Ephes. 4:10)” in

God's new human mode of His existence, he must be Immanuel "God with us" as a true man. For Isaiah 46:9 says, "I AM GOD AND THERE IS NONE ELSE, I AM GOD AND THERE IS NONE LIKE ME."

If Jesus is just a mere mortal man with no existence as God then how can Jesus be omnipresent as the indwelling Holy Spirit who hears and answers our prayers (*"if you shall ask anything in my name I will do it" – John 14:14*)? For who else but the omnipresent God alone can hear and answer prayers? Isaiah 46:9 says, "I am God and there is none else, I AM GOD AND THERE IS NONE LIKE ME." How can Jesus be like God as the indwelling Holy Spirit and not be God as a true man? There is no way that Unitarian Socinians can answer these questions without contradicting and violating many inspired texts!

ARIANISM AND TRINITARIANISM CANNOT EXPLAIN HOW JESUS IS THE HOLY SPIRIT

Arians such as Jehovah's Witnesses teach that the Holy Spirit is an impersonal active force. Yet it is impossible for an alleged non-living active force to speak to God's church: "... the Holy Spirit said, 'Set apart for Me Barnabas and Saul for the work to which I have called them'" (*Acts 13:2 BSB*). The Holy Spirit could not be an impersonal active force of God since the indwelling Holy Spirit actually speaks (*"the Holy Spirit said,"- Acts 13:2*). In like manner, the Holy Spirit is called the "Paraclete" as an "Advocate" or "Intercessor" in John 14:26. Can an impersonal force "advocate" and "intercede" for the church while being impersonal? Romans 8:26-27 proves that Jesus is the Spirit who is interceding for the saints according to the will of God (*Rom. 8:9, 34*).

The Holy Spirit being identified as our "paraclete" in John 14:26 is also very problematic for Trinitarian theology because an alleged non-incarnate coequal God the Spirit Person should not be able to Advocate and Intercede to God while remaining coequal. For how can an alleged God the Holy Spirit Person pray and intercede to the Almighty while being an Almighty Divine Person? Can the Almighty as the Almighty pray and intercede to the Almighty? If that were the case, then the Father alone would be the Almighty and the Holy Spirit would be petitioning the Almighty as a lesser god person under the authority of the Almighty. Hence, only Oneness Modalistic Theology brings harmony to all of the scriptural data because Jesus is the Holy Spirit of God incarnate as a man via virgin conception and birth. For when the fullness of time had come, God also assumed a new human mode of existence as a true human son.

The Father Is The Holy Spirit

How could Jesus not be "God with us" as a man through virgin conception when the scriptures affirm that the Holy Spirit is the Spirit of the Father? In Joel 2:28 God said, "I will pour out MY SPIRIT UPON ALL FLESH," but Jesus said in Luke 24:49, "I send the promise of MY

FATHER upon you ...” Since Jesus identified God the Father as the One who said, “I will pour out MY SPIRIT upon all flesh” as “the promise OF THE FATHER,” we know that God the Father promised to pour out His own Holy Spirit upon all flesh in the last days. Therefore the Holy Spirit has to be the Spirit of the Father Himself.

Jesus further stated that THE INDWELLING SPIRIT IS THE FATHER:

"But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. For **IT IS NOT YOU WHO SPEAKS, BUT IT IS THE SPIRIT OF YOUR FATHER WHO SPEAKS IN YOU**" (*Matthew 10:19-20*).

Trinitarians cannot explain why Jesus also said in Mark 13:11 that the indwelling Spirit of the Father is the Holy Spirit.

"When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for **IT IS NOT YOU WHO SPEAKS, BUT IT IS THE HOLY SPIRIT.**" (*Mark 13:11*)

Notice that both Matthew and Mark record Jesus saying essentially the same words. The only notable exception is that Matthew recorded Jesus saying, "... **it is the Spirit of your Father,**" while Mark recorded Jesus saying, "... **it is the Holy Spirit**" (*Mark 13:11*). Herein we have scriptural evidence to prove that the Spirit of God the Father is "the Holy Spirit" who speaks to and through His Church. Again, the scriptures affirm that "the Holy Spirit" is a personal "who" rather than an alleged impersonal "active force" because the Holy Spirit actually "speaks" to and through His Church, which demolishes the Arian doctrine of Jehovah's Witnesses.

Interestingly, in the third parallel account in Luke 21:12-15, Jesus also identified Himself as the indwelling spirit who speaks through His Church:

"...they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. It will lead to an opportunity for your testimony. So make up your minds not to prepare beforehand to defend yourselves; for **I WILL GIVE YOU UTTERANCE AND WISDOM which none of your opponents will be able to resist or refute**" (*Luke 21:12-15*).

If Jesus is just a special man as Unitarian Socinians claim, how is it that Jesus could dwell simultaneously in multiple disciples around the world to give them "utterance and wisdom" ("utterance" from Greek "stoma" = "the mouth, speech, eloquence in speech") as the indwelling Holy Spirit? Since Jesus promised to give his disciples a "mouth" to speak "eloquence in speech," it is clear that his disciples would not be speaking by their own mouth or utterance in speech but by the inspired utterance of Jesus himself. Therefore, Jesus must be the same divine

identity as the Holy Spirit of God the Father Himself in the Father's new human mode of His existence.

Jesus affirmed that the works he performed were really performed by God the Father Who dwelt in him, "**THE FATHER abiding in Me DOES HIS WORKS**" (*John 14:10*). Yet Jesus also identified the Father Who did the mighty works through him as the Holy Spirit of God. For Jesus said in Matthew 12:28, "... it is BY THE SPIRIT OF GOD that I drive out demons." Since Jesus said that the Father did the works through him in John 14:10, but also identified that Father in him as "the Spirit of God" in Matthew 12:28, the Holy Spirit of God must be the Spirit of God the Father Himself.

Acts 1:2 proves that Jesus, "had by the Holy Spirit, given commandments to his apostles whom he had chosen." But John 12:49 (BSB) says, "I have not spoken on my own, but the Father who sent me has commanded me what to say...." Acts 1:2 says that the Holy Spirit gave Jesus the commandments, but John 12:49 says that the Father gave Jesus the commandments. This proves that the Holy Spirit is the indwelling Spirit of the Father. Jesus went on to say in John 14:24, "... and THE WORD (logos) which you hear IS NOT MINE, BUT THE FATHER'S who sent me." Thus inspired scripture proves that the Holy Spirit is the One Spirit of the Father who gave the man Christ Jesus the words and commandments to speak to his apostles.

ARIANS AND TRINITARIANS DO NOT BELIEVE THE THE HOLY SPIRIT IS THE FATHER

Jesus claimed to be the indwelling Spirit when he said, "I WILL GIVE YOU UTTERANCE AND WISDOM which none of your opponents will be able to resist or refute" (*Luke 21:12-15*) which is problematic for Socinians, Arians, and Trinitarians. Most Arians such as Jehovah's Witnesses cannot affirm that the Holy Spirit is the living Spirit of the Father because they believe that the Holy Spirit is merely an impersonal active force. Likewise, Trinitarians cannot believe that the Holy Spirit is the Father because Trinitarian theology states that "the Father is not the Holy Spirit" and "the Holy Spirit is not the Father." Therefore, only Oneness Modalistic Theology brings harmony to all of the scriptural data while Unitarianism, Arianism, and Trinitarianism contradicts the words of inspired scripture.

The Holy Spirit of The Father Became The Child Born And Son Given

In Luke 1:35, the angel answered the virgin's query how she could bear a son without physically knowing a man. The angel said to Mary, "THE HOLY SPIRIT WILL COME UPON YOU, and the power of the Most High will overshadow you; and for that reason the holy child shall be called the Son of God" (*Luke 1:35-NASB*). In like manner, after Joseph found out that his espoused wife was pregnant with a child, the angel said to Joseph, "... do not be afraid to take Mary as your wife; for the child who has been conceived in her is [EK] OUT OF THE HOLY SPIRIT" (*Matthew*

1:20). The Christ child was not conceived “OUT OF” an alleged God the Son or “OUT OF” an alleged pre-created angelic being, but “OUT OF THE HOLY SPIRIT.” Hebrews 1:3 clearly proves that the Christ child was “reproduced” or “copied” “OUT OF” the “Essence of Being” of the Spirit of the Father Himself: “Who being the brightness of his glory and the express image (*charakter* = “reproduction”, “imprinted copy”) of his Person (*hypostasis* = “substance of Being”).” Since scripture proves that it was the Holy Spirit of God who descended upon the virgin to supernaturally conceive the Christ child, Jesus is the brightness of the Father’s glory and the exact reproduction of the Father’s Person as a fully complete human person reproduced within the virgin.

ONLY ONENESS THEOLOGY AFFIRMS THAT THE HOLY SPIRIT OF THE FATHER BECAME THE SON

When we link Matthew 1:20 with Hebrews 1:3 we find conclusive evidence proving that the Christ child was copied (*charakter* = “copied” or “reproduced”) out of the Essence of Being (*hypostasis* = “Substance” or “Essence” of “Being”) of the Father’s Holy Spirit who descended upon the virgin (*Matthew 1:18, 20; Luke 1:35*) to reproduce a fully complete human being. Hence, Jesus as the child born and son given (*Isaiah 9:6*) is “the image of the invisible God” as the image of the invisible Father (*Col. 1:15*) who was manifested in the flesh (*1 Tim. 3:16*) as a fully complete man (*Heb. 2:14-17*). Therefore, Unitarian Socinianism, Arianism and Trinitarianism are refuted by Matthew 1:20 and Hebrews 1:3 because the man Christ Jesus was “copied” “out of” the Father’s “substance of Being” to be the reproduced copy of the Father’s Being (“*hypostasis*” *Essence of Being or Person*) as a human being. When we further link the scriptural evidence with John 8:24, 27, 58; Luke 1:35; John 6:38; and John 20:28, we find that the true identity of Jesus is God the Father’s Holy Spirit who came down from heaven as the Great “I AM” of eternity past! Wherefore, only Oneness Theology brings harmony to all of the scriptural data, while Socinianism, Arianism, and Trinitarianism are untenable.

The Holy Spirit Is The Paracletos (Advocate / Intercessor)

"But the Advocate (*Paraclete* – “*Advocate/Intercessor*”), THE HOLY SPIRIT, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you” (*John 14:26*).

God as God cannot advocate or intercede to God because God is the Supreme Deity. Yet God as man can intercede to God because the totality of the scriptural evidence proves that the Holy Spirit of “God” came down from heaven (“*I came down from heaven*” – *John 6:38*) to become a man (“*who was made fully human in every way*” – *Heb. 2:17 NIV*). For God Himself “was manifested in the flesh” (“*God was manifested in the flesh, justified by the Spirit*” - *1 Tim. 3:16*) by means of His own word (“*And the word was made flesh and dwelt among us*” – *John 1:14*) and by His own Holy Spirit who entered the Hebrew virgin (“*the child who has been conceived in her is out of the Holy Spirit*”- *Matthew 1:20*).

Therefore, the Holy Spirit is the Spirit who became man as our Paraclete (“advocate” / “intercessor”) in order to advocate and intercede to the Father (*Rom. 8:26-27; Rom. 8:34*).

Jesus Is The Holy Spirit As The Paracletos (“Advocate / Intercessor”)

Jesus said, “I will ask the Father, and He will give you another Advocate (*Paracletos* “*Advocate/Intercessor*”), that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. I will not leave you as orphans; I WILL COME TO YOU (*John 14:16-18*) ...”

The Greek word “allos” simply means “another.” Jesus did not say, “another person” beside himself, he simply said “another” which likely means “another manifestation” of himself because the context proves that he was already known as the one who was with the disciples in the flesh (“*you know him because he abides with you and will be in you*” – *John 14:17*), but would later be in them as the indwelling Spirit. The context of *John 14:16-18* leaves no room to doubt that the one who was abiding with the disciples (“*He abides with you*”- *John 14:17*) would later be “in” them (“*and will be in you*”- *John 14:17*). Then Jesus plainly declared that he is that “Spirit of truth” (*John 14:17; “the Lord is the Spirit” – 2 Cor. 3:17*) when he said, “I will not leave you as orphans, I WILL COME TO YOU (*John 14:18*).” Therefore, the context of *John 14:16-18* unequivocally proves that Jesus was known as the same individual who abode with his disciples in the flesh but would later be in his disciples as the indwelling “Spirit of truth” (“*allos*” can mean “another way” *Matt. 2:12; “another parable” Matt. 13:24, “another temple” Mark 14:58, “another boat” John 6:22, “other signs” John 20:30, “other things” John 21:25, “another glory” 1 Cor. 15:41, “another day” Heb. 4:8, “another oath” James 5:12, “another burden” Rev. 2:24, “another sign” Rev. 12:3, “another voice” Rev. 18:4 or another anything such as another “manifestation”*).

Since *John 14:26* affirms that “the Holy Spirit” is the “paracletos” (advocate / intercessor) while *John 14:16* and *1 John 2:1* identify Jesus as the “paracletos” (advocate / intercessor), Jesus must be the indwelling Holy Spirit of God Himself who also became a man in the virgin.

“... we have an Advocate (Paraclete) with the Father, Jesus Christ the righteous” (*1 John 2:1*).

“But you are not in the flesh, but in the Spirit, if so be that the Spirit of God (Holy Spirit) dwells in you. Now if any man have not THE SPIRIT OF CHRIST, he is none of His” (*Romans 8:9*).

Romans 8:26-27 goes on to state that the indwelling Holy Spirit of God is the Spirit of Christ who makes intercession for the saints according to the will of God.

“In the same way, the Spirit helps us in our weakness. For we do not know how we ought to pray, but **the Spirit Himself intercedes for us** with groans too deep for words. And He who

searches our hearts knows the mind of the Spirit, because **the Spirit intercedes for the saints according to the will of God**" (*Rom. 8:26-27*).

Notice that the text states that "the Spirit HIMSELF intercedes for us." Hence, the indwelling Spirit is clearly personal rather than an impersonal force. Romans 8:34 goes on to say that it is Christ Jesus who intercedes for us. "Who is there to condemn us? For **Christ Jesus**, who died, and more than that was raised to life, is at the right hand of God — and **He is interceding for us.**" The indwelling Spirit of God who "intercedes for us" is identified as "the Spirit of Christ" (*Rom. 8:9*) and "Christ Jesus" (*Romans 8:34*) which explains why the Spirit can intercede for us as our Paracletos (advocate and intercessor) to the Father.

Sir Anthony Buzzard and his Socinian Unitarian colleagues have taught that "the Holy Spirit" is not "a different person from the Father" but "it is a way of speaking about God personally acting in history, or of the risen Christ's personally acting in the life and witness of the Church" (*The Doctrine of the Trinity: Christianity's Self Inflicted Wound; Atlanta Bible College and Restoration Fellowship, Morrow GA, 1994, page 102*). Sir Anthony Buzzard actually admitted that the Holy Spirit is the Spirit of the Father "personally acting in history" and that this same Holy Spirit is also the Spirit "of the risen Christ personally acting." Therefore the Holy Spirit must be the Personal Spirit of the Father who also later became the Christ child through the Hebrew virgin (*Matthew 1:18-23; Heb. 1:3; Luke 1:35*).

Since an impersonal power called the Holy Spirit or Christ cannot be said to "intercede for the saints according to the will of God" in Romans 8:27 without being Personal, "the Spirit of Christ" must be the Personal "Spirit of God" indwelling New Testament believers. Hence, we know that "the Spirit of God" also became a true man through the Hebrew virgin (*Luke 1:35, Matthew 1:20-23; Heb. 1:3; Heb. 2:14-17*) which explains why the Holy Spirit as the Son can "intercede to God" and be our "paracletos" (*John 14:26; John 14:16; 1 John 2:1*) as our advocate, intercessor, and mediator to God. Wherefore, only Oneness Theology brings harmony to all of the scriptural data and it takes spiritual revelation from God to fully know who Jesus is. For no one can know Jesus' true identity as "LORD but BY THE HOLY SPIRIT" (*1 Cor. 12:3*).

ONLY ONENESS THEOLOGY CAN EXPLAIN HOW THE HOLY SPIRIT AS JESUS IS OUR PARACLETE

Socinians, Arians, and Trinitarians cannot affirm that the Holy Spirit advocates, intercedes, and mediates for the church to God because Socinians believe that the Holy Spirit is the non-incarnate Spirit of the Father who cannot intercede to Himself. In contradistinction to Socinianism, Oneness Theology affirms that Jesus is the Holy Spirit of the Father in His new human mode of existence because the Father's Spirit also became incarnate as a true man with a new human capacity to pray and intercede. Most Arians (JW's) believe that the Holy Spirit is an impersonal active force. How can an active force intercede or advocate for anyone?

Trinitarian theology is supposed to believe that the Holy Spirit is an alleged non-incarnate, coequally distinct true God Person who cannot advocate, intercede, or mediate for anyone. Thus Trinitarian theologians cannot explain why Romans 8:26-27 affirms that the Holy Spirit “makes intercession for the saints with groanings too deep for words” because the alleged non-incarnate Holy Spirit is not supposed to be praying, interceding, or mediating for anyone. In contradistinction to Trinitarian Theology, only Oneness Theology can explain this seemingly difficult passage of scripture because Romans 8:9 (“...the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his.”) and Romans 8:34 (“For it is Christ Jesus, the one having died, now rather having been raised up, who is also at the right hand of God, and who is interceding for us”-Romans 8:34 BLB) prove that Jesus is the Holy Spirit of God as the One who became incarnate as a man who is now interceding for us.

Part 2: More On Arianism

The Historical Background of Arianism

Most scholars call the belief that Jesus was a created angelic being, “Arianism,” after the theological teachings of the prominent fourth century bishop of Alexandria named Arius. However, the basic tenants of Arianism known by many scholars as “Semi-Arianism,” existed among the second largest group of Christians (*the Modalistic Monarchians or Oneness Christians were always the largest group of Christians until the late third century while the second largest Christian group was the Semi-Arians: Tertullian, Against Praxeus 3 and Origen’s Commentary on the Gospel of John Book 1, Chapter 23*) within the second and third centuries. Many of the early Christian writers such as Athenagoras (130-190), Justin (145-165 AD), Theophilus of Antioch (169-185), Clement of Alexandria (189-215), Hippolytus (199-235), and Tertullian (195-225) held to a very similar doctrine to that of Arius long before Arius was even born. In like manner, many call Oneness Theology, “Sabellianism,” after the theology of the prominent third century Oneness teacher named Sabellius even though the vast majority of the earliest Christians had taught the basic tenants of Sabellianism long before Sabellius was even born.

Some prominent examples of early Christian writers who were Modalistic in their theology were Clement of Rome (64-99), Ignatius of Antioch (69-107), Aristides of Athens (95-135), Melito of Sardis (140-180), Noetus of Smyrna (165-200), Praxeus (170-210), Sabellius (186-240), Commodian (250) and all of the prominent bishops of Rome (Eleutherus, Victor, Zephyrinus, Callistus) preceding the time of Novatian (250-258 AD). Trinitarians often reject the historical evidence proving that the aforementioned Christian writers were Oneness (Modalistic) in their theology and that all of the writers I listed as “Semi-Arians” were not true Trinitarians (according to the later Athanasian Creed). If anyone has any doubts, I have

presented historical evidence in subsequent chapters on church history in this book which clearly documents the historical evidence confirming my above statements.

While the historical evidence proves that Unitarian Socinianism existed within the first few centuries of the Christian era (*Some Jewish Ebionites, Paul of Samosata, Theodotus the tanner*), only a very small fragment of the professing Christian population believed that Jesus was only a man. However, Arian and Semi-Arian theology was once believed and taught by a huge segment of the professing Christian population within the second and third centuries long before Arius (*a 4th century bishop*) was born. Many Trinitarian historians and scholars prefer to use the appellation “Semi-Arianism” to describe the theology of many of the professing Christians of the mid second century all the way to the close of the fourth century because they clearly held theological views about Jesus being literally created before his nativity on earth which is tantamount to Arianism. In fact, I have documented the historical evidence proving that no early Christian writer ever taught the later Trinitarian doctrine of an alleged timeless coeternal Son before the time of Origen (third century); yet Origen himself vacillated back towards Semi-Arianism when not addressing his Modalistic opponents (*Under the title, "Christ as Creature," Pelikan wrote, "In Origen's doctrine of the Logos, however, there were two sets of ideas ... In one sense, the logic of Origen's anti-Sabellian exegesis led to the insistence that the Logos was distinct from the Father, but eternal, so that none could 'dare lay down a beginning for the Son' (Origen, Principiis. 4 4:1) ... But at the same time Origen interpreted the passages of derivation and distinction in such a way as to make the Logos A CREATURE and SUBORDINATE to God, 'the firstborn of all creation, a thing CREATED, wisdom (Origen Princ. 4 4:1). And in support of this latter interpretation his chief proof was Proverbs 8:22-31." The Emergence of the Catholic Tradition, Vol. 1, Pg. 191 – Pelikan*).

The most prominent professing Christian group that closely resembles Arianism today is the Jehovah’s Witness Organization. Although there are some smaller groups who hold to a similar view that Jesus was a created being before his birth, the Jehovah’s Witness Organization is by far the most numerically prominent group (*Note: Although Jehovah’s Witnesses reject the title of “Arianism,” they do hold to an almost identical view that Arius had held. Arius taught that Jesus is not the Most High God and that he was created as an angelic creature before he became a human son*). Interestingly, many prominent pre-Nicene professing Christians had held a similar view of Jesus that Arius had held in the fourth century. Justin, Theophilus of Antioch, Athenagoras, and Clement of Alexandria are some examples of second century “Semi-Arians” who taught that Jesus was created as a lesser god person. Tertullian, Hippolytus, and Origen are some examples of many in the third century who had held a “Semi-Arian” view of Jesus being literally created as a lesser god person before being born.

Jesus Was Never a Created Angel Before His Virgin Conception

Hebrews 1:5 (ESV) clearly refutes Arianism, “For to which of the angels did God ever say, “You are my Son, today I have begotten you” (*Heb. 1:5a cites Psalm 2:7 – “yalad” means to “given birth” as it is*

used in Genesis 4:1-2 for the births of Cain and Abel)? Or again, "I will be to him a father, and he shall be to me a son" (Heb. 1:5b cites 2 Samuel 7:14)?"

God never spoke to any of the angels saying, "You are my Son, today I have given birth to you" because angelic sons are never born. Since men are begotten (born) of women on specific days, the angels who were directly created by God before the creation of the world are not qualified to become the Christ child. In like manner, it is hard to imagine God saying during the Old Testament time period in 2 Samuel 7:14, "I WILL BE to him a Father, and he SHALL BE to me a son" if Jesus was already a created Son before the world was created (*1 Peter 1:20- "He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you"*).

Jesus is spoken of as being "foreknown before the foundation of the world" but was not "manifest" "until these last days" (*1 Peter 1:20*) because Jesus as a Son never spoke to the Israelite ancestors until "these last days" (*Heb. 1:1-2 - "God, after He spoke long ago to the fathers in the prophets ... in these last days has spoken to us in His Son"*). Here we find that the Son was "foreknown before the foundation (or creation) of the world" but was never "manifest" to speak until "these last days." Therefore, the foreknown Christ could not have spoken as one of the angelic messengers in the Hebrew Scriptures because he was not "manifest" until "the last days."

Note: Arians and Trinitarians affirm that Jesus existed as one of the angelic messengers in the Hebrew Bible; yet Hebrews 1:5, 1 Peter 1:20, and Hebrews 1:1-2 prove that Jesus never existed as one of the angels speaking in the Hebrew Scriptures.

Jesus Could Not Have Been An Angelic Agent In Creation

Isaiah 44:24 proves that Yahweh created all things all by Himself, "I am Yahweh, who made all things, who stretched out the heavens **ALONE**, Who spread out the earth by **MYSELF**." Malachi 2:10 identifies Yahweh our Creator as the Father, "Have we not **ONE FATHER**, has not **ONE GOD CREATED US?**" Isaiah 64:8 also identifies Yahweh our Creator as the Father, "**YOU ARE OUR FATHER**; we are the clay, and You are our potter; **we all are the work of YOUR HANDS.**"

In like manner, the New Testament cites the Old Testament to prove that Jesus is the appointed ruler who will execute dominion over the works of the Father's hands.

"What is man that you are mindful of him, and the son of man that you care for him? **Yet you have made him a little lower than the heavenly beings** (*the angels*) and crowned him with glory and honour. **You have given him dominion over the works of your hands**; you have put all things under his feet..." Psalm 8:4-6 (ESV)

“WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM? **YOU HAVE MADE HIM** FOR A LITTLE WHILE **LOWER THAN THE ANGELS**; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, **AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS**. YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. For in subjecting all things to him, He left nothing that is not subject to him. **But now we do not yet see all things subjected to him. But we do see Him who was made for a little while lower than the angels, namely, Jesus ...**” Hebrews 2:6-9 (NASB)

Jehovah’s Witnesses cannot explain how Jesus is Michael the arch-angel while being made lower than the angels. For how could Jesus have been made lower than the angels while being an angel? The only viable interpretation is that Jesus was made lower than the angels as “the Son of Man” (*Hebrews 2:6*) because he is the Son of Mary via virgin conception and birth. None of the angels could ever be called the sons of men as only men are born of mankind through women. In this light we know that Hebrews 2:7-9 cites Psalm 8:5-6 to prove that the Son is the one who is “appointed to rule over the works of His Hands.” The context of Psalm 8:5-6 and Hebrews 2:7-9 proves that the Son is appointed to rule over the works of the Father’s Hands. Therefore the Son could not have created all things as the Father’s angelic agent in creation because the Father created all things by the work of His own anthropomorphic hands.

Jesus Created All Things As God Before Becoming A Son

Hebrews 3:3-4 informs us that Jesus is counted worthy of more glory than Moses because he “built all things as God” before becoming a human son:

“For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God” (*Heb. 3:3-4 KJV*).

Since Jesus built all things as God before also becoming a Son, He must be God the Father who created all things before being manifested in the flesh (*1 Timothy 3:16*) as a true man.

Hebrews 1:8-9 (*Berean Literal Bible*) proves that the Son is fully “God” who became a true man who also has a God:

“But unto the Son: **‘Your throne, O God,** is to the age of the age, and the scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and have hated wickedness; because of this, **God, Your God, has anointed You** with the oil of exultation above Your companions.’”

Hebrews 1:10-12 cites Psalm 102:25-27 to prove that Jesus created all things as Yahweh God before becoming a human child born and son given,

“And: ‘You, LORD (“LORD” is translated from ‘YHWH’. The Divine Name Yahweh repeatedly appears in Psalm 102), laid the foundation of the earth in the beginning, and the heavens are works of Your hands. They will perish but You remain; and all will grow old like a garment; and like a robe You will roll them up, and like a garment they will be changed; but You are the same, and Your years will never end.”

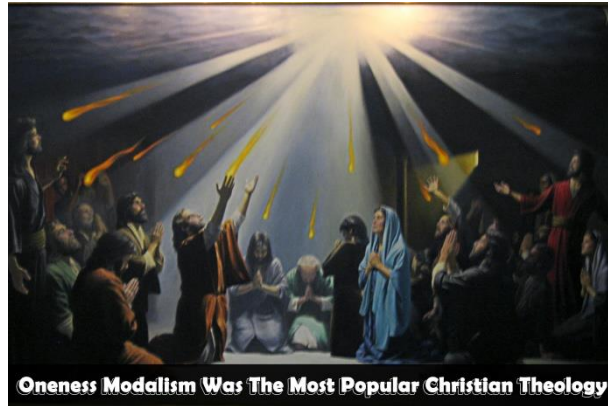
The context of Hebrews 1:8-12 proves that the Son is still the one being addressed as “You LORD (Yahweh)” in Hebrews 1:10. For Hebrews 1:8 addresses the Messiah, saying, “Your throne O God.” Then Hebrews 1:10 addresses the Messiah as “And You LORD” (*Yahweh – Psalm 102 says “LORD” for “Yahweh” in the Hebrew text*) who created the heavens and the earth. We know that Hebrews 1:10 addresses Jesus’ hands as the Father’s hands because Hebrews 2:7 cites Psalm 8:5-6 to show that the Father appointed the Son over the works of His hands (“*You crowned him with glory and honor and appointed him [the Son] over the works of Your hands*”- Heb. 2:7; Psalm 8:5-6). Thus, we can clearly see that Hebrews 1:10 cites Psalm 102:25 to show that Jesus is the Creator as Yahweh God the Father before he became the human child born and son given (*Isaiah 9:6-“unto us a child is born and unto us a son is given ... and his name shall be called ... the Mighty God, the Everlasting Father ...”*).

The only viable explanation which brings harmony to all of the scriptural data is held by Oneness believers. While the Son is the man who has been appointed over the works of the Father’s hands, He who became a man as the child born and son given is the Father Himself incarnate as a true man (*Isaiah 9:6 KJV, “unto us a child is born, unto us a son is given ... and his name shall be called ... the Mighty God, the Everlasting Father...”*). Oneness theologians affirm that the true identity of the Son is the Spirit of Yahweh God the Creator before the Holy Spirit came down from heaven to become incarnate as the human child born and Son given. Hence, the Son of God as the Son did not exist as a human son until his virgin conception. Contrasting Oneness Theology, Arians and Trinitarians falsely assume that Hebrews 1:10-12 is addressing someone other than Yahweh God the Father, namely Christ Jesus as the Father’s so called “agent” in creation.

The Arian and Semi-Arian view that Jesus is a created being (or angelic being) in heaven who actually performed the physical act of the creation for the Father is refuted by the scriptures which affirm that Yahweh God the Father Created all things “alone” and “by Himself” (*Isaiah 44:24*) through His own Spiritual hands (*Isaiah 64:8; Psalm 102:25; Psalm 8:5-6; Hebrews 2:7-9*). Hence, there can be no unscriptural idea of a so called heavenly “agent” who allegedly created all things for God the Father. The same scriptural evidence also refutes Trinitarianism because both doctrines have a lot in common due to the historical fact that Trinitarian theology developed from the early Semi-Arian Christian writers of the first few centuries of the Christian era.

Chapter 8

Oneness Modalism Was The Predominant View of the Early Christians



Oneness Modalism Was The Most Popular Christian Theology

The historical evidence proves that Oneness Modalistic Monarchianism was once the most popular Christian belief within the first three hundred years of Christian history and that the Trinitarian doctrine was not fully developed until well into the fifth century. Most Trinitarians falsely allege that the second and third century writers who believed in a pre-incarnate Son, or used the word “trinity” were all orthodox Trinitarians. Yet the writings of these men can at best be called “Semi-Trinitarian” because most of them denied the later Trinitarian doctrines of coequality and co-eternality of the Son. Wherefore, the real facts of early pre-Nicene Christian history prove that the majority of the earliest Post Apostolic Christians were Oneness in their theology [*Modern Oneness Theology was known as Modalistic Monarchianism in the early days of Christianity*] and that the Oneness Modalists universally rejected the emerging Semi-Trinitarian and Semi-Arian teachings in the first few centuries.

In spite of the truth of the historical evidence, Trinitarian apologists often accuse Oneness apologists of revising and distorting the historical data. For example, Trinitarian author Edward Dalcour falsely accused Oneness authors Bernard and Chalfant of revising the “historical information.” Edward Dalcour wrote, “To maintain the idea that the early church was Oneness is a complicated task for Oneness teachers, for in order to do so, Oneness teachers must revise history. For instance, Bernard claims: ‘1. As far as we can tell, the early church Christian leaders in the days immediately following the apostolic age were Oneness. It is certain they did not teach the doctrine of the trinity as it later developed and as it exists today. 2. Even after the emergence of the trinitarian doctrine ... the doctrine of the trinity did not replace Oneness as the dominant belief until around 300 A.D., and it did not become universally established until late in the fourth century (*The Oneness of God, David K. Bernard, Pg. 236-237 / cited in E.*

Dalcour's book, *A Definitive Look At Oneness Theology*, Pg. 170).” Then Dr Dalcour commented, “Oneness teachers routinely practice this kind of historical revisionism in order to substantiate the notion that the early church taught distinctive Oneness doctrines. Bernard’s assertion that the Trinity “did not replace Oneness as the dominant belief until around 300 A.D.” is the very conclusion he has yet to establish (*A Definitive Look At Oneness Theology*, Edward Dalcour, Pg. 170).”

Although Dr David Bernard has documented the historical evidence, I will document much more evidence in the next few chapters to prove beyond a reasonable doubt that it is Mr Dalcour and other Trinitarians like him who are guilty of revising and distorting the historical evidence within the first three hundred years of the Christian era. Unfortunately, many Trinitarians are promulgating the idea that the majority of the earliest Christians were Trinitarian and not Oneness. Yet the solid facts of history prove that the opponents of the Modalists were not only in the minority within the first three hundred years of Christian history, but the vast majority of them were not even what modern Trinitarians would consider orthodox in that they denied the latter Trinitarian doctrines of co-eternality and coequality of the Son.

Oneness Modalism Was The Ancient Christian Theology

The famed Eastern Orthodox church historian, Jaroslav Pelikan, wrote that “Many of the passages in ancient Christian writers sound like Modalistic Monarchianism” (*The Emergence of the Catholic Tradition*, Vol. 1, Pg. 177). Then in the same paragraph (page 177) Pelikan cited Ignatius of Antioch (40-113 AD) and Melito of Sardis (130-180 AD) to show that their writings sounded “like Modalistic Monarchianism.” After citing Ignatius of Antioch and Melito of Sardis, Pelikan admitted that “**Modalistic Monarchianism ... turns out to have been a systematization of POPULAR Christian belief in ANCIENT Christian theology** (emphasis added - *The Emergence of the Catholic Tradition Vol. 1. – Page 179*).”

If Trinitarian thought had been a “popular Christian belief in ancient Christian theology,” we can be certain that Dr Pelikan (*a famous Trinitarian Church Historian*) would have pointed it out to us. To the contrary, Mr Pelikan wrote that “Modalistic Monarchianism” was the “**popular Christian belief in ancient Christian theology.**” Why would a famous Trinitarian historian admit that “Modalistic Monarchianism” was the “popular Christian belief in ancient Christian theology” while never stating that the Trinitarian belief was “popular” in the early days of Christianity? I challenge all Trinitarians to read Jaroslav Pelikan’s book, “The Emergence of the Catholic Tradition Vol. 1” and try to find a single line where Dr Pelikan ever said that the Trinitarian belief the “popular Christian belief in ancient Christian theology.” I read Mr Pelikan’s book, but I did not find anything to substantiate the false Trinitarian claim that the Trinity doctrine was the most popular Christian theology among the ancient Christians.

German Church historian Friedrich Loofs was a student of the renowned church historian Adolph Harnack. Loofs wrote, "... The Modalists were the successors to the apostles and not the Trinitarians. The Trinitarians expropriated the term 'catholic' (universal) from the writings of Ignatius. When they increased in power and in numbers, they branded the Modalists who preached one God as heretics, and styled their group as 'catholic' (*The History of the Primitive Church, translated into English by Ernest C. Messenger (London: Burns, Oates and Washburne Ltd., 1949) 3:600.*)..."

While many Church Historians tend to be biased on the side of Trinitarian theology, they often report the facts of early Christian history which proves that there were no true Trinitarians in the earliest days of Christian history. Trinitarian Protestant author Harold Brown wrote that it is impossible to find true theological orthodoxy within the first two hundred years of Christian history.

"It is **impossible to document** what we now call **orthodoxy in the first two centuries** of Christianity (*Heresy and Orthodoxy – In the History of the Church, Pg. 5, Harold Brown*)."

The context of Dr Harold Brown's introduction to his book affirms that there was no true Trinitarian orthodoxy within the first two centuries of the Christian era. Harold Brown was clearly addressing the theological orthodoxy regarding the Protestant idea of a Trinity. I challenge Trinitarians to read the introduction of Dr Brown's book in context to find some other type of so called orthodoxy he was addressing other than alleged Trinitarian orthodoxy. Mr Brown could not have been addressing water baptism because all of the earliest Christians continued to believe that water baptism was for the remission of sins and necessary for salvation in the third, fourth, and fifth centuries rather than just "in the first two centuries."

According to the Semi-Arian writers Tertullian and Origen, the Oneness Modalists were "always the majority" in the West (*Tertullian Against Praxeus 3*) and that the Oneness Modalists were "the general run of Christians" in the East (*Origen's Commentary of the Gospel of John, book 1, Chapter 23*). I find it amazing that even though the opponents of the Modalists such as Tertullian and Origen who themselves confessed that the Modalists were "always the majority of the faithful" as "the general run of Christians," hard hearted Trinitarians continue to think they know more than those who actually lived during the second and third centuries. Since many Trinitarian scholars and historians have themselves admitted that the Modalists were the Christian "majority" before the Trinity developed, it really is shocking that Trinitarian authors like Edward Dalcour would revise the historical facts while falsely condemning Oneness authors like David Bernard.

Dr. Dalcour actually wrote, "Oneness writers provide revised and disjointed historical information in order to convince the Oneness people that the early church fathers were

modalists. Revising the historical record, William B. Chalfant makes these remarks: ‘The trinity doctrine exists only on paper ... No apostle of our Lord Jesus Christ ever taught such a doctrine ... None of the immediate disciples of the apostles (e.g., Clement, Ignatius, Hermas, or Polycarp) taught such a doctrine ... Who began such a teaching? ... Trinities abound in the ancient, false religions (*Ancient Champions of Oneness*. WB Chalfant, pg. 116-118; Hazelwood, MO: Word Aflame, 1979 1979 / as cited in Edward Dalcour’s book, *A Definitive Look At Oneness Theology*, Pg. 175).’”

Edward Dalcour commented, “Here Chalfant assumes the conclusion he is wishing to reach, namely, that the early church fathers were modalists. With no objective historical justification provided, Oneness writers (e.g., Bernard 1991: 24, 264-65) engage frequently in this kind of patent historical revisionism. The foremost and most recognized Christian theologians and church historians strongly oppose the Oneness historical premise that ‘the early church Christian leaders in the days immediately following the apostolic age were Oneness’ (Bernard, 1983: 236) (*From A Definitive Look At Oneness Theology*, Page 175, Edward Dalcour).”

Church Historians Affirm The Prominence of Modalism In The Early Church

Apparently, Mr Dalcour has not extensively read “the foremost and most recognized Christian theologians and historians” within the past few hundred years because the foremost church historians acknowledge that the Oneness Modalists were numerically prominent in the early days of Christianity. While the foremost German Church Historian Adolph Harnack strongly disagreed with Modalism, Adolph Harnack wrote that “Modalistic Monarchianism” was once “embraced by the great majority of all Christians” (*Adolph Harnack, History of Dogma, London: Williams & Norgate, 1897, III, 51-54*).

While disagreeing with Modalism, The foremost English Trinitarian Church Historian John Henry Newman admitted that the majority of the third century Christians held to Oneness Modalistic theology.

“**Sabellius**, from whom the heresy (*Modalism*) has since taken its name. He was a bishop or presbyter in Pentapolis, a district of Cyrenaica (*Libya*), included within the territory afterwards called, and then virtually forming, the Alexandrian Patriarchate (*Alexandria Egypt*). Other bishops in his neighbourhood adopting his sentiments, **his doctrine became so popular among a clergy already prepared for it, or hitherto un-practiced in the necessity of a close adherence to the authorized formularies of faith, that in a short time (to use the words of Athanasius) ‘the Son of God was scarcely preached in the Churches.’**” (*Trinitarian Church Historian John Henry Newman’s Book, Arians of the Fourth Century, Chapter 1, Section 5, under “Sabellianism”*)

If the Athanasian Trinitarian view of the Son of God was “scarcely preached in the churches” before the time of Athanasius, then the Sabellian view had to have been numerically popular, and the Trinitarian view had to have been numerically “scarce.” Since John Henry

Newman clearly stated, "his doctrine (*the context proves 'Sabellius' doctrine*) became so popular among a clergy already prepared for it, or hitherto un-practiced in the necessity of a close adherence to the authorized formularies of faith, that in a short time (to use the words of Athanasius) 'the Son of God was scarcely preached in the Churches.' Now if the later early fourth-century Athanasian idea of the Son of God 'was scarcely preached in the Churches' then that would mean that the Trinitarian idea was 'scarce' and that the Modalist idea was 'so popular among the clergy' at that time. Thus, Trinitarian historian John Henry Newman actually admitted that the Modalists (Sabellians) were prominent within the third century and that the later Athanasian idea of the Son of God was 'scarcely preached in the Churches' before the time of Athanasius (*early fourth century*)." (*Trinitarian Church Historian John Henry Newman's Book, Arians of the Fourth Century, Chapter 1, Section 5, under "Sabellianism"*)

Moreover, the context of John Henry Newman's book, chapter 1, Section 5A (*Page 118*), proves that the "speculations" of "Praxeus" (*A prominent Modalistic Leader in the late second and early third century*) "remained alive in that part of the world, though latent [Tertull. in Prax. 3], till they burst into a flame about the middle of the third century, at the eventful era when the rudiments of Arianism were laid by the sophistical school at Antioch (*English Church Historian John Henry Newman's Book, Arians of the Fourth Century, Chapter 1, Section 5, under "Sabellianism"*)." If "the speculations of Praxeus remained alive," in the hearts and minds of the early Christians, then these early Christians must have believed a lot like the Modalistic Monarchian teaching of Praxeus. For how could the so called "speculations of Praxeus" have "remained alive" within the early Christians if they had been true Trinitarians in their thinking?

The historical record indicates that Semi-Arians condemned Sabellian Modalism in Antioch in about 264-272 A.D. by condemning the Modalistic Monarchian belief that Jesus is the same homoousios, "of the same substance" as the Father. The Modalists were teaching that Jesus is the same substance or essence of being as the Father long before the Council of Nicaea while the Semi-Arians were teaching that Jesus is homoiousios, "of a similar substance," but different from the Father. In fact, Semi-Arians such as Origen and Hippolytus were teaching that Jesus was a different "homoiousios" - "substance" or "essence of being" from the Father in opposition to the Modalists long before Nicaea.

Under Homoousion, the New Advent Encyclopedia says, "Origen, who is, however, inconsistent in his vocabulary, expressed the anti-Sabellian sense of Dionysius of Alexandria by calling the Son 'Heteroousion.' The question was brought into discussion by the Council of Antioch (264-272); and the Fathers seem to have rejected Homoousion ('same substance'), even going so far as to propose the phrase heteras ousias, that is, Heteroousion, 'of other or different ousia' ('different substance' from the Father)." Here we have documented evidence to prove that the Oneness Modalists were teaching that the Father and the Son are of the same

“substance” or “essence” long before the Council of Nicaea convened in 325. The pre-Nicene Semi-Arian minority were teaching that the Father and the Son are distinct in that they have a different “substance” or “essence” apart from each other (an Arian anti-Nicene theology) while the Modalists were teaching that the Father and the Son are of the same “substance” (a pro-Nicene theology). Therefore, we have convincing historical evidence to prove that the Oneness Modalists were already teaching the central orthodoxy of Nicene Theology long before the Council of Nicaea convened in the early fourth century.

There can be no doubt that the Modalists were the Christian majority in the early days of Christianity while the Semi-Arians grew into the second largest group after the Modalists. The emerging Trinitarian thought of men like Athanasius “was scarcely preached in the churches” before the time of Athanasius in the early fourth century (*Trinitarian Church Historian John Henry Newman’s Book, Arians of the Fourth Century, Chapter 1, Section 5, under “Sabellianism”*). Therefore, Trinitarians cannot claim that their theological view was ever prominent before the fourth and fifth centuries.

Modalistic Monarchian Theology vs. Semi-Arian Theology

At 5:05 into the Christian Answers Part 5 Lecture on Early Christian History, Dr Morrison said, “Jesus was in heaven FROM AGES PAST (<https://youtu.be/t7gvebeL3AM>).” Mr Morrison was referencing the belief of the pre-Nicene Semi Arians when he said, “from ages past” rather than “from eternity past” because not a single early Christian writer before Origen (3rd century) ever taught a theology about a timeless eternal Son. In contradistinction to the Semi Arians, Modalists such as Ignatius of Antioch (107 AD) taught that the timeless invisible God became visible via virgin conception and birth as the Son, but no one taught that an alleged timeless Son could be timelessly visible as a Son until the time of Origen (3rd century).

In about 107 AD, Ignatius wrote to Polycarp, “Look for Him who is above all time, THE TIMELESS, THE **INVISIBLE**, WHO FOR OUR SAKE **BECAME VISIBLE** ...” (*Ignatius’ Epistle to Polycarp 3:2*)

Trinitarian theologians often state that the Son was seen in the visible form of God before his virgin conception while God the Father cannot be seen. Thus modern Trinitarians and Jehovah’s Witnesses are teaching the same theology as the pre-Nicene Semi-Arians in that the Son was seen as an angel before his virgin conception (*Justin’s Dialogue with Trypho (about AD 150), 127 says, “Therefore neither Abraham, nor Isaac, nor Jacob, nor any other man, saw the Father and ineffable Lord of all, and also of Christ, but [saw] Him who was according to His will His Son, being God, and the Angel because He ministered to His will...”/ Justin further wrote in his Dialogue with Trypho 61, “God begat before all creatures a Beginning, a certain Reasonable Power from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos...”*). Much like Justin, Trinitarians and Jehovah Witnesses are teaching that the Son of God was seen as “an Angel” as

a subordinate lesser god person under the authority of God the Father before the Son's beginning via his virgin conception and birth.

Contrasting the Apostolic Oneness Theology of Ignatius (*Ignatius lived from AD 40-107*) who taught that the divinity of Jesus has always timelessly existed as the Invisible God before also becoming visible in order to save us in the first decade of the second century (*the early Christians acknowledged that Ignatius was mentored by the apostle: See John-O'Connor, John Bonaventure, "St. Ignatius of Antioch," The Catholic Encyclopedia Vol. 7. New York: Robert Appleton Company, 1910. 15 Feb. 2016*), the first Semi-Arians of the mid to late second century had taught that the Son was a created angelic lesser god person who was seen during the Old Testament time period before becoming a human son via virgin conception. The earliest known Semi-Arians on record were Justin (*Justin ministered in writing from AD 150-167*), Athenagoras (*Athenagoras ministered in writing from about AD 176 to 190*) and Theophilus of Antioch (*Theophilus ministered in writing from about AD 165 to 185*) had taught that the Son of God was made as an angelic creation with a beginning in time (*Athenagoras Apology chapter 10, "But if, in your surpassing intelligence, it occurs to you to inquire what is meant by the Son, I will state briefly that He is the first product of the Father ... but inasmuch as He came forth TO BE the IDEA and energizing power of all material things, which lay like a nature without attributes, and an inactive earth, the grosser particles being mixed up with the lighter. The prophetic Spirit also agrees with our statements. "The Lord," it says, "made me, the beginning of His ways to His works" / The New Advent Encyclopedia calls Athenagoras and Theophilus of Antioch "Semi-Arians:" Under "Arianism," The New Advent Encyclopedia says, "**Arianism** from an early date affirmed the likeness, either without adjunct, or in all things, or in substance, of the Son to the Father, **while denying His co-equal dignity and co-eternal existence. These men of the Via Media were named Semi-Arians ... while they affirmed the Word of God to be everlasting, they imagined Him as having become the Son to create the worlds and redeem mankind ... Five ante-Nicene Fathers are especially quoted: Athenagoras, Tatian, Theophilus of Antioch, Hippolytus, and Novatian, whose language appears to involve a peculiar notion of Sonship, as though it did not come into being or were not perfect until the dawn of creation"). While the immediate successors to the first century apostles had taught that the Son was foreknown as a man in time but preexisted his virgin conception as the Holy Spirit of God the Father (*Clement of Rome (ministered within the first century), Hermas of Rome (ministered within the first century), Aristides of Athens (ministered in the first few decades of the second century). The evidence proving that Ignatius, Clement of Rome, and Hermas were Oneness in theology is documented in chapters 9, 10, and 11*). Thus the historical evidence proves that the earliest successors to the first century apostles had taught that the timeless God was invisible before also becoming visible as a human son of God via virgin conception and birth. Therefore the earliest Christian witness (*predating Semi-Arianism, Arianism, and Trinitarianism*) did not believe in the later Semi-Arian, Arian, and Trinitarian view that the Son could be seen as an angel being in the Hebrew Scriptures.***

The Apology of Aristides in SECTION 2 (II) says, "The Christians, then, trace the beginning of their religion from Jesus the Messiah; and he is named the Son of God Most High. And it is said that **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.**"

Notice that the Son of God did not live as a Son until living in a daughter of a man. Hence, God's omnipresent invisible Spirit also came down from heaven to assume and clothe Himself with flesh by becoming a living human Son of God.

Prior to Aristides writing that God came down from heaven to assume and clothe Himself with flesh in section 2, Aristides had first stated in section 1 that the invisible God has no visible "form" [morphe]:

"I say, then, that God is not born, not made, an ever-abiding nature without beginning and without end, immortal, perfect, and incomprehensible ... **Form (morphe) he has none.**"

According to the early Christian witness of the early second century, God as God the Father is "not born," nor "made," but when God came down from heaven to assume and clothe Himself with flesh, that is when "the Son of God lived in a daughter of man." Since Aristides clearly wrote that God as God "is not born, not made," yet that immutable invisible Spirit of "God came down from heaven to assume and clothe Himself with flesh." Hence we know that God also became a living human son within a virgin daughter of a man.

Aristides wrote nothing of an alleged God the Son who later Trinitarians say pre-existed in an alleged pre-incarnate visible "form (*morphe*) of God" according to their false eisegesis of Phil. 2:6. Hence, there can be no doubt that the earliest Christians of the early second century had taught that God came down from heaven to assume and clothe Himself with flesh as His own visible form/image which was copied from His own invisible Spirit Essence of Being (*Heb. 1:3 says that the Son is the express "copied image" of the Father's Person [Thayer wrote that "charakter" means "...the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect" (cf. facsimile)] as a human person*). Since the man Christ Jesus as a true human Son was "made" (*Heb. 2:17-NIV- "For this reason he had to be made [Thayer wrote that "MADE" is from homoioó which means "to make like: τινα τινα; passive to be or to become like to one"] fully human in every way*) as a copied image of the Father's invisible Essence of Being[Person] who was made like us human beings in an authentic human "life in himself" (*John 5:26*), we know that the Son was "made like" all human beings (*Thayer – homoioo – "to make like" "or to become like"*) in a "precise reproduction" of God the Father's Being[Person] (*Thayer – charakter – "precise reproduction," "facsimile," as "the exact expression (the image) of any person"*) as a true human being[person].

Unfortunately, the later Roman Catholic Church destroyed or neglected most of the writings of the early Oneness believing Christians so that we only have the records from their Semi-Arian and Semi-Trinitarian opponents from the mid second century onward (*Under Sabellius, the New Advent Encyclopedia admits, "All of his (Sabellius') original works were burned." Author Paul Pavao wrote, "No writings of Praxeas or Sabellius survive today because they were considered heresy by the Church." (Paul Pavao, Christian History for Everyman. Greatest Stories Ever Told. 2014 <http://www.christian-history.org/page-name.html>). Church historian B. B. Edwards wrote, "That he (Sabellius) was a writer, cannot well be questioned.*

The younger Arnobius (*de Deo uno, etc. p. 570 in Feuardent's edit, of Irenaeus*) says, that in the fifth century some of his writings were still extant. Of what nature these were, he has not told us." (*THE BIBLICAL REPOSITORY The Biblical Repository and Quarterly Observer, B. B. EDWARDS' Under Views of Sabellius, The Biblical Repository and Classical Review, American Biblical Repository*). Hence, it is easy to see how modern readers can peruse through the extant writings of the early professing Christians and falsely come up with the idea that the Modalistic Monarchian view was in the minority simply because almost all of their later writings were subsequently destroyed, burned, or neglected by the Roman Catholic Church so that they were lost. Therefore we can see why there are now many more extant early Christian writings from the early Semi-Arians and emerging Semi-Trinitarians from the mid second century forward than their Oneness Modalistic opponents and that most of what we know about the later Oneness Modalists are from the biased and often misleading views from their deriding opponents!

Origen of Alexandria (*AD 202-253-later moved to Caesarea*) who himself admitted that his theology was rejected by the Oneness Modalists who were once "the general run of Christians (*Origen identified the Oneness Modalists as "the general run of Christians" in the early third century: Origen's Commentary of the Gospel of John, book 1:23*)," gave us an important clue about what the early Oneness Modalists had taught about the word (*logos*) being the impersonal utterances of the Father deposited in words until the child was actually born as a son (*Luke 1:35; Matthew 1:20*) later on in time. In his Commentary on the Gospel of John, Book 1, Chapter 23, Origen wrote, "I wonder at the stupidity of **THE GENERAL RUN OF CHRISTIANS** (*the Christian majority*) in this matter. I do not mince matters; it is nothing but stupidity ... **they proceed differently and ask, WHAT IS THE SON OF GOD WHEN CALLED THE WORD?** The passage they employ is that in the Psalms, 'My heart has produced a good word;' and **THEY IMAGINE THE SON TO BE THE UTTERANCE OF THE FATHER DEPOSITED, as it were, in words ... THEY DO NOT ALLOW HIM ... ANY INDEPENDENT HYPOSTASIS (Substance of Being)**, nor are they clear about His essence. I do not mean that they confuse its qualities, but the fact of His having AN ESSENCE OF HIS OWN (*Origen's Commentary of the Gospel of John, book 1, chapter 23*)."

Trinitarian historians readily admit that Origen's Commentary of the Gospel of John, book 1, chapter 23, is addressing the Modalistic Monarchians as "the general run of Christians" who rejected the Semi-Arian belief about the *logos* being a distinct god person with a difference "essence of his own," apart from the Father. Author Andrew Radde Gallwitz cited Trinitarian church historian Ronald E. Hein to show that Origen wrote the first portion of his Commentary on the Gospel of John (books 1 and 2) against the Modalists after being rejected as a heretic by the Modalistic Christian majority in Rome: "The first two books [of the Commentary on John] were written soon after Origen returned from Rome, and are largely structured by the modalist question ... the modalist problem appears several times in his exegetical comments on John 1:1-5, and appears to have been much on his mind."

Andrew Radde Gallwitz wrote that “Origen became particularly sensitive to modalists who denied the separate hypostatic existence of the Son and the Spirit during his visit to Rome during the episcopacy of Zephyrinus (*the Roman bishop from AD 198-217*). Thus, despite the fact that in the Commentary on John, the most obvious adversary is the ‘Valentinian’ teacher Heracleon, Origen also spends a considerable amount of time arguing against modalists, which leads him to insist on the distinct, substantial reality of Son and Spirit. In his Commentary on John 2, Origen (wrote)... ‘the Spirit is made through the Son (as are ‘all things,’ according to John 1.3)’—Origen’s own view ...” (*Vigiliae Christianae*, 65 (2011), © Koninklijke Brill NV, Leiden, 2011 DOI: 10.1163 / 157007210X524277 / *The Holy Spirit as Agent, not Activity: Origen’s Argument with Modalism and its Afterlife in Didymus, Eunomius, and Gregory of Nazianzus* , Pg 232. Department of Theology, Loyola University Chicago, 1032 W. Sheridan Rd., Chicago, IL 60660, USA, araddegallwitz@luc.edu) [Footnote: 12] Historian Ronald E. Heine, ‘*Christology of Callistus*,’ 59: ‘*The first two books [of the Commentary on John] were written soon after Origen returned from Rome, and are largely structured by the modalist question. Origen does not, of course, conduct a single-minded polemic against modalists in these books. He also argues against Marcionites (1.253), Gnostics (2.155, 171), and particularly Heracleon (2.100-104, 137-39). Nevertheless, the modalist problem appears several times in his exegetical comments on John 1:1-5, and appears to have been much on his mind.*’.]

Origen clearly revealed that the early Modalists were at that time “the general run of Christians (*Origen’s Commentary of the Gospel of John, book 1, chapter 23*)” who taught that the word (logos) is the divine utterance of the Father deposited in words until the Son was actually born after the fullness of time had come. Origen further admitted that the Modalists believed that the Son is the same substance (*hypostasis*) of the Father while Origen's Semi-Arian view led him to believe that the Son has an independent “essence of his own (*which would be a separate god person rather than a Trinitarian God Person*)” and that the Holy “Spirit is made through the Son” (*Origen’s Commentary of the Gospel of John, book 2*). If the Holy Spirit “is made through the Son,” then the Holy Spirit could not be timeless and coequal which is a denial of the later Trinitarian coequality of the Son and of the later coequality and co-eternality of the Holy Spirit. Since Origen clearly affirmed that the Son has “a separate essence” of his “own” apart from the Father and that the Holy Spirit “is made through the Son,” his theology is closely akin to Arianism rather than to the subsequent Trinitarian doctrine (which had not yet been fully developed in the early to mid-third century - *The Encyclopædia Britannica* says: “*The doctrine developed gradually over several centuries and through many controversies ... by the end of the 4th century, under the leadership of Basil of Caesarea, Gregory of Nyssa, and Gregory of Nazianzus (the Cappadocian Fathers), the doctrine of the Trinity took substantially the form it has maintained ever since.*” “*Trinity*,” *Encyclopedia Britannica 2004 Ultimate Reference Suite DVD*. Retrieved in March 31, 2008). In contradistinction to the Semi-Arian and Semi-Trinitarian doctrines which were developing in the second and third centuries, the ancient Modalists had taught that the Son is the Holy Spirit incarnate who has the same “Essence of Being” (*hypostasis* – *Heb. 1:3*) as the Father. Therefore, the Modalists were actually more orthodox to the later Nicene Creed of 325 than Origen and the other Semi-Arians who were in fellowship with each other.

Origen wrote that the Modalists were “among the multitudes of believers” who called Jesus “the Most High God” while the Semi-Arian tendencies of Origen denied Christ’s full deity. Origen clearly rejected the deity of Christ because he wrote that Jesus is not the Most High God Himself. Origen wrote in *Contra Celsus* 8:14, “Grant that there may be some individuals among **the multitudes of believers who are not in entire agreement with us, and who incautiously assert that the Savior is the Most High God; however, we do not hold with them,** but rather believe Him when He says, ‘The Father who sent Me is greater than I (*Contra Celsus* 8:14).” Since Origen’s Semi-Arian camp believed that the Modalistic “multitudes of believers” asserted that “the Savior IS THE MOST HIGH GOD” and that his Semi-Arian camp (*Origen was the most prominent leader of the Semi-Arians whose writings subsequently influenced the Cappadocian father’s in the development of Trinitarianism - “Trinity,” Encyclopedia Britannica 2004 Ultimate Reference Suite DVD. Retrieved in March 31, 2008*) did “not hold with” the Oneness Modalists, we know that it was the Oneness Modalistic Monarchian Christians who taught the full deity of Christ while the Semi-Arians who were developing a Semi-Trinitarian doctrine denied Christ deity.

Prominent Trinitarian scholars and historians have noted that although Origen “Arianized,” Origen was the first to write about a timeless eternal son who had no beginning before the Trinity doctrine fully developed. According to church historian Johannes Quasten, Origen's doctrine of the eternality of the Son was “a remarkable advance in the development of theology and had a far reaching influence on ecclesiastical teaching (*Johannes Quasten, Patrology Vol. 2, Page 78*).” Although Origen was the first to clearly teach that the Son always existed as a Son throughout eternity past, he taught “that the Son is not mightier than the Father, but inferior to Him” (*Contra Celsus* 8:15 - *Patrology Vol. 2, Page 79*).

Hippolytus of Rome and Origen of Alexandria personally knew each other and had the same basic theology as other Semi-Arians throughout the Roman Empire (*Hippolytus warmly embraced Origen and his theology at Rome while the Roman Modalist Bishops rejected both Hippolytus and Origen - Jerome's De Viris Illustribus # 61; cp. Eusebius, Historia Ecclesiastica vi. 14, 10.*). Hippolytus wrote in “Against All Heresies” Book 9, Part 5, “For in this manner he (Noetus – a modalist) thinks to establish the sovereignty of God, **alleging that Father and Son, so called, are one and the same (substance), NOT ONE INDIVIDUAL PRODUCED FROM A DIFFERENT ONE,** but Himself from Himself; and that He is styled by name Father and Son, according to vicissitude of times.” (*Hippolytus, Against All Heresies, Book 9, Part 5*). How exactly could Hippolytus have been a true Trinitarian when he affirmed that the Son was “one individual produced from a different one?” One individual being produced from a different individual proves that Hippolytus also taught that the Son is of a different substance from God the Father’s Substance of Being. Here we have indisputable evidence to prove that both Hippolytus and Origen held the same basic Semi-Arian view about the Son being of a different substance of being [person] distinct from God the Father even before his virgin conception.

Like Origen, Hippolytus condemned the Modalists for teaching that the Son is “one and the same substance” with the Father rather than “one individual produced from a different one.” Thus we can see that Hippolytus actually had a non-Trinitarian view because he taught that the Son was “produced from a different” “substance” or “essence” from the Father rather than “one and the same substance” with the Father. Origen essentially taught the same in his Commentary on the Gospel of John, book 1, chapter 23 (**“THEY DO NOT ALLOW HIM ... ANY INDEPENDENT HYPOSTASIS (Essence of Being), nor are they clear about His essence. I do not mean that they confuse its qualities, but the fact of His having AN ESSENCE OF HIS OWN.”**- Origen’s Commentary of John, book 1:23). How exactly could Origen have been a true Trinitarian when he believed that the Son of God has an “independent hypostasis (Essence of Being)” “of his own?” Wherefore, Hippolytus and Origen were clearly Semi-Arian in their theology rather than Trinitarian in their theology because the Trinity doctrine was being developed through these Semi-Arians who Trinitarians often call their “church fathers.”

We know that Origen visited Rome and was received into fellowship by Hippolytus in the early third century (*Jerome’s De Viris Illustribus # 61; cp. Eusebius, Historia Ecclesiastica vi. 14, 10.*), but the Modalistic Monarchian majority in Rome rejected both Hippolytus and Origen’s theology as “ditheism (*Johannes Quasten, Patrology Vol. 2, Page 200, “Thus Pope Callistus was correct in dubbing Hippolytus and his adherents DITHEISTS or worshipers of two gods, although Hippolytus resented this bitterly - Refutation of all Heresies 9:12”*.)” Hence, the Oneness Modalistic majority clearly viewed the new Semi-Arian theology which taught that the Son is a different essence of being from the Father’s Essence of Being as a lesser god person under the Father as blatant di-theism. Therefore the historical evidence indicates that both Hippolytus and Origen were in fellowship with each other because they believed that the Son was literally “produced” as “a different one” from the Father (*Hippolytus, Against All Heresies, Book 9, Part 5*) before his birth and that the Son “has an essence of his own” distinct from the Father (*Origen on the Gospel of John 1:23*).

The historical evidence reveals that the new “Semi-Arian” professing Christians such as Origen and Hippolytus were in fellowship with each other while the older Modalistic Monarchian Christian majority which had “always” been maintained by “the majority of believers” (*Tertullian, Against Praxeus 3, “...they that **always** make up the majority of believers reject the economy ...Trinity”*) had their own universal fellowship outside of the emerging “Semi-Arian” / “Semi-Trinitarian” minorities. The historical evidence further proves that just as modern Oneness believers reject modern Arians, Semi-Arians, and Trinitarians as “ditheists (a belief in two gods)” and “tri-theists (a belief in three gods),” so the early Oneness believing Christians (the Modalistic Monarchians) also rejected the emerging Semi-Arian and Semi-Trinitarian theologies as a belief in two and three gods (*“They are constantly throwing out against us that we are preachers of two gods and three gods, while they take to themselves pre-eminently the credit of being worshippers of the One God” -Tertullian, Against Praxeus 3*).

Most of the Writings of the Modalists were Destroyed

The historical evidence cries out a red flag of warning when we consider the fact that virtually all of the writings of the Oneness Modalists of the mid-second century onward were destroyed by the later Roman Catholic Church. After the later Roman Catholic Church had solidified its power through secular Rome, we know that the later Roman Catholic Church used that power to burn, destroy, or neglect the writings of their opponents until almost all of their writings were completely lost. Therefore, almost all we know about the later Oneness Modalists is from the writings of their biased Semi-Arian and Semi-Trinitarian opponents who were deriding the Modalistic Monarchian Christian majority.

Under Sabellius, the New Advent Encyclopedia admits, **“All of his (Sabellius’) original works were burned.”**

Trinitarian author Paul Pavao wrote, **“No writings of Praxeas or Sabellius survive today because they were considered heresy by the Church.”** (Author Paul Pavao, *Christian History for Every man. Greatest Stories Ever Told. 2014. <http://www.christian-history.org/page-name.html>*)

Church Historian B. B. Edwards wrote, **“That he (Sabellius) was a writer cannot well be questioned. The younger Arnobius (de Deo uno, etc. p. 570 in Feuardent's edit, of Irenaeus) says that in the fifth century some of his writings were still extant.** Of what nature these were, he has not told us.” (*“The Biblical Repository and Quarterly Observer, B. B. EDWARDS” Under Views of Sabellius, The Biblical Repository and Classical Review, American Biblical Repository*)

The historical evidence proves that the later Roman Catholic Church purged most of the writings of the early Modalistic Monarchian Christians from their database of historical records. Thus it is easy to see how modern readers can peruse through the extant writings of the early Christians and falsely come up with the idea that the Modalistic Monarchian view was in the minority because almost all of their writings were later destroyed or burned. Therefore we can see why there is a much larger database of early Christian writings from the Semi-Arian/Semi-Trinitarian perspective than from the Modalists whose writings were lost through the actions of the newly empowered Roman Catholic Church via secular Rome.

What if David Bernard, who is currently the most prominent Oneness leader in the United States and perhaps the entire world, lived in the early third century and all of his writings, including the writings of other Oneness Modalists living in the late second, third, and fourth centuries were destroyed (*The writings of the late second century and third century Oneness Modalistic leaders such as Praxeus, Noetus, Sabellius, Zephyrinus, and Callistus were all destroyed and most of the Modalistic writings of Melito of Sardis (AD 140 to 180) have been conveniently lost. Only fragments of his writings survive which prove he affirmed Oneness Theology*)? Since there was no printing press, recorded radio, or internet in the early days of Christianity, centuries later, most people would remember only

the most well-known Oneness leaders, but only from the perspective of the extant writings of their opponents. Without the modern day printing press, computers, and the internet, how much would people know about Oneness Pentecostal leaders and their writings if they were all subsequently destroyed by the later Roman Catholic Church? Thus, it is historically accurate to affirm that we would know nothing about the less prominent Oneness leaders whose writings were destroyed, and we would only know a few things about the most prominent Oneness leaders from the surviving writings of their opponents.

The only reason why we know so much about the Semi-Arians like Hippolytus, Tertullian, Justin, Theophilus, Athenagoras, and Clement of Alexandria is due to the fact that we have some of their extant writings from Roman Catholic scribes who chose to save their writings over other writings that they neglected as more heretical. Hence, we would know very little if anything about the Semi-Arians if the Roman Catholic Church had decided to destroy their writings. Thus, the only things we would know centuries later would likely be about the most prominent leaders of the movement, but only from the writings of their detractors who might have easily misrepresented their views. This is precisely what happened in early Christian history. For how else can we explain why Tertullian identified the Modalists in the West as, “they that always make up the majority of believers (*Tertullian in Against Praxeus 3*)” and why Origen identified the Modalists as “the general run of Christians” in the East (*Origen's Commentary on the Gospel of John, book 1, chapter 23*)?

Wherefore, Trinitarian apologists who cite surviving early Christian writings from the Roman Catholic points of view are depending only on the number of extant (*surviving*) early Christian writings without taking into consideration the enormous emotional bias that the later State Church used in determining what they perceived as heretical or orthodox. Thus, Trinitarian apologists who merely cite from the extant early Christian writings have a faulty method of finding what the majority of the earliest Christians actually believed in the earliest days of Christianity. The only way to gather the real historical narrative of early Christian history is by digging deeper into the earliest Christian writings along with reading what the most honest church historians have uncovered from their extensive research.

The Early Roman Church Was Oneness

In our debate in Austen Texas and in his YouTube lectures, Dr Morrison stated that Praxeus brought Modalism into the city of Rome in the early third century and that only the Roman Bishops Zephyrinus and Callistus were Modalists. However, the historical evidence proves that Praxeus was a prominent Oneness leader from Asia Minor who first visited the city of Rome well before Zephyrinus and Callistus were Roman bishops. The historical evidence clearly proves that Praxeus visited Rome immediately after Irenaeus had visited Rome in about A.D. 178-179 which I'm documenting here.

Under Montanists, the New Advent Encyclopedia states, "... the first appearance of Montanus leaves insufficient time for the development of the sect, which we know further to have been of great importance **in 177 when the Church of Lyons wrote to Pope Eleutherius on the subject.**"

The historical evidence indicates that Irenaeus was sent by the Church of Lyons (Southern France) to convince the Roman Bishop Eleutherius to embrace the Montanists into fellowship. In the late second century, there was much contention whether or not the Montanist prophecies were true or false which was why the Roman church was uncertain if they should fellowship with them. If the Roman church was against the gift of prophecy and the other Pentecostal gifts of the Spirit then why was bishop Eleutherius persuaded by Irenaeus to receive the Montanists into fellowship? Since Irenaeus was initially successful in persuading the Roman church to receive the prophecies of the Montanists, we know that the Roman church of A.D. 178 had to have believed in the veracity of the Pentecostal gifts of the Spirit.

About one year after Irenaeus had visited Rome in which he successfully persuade the Roman church to receive the Montanists into fellowship, Bishop Eleutherius changed his mind and sided with Praxeus (A prominent Oneness leader from Asia Minor) who subsequently visited Rome to convince Bishop Eleutherius to reject the Montanists (also from Asia Minor) for their false prophecies. Since the Roman Bishop took Praxeus' advice over Irenaeus,' it is hard to imagine that the Roman Bishop of 178 A.D. was not also a Modalist who warmly embraced Praxeus prior to Victor, Zephyrinus, and Callistus later becoming Roman bishops. These facts prove that the subsequent bishops of Rome received their modalistic theology in apostolic succession from bishop Eleutherius. Since Eleutherius was the Bishop of Rome from A.D. 175-189, we know that it was Eleutherius who warmly embraced Praxeus and his Oneness Modalism rather than Zephyrinus or Callistus (*Tertullian, Against Praxeus Chapter 1*). Therefore, it is reasonable to believe that the immediate successors of the Roman bishop Eleutherius were also Modalistic in their theology which would include his immediate successor, Bishop Victor.

Church historian Johannes Quasten wrote that the Roman Bishop "**Eleutherius rejected Montanism in about 179 AD because of Praxeus (a Modalist) who visited Rome which infuriated Tertullian** (*Patrology Vol. 1, Page 279, Johannes Quasten*)."

At 15:17 into Part 2 (https://youtu.be/3zwmTjNBS_o) of his lecture on Church History, Dr Morrison alleged that Praxeus was the first to bring Modalism into Rome in the early third century. Yet the facts of church history prove that Praxeus' theology was well received in Rome during the late second century. I challenge Dr Morrison or any Trinitarian apologist to cite historical data to prove that Praxeus first visited Rome with his Modalistic Theology in the early third century (Mr Morrison has falsely alleged that Praxeus first visited Rome in the early third century - A.D. 210-230) rather than in the late second century (*178-179 AD – Tertullian, Against*

Praxeus chapter 1). If Modalism first arrived in Rome through Praxeus in the early third century, how can Dr Morrison explain why bishop Eleutherius embraced Praxeas (a Modalist) in the second century (about 178-179 AD)?

It makes sense to believe that the Roman Church was already Modalistic in theology which would explain why Praxeus was so well received by the late second century Roman church. If the Roman Church had been Trinitarian all along and had turned away from Trinitarian theology to embrace a new theological position, this would have certainly caused quite a commotion in the city of Rome and throughout the Roman Empire. Since we have no historical documentation to prove that the Roman church was Trinitarian, nor do we have any historical documentation to prove that the church in Rome experienced any theological debate with Praxeus when he arrived in Rome, we know that the early Roman church had to have held the same basic theology as Praxeus before he arrived in Rome. Hence, although Praxeus may have clarified and strengthened the Oneness Modalistic Theology of the believers in Rome, he certainly did not bring in a completely new theology.

Moreover, if the earliest church in Rome was not Oneness in its theology, then why did both Clement and Hermas of Rome teach that the Holy Spirit is the Spirit who became incarnate as Christ within the first-century city of Rome?

Hermas wrote, “**The pre-existent Holy Spirit** which created all things did God make to **dwell in a body of flesh** chosen by himself.” (*The Shepherd of Hermas, Parable 5:6*)

Hermas wrote, “After I had written down the commandments and similitudes of the Shepherd, the Angel of repentance, he came to me and said, ‘I wish to explain to you what **the Holy Spirit** that spoke with you in the form of the Church **showed you, for that Spirit is the Son of God.**’” (*The Shepherd of Hermas, Parable 9:1*)

It is hard to believe that the first century Roman Church was Trinitarian when the leaders of the church in Rome were teaching that the Holy Spirit is that Spirit who is the Son of God. Trinitarian theology teaches that the Holy Spirit is not the Son and that the Son is not the Spirit. Yet the earliest Roman Church taught that “the Holy Spirit is the Son of God.” Now we know why the later Roman Catholic Church rejected the Shepherd of Hermas and let it fall out of use even though it was often cited as scripture and was so popular that it was bound with the New Testament Scriptures. The fact that such a popular book now has only a few extant ancient Greek manuscript and a few surviving Latin fragments which have helped scholars put the missing parts of the surviving Greek manuscripts together speaks volumes.

The Roman Catholic Church clearly rejected The Shepherd of Hermas because of its Oneness Modalistic content. Even Roman Catholic scholars admit that the Shepherd of Hermas “had great authority in ancient times and was ranked with Holy Scripture.”

“... ‘The Shepherd’ (Poimen, Pastor), a work which had great authority in ancient times and was ranked with Holy Scripture. Eusebius tells us that it was publicly read in the churches, and that while some denied it to be canonical, others "considered it most necessary. St. Athanasius speaks of it ... **St. Irenæus and Tertullian (in his Catholic days), cite the Shepherd as Scripture. Clement of Alexandria constantly quotes it with reverence, and so does Origen** (Chapman. J. Transcribed by Don Ross / *The Catholic Encyclopedia, Volume VII. Published 1910. New York: Robert Appleton Company. Nihil Obstat, June 1, 1910. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.*).

Clement was a first-century bishop of Rome who personally knew some of the original apostles. 2 Clement 14:3-4 states that the Holy Spirit is “the Spirit which is Christ.”

“...**the Holy Spirit** ...guard the flesh that you may partake of the (Holy) Spirit. Now if we say that the flesh is the Church as the Spirit is Christ, then verily he who has dishonored the flesh has dishonored the Church. Such a one, therefore, shall not partake of **the Spirit which is Christ.**”

Trinitarian theology teaches that the Holy Spirit is not the Son and that the Son is not the Holy Spirit but the first century Roman Church taught that the Holy Spirit is “that Spirit” who “IS THE SON OF GOD” “which IS CHRIST.” Since Arian theology teaches that the Holy Spirit is an impersonal active force (Jehovah’s Witnesses), and since Unitarian Socinian theology teaches that the Holy Spirit is the Spirit of the Father who is not the Son, the first century Roman Church had to be Oneness (Modalistic) in theology rather than Trinitarian, Arian, or Socinian.

Moreover, both 1st and 2nd Clement enjoyed great popularity within the first few centuries of the Christian era, but again, we only have only one surviving ancient Greek manuscripts of 1 and 2 Clement which was so popular that it is bound at the end of New Testament Scripture. The Codex Alexandrinus is a fifth century codex bound book of the entire New Testament Scripture with the two Epistles of Clement attached. These are the only ancient Greek manuscripts of 1 and 2 Clement that have survived (*the 11th century manuscript of 1 Clement appears to be a copy of the fifth century Greek manuscript with added interpolations to fill in the missing part (chapter 57:7-63) – I have documented the evidence in chapter 9*). Wikipedia says that the Codex Alexandrinus, “... contains all of the books of the New Testament (although the pages that contained Matthew 1:1-25:5 are not extant). In addition, the codex contains 1 Clement (lacking 57:7-63) and the homily known as 2 Clement (up to 12:5a).”

It seems very strange that we have most of the writings of the Semi-Arians who were in the process of developing the doctrine of a Trinity but we have so few writings from the Oneness believing Christians who spoke of Christ as the Holy Spirit of God. One would think that popular Greek manuscripts such as 1 and 2 Clement which were written by a companion of

the apostle Paul would have continued to enjoy a wide circulation of popularity even until this present day. Thus we again have the evidence to show that the later Roman Catholic Church decided to let 1 and 2 Clement fall out of use because they were afraid of its Oneness Modalistic contents (*In chapter 9, I have documented the historical evidence proving that both 1 and 2 Clement cites the now lost Gospel to the Egyptians which graphically stated that Jesus explained to his disciples his true divine identity as the Father's Holy Spirit. Clement also cited The Shepherd of Hermas which backs up the fact that Hermas was Clement's first century contemporary*).

Why Did Irenaeus Never Write Against The Modalists As Heretical

At approximately 7:30 into Dr Morrison's Part 2 video on church history (https://youtu.be/3zwmTjNBS_o), Mr Morrison mentioned Irenaeus listing all of the heretical groups in his day in "Against Heresies" but he never mentioned the Modalists as heretics. I have already documented the historical fact that the Oneness Modalists were prevalent both before and during the time of Irenaeus. If Irenaeus thought that the Modalists were heretical, how is it that he never listed them in his work, "Against Heresies?" Also notice that Irenaeus never listed the Semi-Arians who believed that the Son was created as heretical (*Examples: Justin, Theophilus, and Athenagoras were clearly Semi-Arians*).

I have documented the evidence that Irenaeus held both Modalistic and Semi-Arian-Semi-Trinitarian views about Christ. This explains why Irenaeus never spoke out against the Modalists or the Semi-Arians as heretics. Thus the current internal evidence of the Latin versions of Ignatius show that Irenaeus had believed in both the Oneness Modalistic Monarchians and the Semi-Arians as orthodox Christians while exposing the various Gnostics heresies.

Did Irenaeus Believe In Semi-Arian Trinitarianism and Modalism?

It is plausible that Irenaeus may have been Oneness and his writings were later interpolated with late fourth century Semi-Arian/Semi-Trinitarian views under the reign of Pope Damasus. For It is interesting that we have only a few surviving fragments of Irenaeus' writings in Greek, but we have ample complete Latin manuscripts dated from A.D. 380 under Pope Damasus in which the Latin manuscripts are preserved in their entirety. A.D. 380 happens to be the same time that Ignatius' 7 Epistles were tampered with. Thus it appears that the earlier Greek manuscripts of Irenaeus may have been destroyed like most of Ignatius' authentic Greek Epistles were destroyed and replaced with the tampered Latin manuscripts (<http://www.rationalskepticism.org/christianity/was-irenaeus-fabricated-in-the-4th-century-t49723.html>).

It was during the reign of Pope Damasus that Ignatius' 7 Epistles were interpolated with Semi-Trinitarian additions. Kirsopp Lake's, *The Apostolic Fathers* (published London 1912, v. I, pp. 166-9) says, "It was early seen that the long recension contained several letters which were clearly

not genuine, and that those which had the most claim to acceptance, as having been mentioned by Eusebius, were greatly corrupted by obvious interpolations. Fortunately the remnants of an early collection have been found which originally contained only the seven Eusebian letters.” This is why scholars have identified 7 non-authentic epistles of Ignatius with Trinitarian interpolations from the 7 shorter versions which do not have later Trinitarian interpolations – (See Chapter 11). Thankfully, a copy of the seven genuine non corrupted epistles of Ignatius were found which exposed the Roman Catholic corruption which had taken place under Pope Damasus. Could it be that the Roman Catholic Church also abused its power to also corrupt the writings of Irenaeus during the same time that the Roman Catholic Church attempted to permanently change the seven epistles of Ignatius to make him sound like a Trinitarian?

Notwithstanding the historical possibility that Irenaeus’ original works were likely tampered with when Roman Catholic scribes translated the earlier Greek texts into Latin, I have decided to highlight the fact that the later Latin translations of Irenaeus prove that certain parts of his writings show that Irenaeus was Oneness Modalistic while other portions of his writings show that he was Semi-Arian/Semi-Trinitarian. This kind of self-contradiction raises red flags of suspicion that his books may have been corrupted by later interpolations. That is why some scholars are sceptical about the authenticity of the extant writings of Irenaeus in Latin which is strengthened by the fact that Semi-Trinitarian interpolations which were placed in the 7 Epistles of Ignatius during the same time when writings of Irenaeus were being translated into Latin (starting in A.D. 380) during the reign of Pope Damasus (A.D. 366-384). Thus it is plausible to believe that Pope Damasus may have also used his power as Pontiff to corrupt the writings of Irenaeus to make him look like a Semi-Trinitarian (*Note: the Trinity doctrine was not fully developed in the late fourth century*) in his attempts to prove that the earlier Christians were Trinitarians rather than Oneness Modalists or Arians.

Irenaeus’ Semi-Arian-Semi-Trinitarian Views

Based upon the current English translations of Irenaeus from the Latin versions of Irenaeus which may have been corrupted by Semi-Arian-Semi-Trinitarian interpolations in the late fourth century, I am going to point out the glaring contradictions which show that the Latin translations show Irenaeus as a believer in both Semi-Arian-Semi-Trinitarian theology and Oneness Modalistic Theology.

Irenaeus allegedly wrote in Against Heresies Book 9:30:

“But the Son, eternally co-existing with the Father, from of old, YES FROM THE CREATION, always reveals the Father.” (*Against Heresies Book 9:30*)

Irenaeus allegedly wrote in *Against Heresies*, Book 2:28, 6:

“If anyone says to us, ‘**HOW WAS THE SON PRODUCED BY THE FATHER?**’ We reply to him, that NO MAN UNDERSTANDS THAT PRODUCTION OR GENERATION or calling or by whatever name one may describe his generation, which is in fact altogether indescribable ... but the Father only who begat, and the Son who was begotten.” (*Irenaeus, Against Heresies, Book 2:28,6 / Cited in Patrology Vol. 1 Page 295, Johannes Quasten*)

According to the extant Latin version of Irenaeus, the Son was “produced or generated” by the Father who begat him “FROM THE CREATION.” Hence, according to Irenaeus, the Son was “produced” by being “born” (“*begotten means “born”*”) “from the Creation” in order to “eternally coexist with the Father” throughout the timeless future rather than from the timeless past. Irenaeus clearly taught that the Son was produced or generated (born) “from the creation” which implies that the Son had his beginning as the beginning of “the creation” rather than from eternity past (*Note: Inspired Scripture informs us that the Son of God was “the beginning of the creation OF God –Rev. 3:14” within God the Father’s Mind and Planning – “the Lamb which was slain from the foundation of the world”-Rev.13:8; as “the firstborn of all creation”-Col.1:15 within God’s prophetic word/logos*). Hence, Irenaeus plainly wrote that the Son did not timelessly exist as an alleged pre-incarnate Son. Yet, in contradistinction to his own Semi-Arian/Semi-Trinitarian views, Irenaeus departed from other early Semi-Arians by writing that the “Son and the Spirit” are the “hands of the Father” (as manifestations of the Father’s Person) who created mankind and that believers have received “the Spirit of the Father (*Against Heresies 6:1; Patrology Vol. 1, Page 309, Johannes Quasten*)” which is a Oneness Modalistic theological view.

Irenaeus’ Modalistic Views

Irenaeus identified the Spirit of the Savior as the indwelling Holy Spirit

“But as for us, we still dwell upon the earth and have not yet sat down (with him) upon His throne. For although **the Spirit of the Savior that is in him** (*in believers*) **searches all things, even the deep things of God**, (*1 Corinthians 2:10*).” (*Against Heresies, Book 2, 28:7*)

1 Corinthians 2:10-11 proves that the Spirit of the Savior that Irenaeus was addressing is the Holy Spirit of God.

“For to us God revealed them through the Spirit; for **the Spirit searches all things, even the deep things of God**. 11 For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God.”

Trinitarians allege that 1 Corinthians 2:10-11 is addressing the Holy Spirit of God as an alleged third God Person, but Irenaeus confessed that the Holy Spirit of God is “the Spirit of the Savior” who “searches the deep things of God.” How could an omniscient, non-incarnate God

the Holy Spirit be said to “search all things, even the deep things of God” while already being omniscient (*Knowing all things*)? For an omniscient God the Holy Spirit cannot be said to search the deep things of God if the alleged omniscient God the Spirit Person already knows all things to begin with. Since Irenaeus believed that the indwelling Holy Spirit is the Spirit of Jesus Christ our Savior, Irenaeus could not have been a true Trinitarian.

Rather than writing about an alleged coequally distinct God the Word Person (i.e. a God the logos Person), Irenaeus wrote that the Word (Logos) is the “thought” and “mind” of the Father Himself.

“But God being all Mind, and all Logos, both speaks exactly what He thinks, and thinks exactly what He speaks. For **His thought is Logos, and Logos is Mind, and Mind comprehending all things is the Father Himself.** He, therefore, who speaks of the mind of God, and ascribes to it a special origin of its own, declares Him a compound Being, as if God were one thing, and the original Mind another.” (*Against Heresies, Book 2, 28:5*)

Trinitarians teach that the Logos (Word) is the coequal and coeternal God the Word Person called “God the Son,” but Irenaeus identified the Logos as the “thought” and “Mind” of “God” who “is the Father Himself.” Hence, Irenaeus’ words sometimes sound Semi-Arian-Semi-Trinitarian while at other times he sounds like a Oneness Modalist. Thus there are only two possibilities which may have caused Irenaeus’ writings to be self-contradictory:

- 1) Later interpolations caused the writings of Irenaeus to become self-contradictory.
- 2) Irenaeus decided to combine both theological beliefs as orthodox even though he had to have known that they were diametrically opposed.

It is possible that Irenaeus may have read the writings of Semi-Arians like Justin and the writings of the early Modalists and then mixed or compromised both Semi-Arian and Modalistic Monarchian thought together within his theological teachings and regarded both views as orthodox. While this interpretation seems absurd, it is the only honest view which can be presented if we are to believe that the Latin versions of Irenaeus works have not been corrupted by the late fourth century Roman Catholic Church. Since we know that Irenaeus was received into fellowship by the Modalistic Monarchian Roman Bishop Eleutherius in the city of Rome, it is unlikely that Irenaeus showed any opposition to the Oneness Theology being taught at Rome.

Even The Majority of the Montanists Were Modalists

At 17:00 into Dr. Morrison’s Part 2 video on Church History (https://youtu.be/3zwmTjNBS_o), Mr Morrison rightly stated that Tertullian joined the Montanists from Asia Minor. Yet even the

majority of the Montanists were Modalistic in their theology. The New Advent Encyclopedia states that Montanus was himself a Modalist because he prophesied saying, "I am the Father, the Word, and the Paraclete," ... (Didymus, "De Trin.", III, xli); and again: "I am the Lord God omnipotent, who have descended into man", and "neither an angel, nor an ambassador, but I, the Lord, the Father, am come" (Epiphanius, "Hær.", xlviii, 11)." According to Montanus, "the Word, and the Spirit (Paraclete)" is "the Father" who has "come" to "descend into man."

Under "Montantists," The New Advent Encyclopedia states that Jerome "described them as Sabellians in their idea of the Trinity."

"It is interesting to take St. Jerome's account, written in 384, of **the doctrines of Montanism** as he believed them to be in his own time (*Ep., xli*). **He describes them as "Sabellians in their idea of the Trinity"** (New Advent Encyclopedia, under Montanism).

Hippolytus described the Montanists as Noetian Modalists in the early third century: "But others of them, **being attached to the heresy of the Noetians** [*Noetus was a Modalist*], entertain similar opinions to those relating to the silly women of the Phrygians, and to **Montanus**. As regards, however, the truths appertaining to the Father of the entire existing things, they (*the Montanists*) are guilty of blasphemy, because **they assert that He is Son and Father, visible and invisible, begotten and unbegotten, mortal and immortal. These have taken occasion from a certain Noetus to put forward their heresy.**" (*Hippolytus, Book 5, "CHAP. XXII.--THE PHRYGIANS OR MONTANISTS*)

Trinitarian Apologists Often Cite Modalists as Trinitarians

Mathetes To Diognetus (100 AD)

Dr Morrison cited Modalists during our debate and then falsely alleged that they were Trinitarian. For example, The Epistle of Mathetes to Diognetus (about 100 AD) says, "... having now revealed the Savior who is able to save even those things which it was [formerly] impossible to save, by both these facts He desired to lead us to trust in His kindness, to esteem Him our Nourisher, FATHER, Teacher, Counselor, Healer, our Wisdom, Light, Honor, Glory, Power, and Life (*Epistle of Mathetes to Diognetus Chapter 9*)..." Mathetes identified Jesus "the Savior" as the "Father, Teacher, Counselor, Healer" and "Wisdom." He used scriptural titles for the Son of God such as "Counselor (*Isaiah 9:6*), Healer (*Malachi 4:2 / Isaiah 35:5-6*)," and "Wisdom (*1 Corinthians 1:24*)" along with "Father (*Isaiah 9:6*)." Since Mathetes identifies Jesus as the Father, he could not have been a Trinitarian.

Mathetes further wrote, "This is He who, being from everlasting is to-day called the Son; ..." (*Epistle of Mathetes to Diognetus Chapter 11*)

Notice that Mathetes spoke of Christ as being the “He” who is from “Everlasting,” but “is today called the Son.” According to Mathetes, the Son was not actually called the Son until “today.” Do Trinitarians believe that the Son was not called a Son throughout eternity past, but was only “today called the Son?” I think not!

Ignatius of Antioch (67 – 108 AD)

Dr Morrison cited Ignatius of Antioch as a Trinitarian in our Austen (TX) debate because he wrote that Jesus “was with the Father before all ages (*Magnesians 6*).” However, Ignatius had taught that Jesus was with the Father as the word (logos = “expressed thought”) of the Father (*Magnesians 8:2; Ephesians 3:2*) before all human ages, so Jesus could have been with the Father before all ages in God’s “expressed thought” (in His mind and plan which is the literal meaning of the Greek word “logos”). Also notice that Ignatius did not say that Jesus was with the Father throughout eternity past, but only “with the Father BEFORE ALL AGES [*Ages = human time periods*].” Therefore, Ignatius did not teach the later Trinitarian idea that Jesus was literally with God the Father throughout eternity past.

Ignatius claimed that the Holy Spirit is the same divine person “who is Jesus Christ.”

“Fare ye well in the harmony of God, ye who have obtained **the inseparable Spirit, who is Jesus Christ** (*2 Cor. 3:17; Romans 8:9; John 14:16-18*).” (*Magnesians 15:1, Roberts-Donaldson Translation*)

According to Ignatius, “the inseparable Spirit” “is Jesus Christ.” Just as Paul contextually wrote in his second Epistle to the Corinthians, “Christ Jesus the Lord (*2 Cor. 4:5*)” and “the Lord is the Spirit (*2 Cor. 3:17*),” so Ignatius faithfully followed the theology of the Apostles by writing, “the inseparable Spirit, who is Jesus Christ.” The early first and second century Christian writers often spoke of the Holy Spirit as the Spirit who became the Son through the virgin (Examples: Hermas, Clement, Mathetes, Aristides, Irenaeus, Melito) because this is precisely what the first century apostles had taught in all the churches.

Ignatius of Antioch wrote in Polycarp 3:2, “Look for Him who is above time - the Timeless, the Invisible, who for our sake became visible, the Impassible, who became subject to suffering on our account and for our sake endured everything.”

Ignatius wrote that the God who became “visible” was first “invisible” before his birth. Trinitarians often affirm that the Son was visible as one of the angels of Yahweh (Christophanies) in the Hebrew Scriptures, while the Father was invisible. But to Ignatius and the earliest Christian witness, the only invisible God later became the visible Son who was “subject to suffering on our account.” Therefore Ignatius had to have held Modalistic theology rather than Trinitarian theology.

Since it is believed that Ignatius was taught and mentored by the apostle John himself (*O'Connor, John Bonaventure. "St. Ignatius of Antioch." The Catholic Encyclopedia Vol. 7. New York: Robert Appleton Company, 1910. 15 Feb. 2016*), it is hard to believe that the theology of Ignatius would have been different from the theology of the apostle John. This would explain why the Christians of Syria and Asia Minor highly venerated Ignatius as a great authority among the churches. Since Ignatius was highly esteemed as a great Christian leader by the Christians of Asia Minor and Syria, it is hard to believe that the Christians he wrote his seven epistles too, including an epistle to Polycarp, did not believe in the same theology as Ignatius. In our debate in Austen (TX), Mr Morrison had said that Modalism did not appear until the third century, but Ignatius believed that Jesus is the invisible and timeless Holy Spirit in the late first and early second century.

Melito of Sardis (140-180 AD)

Dr. Morrison cited Melito of Sardis as a Trinitarian in our debate. He further stated that there were no Oneness Modalists before the third century. But Melito wrote that Jesus Christ is both the Father and the Son in the mid second century.

"8 For **as a Son born**, and as a lamb led, and as a sheep slain, and as a man buried, he rose from the dead as God, being by nature God and Man.

9 For he is all things: in as much as he judges, Law; inasmuch as he teaches, Word; in as much as he saves, Grace; **IN AS MUCH AS HE BEGETS, FATHER; IN AS MUCH AS HE IS BEGOTTEN, SON**; in as much as he suffers, Sheep; inasmuch as he is buried, Man; in as much as he is raised, God.

10 This is Jesus the Christ, to whom be glory for ever and ever. Amen." (*Cited by Stuart George Hall, pp. 5, 7. Oxford Early Christian Texts / Clarendon Press 1979*)

Church historian Johannes Quasten affirmed the assessments of church historians Bonner and Hall that Melito of Sardis likely believed in Modalistic Monarchianism (Oneness Theology): "The title 'Father' for Christ is unusual. It occurs in an important passage describing the various functions of Christ: For born as a son, and led forth as a lamb, sacrificed as a sheep, buried as a man, he rose from the dead as God, being by nature God and man. Who is all things: in that he judges, Law, in that he teaches, Word in that he saves, Grace, in that he begets, Father, in that he is begotten, Son, in that he suffers, the sacrificial sheep, in that he is buried, Man, in that he arises, God. This is Jesus Christ, to whom belongs the glory to the ages of ages (8-10 Bonner)." (*Johannes Quasten, Patrology Vol. 1, Page 244*)

Melito taught that Jesus Christ is the divine person who "begets" as the "Father" and that Jesus Christ is the same divine identity who is "begotten" as the "Son." Only Modalism

teaches that Jesus Christ is the one who begets as the Father and who is begotten as the Son. Here we have clear evidence to show the popularity of Modalistic Monarchianism within the second century. Melito of Sardis was esteemed by the second century Christian majority as a prophetic teacher who was not only well known throughout Asia Minor, but also in the city of Rome itself (*Eusebius, Church History V.24, The letter of Polycrates of Ephesus to the Roman bishop Victor states that "Melito the eunuch whose whole walk was in the Holy Spirit"*).

Church historian Johannes Quasten affirmed the apparent Modalistic Monarchianism of Melito of Sardis when he wrote: **"This complete identification of Christ with the Godhead itself could be interpreted in favor of the monarchian modalism ... If that were the case it would explain the neglect and eventual loss of Melito's works."** (*Johannes Quasten, Patrology - Volume 1, Patrology, 1986 reprint, p. 244.*)

Under "Melito," the New Advent Encyclopedia states, "Of Melito's numerous works almost all have perished." Why is it that all of the prominent Oneness Modalistic writers works have for the most part perished, while less known Semi-Arian writers from the same geographical location (Asia Minor/Syria) and from the same time period (the mid to late 2nd century) have survived? Theophilus (A.D. 169-185) was a Semi-Arian writer who lived in Syria (close to Asia Minor) about the same time as Melito of Sardis (A.D. 140-180). Theophilus of Antioch was not as well known as Melito of Sardis, but for some strange reason, the Semi-Arian/Semi-Trinitarian writer's works have survived while the more prominent Oneness Modalistic writers works have not. There has to be a historical reason for the continued destruction of the Oneness writings in early church history while the majority of the writings of the Semi-Arian/Semi-Trinitarians have remained extant.

The only evidential historical reason why the later Roman Catholic Church destroyed or neglected the writings of the early Oneness believing Modalists was the subsequent Roman Catholic Church claim to have maintained the truth through apostolic succession. For the later Roman Catholic Church had to have regarded the vast popularity of early Modalistic Monarchianism as a threat to their claim to apostolic succession. For if most of the writings of the Modalistic Monarchian Christian majority would have been allowed to survive; then the emerging Semi-Trinitarian doctrine of the Roman Catholic Church would have faced irrefutable historical evidence proving that their Trinitarian doctrine was infused into Christianity later on in time. Thus the Roman Catholic Church would not be able to uphold its claim to have received and maintained the truth through apostolic succession.

Johannes Quasten identified Melito's theology as probable "monarchian modalism" which "would explain the neglect and eventual loss of Melito's works." The fact that such a knowledgeable church historian as Johannes Quasten would state that Melito's "monarchian modalism" "would explain the neglect and eventually loss" of his written "works," gives

credence to the historical fact that the later Roman Catholic Church did purge most of the writings of the Monarchian Modalists out of the surviving written records.

Melito wrote in one of his surviving fragments that “The tongue of the Lord is His Holy Spirit (*Ante-Nicene Fathers Volume 8*).” Since Melito gives the analogy of the Holy Spirit as the tongue of the Lord then he had to believe that the Holy Spirit is the same divine Person as God the Father. For how can God’s tongue be a separate person from Himself? Melito further wrote that the Holy Spirit is “the finger of the Lord” - “by whose operation the tables of the law in Exodus are said to have been written (*Ante Nicene Fathers Volume 8*).” Exodus 34:1 reveals that “Yahweh spoke to Moses” – “I will write on these tablets the words that were on the first tablets.”

Trinitarian scholars have called Melito’s theology “naïve Modalism.” Trinitarian scholar Stewart Sykes tried to explain why Melito and the earliest Christians did not believe in later Trinitarian theology by stating, “We must understand that **Melito bears witness to the truth as it was understood in his day and that THE ORTHODOX FAITH HAS BEEN GRADUALLY REVEALED** (*Melito of Sardis OnPascha. St. Vladimir’s Seminary Press, Crestwood NY, 2001, page 29*).” Does it not make more sense to believe that the earliest Christians had the original truth of the Apostles Doctrine in their day rather than believing that the later so called Trinitarian orthodox faith needed to be “GRADUALLY REVEALED” later on in time? All knowledgeable scholars of church history recognize that the Theology of the earliest Christian leaders does not support modern day Trinitarian Theology.

Under “Melito,” the New Advent Catholic Encyclopaedia states that Melito “had been one of the great authorities in the Church of Asia...” and “...that he was esteemed a prophet by many of the faithful.” If Melito was “esteemed a prophet” as “one of the great authorities in the Church of Asia” within the second-century, then that would mean that the second-century Christian majority of Asia would have held the same basic theology of Melito and that the Semi-Arians/Semi-Trinitarians who existed at that time would have been in the minority.

The Ancient Modalists Were Not Patripassians

(Patripassianism is the belief that the Father as the Father suffered and died)

The annals of church history inform us that most of the writings of the Oneness Modalists of the first few centuries were destroyed by the later Roman Catholic Church. Since most of the knowledge we have of the third and fourth century Modalists are from their opponents, it is most probable that Sabellius and most other prominent Modalistic Monarchians all taught the distinctions between the Father and the Son while being falsely called “Patripassians” [*Patripassianism means a belief that the Father suffered and died as the Father*] as a

deriding label against them. Under “Monarchianism,” The New Advent Encyclopedia admits, “It is true that **it is easy to suppose Tertullian and Hippolytus to have misrepresented the opinions of their opponents** (*the Monarchians*).”

While Tertullian mocked the Modalists for allegedly denying any distinctions between the Father and Son, there is historical evidence to prove that they never denied these distinctions. Oneness author David Bernard referenced church historian Harry Austryn Wolfson in which “Noetus said that **Jesus was the Son by reason of his birth**, but he was also the Father (*Footnote 25 - Wolfson I, 591*).” The Modalistic Roman bishop Zephyrinus had said, “I know only One God, Christ Jesus, and apart from him I know no other who was born or could suffer ... **it was not the Father who died but the Son** (*Heresy and Orthodoxy Vol. IV, of A History of the Early Church, Pg. 155, by Jules Lebreton and Jacques Zeiller*).”

The early Modalistic Monarchians taught that God the Father as God the Father could not suffer and die, but the Father's new manifestation as God with us as a true human Son “by reason of his birth” could suffer and die. Here we have the evidence to see that Oneness Theology was misrepresented by our opponents back in the third century just as it is being misrepresented today in order to make our position look bad through false statements about our alleged denial of any distinctions. For all knowledgeable Oneness Theologians believe that God also became a genuine man in the incarnation through the virgin who lived an authentic human life.

We know that Sabellius lived in Rome and was in fellowship with the Roman bishops Zephyrinus and Callistus, so it is probable that Sabellius maintained the same basic theology as the bishops of the Roman Church (*Under Monarchianism, History, the New Advent Encyclopedia says, “Sabellius soon became the leader of the Monarchians in Rome, perhaps even before the death of Zephyrinus - c. 218*). If the Roman Bishop Callistus had denied any distinction between the Father and the Son, then Hippolytus would not have accused him of combining the humanity of the Son from Theodotus' teaching with the Divine Modalistic explanation of Sabellius (*Under Monarchianism, History, the New Advent Encyclopedia says, “Hippolytus accuses Callistus of now inventing a new heresy by combining the views of Theodotus and those of Sabellius”*). It is unlikely that the theology of Callistus as the leading Roman bishop would have been substantially different from other prominent Christian leaders he was in fellowship with in the city of Rome and throughout the Roman Empire. Hence, we can see that the ancient Modalists were not really Patripassians (believing that Jesus suffered and died as the Father in flesh) at all, because they also taught the full humanity of Jesus Christ just like modern Oneness believers teach today.

Interestingly, I have also been accused of combining Socinian Unitarian thought with Modalism. As a Oneness apologist, I must be able to defend the faith by giving explanations and exegesis upon all of the scriptures. There is no way to bring harmony to all of the scriptural data

without a correct understanding of Christ's true humanity. For only a balanced scriptural understanding of Oneness Theology can explain the true humanity and divinity of Jesus Christ.

Did Sabellius Teach Patripassian Sequential Modalism?

In about 125 A.D., Aristides of Athens wrote in his apology to the Emperor (*chapter two*), “The Christians, then, trace the beginning of their religion from Jesus the Messiah; and he is named the Son of God Most High. And it is said that 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, chapter two*).” According to the Christians of the early second century, about 25 years after the death of the apostle John, God Himself came down from heaven and “assumed and clothed himself with flesh; and THE SON OF GOD LIVED IN A DAUGHTER OF MAN.” Notice that Aristides did not say that God as God lived in a daughter of man, but rather, “the Son of God lived in a daughter of man” because God had also become a man within the Hebrew virgin. After God had become a man, it was the Son of God who lived in a human body of flesh as a real man. Therefore, God as God could not have suffered and died on the cross just as God as God could not have been tempted of evil (“*God cannot be tempted of evil*” – *James 1:13*). Hence, the earliest Christians had taught that after God came down from heaven to incarnate Himself within the virgin, it was the newly formed human Son of God who experienced human attributes, human sufferings, and human temptations as a true man.

At 14:30 into Part 2 of his lecture on church history (https://youtu.be/3zwmTjNBS_o), Dr. Morrison alleged that the Sabellians held a "sequential Modalistic" doctrine in which the Father as the Father became the Son and became the Spirit during the time of Tertullian and Hippolytus. We must keep in mind that Mr Morrison based his conclusions upon two of Sabellius' detractors, namely, Tertullian and Hippolytus, who falsely claimed that the Modalists were teaching sequential Modalism and “Patripassianism” (*Patripassianism: The Father as the Father became the Son to suffer and die as the Father*). Since the subsequent Roman Catholic Church destroyed all of Sabellius’ writings, there is no way to prove that Sabellius ever taught patripassianism and sequential Modalism. Finally, it is hard to imagine that the early Oneness believing Christians would not have easily pointed to the scriptures showing only one sequential-Modalism, when God the Father became incarnate as a true man (a true human son – *Matthew 1:18-23; Luke 1:35; 1 Tim. 3:16*).

The early Modalists likely taught the plain scriptural truth in which God as the Father could not have suffered or died as God the Father, but rather, God the Father entered into a new mode of existence as a true man (as true human son) through virgin conception. Hence, God’s new human mode of His existence could suffer and die for our sins as a true human son who was made 100% man. For “God Himself came into our world as a human being” (*D.K. Bernard, The Mediator Between God and Men*”).

Church historian B. B. Edwards wrote, “... **that which makes out the Sabellians to be the same as Patripassians** (*meaning that the Father suffered and died as the Father*), **and represents them as denying the distinctions in the Godhead; is altogether a mistaken view of the subject.**” (*The Biblical Repository and Quarterly Observer, B. B. Edwards, Under Views of Sabellius, The Biblical Repository and Classical Review, American Biblical Repository, 1835 – Italicized words in parenthesis added*)

While Oneness theologians believe that the Father became the human Son in the incarnation through the virgin as a true man, we do not believe that the Father ever became the Holy Spirit as the Spirit of God the Father has always been the Spirit of God the Father throughout eternity past.

Sabellius did not launch his successful ministry into North Africa until after 210-220 AD, so the Modalistic doctrine did not originate with Sabellius. Tertullian's work “Against Praxeus” chapter 3 proves that the Modalists were the Christian majority both during and before the time of Tertullian (160-225). Tertullian wrote, “...they that always make up the majority of believers reject ... the Trinitas.” The context proves that he was addressing the Modalists who believed like Praxeus. This statement alone proves that the Christian majority was not only Modalistic during the time of Tertullian (160-225) but as far back as Tertullian knew, the Modalists were “ALWAYS” the “Majority of the believers.”

The Early Oneness (Modalistic) Christians Were Pentecostals

At 24:45 into Dr. Morrison’s lecture on Early Christian Church History, Part 4 (<https://youtu.be/Pn6U2gRNUF0>), Mr. Morrison made a false assumption by alleging that the Modalistic Monarchians were not Pentecostal while Tertullian and the Montanists were Pentecostal. However, the historical evidence indicates that the Modalistic Christians were Pentecostals and that most of the Montanists were Modalistic Pentecostals as well. The only major difference between the Modalistic Montanists and other Modalists of that time was due to the fact that the Montanists were giving out false prophecies.

Irenaeus visited the Roman Church to persuade the Roman bishop Eleutherius to receive the Montanists into fellowship. There was much controversy in the late second century whether or not the prophecies of the Montanists were true or not. Since Irenaeus successfully persuaded bishop Eleutherius to receive the prophecies of the Montanists when he visited the city of Rome in about 178 AD (*Eusebius, Historia Ecclesiastica 5.4.1*), it is hard to imagine that the late second century Roman church did not believe in the gift of prophecy along with the other gifts of the Spirit. Hence, the second century Roman church had to have been Pentecostal in doctrine and practice for them to be willing to receive the Montanists into fellowship.

About one year after Irenaeus had successfully persuaded bishop Eleutherius to fellowship with the Montanists (178 AD), Praxeus (a Modalist) was well received by the Roman

bishop Eleutherius in about 179 AD. Irenaeus had successfully gone to Rome in about 178 to persuade bishop Eleutherius to fellowship with the Montanists, but Praxeus later came to Rome (*Praxeus came from Asia Minor where the Montanists were prophesying*) just after Irenaeus in which he successfully persuaded the Roman bishop Eleutherius to change his mind in not receiving the Montanists into fellowship because of some of their false prophecies (*Under Pope St. Eleutherius, the Catholic Encyclopedia says, "It would seem from Tertullian's account (adv. Praxeam, I) that a Roman bishop did at one time address to the Montanists some conciliatory letters, but these letters, says Tertullian, were recalled. He probably refers to Pope Eleutherius, who long hesitated, but, after a conscientious and thorough study of the situation, is supposed to have declared against the Montanists.*). Praxeus would not have rejected the theology of Montanus because Montanus was himself a Modalist, so the rift had to have been caused by the known false prophecies of the Montanists rather a supposed theological difference of belief between the Montanists and that of Praxeus and the Roman church (*Under Montanism, The Encyclopedia Britannica says, "They believed the heavenly Jerusalem was soon to descend on the Earth in a plain between the two villages of Pepuza and Tymion in Phrygia. The prophets and many followers went there, and many Christian communities were almost abandoned..."*).

Since the historical data proves that Montanus himself was a Modalist, there is not a shred of historical data to affirm that Eleutherius and Praxeus would not fellowship with the Montanists because of doctrinal differences or charismatic gifts. All of the evidence points to Montanus and his followers being rejected by the majority of the churches because they were giving out false prophecies.

Furthermore, Irenaeus himself wrote that the Pentecostal gifts of the Spirit were operational in the churches scattered throughout the whole world during the late second century (*180-202 AD - Irenaeus, Vol. I Ante-Nicene Fathers 409*). This would include the second century church of Rome along with the Modalistic Monarchian Churches which Tertullian himself called the Christian "majority" (*Against Praxeus 3*), and Origen himself identified as "the general run of Christians" (*Origen's Commentary of the Gospel of John, book 1, chapter 23*).

Irenaeus clearly believed that the Pentecostal gifts of the Spirit were operational in the second century churches "scattered throughout the whole world."

"Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform miracles, so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe in Christ, and join themselves to the Church. Others have FOREKNOWLEDGE OF THINGS TO COME: THEY SEE VISIONS, AND UTTER PROPHETIC EXPRESSIONS. Others still, HEAL THE SICK BY LAYING THEIR HANDS UPON THEM, and they are made whole. Yea, moreover, as I have said, THE DEAD EVEN HAVE BEEN RAISED UP, and remained among us for many years. And what shall I more say? IT IS NOT

POSSIBLE TO NAME THE NUMBER OF GIFTS WHICH THE CHURCH, SCATTERED THROUGHOUT THE WHOLE WORLD HAS RECEIVED from God, in the name of Jesus Christ ... (*Irenaeus, Vol. I Ante-Nicene Fathers 409*)."

Irenaeus wrote that "THE CHURCH, SCATTERED THROUGHOUT THE WHOLE WORLD HAS RECEIVED" the "gifts" of the Holy Spirit rather than just a small group of Montanists. Therefore, according to Irenaeus, the Universal Church "scattered throughout the whole world has received" the Pentecostal gifts of the Spirit in the late second century. This would include the Modalistic Monarchians who were the Christian majority in the second and third centuries.

Irenaeus of Lyons believed that to receive the Spirit of God was to "speak all kinds of languages" and that if anyone did not receive "the outpouring of the Spirit" he is "of an animal nature," "being left carnal."

"For this reason does the apostle declare, We speak wisdom among them that are perfect, (1 Corinthians 2:6) **terming those persons perfect who have received the Spirit of God, and who through the Spirit of God do speak in all languages**, as he used Himself also to speak. **In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages**, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God, whom also the apostle terms spiritual, they being spiritual because they partake of the Spirit ... But when the Spirit here blended with the soul is united to [God's] handiwork, **the man is rendered spiritual and perfect because of the outpouring of the Spirit**, and this is he who was made in the image and likeness of God. But if the Spirit be wanting to the soul, he who is such is indeed of an animal nature and being left carnal ..." (*Against Heresies, book 5, chapter 6*)

Irenaeus testified that the late second century churches scattered throughout the whole world believed in the Pentecostal gifts of the Spirit and that receiving the Spirit of God meant to "speak in all languages." Contrary to the historical evidence, Evangelical apologists like Steve Morrison and Larry Wessels of Christian Answers T.V. are giving out the false impression that the majority of the earliest Christians believed just like non-Pentecostal Evangelicals do today. They are giving out a false impression that the Christian majority was Trinitarian, that the Christian majority was against the Pentecostal gifts of the Spirit, and that the Christian majority was against baptism for the remission of sins. These statements presented by Christian Answers Television contradict the real historical evidence which has been documented by famous Trinitarian church historians themselves.

I have seen YouTube Videos produced by Christians Answers T.V which are anti-Pentecostal as Steve and Larry are against speaking in tongues and practicing the gifts of the Spirit. If Steve and Larry could go back in time and visit the majority of the earliest Christians

within the first few hundred years of Christian history, they would be in for the shock of their lives as they would be rejected as carnal heretics by the early Christian majority!

Oneness Modalism Influenced The Nicene Creed

4th Century Semi Trinitarians Allied with Oneness Modalists Against Arianism

The historical evidence proves that Semi-Trinitarian and Oneness Modalists allied themselves together against the Arian and Semi-Arians who would have outnumbered them at Nicaea if they had not unified their efforts against Arianism. While the majority of uninformed people erroneously assume that the 325 Nicene Creed is explicitly Trinitarian, the historical evidence indicates that the early Nicene Creed actually supports Oneness Modalism while conflicting with latter fifth-century Trinitarian theology. For Athanasius of Alexandria clearly unified his efforts with the Modalists in opposing Arianism by allowing Modalistic theology to enter into the early Nicene Creed.

Church historian B. B. Edwards wrote, “Athanasius (*a Semi-Trinitarian*) and Marcellus (*a Modalist*), bishop of Ancyra appear to have been the two principal speakers in behalf of the orthodox party, and to have been the agents on whom most of the doings of the Council depended” (*The Biblical Repository and Quarterly Observer*. B.B. Edwards. Volume 5 - Nos. XVII, XVIII. Andover: Gould and Newman Publishers, BOSTON: Perkins, Martin and Co. 1835. Under Remarks on Nicaea, Page 291 – *Italicized words in parenthesis added* –).”

The historical evidence indicates that Marcellus of Ancyra, a known Modalist, was a principal speaker at Nicaea along with Athanasius and that these two men were “the agents on whom most of the doings of the Council depended.” Since Marcellus was a Modalist, there can be no doubt that Oneness Modalistic Theology had a definitive influence upon the original Nicene Creed of 325 AD.

In his online YouTube lectures, Dr Morrison said that there were no Modalists alive during the Council of Nicaea (A.D. 325). Dr Morrison also said in our debate in Austen (TX) that “Marcellus of Ancyra was after Nicaea (*YouTube Video, 1:44:13 –1:44:26 <https://youtu.be/cRvLAX68ms4>*).” Yet knowledgeable church historians tell us that Marcellus of Ancyra and other Oneness Modalists were not only alive during the Council of Nicaea, they actually contributed to the development of the early Nicene Creed and then signed it (*The New Advent Encyclopedia* says, “*There was still Sabellianism to be found in the fourth century. Marcellus of Ancyra developed a Monarchianism of his own*”). Famed church historian Jaroslav Pelikan wrote that Marcellus of Ancyra “proved an embarrassment to Nicene Orthodoxy” because he and other “Sabellian” Monarchians were among “the signers in 325 (*Pelikan, The Emergence of the Catholic Tradition, Vol. 1, Pg. 207*).” How could Marcellus of Ancyra have signed the Nicene Creed if he was not involved in Nicaea? If historians are correct about Athanasius and Marcellus uniting together to produce the Nicene Creed then

we can be certain that Modalistic doctrine actually contributed to the development of the 325 AD Nicene Creed.

Church historian B. B. Edwards wrote, “Epiphanius (Haeres 62), about 375 AD, notes that the adherents of Sabellius were still to be found in great numbers, both in Mesopotamia and at Rome. The first general council at Constantinople in 381 in canon VII and the third general council at Constantinople in 680 in canon XCV declared the baptism of Sabellius to be invalid, which indicates that Sabellianism was still extant (*“The Biblical Repository ad Quarterly Observer, B. B. EDWARDS,” Under Views of Sabellius, The Biblical Repository and Classical Review, American Biblical Repository*).” Since Oneness (*Sabellian*) adherents “were still to be found in great numbers” in “about 375 AD,” it is hard to believe that Oneness believers were not also “still to be found in great numbers” during the Council of Nicaea, just fifty years earlier.

Oneness Theology (Modalism) In The Nicene Creed

The book entitled, “The Select Treatises of Athanasius – In Controversy with the Arians” says,

“It has been noted that the Greek term ‘homoousian’ or ‘con-substantial’, which Athanasius of Alexandria favored, was actually a term reported to be put forth by Sabellius, and was a term that many followers of Athanasius were uneasy about. Their objection to the term ‘homoousian’ was that it was considered to be un-Scriptural, suspicious, and ‘of a Sabellian tendency.’” (*Select Treatises of St. Athanasius - In Controversy With the Arians - Freely Translated by John Henry Cardinal Newman - Longmans, Green, and Co., 1911, footnote, page 124*)

Trinitarian author Paul Pavao affirmed that church historians believe that the modalist and Trinitarian bishops “allied together against the Arians” during and after the Council of Nicaea: “... modalist bishops and Nicene bishops allied together against the Arians, who were still numerous after Nicaea.” (*Author Paul Pavao, Christian History for Everyman. Greatest Stories Ever Told. 2014. <http://www.christian-history.org/page-name.html>*)

Under “Monarchianism”, the New Advent Encyclopedia says, “In the fourth century the Arians and Semi-Arians professed to be much afraid of it (*Modalistic Monarchian theology*), and indeed the alliance of Pope Julius and Athanasius with Marcellus (*Marcellus was the chief speaker for the Modalists*) gave some color to accusations against the Nicene formulas as opening the way to Sabellianism.” If historians are correct about “the alliance” of the Athanasian camp with the Marcellan camp, we can be certain that Modalistic doctrine contributed to the development of the 325 AD Nicene Creed.

Jerry Hayes is a prolific Oneness author, apologist, and debater for the Apostolic Faith who wrote on his online blog:

“Concerning the Council of Nicaea and the creed it produced, I do happen to have some very definite thoughts: First, I believe it was a council that was dominated by the Modalist bishops present, even though they were the minority.”

Jerry Hayes continued, “The ‘Creed of Nicaea’ (also called the ‘Creed of the 318’ for the number of bishops who signed it at the Council of Nicaea -- according to Athanasius) was formulated around the word ‘homoousia’ which was the watchword of the Modalist. The purpose of the council was to formulate a common creed that would put the followers of Arius out of fellowship. The Modalist Monarchian’s watchword ‘homoousia’ would do the trick, so to speak ...”

Jerry Hayes further wrote, “If the thinking of the time is understood and considered that the ‘Son’ was the ‘thought’ (Word) of the Father which had eternity with the Father -- for who can conceive of God without His thought -- who (the Word) was indeed the same as the Father (homo -ousious), then the Creed of Nicaea is a Monarchian document, not Trinitarian.” *(Above quotes taken from Bishop Jerry Hayes online blog: <http://bishopjerryhayes.blogspot.com/>)*

According to church historian J. N. D. Kelly, “the majority of the 318 bishops were uncomfortable with the creed formulated at Nicaea but were forced to sign the creed in that it was the only wording that the Arians (followers of Arius) could not sign ...”

Church historian B. B. Edwards pointed out that the early 325 Nicene Creed actually contradicts later Trinitarianism while affirming Modalism:

“It lies, moreover, on the very face of the Nicene Creed, that **it acknowledges the Father only as the Monad of the Godhead**: ‘We believe in One God the Father almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God the only begotten of the Father, etc.’ **Jesus Christ as here presented to us is not the one God, but the one Lord who was begotten of the substance of the one God or the Father, etc. The Father then, as presented in this Creed (Nicene), is not merely a distinct person, i.e. not merely one of the three persons, and on an equality with the other two; but he is the original, independent, self-existent monad.**” *(B. B. EDWARDS, Under Remarks of the Nicene Creed, The Biblical Repository and Classical Review, American Biblical Repository, Page 295)*

The historical evidence indicates that Oneness believing Modalistic bishops and Semi-Trinitarian bishops *(The Trinitarian Creed was not fully developed until the 5th century)* united together in their efforts to oppose the Arian and Semi-Arian bishops who would have outnumbered them if they had not allied themselves together at Nicaea. Most uninformed people erroneously assume that the 325 Nicene Creed is an explicit Trinitarian Creed. However, the 325 Creed itself actually supports Oneness Modalism while contradicting later Trinitarian theology.

The Theology of the Semi-Arians

Under “Arianism,” the New Advent Encyclopedia (produced by Trinitarian scholars) explains the theology of the Semi-Arians:

“... while they affirmed the Word of God to be everlasting, **they imagined Him as having become the Son to create the worlds and redeem mankind** ... Five ante-Nicene Fathers are especially quoted: **Athenagoras**, Tatian, **Theophilus** of Antioch, **Hippolytus**, and Novatian, whose language appears to involve a **peculiar notion of Sonship, as though it did not come into being or were not perfect until the dawn of creation**. To these may be added Tertullian and Methodius. Cardinal Newman held that **their view, which is found clearly in Tertullian, of the Son existing after the Word, is connected as an antecedent with Arianism...**”

Wiki Encyclopedia explains the theology of the Semi-Arians:

“... the Semi-Arians, however, admitted that the Son was ‘of a similar substance’ (homoiousios) as the Father but not “of the same substance” (homoousios) as him.”

The Semi-Arians believed that God the Father’s word (logos) was the Father’s own expressed purpose and plan for creation in which a future Son would be created to “become the Son to create the worlds and redeem mankind.” Hence, the Semi-Arians believed that the Son of God was a created heavenly person who was never the exact same substance of being as God the Father’s Person. Thus, according to the Semi-Arians, the Son was created of a “similar substance” as the Father but not “of the same substance.” In contradistinction to Semi-Arianism, the early Modalists had taught that the Son of God is “of the same substance” of the Father because the “Substance of Being” (“*hypostasis*” = “*Substance of Being*” – Heb. 1:3) of God the Father’s Holy Spirit later became a child born and son given via virgin conception and birth. Wherefore, the Semi-Arians insisted that the Son of God was made “of a similar substance” but not “of the same substance” as God the Father because they clearly denied that Jesus is God Himself incarnate as a man.

While Semi-Arian theology and Oneness Modalistic theology are diametrically opposed, we do find detailed evidence showing that even some of the Semi-Arians who were contending against the Modalistic Christian majority in the mid second century well into the fourth century, actually taught a similar theology as the Modalists in that the word of the Father was the Father's own word [logos] before the dawn of the creation (*which is the Father's own expressed thought: John 1:1, logos simply means a persons expressed thought*) which was later “made flesh (*John 1:14*)” to become a living human son. The early Semi-Arians had taught that Jesus was foreknown as the preconceived expressed thought of the Father before becoming a personal created Son at the creation (whose substance is ‘similar’ but not the same as the Father’s

Substance), while the Oneness Modalists had taught that Jesus was the preconceived expressed thought of the Father before becoming a personal Son at the incarnation (whose Substance of Being is the same as the Father's Being).

Early Christian Writers Addressed the Pre-Creation of All Things in God's Mind and Planning

At 20:08 into the Christian Answers TV Review of my debate with Dr Morrison, (<https://youtu.be/qSrvccpSPi0>), Dr Morrison had said, "No early Christian, Greek speaking or otherwise, thought of the concept of precreation ..." Dr Morrison clearly intended to debunk the statements I had made in my debate with him about all things being "pre-created in God's Mind and Planning before being literally created later on in time." However, it was Dr Morrison who spoke inaccurately, as some of the earliest Christian writers stated that God already "created" or "made" his Creation within his preconception before the moon, sun, and world were actually created.

Clement was a bishop of the first century Roman Church. He wrote that "the first Church" "was created before the sun and moon."

"Therefore, brothers, if we do the will of God our Father, we shall be of **the first Church**, the one that is spiritual, **that was created before the sun and moon** ... And the Books and the Apostles plainly declare that **the Church is not of the present, but from the beginning**. For **she (the church) was spiritual, as our Jesus also was**, but was revealed in the last days that he might save us." (2 Clement 14)

The apostle John opened his prologue with the words, "In the beginning was the word (*logos* – John 1:1)." In like manner, Clement (who was alive to hear the first century apostles teaching within the first century) wrote that "the first Church ... was created ... FROM THE BEGINNING" even "before the sun and moon" were literally created. Like the original apostles, the immediate successors to the first century apostles taught that "the first Church" "that is spiritual" "was created before the sun and moon" "as our Jesus also was" created within God the Father's own expressed thought (*logos*) "before the world was (John 17:5)" literally created later on in time. Hence we can conclude that the spiritual church of the living God with all of God's "foreknown" elect (*Romans 8:29-30* "Those whom He **foreknew**, He also **predestined to be conformed to the image of his Son that he might be the firstborn among many brethren**"; *Ephesians 1:4-5* – "He chose us in him before the foundation of the world...He predestined us for the adoption of sons through Jesus Christ") were created in God's preconceived foreordination "as our Jesus also was" "foreknown before the foundation of the world (1 Peter 1:20)."

Notice that Clement of Rome actually used the word "created" in relation to the spiritual church being created before the sun and moon were literally created. Yet Dr Morrison said, "No early Christian, Greek speaking or otherwise, thought of the concept of precreation

...” Also notice that the Church as God’s called out people “was spiritual, as our Jesus also was.” Since God’s elect people did not literally exist “before the sun and moon” as living people, we know that the son of God did not literally exist as a living son because God’s elect Church “was spiritual, as our Jesus also was” before the literal creation. The words, “as our Jesus also was” prove that the Son of God was also first spiritual like God’s elect Church was spiritual in the mind and planning of God. Since God’s elect people could not have literally been in existence before the sun, moon, and world was physically created, so Jesus as a son could not have literally been in existence as a living son before his literal virgin conception and birth. Therefore we know that the Son and God’s elect could not have literally existed “before the sun and moon” except in the mind, planning, and utterances of the Father (the meaning of logos in John 1:1).

Hermas was a recognized prophet of the first century Roman Church who taught that the Holy Spirit of God became the human son of God via virgin conception. Hermas further wrote the words of an angel who said that “the Church” “was created first of all.”

Hermas Parable 9:1 says, “After I had written down the commandments and similitudes of the Shepherd, the Angel of repentance, he came to me and said, ‘I wish to explain to you what **the Holy Spirit** that spoke with you in the form of the Church showed you, for **that Spirit is the Son of God.**’”

In Hermas Vision 2:4, the same Angel explained to Hermas that the old woman was the form of the Church:

“Who do you think that old woman is from whom you received the book?” And I said, “The Sibyl.” “You are in a mistake,” says he; “it is not the Sibyl.” “Who is it then?” say I. And he said, “**It is the Church.**” And I said to him, “Why then is she an old woman?” “Because,” said he, “**she was created first of all.** On this account is she old. And for her sake was the world made.” (The Shepherd of Hermas Vision 2:4)

Hermas Parable 9:1 states that Hermas’ vision of the old woman represented the form of the Church and that “the Spirit” that addressed Hermas within the women is “that Spirit” who “is the Son of God.” Then Hermas Vision 2:4 states that the “old woman” which symbolized God’s Elect Church and the son of God “... was created first of all. On this account is she old. And for her sake was the world made.” In the same way that the Church “was created first of all,” the Son as “the man Christ Jesus” was created first of all. Hence, “the rock is old” (*Hermas Parable 9:12*) because the Son was “the beginning of the creation of God (*Rev. 3:14*)” and “the firstborn of all creation (*Col. 1:15*)” before actually existing as a living Son of God. Since God’s elect church was not literally created “first of all” as living people before the earth was

created, we know that the Son of God was not literally created first of all as a living son person before the earth was created either.

Even Tertullian wrote that the only true God (the Father) “already made” all things through His own “Mind and Intelligence” (which is in God’s Mind and Plan) before the Son literally existed.

Tertullian wrote in AGAINST PRAXEUS CHAPTER 6, “Now, as soon as it pleased God to put forth into their respective substances and forms the things which **He had planned and ordered within Himself, in conjunction with His Wisdom's Reason and Word**, He first put forth the Word Himself, having within Him His own inseparable Reason and Wisdom, in order that all things might be made through **Him through whom they had been planned and disposed, yea, and ALREADY MADE, so far forth as (they were) IN THE MIND AND INTELLIGENCE OF GOD.**”

The words, “Already made ... in the Mind and Intelligence of God” is essentially the same thing as affirming the “precreation of all things” within God’s own Mind and Intelligence. Tertullian himself admitted that the Word (logos) was the Father's own Reason, Word, Mind, and Intelligence in which God the Father “ALREADY MADE” all things “THROUGH WHOM THEY HAD BEEN PLANNED.” Since the Son is the one addressed by Tertullian as “Him through whom they had been planned,” we can discern Paul’s intended meaning of all things being “ALREADY MADE” “in,” “through,” and “for (Col. 1:16; Ephesians 1:4-5)” Christ Jesus within the Mind and Intelligence of God” before all things were literally created later on in time (Col. 1:16-“In him all things were created”; Hebrews 1:2-“through whom He made the ages [time periods]”; 1 Cor. 8:6).

According to Tertullian, all things that were to be created were first “already made ... in the mind and intelligence of God” before the word (logos) was “put forth” as a created pre-incarnate Son. Hence, Tertullian alleged all things were first “made” within “the Mind and Intelligence of God” prior to all things being literally made (created) later on in time by an alleged pre-incarnate created son, whom he alleged to have performed the physical act of creation as the Father’s agent after being created himself by being “put forth” from the Father’s logos (the expressed reason, mind, and intelligence of the Father’s utterance). Therefore, according to later Trinitarian doctrine, Tertullian, who first coined the words “trinity” with “three persons,” is classified as an Arian heretic.

The Anchor Bible Dictionary, page 111 states,

“IN THE TALMUD it states (tractate Pesachim 54a; cf. Nedarim 39b), seven things, i.e. the law, repentance, paradise, Gehinnom, the throne of glory, the heavenly sanctuary, and **THE MESSIAH** are not called pre-created, but **pre-conceived in (God’s) thoughts.**”

The ancient Jews during the time of Christ believed that the Messiah was “pre-conceived” in God’s expressed thoughts as a foreordained human being (*1 Peter 1:20* - “foreknown before the foundation of the world”). Thus we can understand why the apostle John, being a Jew, would have written that the word (*logos* = “expressed thought”) of God was with Him in John 1:1 and was later made flesh in John 1:14 to become the living Messiah who was “granted life in himself” by his Father (*John 5:26*). Contrary to the words of inspired scripture and early Jewish thinking, the later Trinitarian doctrine asserts that the Messiah has always timelessly existed as a living God the Son rather than a “foreknown (*1 Peter 1:20*)” human son.

There Were No True Trinitarians Before A.D. 250

Anyone who listens carefully to Dr Morrison's quotations from so called Trinitarians in our debate can see that they all expressed Semi-Arian views of the Godhead rather than a Trinitarian view because the doctrine of the Trinity was clearly developed from Semi-Arianism over time. Even Trinitarian Church Historians have admitted that the doctrine of eternal sonship was not even addressed in early Christian literature until the time of Origen in the third century. According to Church Historian Johannes Quasten, Origen's doctrine of the eternity of the Son was “a remarkable advance in the development of theology and had a far reaching influence on ecclesiastical teaching (*Patrology Vol. 2, Page 78* - Origen: “*On Christ*”. *De Principiis*). Although Origen was the first to clearly teach that the Son always existed as a Son throughout eternity past, he taught “that the Son is not mightier than the Father, but inferior to Him” (*Contra Celsus 8:15* - *Patrology Vol. 2, Page 79, Johannes Quasten*).

Semi-Arian Christians in the mid second century well into the fourth century actually taught a similar theology as the Modalists in that the word of the Father was the Father's own expressed thought (*logos* simply means the expressed thought of a person). Hence, Jesus is the expressed thought of the Father before becoming a personal Son. For example, Theophilus of Antioch (165-185 AD) wrote, “**God then, having his own Word internal, within His own bowels** begot him, emitting him along with wisdom before all things. He had this Word as a helper in the things that were created by Him, and by him, he made all things.” (*Apology to Autolytus, Book 2, 10*)

We can clearly see that Theophilus of Antioch had taught that the word (*logos*) of God the Father was first “internal, within His own” spiritual “bowels” before God the Father allegedly “begot him” (*gave birth to the Son*) by “emitting him along with wisdom before all things (*before the physical creation later took place*).” Here we can see that Theophilus was a Semi-Arian rather than a Trinitarian because he believed that the Son was literally “emitted” and “birthed” by the Father “along with wisdom before all (*created*) things” as a created son (*before his virgin conception*). Theophilus clarified what he meant about the word being begotten or emitted before all things in the same chapter of his Apology: “... as truth expounds, **the Word** that

always exists, **residing within the heart of God. For before anything came into being HE HAD HIM AS A COUNSELOR, BEING HIS OWN MIND AND THOUGHT. But when God wished to make all that he determined on, HE BEGOT HIS WORD, uttered the firstborn of all creation ...**

(Apology to Autolyclus, Book 2, 22)

According to Theophilus, the Word (logos) was the Father's own internal "mind and thought" "within" God the Father's own "heart." Hence, like Oneness Modalism, the early Semi-Arians had taught that the Father had the Son as His counselor internally as the Father's own expressed thought within "His own Mind," "Thought," and Planning (*which is the meaning of the Greek word logos*), before the Son literally existed later on in time. Since Theophilus and other late second century Semi-Arians were teaching that the Son served as the Father's counsellor, "being His (*the Father's*) own MIND AND THOUGHT" before being begotten, it becomes apparent that the Modalistic Christian majority and the Semi-Arian minority were teaching the same thing about God the Father's word (logos) being God the Father's own expressed "Mind and Thought" before the Son was literally begotten.

I personally believe that the Semi-Arians were merely echoing the prevalent teaching of the Modalists when they affirmed that the Son is the Father's Word and Counsel within Himself before the Son actually came into being. However, the Semi-Arians departed from the faith by falsely alleging that the Son was literally "made" and "begotten" as an alleged pre-virgin conception Son (as an alleged pre-incarnate Angelic figure) rather than only being "begotten" in the mind and utterances of the Father before the Son was "granted" a distinct human "life in himself" (*John 5:26*). Wherefore, the Oneness Modalists had taught that the Son refers to the human being who was granted a human life via virgin conception, while the Semi-Arians had taught that the Son refers to an alleged pre-virgin conception Son who was created in heaven prior to his virgin conception.

Oneness Modalistic theology agrees with the early Semi-Arian belief that the Son existed in the heart of God as the Father's own Mind and Thought as "the counsel of His will" (*Ephesians 1:11 NASB*) before being literally begotten in time as the child born and son given via virgin conception and birth. In contradistinction, Oneness adherents cannot agree with Theophilus' teaching when he wrote, "But when God wished to make all that he determined on, he begot (*gave birth to*) His Word, uttered the firstborn of all creation."

At 6:42 into Dr Morrison's Part 2 lecture on church history (*EARLY CHRISTIAN HISTORY PART 2, THE TRINITY DOCTRINE TAUGHT LONG BEFORE THE COUNCIL OF NICAEA IN 325 AD – Steve Morrison, YouTube Video - https://youtu.be/3zwmTjNBS_o*), Mr Morrison said that Theophilus of Antioch was the first person to use the word Trinity (in about 180 AD). However, Mr. Morrison neglected to inform his audience that Theophilus never used the words "three persons" like Tertullian did later and

that he defined his idea of a “Trinity” as the “Father, Wisdom, and Word” rather than the Father, Son, and Spirit.

Theophilus wrote, “In like manner also the three days which were before the luminaries, are types of the Trinity, **of God, and His Word, and His wisdom.** And the fourth is the type of man, who needs light, that so there may be God, the Word, wisdom, man (*Theophilus of Antioch. To Autolytus, Book 2, Chapter XV. Translated by Marcus Dods, A.M. Excerpted from Ante-Nicene Fathers, Volume 2. Edited by Alexander Roberts & James Donaldson. American Edition, 1885. Online Edition Copyright © 2004 by K. Knight.*)”

Here we can see that Theophilus (AD 165-185) did not teach that the Holy Spirit was a part of a Trinity like Tertullian had taught later (AD 195-225). Theophilus wrote that “God, and His word, and His wisdom” was a Trinity rather than three alleged distinct divine persons. Theophilus believed like modern Jehovah’s Witnesses in that the human son pre-existed as a created heavenly being with a beginning in time. However, like the ancient Modalists, the Semi-Arians had taught that Jesus existed in the mind and planning of the Father (like a blueprint) through whom God created all things within His foreordained creative plan “in the beginning” (*John 1:1- “In the beginning was the word”*), before the human ages actually commenced in time (*1 Peter 1:20; Titus 1:2; Rev. 13:8; Rev. 3:14; John 17:5, 24*).

ATHENAGORAS (130-190) also taught that the Son existed as “the idea and energizing power of all material things” in the Father’s “eternal mind” within Himself before being “made.”

“But if, in your surpassing intelligence, it occurs to you to inquire what is meant by **the Son**, I will state briefly that **HE IS THE FIRST PRODUCT OF THE FATHER**, not as having been brought into existence (for **from the beginning, God, who is the eternal mind, had the Logos in Himself, being from eternity instinct with Logos**; but inasmuch as He came forth to be **THE IDEA** and energizing power of all material things, which lay like a nature without attributes, and an inactive earth, the grosser particles being mixed up with the lighter. The prophetic Spirit also agrees with our statements. ‘THE LORD,’ it says, ‘MADE ME, THE BEGINNING OF HIS WAYS TO HIS WORKS.’” (*Athenagoras, Apology chapter 10*)

Notice how Athenagoras also spoke of the Son as “the first product of the Father” in that the Son was the first production (creation) of the Father. Like other early Semi-Arians, Athenagoras taught that the impersonal logos (word) impersonally existed as “the eternal mind” of “God” the Father as “the IDEA and energizing power of all material things.” Here again, we find that Greek speaking Semi-Arian writers taught that the word [the logos of the Father] pre-existed in the “mind” of the Father as “THE IDEA” from which all material things originated before the Son literally existed and before the actual creation of all things! It is in this

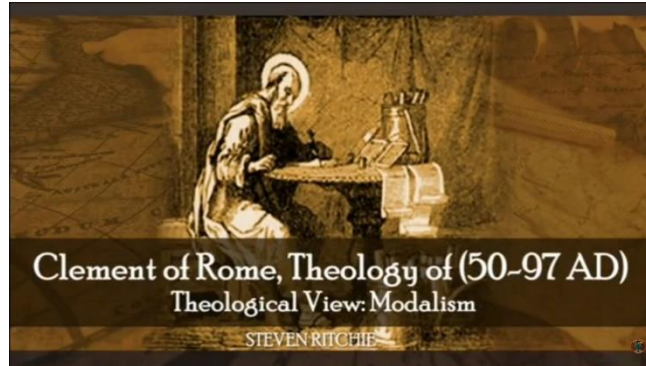
light that the Son already served as the Father's counsellor before his actual birth by begetting.

Luke 1:35 clearly informs us why the Son of God is called the Son in the first place. "The Holy Spirit will come upon you ... **for that reason** the holy child shall be called the Son of God." Jesus is called the Son of God for the reason of his virgin conception out of the Holy Spirit's Substance of Being (*Matthew 1:20; Hebrews 1:3*) who descended upon the virgin rather than for the reason of an alleged heavenly birth before the incarnation. Therefore Luke 1:35 clearly refutes Arianism and Trinitarianism because both doctrines falsely assert that the son existed as a heavenly angelic son person before the incarnation through virgin conception.

I have clearly documented the historical evidence which proves that none of the early Christian writers before 250 AD were true Trinitarians. Even Origen, who first came up with the idea of a timeless Son in the third century, went on to contradict himself by also teaching that the Son was created as a lesser god person with a distinct essence of his own (apart from the Father) before his virgin conception and birth. In like manner, the historical evidence proves that before A.D. 250, the only early Christians who believed in the true divinity of Christ were the Oneness Modalists. The historical evidence further proves that the Oneness Modalistic belief happens to have been the most popular Christian belief among the earliest Christians within the first three hundred years of Christian history. Therefore it is sensible to believe that the majority of the earliest Christians which I have documented as "they that always make up the majority of believers" (*Tertullian, Against Praxeus 3*) who were "the general run of Christians" (*Origen, Commentary of the Gospel of John 1:23*) would have been closer to the beliefs of the original apostles rather than the later Trinitarian doctrine which took centuries to develop.

Chapter 9

The Theology of Clement of Rome



Introduction to 1 and 2 Clement

Clement was a first century bishop of the city of Rome who personally knew some of the original apostles. There can be no better historical evidence to prove who the true successors to the apostles were other than by the writings of their immediate successors. Since the later Roman Catholic Church claimed apostolic succession from the first century apostles, they had to suppress 1 and 2 Clement because the contents of both of his extant works show that Clement believed in Oneness Modalistic Theology rather than in the later Semi-Arian or Semi-Trinitarian Theologies. This explains why the historical evidence reveals that the writings of Clement were very popular among the earliest Christians, but later fell out of use when the Roman Catholic Church developed in the fourth and fifth centuries.

One would think that the writings of a first century Roman bishop who personally knew the apostles would have continued to circulate throughout the world rather than just within the first couple centuries of the Christian era. We know that both 1 and 2 Clement enjoyed great popularity among the earliest Christians within the first few centuries, but the subsequent Roman Catholic Church began suppressing 1 and 2 Clement in the late fourth century onward. Since most Trinitarian scholars have been critical of both works written by Clement of Rome, especially 2 Clement, I'm going to first document the reasons why both of his literary works should be promulgated.

The Codex Alexandrinus is a fifth century codex bound book of the entire New Testament Scripture with the two Epistles of Clement attached. Wikipedia says that the Codex Alexandrinus, "... contains all of the books of the New Testament (although the pages that contained Matthew 1:1-25:5 are not extant). In addition, the codex contains 1 Clement (lacking 57:7-63) and the homily known as 2 Clement (up to 12:5a)."

Many have alleged that the second epistle of Clement was probably not written by the first century Roman bishop. However, it is enlightening that the early Christians placed both 1 and 2 Clement at the end of the New Testament Scriptures. If the early Christians did not believe that both epistles of Clement were written within the first century then why would they have placed them along with the first century Christian scriptures? It is also significant that both 1 and 2 Clement were clearly labelled by the early Christians with the name, "Clement," so we know that they attributed both 1 and 2 Clement to the first century Roman bishop who bore that name.

The Number of extant Manuscripts of 1 and 2 Clement According to J. B. Lightfoot

J. B. Lightfoot wrote, "The authorities for the text are three in number, two Greek manuscripts and a Syriac version. (1)- Codex Alexandrinus (A), where the Epistles of Clement (1st and 2nd) are added to the New Testament; an uncial manuscript probably belonging to the fifth century. It is fully described above, v. 1 p. 116 sq. It is much blurred and worn, and a leaf has disappeared towards the end of the First Epistle. Thus it omits from § 57 ἀνθ' ἰων γὰρ ἠδικοῦν to the end of § 63. In the Second Epistle it breaks off at § 12 οὐτε ἀρσεν οὐτε θηλυ τοῦτο, the end of the manuscript being lost. The so-called ν ἐφέλκυστικόν is almost uniformly inserted. All deviations from this authority in my text are noted in the apparatus criticus beneath. The lacunae in this manuscript are note stated, except where a various reading is concerned; but a complete list is given at the end of the Epistles." (*J. B. Lightfoot, Introduction to 1 and 2 Clement*)

"(2) Codex Constantinopolitanus (C), a cursive manuscript dated A.D. 1056, and containing the whole text of the Two Epistles. It is described fully above, l. p. 121 sq. The ν ἐφέλκυστικόν [the following] is systematically omitted, though there are one or two exceptions. All the variations of this manuscript likewise are recorded beneath, with the exception of ν ἐφέλκυστικόν which it seemed unnecessary to notice." (*J. B. Lightfoot, Introduction to 1 and 2 Clement*)

"(3) Syriac Version (S), where the Epistles of Clement are found incorporated among the Epistles of the New Testament in the Philoxenian (Harclean) version. The extant manuscript is dated A.D. 1170. The authority is described fully in the introduction, l. p. 129 sq. How far this version may be accepted as evidence for the text, and to what extent it seemed advisable to record the variations from the Greek, I have there stated with sufficient precision." (*J. B. Lightfoot, Introduction to 1 and 2 Clement*)

Church historians and scholars acknowledge that there is only one early extant Greek manuscript of 1 and 2 Clement that was found in Alexandria dating from the fifth century. Other extant manuscripts of 1 and 2 Clement (*The Codex Constantinopolitanus and the Syriac Version*) seem to have originated from this single source. Therefore we know that any later additions to the original manuscripts are likely later interpolations of the original text. This

would certainly include the added text in 1 Clement, chapter 58, which appeared in the eleventh century (*the Codex Constantinopolitanus*).

It is hard to believe that there is only one extant Greek manuscript from the fifth century that has survived to preserve Clements' literary works. If the fifth century Roman Catholic Church embraced the theology of the Roman bishop, then Catholic scribes would have copied many Greek manuscripts of both 1 and 2 Clement. The fact that the Roman Catholic Church chose not to copy Clements' writings speaks volumes. For if the Roman Catholic Church agreed with 1 and 2 Clement then they would have made prolific copies of these documents. Since Pagan Rome ceased persecuting Christianity shortly after Constantine won the battle of the Milvian Bridge (AD 312), there was nothing to prevent the Roman Catholic Church to make as many copies of 1 and 2 Clement as they would have liked. Why then is there only one extant Greek manuscript of 1 and 2 Clement dated from the fifth century when Clement was such an important writer who personally knew some of the original apostles? Thus there can be no doubt that the Roman Catholic Church did not promote Clement's literary works because they frowned upon his teachings.

Most scholars reject the first century Roman authorship of 2 Clement even though all three extant manuscripts of 1 and 2 Clement were found attached together with 1 and 2 Clement inscribed on the manuscripts. The historical evidence also informs us that there was another extant manuscript of 1 Clement with 2nd Clement attached to it at Corinth which has been lost. Herein we have more evidence to show that 1 and 2 Clement were placed together while being ascribed to the same author. The Corinthian manuscripts of 1 and 2 Clement listed 1 Clement with the words, "The Second Epistle of Clement" written at the beginning of Clement's second manuscript. If Second Clement was not written by Clement, then Clement's name should not have been written on the extant manuscripts, nor should each of the manuscripts entitled, "The Second Epistle of Clement" have been attached after Clement's first Epistle.

While 1 and 2 Clement appear to have been highly venerated by the earliest Christians, even placing it along with sacred scripture, the later Roman Catholic Church appears to have neglected the writings of the first century Roman bishop by allowing it to fall out of use. Why would the Roman Catholic Church have been careful to copy and distribute other early Christian writings while neglecting 1 and 2 Clement which were undoubtedly known to be first century Christian documents? The only viable reason I can see is that the first century Roman bishop's theology was diametrically opposed to the latter Trinitarian position.

New Testament scholar Udo Schnelle wrote (*in The History and Theology of the New Testament Writings*, p. 355):

“In 2 Clement a larger number of logia (*pron. Lojia*) of Synoptic types are found (cf. 2 Clem 2.4; 3.2; 4.2; 6.1, 2; 8.5; 9.11; 13.4), which are in part introduced with quotation formulae. Alongside these are found quotations of unknown origin; cf. 2 Clem. 4.5; 5.2-4; 12.2; 13.2. This data and the introductory formula in 2 Clem. 8.5 [for the Lord says in the Gospel], suggest that **the author of 2 Clement used, in addition to the Old Testament, an apocryphal gospel that has not come down to us.** There is a clearly recognizable tendency in 2 Clement to trace the authority of the Lord back to written documents.”

The so called apocryphal gospel which was repeatedly cited and prefaced in 2 Clement with the words, “for the Lord says in the Gospel,” has been proved to be the Gospel to the Egyptians that was well known and read by the Oneness Modalistic Christian majority until it was destroyed by the later Roman Catholic Church. Most Trinitarian scholars have suggested that the non-extant Gospel to the Egyptians was a spurious gospel, but why would Clement of Rome cite the gospel to the Egyptians as scripture if it was believed to be a spurious gospel in the first century?

Furthermore, there is a valid reason why the Trinitarian Roman Catholic Church would have lacked interest in circulating 1 Clement. A particular unknown passage of scripture appears from a lost book of the Bible, once in 1 Clement, and again in 2 Clement. This same passage is from the lost Gospel to the Egyptians. Hence, the Clementine authorship of both 1 and 2 Clement is probable. For it is highly unlikely that an unknown passage from the lost Gospel to the Egyptians would appear in both literary works without being written by the same author. Both 1 Clement 23 and 2 Clement 11 cite the same passage from the Gospel to the Egyptians with some slight differences.

1 Clement chapter 23 says, “Far be from you that scripture where it says (2 Clement 11 cites the same scripture by saying, “for the prophetic word also says”), ‘Miserable are the double-minded which doubt in their soul (2 Clement says “heart”), which say: these things we heard in our fathers' days also, and lo! We have grown old and nothing of these things has befallen us (2 Clement says, “but we expecting from day to day have seen none of these things”). O foolish ones, compare yourselves to a tree; take the vine; first it sheds the leaf, then a shoot comes (2 Clement says “then a leaf, then a flower”), and after that a sour berry, then a cluster fully ripe. (Here 1 Clement ends and 2 Clement continues): so also my people has had unquietness and afflictions: afterward it shall receive good things.”

Jacob J. Prahlow (PhD) wrote that Clement and other early Christian writers often cited scriptures from memory with some “rhetorical modification” rather than always citing each scripture with a scroll in hand.

“For Clement, specific citation information (addresses, authors, speakers) did not matter nearly as much as if those speaking were inspired by the Spirit of God to utter the truth. Even then, the contents of what was spoken were not beyond stylistic and rhetorical modification or quotation from memory. As noted earlier, these practices place Clement very much in line with other writers of this period ... Clement’s practice of composite citation sheds light on post-Apostolic conceptions of scripture by showing one method of literary citation and pointing toward what really mattered for Christians during this period. The practice of composite citation—by no means limited to Clement, but certainly most evident in his letter—indicates that *meaning* rather than *form* was the primary impetus for citing sources during this period. Our standards of copyright and attribution simply did not exist in the ancient world and the practice of composite citation is one consequence of that fact. Additionally, we must recognize how motivations impacted approaches to scripture. Clement was primarily interested in resolving a schism in the Corinthian church by appealing to the authority of Christ, not trying to create the New Testament canon. While his use of scripture can provide evidence for his wider theology of scripture, these concerns must always be considered in light of the practical theological matters being addressed in early Christian writings.” (Jacob J. Prahlow, PhD) (<https://pursuingveritas.com/2016/10/03/scripture-in-1-clement-compositeimplications/#more-2997>)

1 Clement 23 says that the quote is from “that scripture” while 2 Clement 11 says “the prophetic word.” Since Clement regularly cited the Gospel to the Egyptians as “the prophetic word” throughout 2 Clement, we can see that Clement cited the same quote from The Gospel to the Egyptians in both 1 and 2 Clement as “scripture.” How could Clement have cited the same scripture from the Gospel to the Egyptians in both 1 and 2 Clement if Clement of Rome was not the same author? Furthermore, how could the Gospel to the Egyptians have been a second century document when Clement cited it in the first century within his first epistle? Since the Gospel to the Egyptians is the only lost book of the Bible known to have been cited in 2 Clement, the mysterious scriptural quote that appears in both 1 and 2 Clement must have originated from the lost Gospel to the Egyptians. Therefore the lost Gospel to the Egyptians had to have been written before A.D. 70 while the original apostles were still alive.

The Gospel to the Egyptians plainly stated that Jesus made it clear to his apostles that he is himself the same Divine Person as the Holy Spirit of the Father.

Epiphanius (340-403) wrote in Panarion 62 that the Gospel of the Egyptians states that Jesus “makes clear to the disciples that he himself is the Father, that he himself is the Son, and that he himself is the Holy Spirit.”

There can be no doubt that the Gospel to the Egyptians which was still extant in the late fourth century clearly supported the ancient Modalistic Monarchian position and that Clement of Rome cited this Gospel narrative as inspired scripture within the first century. But if the

earliest Christians were really Trinitarian, then why did the first century Roman bishop who knew what the apostles taught, believe in Oneness Modalism rather than Trinitarianism? Thus we can see why the later Roman Catholic Church would not have had any interest in copying and circulating either of the writings of Clement.

While the quote from the Gospel to the Egyptians is paraphrased (*early Christian writers often paraphrased passages from memory*), there can be no doubt that the author of both 1 and 2 Clement cited the same passage from the Gospel to the Egyptians. Since no scholar has been able to submit a shred of evidence to suggest that Clement was not citing the lost Gospel to the Egyptians, we have insurmountable evidence to prove that the Egyptian Gospel narrative was an authentic Gospel written within the first century. Thus we have a clear historical link to prove that the first century Apostolic Church was Oneness (Modalistic) and that the Trinity doctrine was a later development which perverted the original Apostolic Gospel.

Robert M. Grant referenced 2 Clement (*in The Anchor Bible Dictionary, v. 1, p. 1061*):

“An early Christian epistle (2 Clement) transmitted along with 1 Clement in the biblical Codex Alexandrinus (5th century) and the later Jerusalem Codex (1056) which includes the Didache, as well as in the Syriac version. It was not written by the author(s) of 1 Clement and, indeed, it is not a letter but a sermon on self-control, repentance, and judgment. The sermon begins abruptly: ‘Brothers, we must think about Jesus Christ as about God, as about the judge of living and dead; and we must not think little of our salvation.’ The preacher tells his ‘brothers and sisters’ that he is reading them a ‘petition’ or ‘plea’ (Gk *enteuxis*) to ‘pay attention to what is written,’ i.e. to the scriptures which he frequently cites **(along with quotations from ‘the prophetic word,’ otherwise unknown, and something like the apocryphal Gospel of the Egyptians)**. He himself refers to “the books (i.e., the OT) and the apostles” as authorities (14.2).”

Clement of Rome frequently cited the Gospel to the Egyptians as it if was an authoritative document. Clement clearly believed that the Gospel to the Egyptians was inspired scripture. It is hard to imagine how a first century Christian bishop who personally knew some of the apostles in the first century could have mistakenly cited a spurious gospel narrative.

Grant further described the contents of 2 Clement (*in The Anchor Bible Dictionary, v. 1, p. 1061*):

“Scholars have noted the ‘synoptic-type’ Jewish piety of the sermon, perhaps surprising around A.D. 140-160 (the epistle's approximate date) ... Christians must preserve the ‘seal of baptism’ (7:6, 8:6) and belong to ‘the first, spiritual Church, created [like Israel, according to some rabbis] before sun and moon,’ for Gen 1:27 refers to the male Christ and the female Church, both spiritual; **Christ is also the Spirit. The theology is not altogether clear**, and the author soon turns to the state that he has ‘given no trivial counsel about self-control,’ leading into his

practical appeal for repentance and going so far as to say that ‘fasting is better than prayer, but alms giving is better than both’ (16:4).”

Robert Grant commented on Clements’ theology not being “altogether clear” because 2 Clement 14 identifies Christ as the Holy Spirit. Trinitarians are supposed to believe that the Son is not the Holy Spirit. Therefore, it is easy to see why the later Roman Catholic Church lacked interest in copying 2 Clement which explains why we have only a few extant manuscripts of the document.

Most modern scholars now believe that 2nd Clement may not have been written by Clement himself even though the words “Second Clement” appears on the fifth century manuscript itself found in Alexandria, on the early Greek Manuscript found in Corinth (not extant), and upon the Codex (C) and the Syriac (S) manuscripts. It amazes me that Trinitarian scholars refuse to accept the first century Roman bishop as the author of 2 Clement, even though every extant manuscript of 1 Clement was always found with 2 Clement attached it with the words “Second Clement” appearing on the manuscript.

Furthermore, Grant wrote (op. cit., p. 1061): “Scholars have noted the ‘synoptic-type’ Jewish piety of the sermon, perhaps surprising around A.D. 140-160 ...” Scholars have noted that the synoptic type of Jewish style of writing is “surprising” for a document dated after the first century. Hence, the internal evidence within Second Clement itself lends support to it being composed within the first century.

There are three primary reasons why 2 Clement is not believed to be written by Clement of the first century Roman Church.

1. 2 Clement cited The Shepherd of Hermas which was also written in the first century, but Hippolytus’ third century Muratorian Canon falsely ascribed Hermas to the mid second century (*many scholars such as John Robinson and George Edmondson have proved that the Muratorian fragment is “full of errors”*). However, besides the internal evidence which states that Clement of Rome sent “The Shepherd of Hermas” to churches throughout the world within the first century (*which links Clement and Hermas together within the first century*), church historians A. T. Robinson and George Edmondson have convincingly documented the evidence proving that both Hermas and Clement were contemporaries within the first century Apostolic era. The Shepherd of Hermas itself states in Vision 3:5 that some of the first century apostles were still alive while the Shepherd of Hermas was written, which proves that both 2 Clement and the Shepherd of Hermas were originally written as first century composition.

2. The author of 1 and 2 Clement quoted texts from the Gospel to the Egyptians which he regarded as scripture. This presents a problem for Trinitarian scholars because the historical data proves that “The Gospel to the Egyptians” was highly regarded as sacred scripture by the

early Modalistic Monarchians which Origen described as “the general run of Christians” in the East (*by Origen – Commentary of the Gospel of John, book 1, chapter 23 – 200-253 AD*) and Tertullian described as “always making up the majority of the faithful” in the West (*Against Praxeus 3 – 160-225 AD*). Eppiphanius (340-403) wrote that The Gospel to the Egyptians states that Jesus “makes clear to the disciples that he himself is the Father, that he himself is the Son, and that he himself is the Holy Spirit (*Panarion 62*).” This book was regarded as sacred scripture among the Modalistic Christian majority within the first few hundred years of Christian history, but this Gospel narrative was later rejected by the Semi-Arians and by later Trinitarians due to its graphic “Sabellian” content.

Eppiphanius (340-403) wrote in Panarion 62: “But their whole deception, and the whole power of their deception, **they currently have** from certain apocryphal [writings], **especially from the gospel called Egyptian**, upon which some place this name. For in it many such things are quoted mysteriously, as if in a corner, **as if from the person of the Saviour, such as when he makes clear to the disciples that he himself is the Father, that he himself is the Son, and that he himself is the Holy Spirit.**”

Notice that Eppiphanius wrote about the Oneness Modalists citing the Gospel to the Egyptians in the fourth century as a gospel narrative that they “currently have” in the late fourth century. Thus we have historical evidence to show that the now lost Gospel to the Egyptians was still extant in the late fourth century but was likely destroyed by the later Roman Catholic Church due its overt Modalistic content.

3. The contents of 2 Clement also contain graphic Modalistic theology, so it is not surprising that Trinitarian scholars would have questioned its authenticity. Since later Roman Catholic Trinitarians could not explain why a first century Roman bishop such as Clement would have cited the same Gospel to the Egyptians as the fourth century Modalists, it is easy to see how this first century gospel narrative would have been lost and why the Roman Catholic Church was not interested in making copies of 1 and 2 Clement.

The Gospel To The Egyptians Cited By Clement

Luke opened his gospel narrative by writing, “In as much as **MANY HAVE UNDERTAKEN TO COMPILE A NARRATIVE of the things that have been accomplished among us**, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught (*Luke 1:1-4*).”

We know that the gospel of John was the last gospel narrative to be written, so it is unlikely that the “many” which preceded Luke could have only been two, Matthew and Mark. This is a very strong argument in favour of their being at least one other true gospel narrative that has not come down to us. Could the lost Gospel to the Egyptians have been destroyed by the later Roman Catholic Church because of its graphic Modalism which was completely incompatible with Trinitarianism?

There can be little doubt that the later Roman Catholic Church suppressed the first century composition called the Gospel to the Egyptians until it was eventually lost. There is absolutely no evidence to suggest that the Greek Gospel to the Egyptians (*not to be confused with a “wholly Gnostic Coptic Gospel of the Egyptians” - Wikipedia*) was not written within the first century. Most scholars speculate that this non extant gospel narrative was written in the second century because they disagree with its contents (*based upon its Modalistic contents cited by Clement of Alexandria and Epiphanius*). Some scholars have placed the Gospel to the Egyptians with the Gnostic literature even though there is no proof that this gospel narrative was written by later Gnostics.

Ron Cameron wrote that the Gospel of the Egyptians was probably written in the late first or early second century.

“Based on compositional parallels in the morphology of the tradition, a date in the late first or early second century is most likely.” (*www.earlychristianwritings.com / Gospel of the Egyptians*)

Glen Davis wrote that “The Gospel of the Egyptians” “was probably written in the first half of the first century”. **“All that survives to us from the ‘Gospel of the Egyptians’ are several quotations made by Clement, Hippolytus, and Epiphanius. It was probably written in the first half of the first century (in Greek) and in Egypt ...”** (*From EarlyChristianWritings.com, under “The Gospel of the Egyptians.”*)

More on 2nd Clement

The Introductory Notice from Roberts – Donaldson’s Ante-Nicene Fathers, Vol. 2, pg. 515 states that 2 Clement was found within the fifth century Alexandrian Codex.

“There can be no doubt, however, that in the catalogue of writings contained in the Alexandrian ms. it is both styled an epistle, and, as well as the other which accompanies it, **is attributed to Clement. As the ms. is certainly not later than the fifth century, the opinion referred to must by that time have taken firm root in the Church;** but in the face of internal evidence, and in want of all earlier testimony, such a fact goes but a small way to establish its authenticity.”

In the fourth century, Eusebius (Hist. Eccl., iii. 38) affirmed that there was a second Epistle of Clement: "We must know that there is also a second Epistle of Clement. But we do not regard it as being equally notable with the former ..."

Clement Cited The Shepherd of Hermas and The Egyptian Gospel

Although Eusebius admitted that the second Epistle was attributed to Clement, Eusebius did not regard it as "being equally notable with the former" Epistle of Clement. Eusebius and other "semi Arians" obviously disagreed with 2 Clement which says that the Holy Spirit is the Spirit of Christ, and that Jesus Christ is the "Father." Eusebius and his contemporaries obviously knew that Clement cited the Gospel to the Egyptians throughout 2 Clement along with the Shepherd of Hermas which both contain graphic Modalistic theology. Therefore they would not have regarded it as being equally notable with the former (*1 Clement*) which does not cite the Shepherd of Hermas and only cites the Gospel to the Egyptians once rather than being cited numerous times in 2 Clement.

Roberts and Donaldson state that 2 Clement is ascribed to the second century because of a quote from the Shepherd of Hermas and quotes from the Gospel of the Egyptians.

"Chapter XII (21) contains a report of words purporting to have been spoken by the Lord; these, **Clement of Alexandria states, are taken from the Apocryphal Gospel according to the Egyptians, not now extant. The reference in Chapter XIV (14) to the spiritual church**, recalling Ephesians 1:3-5, **is parallel to the Pastor (Shepherd) of Hermas, Vision II. 4. These passages help to determine the date; ...**" (From Vol. VII., p. 515 of the *Ante-Nicene Fathers*)

Scholars Roberts and Donaldson highlighted the fact that 2 Clement cites passages from the lost Gospel to the Egyptians and a passage from The Shepherd of Hermas (*Vision 2:4*) which led scholars to "determine the date." Since scholars have erroneously speculated that the Shepherd of Hermas and the Gospel to the Egyptians were written in the second century, they have also erroneously placed 2 Clement within the same time frame. Furthermore, citations from early Christian writers who cited the Gospel to the Egyptians affirmed that the Gospel narrative was clearly Modalistic. That would mean that the author of 2 Clement was himself Modalistic in his theology.

To make matters worse for Trinitarian scholars, the author of 2 Clement cited a passage from the Shepherd of Hermas (*Vision 2:4*). The Shepherd of Hermas also happens to contain graphic Modalistic theology as the Holy Spirit is identified as the same divine Person as the Son of God. The Shepherd of Hermas Parable 5:6 says, "The pre-existent Holy Spirit which created all things did God make to dwell in a body of flesh chosen by himself." Hermas Book 3, Similitude 9:1 says, "...the angel of repentance, he came to me and said, 'I wish to explain to

you what the Holy Spirit that spoke with you in the form of the Church showed you, for that Spirit is the Son of God.”

Although Eusebius admitted that the second Epistle was attributed to Clement, Eusebius did not regard it as “being equally notable with the former” Epistle of Clement. Eusebius and other “Semi Arians” obviously disagreed with 2 Clement saying that the Holy Spirit is the Spirit of Christ (*2 Clement 14:3-4*), and that Jesus Christ is the “Father” (*2 Clement 1*). Eusebius and his contemporaries obviously knew that Clement quoted the Gospel to the Egyptians and the Shepherd of Hermas which contain graphic Modalistic theology.

The Gospel to the Egyptians describes Jesus making it “clear to the disciples that he himself is the Father, that he himself is the Son, and that he himself is the Holy Spirit.” It is highly improbable that Clement would have cited the Gospel to the Egyptians if he himself did not agree that Jesus is the Father and Holy Spirit. Furthermore, Clements words in 2 Clement 14 parallel the words found in the Shepherd of Hermas (*Vision 2:4*) which show that Clement must have read and believed in the inspiration of the Shepherd of Hermas as well.

Since Clement believed and read the Shepherd of Hermas, it is apparent that Clement also believed in Modalistic Monarchian theology. For according to Hermas, the angel informed him that the Holy Spirit incarnated Himself in a body who is “that Spirit” which “IS THE SON OF GOD (*Similitude 9:1*).” In Hermas Parable 5:6, Hermas wrote concerning the deity of Jesus, “The pre-existent Holy Spirit which created all things did God make to dwell in a body of flesh chosen by Himself.”

Hermas Similitude 9:1, “The angel of repentance, he came and said to me, I want to show you what THE HOLY SPIRIT which spoke with you in the form of the church, showed you; for THAT SPIRIT IS THE SON OF GOD.”

Hermas wrote that “the pre-existent Holy Spirit who created all things did God made to dwell in a body of flesh chosen by Himself” and that “the Holy Spirit ... is the Son of God.” Trinitarians are supposed to believe that the Holy Spirit is not the Son and the Son is not the Holy Spirit. Wherefore, both Clement and Hermas of the first century Roman Church believed that the Holy Spirit is Jesus, the Son of God. That is Modalism, not Trinitarianism! Therefore Oneness Modalists can claim apostolic succession through Peter and the earliest Roman Bishops rather than the later Trinitarian Catholic Church.

Now we can see why the writings of Clement, The Shepherd of Hermas, and the Gospel of the Egyptians (*cited by Epiphanius in the fourth century but likely destroyed in the fifth century*) were rejected and fell out of use by the later Roman Catholic Church. This explains why we have only one fifth century copy of the two Epistles of Clement (which appears to be the source from which the eleventh century Greek copy and the twelfth century Syriac copy of 1 Clement was

made), only a limited number of Greek and Latin manuscripts of The Shepherd of Hermas, and none of the Gospel to the Egyptians.

At around 200 A.D., Clement of Alexandria proved that Clement of Rome cited the Gospel to the Egyptians in 2 Clement. Hence, the historical evidence proves that the Gospel to the Egyptians was cited by the first century Roman bishop within both of his extant works (*1 and 2 Clement*). Jesus often used agricultural plants in his parabolic style of teaching just as cited in 1 Clement 23 and 2 Clement 11. Since 1 Clement cites the same “prophetic word” of Jesus from the Gospel to the Egyptians as in 2 Clement, the first century Roman bishop must have believed that the Egyptian gospel was inspired scripture. Therefore Clement of Rome must have believed in Modalism and he must have been the author of both 1 and 2 Clement within the first century.

Under The Shepherd of Hermas, the Orthodox Wiki Encyclopedia states, “Only a limited number of incomplete Greek manuscripts are extant. Additionally, a number of fragments have been discovered, including fragments of a Middle Persian translation. Of note is that the Codex Sinaiticus of the mid fourth century contains a copy of the Shepherd of Hermas at the end of the New Testament, illustrating its popularity at that time.”

The historical evidence suggests that 1 and 2 Clement, the Shepherd of Hermas, and the now lost Gospel to the Egyptians were once very popular in the early days of Christianity, but they were neglected or destroyed by the later Roman Catholic Church. This explains why we only have a few copies of 1 and 2 Clement and so few copies of The Shepherd of Hermas, while no copies have survived of the lost Gospel to the Egyptians. It seems very likely that these early Christian writings fell out of use and in some cases were destroyed because the State Church disagreed with their contents.

The Shepherd of Hermas states that Clement of Rome made copies of the Shepherd of Hermas to send it to other churches as scripture. This same Clement of Rome also cited the Gospel to the Egyptians as inspired scripture. These are the facts of early Christian history that cannot be denied.

Clement cited the Gospel to the Egyptians as scripture (a Gospel narrative with known Modalistic content) and the Shepherd of Hermas Vision 2:4 as scripture (which also contains known Modalistic content). This would mean that the first century Roman bishop who cited these passages had to have himself been a Modalist. These facts are totally unacceptable to Trinitarian scholars. For if Clement of Rome who was taught by the first century apostles was a Modalistic Roman Bishop then this would completely destroy the Roman Catholic idea of Trinitarian Apostolic Succession.

Many Trinitarian scholars have erroneously dated 2 Clement, The Shepherd of Hermas, and the Gospel to the Egyptians as second century compositions. Yet the evidence proves that all three of these documents were written in the first century. We know that “Hermas” is listed in Romans 16:14 and was believed by the earliest Christian writers to have been the same “Hermas” who later wrote “The Shepherd of Hermas.” Origen (200-253) believed the author of the Shepherd of Hermas as the one who Paul greeted at the end of his Epistle to the Romans (16:14). Other early Christian sources believed Hermas to have been a contemporary of Clement of Rome, according to (Hermas) vision ii, 4, 3.

Dennis Barton wrote, “It is very unlikely that a situation, where two people with the same names and in the same relationship as Clement and Hermas (who worked together in Rome at the same time), would repeat itself half a century later.” (*Dennis Barton, “The Clementine Gospel Tradition”*)

Clement is listed in Philippians 4:3 as a fellow labourer who probably travelled with the apostle Paul.

“I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life.” Philippians 4:3

Under Philippians 4:3, Meyers New Testament Commentary says, “... that Clement of Rome is the person meant. [181] So most Catholic expositors (not Döllinger), following Origen, ad Joh. i. 29; Eusebius, H. E. iii. 15; Epiphanius, Haer. xxvii. 6; Jerome, Pelagius, and others; so also Francke, in the Zeitschr. f. Luth. Theol. 1841, iii. p. 73 ff., and van Hengel, who conjectures Euodia and Syntyche to have been Roman women who had assisted the apostle in Rome, and had travelled with Epaphroditus to Philippi (with Clement). See generally, besides Lünemann and Brückner, Lipsius, de Clem. Rom. ep. p. 167 ff.; J. B. Lightfoot, p. 166 ff.; and Hilgenfeld, Apost. Väter, p. 92 ff.” Besides the internal evidence which states that Clement of Rome sent “The Shepherd of Hermas” to churches throughout the world within the first century (*Hermas Vision 2: 4, 3*), and that Hermas wrote “The Shepherd” while some of the first century apostles were still “alive” (*Hermas Vision 3:5*), church historians A. T. Robinson and George Edmondson have convincingly documented the evidence proving that both Hermas and Clement were contemporaries within the first century Apostolic era and that the Muratorian fragment is full of errors (*The Church In Rome in the First Century, Lecture 8, George Edmondson, University of Oxford 1913 / <http://dream-prophecy.blogspot.com/2016/05/the-ancient-christology-of-shepherd-of.html>*).”

Church Historians Harnack and Lightfoot stated that both 1 and 2 Clement were known to have been preserved in the archives of Corinth, but are no longer extant.

1. Harnack - This letter (2 Clement) was kept in the archives of the church at Corinth together with 1 Clement, which had also come from Rome ... (*Harnack, Chronologie I, pp. 438 ff*).
2. Lightfoot - ... it (2 Clement) was found in the Corinthian archives together with 1 Clement. (*Kirsopp Lake in The Apostolic Fathers (published London 1912), v. I, pp. 125-127.*)

We know that 1 Clement was originally sent to the Corinthian Church to deal with the schism that occurred in the Corinthian Church in the first century. Since the historical evidence proves that 2nd Clement was also found with 1 Clement in the archives in Corinth, it is highly probable that both letters came from the first century Roman bishop. Wherefore, the historical evidence proves that the early first century Church in Rome and in Corinth believed in Oneness Modalism long before the Trinity doctrine developed.

The Theology of 1 and 2 Clement

The historical evidence proves that Clement of Rome was a leading Elder in the first century church in Rome long before he became the senior bishop of the city. The word “bishop” simply means “overseer.” Extant early Christian literature says that Clement personally knew both Peter and Paul before becoming a bishop of the city of Rome. In fact, the earliest Christian literature unanimously acknowledged that Clement was the reputed author of both 1 and 2 Clement within the first century.

When Exactly Was 1 Clement Written?

1 Clement chapter 41: 1-3 proves that Clement's First Epistle was written before the destruction of the temple in Jerusalem.

“Not in every place, my brethren **are the daily sacrifices offered** or the free-will offerings, or the sin-offerings and trespass-offerings, but only in Jerusalem; and there also the offering is not made in every place, but before the shrine, at the altar, and **the offering is first inspected by the High Priest** and the ministers already mentioned. Those therefore who do contrary to that which is agreeable to his will suffer the penalty of death’ (*1 Clement 41:1-3*).”

Why would Clement write, “Not in every place ... **are the daily sacrifices offered**” and that “**the offering is first inspected by the High Priest**” if the temple in Jerusalem was already destroyed? For if the temple in Jerusalem was already destroyed when Clement wrote his epistle, then he should have written that the daily sacrifices “were” offered and that those offerings “were” first inspected by the High Priest rather than stating that those sacrifices and offerings “are” currently being offered in the present tense. This is a strong argument in favour of 1 Clement being written sometime before the destruction of the Temple in AD 70.

Historians and scholars who hold that 1 Clement was written before 70 A.D. cite the Clementine quotes from the Gospel of Matthew as proof for a pre-70 A.D. composition of the gospel according to Matthew (*According to E. Massaux, Clement of Rome in this epistle frequently quotes from Matthew (EM 35)*). However, since the Clementine quotes only show some similarities to passages in Matthew, the quotes may have also come from the now lost Gospel to the Egyptians rather than from the Gospel according to Matthew. If we accept that 1 Clement was written prior to A.D. 70, as the internal evidence of 1 Clement affirms, and that some quotes are from the Gospel of Matthew and others are from the Gospel to the Egyptians, then it would confirm the early composition of the Gospel of Matthew as well as the now lost Gospel to the Egyptians. This is great news to strengthen our apologetic proof that the New Testament Scriptures were written in their entirety within the first century of the Christian era.

1 Clement 23 further cites the Gospel to the Egyptians which would prove that this lost gospel was also written before the destruction of the temple in Jerusalem in 70 AD. Since Clement frequently cited New Testament Scripture (Clement cited the Egyptian Gospel as “that scripture”), we have first century evidence confirming that the gospel of Matthew and the gospel to the Egyptians were written before 70 A.D. Therefore we can see how important it is to study the earliest Christian literature.

Did Clement Write as the Universal Bishop over all Churches?

The Epistle of 1 Clement to the Corinthians does not give us a reason to believe that a single Roman bishop ruled over God’s universal Church as the Roman Catholic Church now proclaims. Clement was a first century leader in the Church of Rome long before he was appointed its senior bishop. Eusebius recorded that “Clement of Rome wrote in the name of the church of the Romans (*EH 3: 38, 1*).” Eusebius never stated that Clement wrote as the head bishop of Rome because the historical evidence informs us that the apostle Peter had ordained Linus, Cletus, and Clement as overseers of the Church of God at Rome. We know that Linus succeeded Peter in 67 AD, Anacletus succeeded Linus in 67 AD, and Clement succeeded Cletus in 88 AD (*New Advent Encyclopeda, List of Popes: <http://www.newadvent.org/cathen/12272b.htm>*), so Clement would have been acting as an assistant bishop (writing on behalf of the Roman Church) long before he became the leading bishop of the city of Rome in the later portion of the first century (88 AD).

The opening words of Clements first Epistle to the Corinthians say nothing about Clement being a head bishop of the Roman Church. Clement opened his Epistle to the Corinthians by saying, “The Church of God which sojourns in Rome to the Church of God which sojourns in Corinth, to those who are called and sanctified by the will of God through our Lord Jesus Christ. Grace and peace from God Almighty be multiplied to you through Jesus Christ. Owing to the sudden and repeated misfortunes and calamities which have befallen

us, **we consider that our attention** has been somewhat delayed in turning to the questions disputed among you, (the Corinthians) ..." Notice that Clement did not write his epistle as the senior bishop of Rome, but as a representative of the Roman church by saying, "we consider," and "our attention." Since Peter had ordained Linus, Anacletus, and Clement as assisting Elders while Peter briefly served as bishop; and since Linus and Anacletus served as the senior bishops of the city of Rome before Clement became the senior bishop (in AD 88), it makes sense to believe that Clement wrote his epistle to the Corinthians as one of the Elders of the church of God at Rome rather than its head bishop. Therefore it is highly unlikely that Clement wrote his first epistle as the senior bishop of Rome.

Denis Barton wrote, "Clement does not claim to be writing as the bishop of Rome, but on behalf of the Roman Community. Eusebius recorded that 'Clement of Rome wrote in the name of the church of the Romans' (EH 3: 38, 1). He did not say that Clement wrote as the singular bishop of Rome. Peter had ordained Linus, Cletus and Clement as bishops. Linus succeeded Peter in 67 AD so Clement would have been acting as an assistant bishop for at least three years prior to the destruction of the Temple in 70 AD. He would therefore write in the present tense regarding Jerusalem during this period." (*The Clementine Gospel Tradition (The Authors of the Gospels) By Dennis Barton - www.churchinhistory.org*)

The Shepherd of Hermas says that "Clement" served as one of the prominent leaders in the vast Roman Church as a contemporary of Hermas.

"Thou shall therefore write two little books, and shall **send one to Clement**, and one to Grapte. **So Clement shall send to the foreign cities, for this is his duty**; while Grapte shall instruct the widows and the orphans. But thou shall read [the book] to this city along with the elders that preside over the Church." (*Shepherd of Hermas II, 19 and JATR 320*)

Dennis Barton wrote, "So we learn it was the duty of a person named Clement to correspond with foreign cities. Lightfoot called him: 'the foreign secretary of the Roman church' (JATR 321), and Robinson described him as: 'the correspondent of external relations of the Roman Church.' Edmundson, in his 1913 prestigious Bampton Lecture, pointed out that Clement was: 'only the servant, not the head of the Church acting on his own initiative'." (*JATR 333 / Dennis Barton, "The Clementine Gospel Tradition" (The Authors of the Gospels) www.churchinhistory.org*)

It was not until 88-97 A.D. that Clement served as the senior bishop of Rome in apostolic succession from Peter. Clement is listed in Philippians as a fellow labourer in ministry with the apostle Paul. Therefore it is highly unlikely that the theology of Clement would have been different from the first century apostles.

The Theology of Clement in 1 Clement (Internal Evidence)

The first century Roman bishop wrote in 1 Clement, chapter two,

“Content with the provisions which **God** had made for you, and carefully attending to **HIS WORDS**, you were inwardly filled with the doctrine, and **HIS SUFFERINGS were before your eyes** (1 Clement 2).”

Around 200 A.D., Tertullian had denounced the idea that God could suffer in his polemic Against Praxeus. Yet Clement, who was familiar with the first century teachings of the apostles, taught that GOD SUFFERED as Jesus Christ (as a man in the flesh) just one hundred years before the time of Praxeus and Tertullian. Thus, we can clearly see that Clement taught that God (the only true God the Father - *John 17:3*) suffered as the man Christ Jesus just like Praxeus and the Modalists had taught a century later.

Clement of Rome cited the now lost Gospel to the Egyptians in both 1 Clement 23 and in 2 Clement 11. Since Clement regularly cited the Gospel to the Egyptians as “the prophetic word” throughout 2 Clement, we can see that Clement cited the same quote from The Gospel to the Egyptians in both 1 and 2 Clement as “scripture.” Hence, the internal evidence proves that Clement had to be the author of both 1 and 2 Clement. For how could Clement have cited the same scripture from the Gospel to the Egyptians in both 1 and 2 Clement if Clement of Rome was not the same author?

Scholars Roberts and Donaldson did not include the later interpolated passage in Leo’s 1056 version of 1 Clement chapter 58 because the passage is not found in the earliest extant manuscript from which the later copies appear to have been made. Trinitarian apologists often cite J. B. Lightfoot’s translation to falsely allege that Clement was a Trinitarian, but Lightfoot had translated the Codex C manuscript written by Leo in 1056 which contains an interpolated addition to 1 Clement that does not appear in the earlier fifth century Codex Alexandrinus from which the Codex C eleventh century manuscript appears to have been written. Therefore, since the eleventh century Codex C manuscript of 1 Clement 58 adds additional words not found in the earlier fifth century Alexandrian manuscript of 1 Clement, the latter Codex C version of 1 Clement 58 is likely a later interpolated addition composed by Leo in 1056.

The eleventh century addition to 1 Clement (chapter 58) says, “For as God lives, and as the Lord Jesus Christ and as the Holy Spirit live ...” Trinitarians often cite this later passage from Leo’s eleventh century manuscript which does not appear in the more trustworthy fifth century manuscript that was found attached to the New Testament Scriptures in the Codex Alexandrinus. Since Leo’s eleventh century manuscript appears to have been composed from

the fifth century Alexandrian manuscript as its source, it is likely that Leo interpolated the passage in 1 Clement 58 to fill in a missing gap not found in the 5th century codex A.

The Second Epistle of Clement also happens to appear with 1 Clement in the Codex Alexandrinus with the words, “The Second Epistle of Clement” appearing on the manuscript. Every single manuscript of 1 Clement was always found with 2 Clement attached to it with the words, “The Second Epistle of Clement” written on the manuscript. From the earliest days of Christian history, Clement was always known as the original author of both one and two Clement. Therefore it is nonsensical to deny the Clementine authorship of both manuscripts and that the same author consistently held the same theology in both epistles.

The first century Roman bishop never wrote anything about an alleged pre-incarnate God the Son distinct from God the Father. Even Trinitarian historians have noted that it was Origen who first taught the idea of a timeless eternal Son in the early third century and that the opponents of the Modalists such as Tertullian, Hippolytus, and Origen were “Semi-Arian” in their theology (*Johannes Quasten Patrology, vol. II: Pg. 326-327 / Patrology Vol. 2, Page 78 / Patrology Vol. 2, Page 200*) – Jaroslav Pelikan, *The Emergence of the Catholic Tradition, Vol. 1, Pg. 191* – Jaroslav Pelikan / *Principis 4 4:1*) before the Trinity doctrine fully developed. Therefore, the Oneness Modalists were the only early Christians who believed in the full deity of Christ long before the Trinitarian doctrine developed.

The Theology of Clement in Second Clement

The Codex Alexandrinus is a fifth century codex bound book of the entire New Testament Scripture with the two Epistles of Clement attached. Wikipedia says that the Codex Alexandrinus, “... contains all of the books of the New Testament (although the pages that contained Matthew 1:1-25:5 are not extant). In addition, the codex contains 1 Clement (lacking 57:7-63) and the homily known as 2 Clement (up to 12:5a).”

Since both 1 and 2 Clement were found affixed to the Codex Alexandrinus which contains all of the books of the New Testament, it is hard to imagine that the early Christians did not believe that the first century Roman bishop was the author of both documents. For why else would both 1 and 2 Clement have been attached to the end of the New Testament if the early Christians had not believed that both 1 and 2 Clement were written within the first century? Therefore, 2 Clement must have also been written in the first century by the same Roman bishop, namely Clement.

Bishop Clement wrote in 2 Clement, chapter 1:

“BRETHREN, it is fitting that **you should think of Jesus Christ as of God,--as the Judge of the living and the dead.** And it does not become us to think lightly of our salvation; for if we think

little of Him, we shall also hope but to obtain little [from Him]. And those of us who hear carelessly of these things, as if they were of small importance, commit sin, not knowing whence we have been called, and by whom, and to what place, and how much **JESUS CHRIST submitted to suffer for our sakes**. What return, then, shall we make to Him, or what fruit that shall be worthy of that which He has given to us? For, indeed, how great are the benefits which we owe to Him! **He has graciously given us light; as a FATHER**, He has called us sons; He has saved us when we were ready to perish [*Notice that there is nothing within the text to indicate that the subject has changed from Jesus Christ to God the Father so Clement of Rome identified Jesus Christ as the "Father"*]. What praise, then, shall we give to Him, or what return shall we make for the things which we have received?"

Notice that Clement identifies Jesus Christ as "God, as the Judge of the living and the dead." Then Clement goes on to identify Jesus Christ as the one who has "graciously given us light; as a FATHER" who "has called us sons." If Clement's theology had been Trinitarian, then he would not have called Jesus Christ a "Father" who calls us his sons. According to later Trinitarian theology, Clement should have called Jesus Christ "God the Son" rather than identifying him as the Father of God's people who "has called us sons."

2 Clement 9:5-6 says, "If **Christ the Lord** who saved us **was Spirit at first but became flesh** and so called us, so shall we receive the reward in the flesh."

Notice that Clement never spoke of "Christ the Lord" as God the Son who "became flesh." According to Clement, "Christ the Lord who saved us was Spirit at first" but later "became flesh." Clement appears to say that Christ was first the Spirit as "the Holy Spirit" who "became flesh" in chapter eight, but Clement left no room to doubt that he was addressing "Christ the Lord" who is the "Spirit" as the Holy Spirit in chapter 14:3-4.

"... **the Holy Spirit** ... guard the flesh that you may partake of the (*Holy*) Spirit. Now if we say that the flesh is the Church as **the Spirit is Christ**, then verily he who has dishonoured the flesh has dishonoured the Church. Such a one, therefore, shall not partake of **the Spirit which is Christ.**"

2 Clement clearly states that the "Holy Spirit" is "the Spirit which is Christ." Trinitarians are supposed to believe that "the Son is not the Holy Spirit" and that "the Holy Spirit is not the Son." Yet Clement wrote that "the Holy Spirit ... is Christ."

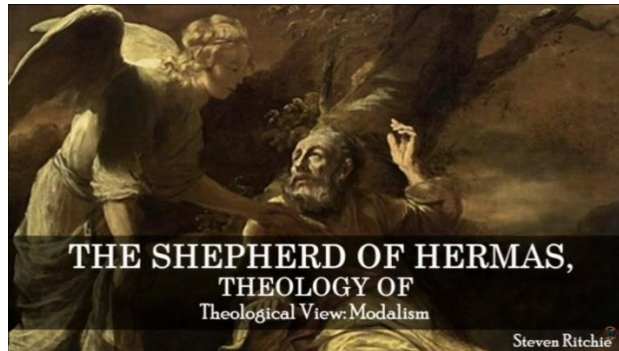
Moreover, Clement frequently cited the now non extant Gospel to the Egyptians which contains graphic Modalistic Monarchian content. 2 Clement repeatedly quotes texts from the Gospel to the Egyptians, which he regarded as scripture. This presents a problem for Trinitarian scholars because the historical data proves that "The Gospel to the Egyptians" was highly regarded as sacred scripture by the early Modalistic Monarchian Christian majority.

Ephiphanius (340-403) wrote that The Gospel to the Egyptians states that Jesus “makes clear to the disciples that he himself is the Father, that he himself is the Son, and that he himself is the Holy Spirit (*Panarion 62*).”

If Clement did not believe that Jesus is the Father and the Holy Spirit, then why would he repeatedly cite the Gospel to the Egyptians as authoritative inspired scripture? It is apparent that Clement’s Modalistic teaching of Jesus being called the “Father” and the Holy Spirit being called “Christ” is the real reason why most Trinitarian scholars refused to accept 2 Clement as a document written by the first century Roman bishop. For Trinitarian theology is supposed to believe that the Father and the Holy Spirit is not the Son. Wherefore, Trinitarians (as well as Arians, and Unitarians) cannot claim “apostolic succession” through the Roman bishops because the earliest first century Roman bishops were Modalistic Monarchian in their theology (the same as modern Oneness Theology).

Chapter 10

The Theology of Hermas of Rome



Introduction to the Shepherd of Hermas

The historical evidence indicates that Hermas was a first century prophet in Rome who wrote “The Shepherd of Hermas” in the city of Rome within the first century and that Hermas’ book was recognized as being inspired from God by the Roman Church. The internal evidence within the Shepherd of Hermas states that Clement made copies of The Shepherd and sent them out to “the foreign cities” (*Hermas Vision 2:4*) within the first century. According to inspired scripture, Hermas personally knew at least one of the original apostles (*Romans 16:14*), and according to the internal evidence within The Shepherd, Hermas and the first century Roman bishop Clement were contemporaries who knew each other (*Hermas Vision 2:4*).

There can be no better historical evidence to prove who the true successors to the apostles were other than by the writings of their immediate successors. Since the later Roman Catholic Church claimed apostolic succession from the first century apostles, they had to suppress “The Shepherd of Hermas” because its contents reveal that Hermas and the early first century Apostolic Church in Rome believed in Oneness Modalistic Theology rather than in the later Semi-Arian or Semi-Trinitarian Theologies. This explains why the historical evidence reveals that “The Shepherd of Hermas” was highly venerated and had great popularity among the earliest Christians, but The Shepherd of Hermas later fell out of use by being suppressed by the Roman Catholic Church which developed in the fourth and fifth centuries.

One would think that the writings of a first century prophet who personally knew the apostles would have continued to circulate throughout the world rather than just within the first couple centuries of the Christian era. Since Roman Catholic scholars could not accept the theology of Hermas, they have had to close their eyes to the historical evidence in their vain attempts to deny that Hermas was written within the first century. Therefore, I’m going to first

document the reasons why The Shepherd of Hermas had to have been written within the first century before I address the Theology of Hermas.

The apostle Paul knew both Hermas and Clement of Rome, as Hermas is listed in Romans 16:14 and Clement in Philippians 4:3. In Hermas Vision 2:4, Hermas lists Clement as a contemporary leader of the church in Rome who sent copies of “The Shepherd of Hermas” throughout the known world. Since the historical data proves that Clement was a leader in the Church in Rome at the same time as Hermas, and since the apostle Paul personally knew both Clement and Hermas within the first century, it is clear that Hermas wrote “The Shepherd” during the first century.

In Hermas Vision 3:5, Hermas wrote that the Holy Spirit spoke to him and said (*Hermas later identified the Holy Spirit who was speaking to him “in the form of the church” as “that Spirit” who is “the Son of God.” “... the Holy Spirit that spoke with you in the form of the Church showed you, for that Spirit is the Son of God”-Shepherd of Hermas, Similitude 9:1*),

“Hear now with regard to the stones which are in the building. **Those square white stones which fitted exactly into each other, are apostles**, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. **Some of them have fallen asleep, and some still remain alive.** And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower (*Hermas Vision 3:5 / Hermas 3:5 goes on to say, “They were taking them and building; and those of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the tower looked as if it were made out of one stone.*)”

Hermas Vision 3:5 describes Hermas’ Vision of the holy angels placing the foundational white stones for the building of a Tower which the Holy Spirit described as being symbolic of the apostles and leaders of the original first century New Testament Church. The Spirit said that the foundational white stones used for the building of the tower are - and I quote, “**The APOSTLES**, bishops, teachers, and deacons, who have walked in godly gravity, and who have discharged their duties as bishops, teachers, and deacons for the good of God's elect. **Some of these have fallen asleep, SOME ARE STILL WITH US** (*Hermas Vision 3:5*).”

Since Hermas only saw the beginning of the construction of the New Testament Church within his vision in which some of the apostles were still alive, the large foundational white stones of the vision were symbolic of the original apostles. According to the Shepherd of Hermas, some of the original apostles were still alive and were still laying the foundation of the New Testament Church (*the apostle John lived until the end of the first century*) while Hermas saw and

wrote this vision. The angel said to Hermas that some of the apostles “are still with us.” If Hermas was a mid-second century document, none of the original apostles would still be alive.

Scholars have pointed out that the Muratorian fragment says that Hermas wrote the Shepherd during the lifetime of bishop Pius in the mid second century. However, scholars George Edmondson and John Robinson have conclusively shown that the Muratorian fragment is, “full of errors” and that Hermas Vision 3:5 clearly states that some of the apostles were, “still alive” while the Shepherd was written. Therefore the Shepherd of Hermas had to have been written within the first century while some of the apostles were still living.

George Edmondson wrote, “It has already been suggested that the Muratorian Fragmentist blundered in his assertion that the work of Hermas was written during the episcopate of his brother Pope Pius I, because he confused the author of ‘The Pastor’ with a well-known brother of the bishop, who actually bore that name (*The Church in Rome in the First Century, Pg. 215, George Edmondson, University of Oxford 1913*).” Dr Edmondson continued, “... it is certainly very strange that, if Hermas wrote his book during his brother's episcopate, there should not be a single reference to that brother's existence in a work in which the author several times speaks of his family and, as has been said, repeatedly deals with the condition, organization, and affairs of the Church.” (*The Church in Rome in the First Century, Pg. 215, George Edmondson, University of Oxford 1913*)

George Edmondson further pointed out that Hermas himself opened “The Shepherd” by writing that he was “sold into Rome” as a slave and that Hermas happens to be a Greek name while the Roman bishop “Pius” is a Roman name (“*Now the very first line of Hermas' book compresses into the briefest compass the life-story of the writer's youth. He who brought-me-up sold me into Rome to a certain Rhoda.' This implies that Hermas had either been born a slave in the house of the vendor, who did not live at Rome, or what is from the form of the expression--ho threpsas--quite probable, that he had been a castaway child whom the above-mentioned master had taken care of and brought up as a slave. In the last case his parentage would be unknown and he would have no brother. If, however, he were born a slave, three things must be postulated before the Muratorian statement can be accepted: (1) that in this slave household relationships were recognized; (2) that both Hermas and his brother must have been sold in Rome and afterwards became freedmen; (3) that the brother laid aside his original Greek slave name for that of Pius. Negative evidence is never conclusive, but it is certainly very strange that, if Hermas wrote his book during his brother's episcopate, there should not be a single reference to that brother's existence in a work in which the author several times speaks of his family and, as has been said, repeatedly deals with the condition, organization, and affairs of the Church.*” *The Church In Rome, Lecture 8, George Edmondson*). Hence, it is very unlikely that a Greek slave who was sold into Rome with a Greek name could have been the brother of bishop Pius who had a Roman name. Yet in spite of the clear historical evidence proving that the Shepherd of Hermas was a first century document, the preponderance of biased Trinitarian scholars have failed to point out the obvious evidence supporting the Shepherd of Hermas as a first century document which was written while some of the apostles were “still alive (*Hermas Vision 3:5*).”

Many historians have pointed out that many of the earliest Christian writers revered and cited The Shepherd of Hermas as scripture. It seems very unlikely that second and third century Christian writers such as Irenaeus, Tertullian, Clement of Alexandria, and Origen would have cited Hermas as scripture if it was not written within the first century. The Shepherd of Hermas almost made its way into the New Testament but was rejected by the later Roman Catholic Church of the fourth and fifth centuries (at the councils of Carthage and Hippo) largely because Hermas' theology was not Trinitarian.

Even Roman Catholic scholars admit that the Shepherd of Hermas "had great authority in ancient times and was ranked with Holy Scripture."

"... 'The Shepherd' (Poimen, Pastor), a work which had great authority in ancient times and was ranked with Holy Scripture. Eusebius tells us that it was publicly read in the churches, and that while some denied it to be canonical, others "considered it most necessary. St. Athanasius speaks of it ... St. Irenæus and Tertullian (in his Catholic days), cite the Shepherd as Scripture. Clement of Alexandria constantly quotes it with reverence, and so does Origen (*Chapman. J. Transcribed by Don Ross*)." (*The Catholic Encyclopedia, Volume VII. Published 1910. New York: Robert Appleton Company. Nihil Obstat, June 1, 1910. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.*)

The preponderance of Trinitarian scholars have tried to claim that The Shepherd of Hermas was written in the second century because they do not want to admit that the earliest first century Roman Church that the apostles themselves founded baptized in Jesus Name (*Romans 6:1-7*) and believed that the Spirit of the Son of God is the Holy Spirit (*2 Cor. 3:17; Romans 8:9*). Since the Shepherd of Hermas was quoted as inspired scripture by many of the earliest Christian writers (including Irenaeus, Tertullian, and Origen), the Shepherd of Hermas must have originated during the first century A.D. For why would the second and third century Christians accept it as scripture if it was not written during the first century?

The Shepherd of Hermas was found bound with the entire New Testament in the Codex Sinaiticus and in the Codex Claromontanus but was rejected by the later Catholic Church. Trinitarian translator Jack N. Sparks wrote in his preface to his translation of The Shepherd of Hermas: "You wouldn't call Hermas a precise theologian. His terminology in speaking of the Son and the Holy Spirit is so confusing that he seems to IDENTIFY THE TWO AS THE SAME PERSON." Hermas wrote concerning the deity of Jesus, "The pre-existent Holy Spirit which created all things did God make to dwell in a body of flesh chosen by Himself (*Hermas Parable 5:6*)." If Hermas and the first century Roman Church believed in a trinity, Hermas Parable 5:6 should have stated that the "pre-existent Son did God make to dwell in a body of flesh." Yet Hermas declared that the Holy Spirit of God incarnated Himself "in a body of flesh chosen by Himself." Hermas clearly believed that the deity of Jesus is the Holy Spirit in Parable 9:1, "The angel of repentance, he

came to me and said to me, I want to show you what THE HOLY SPIRIT which spoke with you in the form of the church, showed you; for THAT SPIRIT IS THE SON OF GOD" (*Hermas Parable 9:1 - See Romans 8:9; 2 Corinthians 3:17; Ephesians 4:10*).

Since the annals of church history prove that the Shepherd [Angel] of Hermas was widely received and accepted by the earliest Christians, it is clear that the majority of the earliest Christians also believed that the Holy Spirit of God is the Spirit that became the Son of God by incarnating Himself as baby Jesus. Hence, the earliest Christian writers (who lived while some of the apostles were still alive) believed that Jesus is the Holy Spirit of God incarnated in a body rather than an alleged second divine person called "God the Son." The later Roman Catholic Church could not accept these historical facts while claiming apostolic succession from the original first century apostolic church. Therefore they had to suppress the writings of the true successors of the original apostles in order to promote their invalid claim.

Since the apostles themselves founded the first century Roman Church, it is hard to believe that the theology of the first century Roman Church differed from the theology of the original apostles. The teachings of the Shepherd of Hermas are identical with the Bible. Luke 1:35 states: "The Holy Spirit will come upon you, and the power of the Highest will overshadow you. So the baby to be born will be holy, and he will be called the Son of God (*Luke 1:35 NIV*)." Luke 1:35 informs us that the Holy Spirit came upon Mary to supernaturally conceive baby Jesus, but if the trinity were true, then it should read that an eternal divine person called God the Son came over Mary to sire the Christ child. Therefore the theology of the earliest Roman church of Hermas and Clement is identical with the Bibles' teaching on the Oneness of God rather than the later Trinitarian doctrine of God as three alleged coequal God Persons.

Hermas Taught Water Baptism in the Name of Jesus For Salvation

Trinitarians hate to admit that Hermas taught Oneness Theology and water baptism in Jesus Name in Rome while some of the apostles were still alive. Like modern day Oneness Pentecostals, the early first century Roman Church believed that water baptism into the name of the Son of God alone is necessary for salvation.

Hermas wrote in book 2, Command 4:3,

"I have heard, Sir," say I, "from certain teachers, that **there is no other repentance than that which took place when we went down into the water and received remission of our former sins.**" He said to me; "**You have well heard; for so it is.** For he who has received remission of his sins ought not to sin any more, but to live in purity."

Here we find evidence proving that the first century Roman church taught that water baptism is for receiving the "remission of our former sins." Hermas further wrote the angel's

instructions in Parable 9:12, “Did you see the stones which were entered through the portico [doorway] were placed in the structure of the tower (the Church) but the ones that did not so enter were returned to their own place? **No one will enter the Kingdom of God unless HE TAKES HIS HOLY NAME.** For if you want to enter a city and that particular city has been walled around and has one entrance, could you possibly enter that city except by the gateway, so, **a man cannot enter the Kingdom of God other than by the name of the Son ... The portico [doorway] is the Son of God; this is the only entrance to the Lord ... Whoever does not receive his name cannot enter into the Kingdom of God.**” (See John 3:3-5 / John 10:1-9 – words in parenthesis and brackets were added for clarity)

In the context of water baptism, Parable 9:13 goes on to state, “These all,” he said, “received the name of God.” Hence, we can clearly see that the Son’s name is the name of God. Parable 9:14 goes on to say, “The name of the Son of God is great, and cannot be contained, and supports the whole world.” Hermas Vision 4:2 says, “... you can be saved by no other than by His great and glorious name.”

In the context of water baptism, Parable 9:16 further explains the necessity of water baptism into the name of the Son of God, “**It was necessary,**” he answered, “**to ascend through water (immersion and ascending) in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God.**” Accordingly, **those also who fell asleep received the seal of the Son of God.** For, he continued, “**before a man bears the name of the Son of God he is dead; but when he receives the seal he lays aside the deadness and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive.** And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God.” (Parable 9:16: See Romans 6:1-7; Colossians 2:8-12; 1 Peter 3:20-21; John 3:3-5)

The Shepherd [Angel] of Hermas clearly said that no one can enter into the Kingdom of God unless he or she received the name of the Son of God in water baptism. Here we have clear historical evidence proving that the earliest Christian Church in Rome believed that water baptism must be conducted by full body immersion (“they descend into the water”) into the name of the Son of God [Jesus]. This is exactly what modern Apostolic Faith Christians believe even though we are condemned everywhere as heretics for doing so.

In The Shepherd of Hermas Vision 3:3 we read that Hermas asked,

“Why was the tower (symbolic of the church) built upon the water ... “I told you before, and you still inquire carefully: therefore inquiring you shall find the truth. **Hear then why the tower is built upon the water. It is because your life has been, and will be, saved through water.** For

the tower was founded on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord" (1 Peter 3:20-21 / Mark 16:16).

Hermas Vision 3, chapter 7 continues, "Do you wish to know who are the others that fell near **the water**, but could not be **rolled into the water**? These are they who have heard the word, and wish to **be baptized in the name of the Lord**; but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires."

Hermas' teaching on water baptism which was accepted by the majority of believers in the first few centuries is in harmony with the commands of our current canon of New Testament Scripture. New believers are commanded to repent and be baptized into the Name of Jesus Christ for the remission of their sins (*Acts 2:38; Acts 22:16*). Since the Shepherd of Hermas was received by the first century Roman Church and the majority of churches throughout the Roman Empire, the majority of the earliest Christians must have embraced Oneness Theology and the essentiality of water baptism into the Name of the Son of God rather than the later Triune baptism.

The First Century Roman Church Taught The Oneness of God

Hermas, book 2, Commandment 1, "**FIRST Of all, believe that there is one God** who created and finished all things, and made all things out of nothing. **He alone is able to contain the whole, but Himself cannot be contained.**"

The angel commanded Hermas to believe in only One God who created and finished all things as a single "He" who "ALONE is able to CONTAIN THE WHOLE, but Himself cannot be contained." This is another way of saying that there is only One Omnipresent God who fills heaven and earth (*Jer. 23:24*). Notice that the angel said nothing about three alleged coequally true God Persons of an alleged Trinity.

The context of many passages in the Shepherd of Hermas affirms that the Son of God is the Holy Spirit who fills all things. That makes Jesus the Spirit of the only true God who incarnated Himself to become a true man for our salvation. Hermas Vision 3:9 states that the Holy Spirit who is "that Spirit" called "the Son of God," spoke to Hermas saying, "Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father (the Son), may give an account of you all to your Lord."

The context of Hermas Vision 3:9 proves that the old woman who symbolized the church was speaking to Hermas. Similitude 9:1 says, "I wish to explain to you what the Holy Spirit that spoke with you in the form of the Church showed you, for that Spirit is the Son of God." Therefore the Holy Spirit who overshadowed the virgin in Luke 1:35 is that Spirit who became the Son of God in the incarnation. Wherefore, according to the first century Roman

Church, Jesus is the Holy Spirit who gives an account to God as our mediator, advocate, and intercessor to God the Father (*1 Tim. 2:5; John 14:26; John 14:16-18; 1 John 2:1*). Hermas book 2, Commandment 10:2 states that the Holy Spirit is “the Spirit of God” Himself, “... grieve not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief.”

Notice that the Holy Spirit can “entreat God” while still being called “the Spirit of God.” It is impossible for an alleged non incarnate coequal God the Holy Spirit to “entreat God” while being coequal with Him. Also notice that the text says “the Spirit of God” which means that the Spirit of Christ is the Spirit of “the only true God” who is our Heavenly Father. Here we can clearly see that the Holy Spirit of God the Father also became the Son in the incarnation. This explains why the Holy Spirit is the indwelling “Spirit of Christ” throughout New Testament Scripture (*Romans 8:9; 2 Corinthians 3:17; Colossians 1:27*). Furthermore, the context of Parable 9 addresses baptism in the name of the Son of God, but Parable 9:13 goes on to say, “These all,” he said, “received the name of God.” Hence, we can clearly see that the Son’s name is the name of God. Isaiah 64:8, Exodus 3:14-15, and Zechariah 14:9 proves that God has only One Name and that Name was given to Jesus which means “Yahweh Saves” (*Jeremiah 23:6, John 5:43, 17:11, Philippians 2:9, Hebrews 1:4*). Hence, Yahshua (Hebrew for Jesus) is the Name of “Yahweh” our “Saviour.”

Heramas book 2, Commandment 5:1, “Be patient,” said he, “and of good understanding, and you will rule over every wicked work, and you will work all righteousness. **For if you be patient, the Holy Spirit that dwells in you will be pure.** He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and **with the vessel in which he dwells he will serve God in gladness, having great peace within himself.**”

How can an alleged non-incarnate God the Holy Spirit Person be said to “serve God with gladness” while remaining coequal with God the Father? Similitude 9 states that the Holy Spirit is the Spirit of the Son of God. Hence, the only viable way to make sense of this passage is if the Holy Spirit is “the Spirit of the Son of God” as the Spirit of the risen Christ (God as man) who serves God as the indwelling Spirit of truth (*See Ephesians 4:10; 1 Corinthians 15:45; Galatians 4:6; Romans 8:26-27*). This explains how the Spirit can make intercession for the saints within New Testament believers according to the will of God (*Rom. 8:26-27*).

Heramas book 2, Commandment 5:1 goes on to say, “But if any outburst of anger take place, forthwith **the Holy Spirit**, who is tender, is straitened, not having a pure place, and He **seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes ...**”

Again, how can an alleged non-incarnate coequal God the Holy Spirit Person be said to “attend on the Lord (the Father)” as “he wishes” while remaining coequal with the “LORD?”

The Shepherd of Hermas, Parable 5:6 says, "You see," he said, "that He is the Lord of the people, having received all authority from His Father. And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The pre-existent Holy Spirit which created all things did God make to dwell in a body of flesh chosen by Himself ... For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took (*after pleasing the Father on the earth*), therefore, as fellow-councillors His Son and the glorious angels (*See John 16:14-15*)..."

How is it possible that "the Lord TOOK HIS SON AS A COUNCILOR" if the Son was always a coequal councillor as a God the Son throughout eternity past to begin with? Likewise, it is impossible for the Son of God to serve as the Father's councillor while being truly coequal with Him. Therefore the first century Roman Church clearly taught that the human son of God was taken as the Father's councillor only after the Son's resurrection and ascension into heaven.

Rather than an alleged "pre-existent Son" creating all things, the text states that "The pre-existent Holy Spirit which created all things did God make to dwell in a body of flesh chosen by Himself." We know that the scriptures teach that there is only One Heavenly Father who created all things alone and by Himself (*Isaiah 44:24*). Since the Scriptures repeatedly state that the Father created everything by His own Hands (*Isaiah 64:8; Psalm 8:5-7; Hebrews 2:7; Malachi 2:10*), we know that the Holy Spirit of God must be the Holy Spirit of the only true God the Father who later incarnated Himself "in a body of flesh chosen by Himself." According to Hermas, our Heavenly Father took the Son as His councillor along with the glorious angels because the Son's flesh pleased the Father by not being "defiled on the earth." If the Father took the Son as His councillor after dwelling on the earth as a man in the flesh, then it makes no sense to believe that the Son pre-existed as a literal councillor with the Father before the Son's birth on the earth.

Furthermore, the above passage says, "The pre-existent Holy Spirit which created all things did God make to dwell in a body of flesh chosen by Himself (*Parable 5:6*)." Here we find that the Son was not literally a Son until the Holy Spirit incarnated Himself to dwell in the flesh of the man Christ Jesus. For the text does not say "the pre-existent Son," it says, "the pre-existent Holy Spirit." Therefore the early Roman Church never believed in the later timeless Eternal Son view that first began with Origen in the third century. The Shepherd of Hermas, Parable 9:1 says, "After I had written down the commandments and similitudes of the Shepherd, the Angel of repentance, he came to me and said, 'I wish to explain to you what the Holy Spirit that spoke with you in the form of the Church showed you, for that Spirit is the Son of God.'"

Trinitarian theology teaches that the Son is not the Holy Spirit and that the Holy Spirit is not the Son. Yet the first century Roman Church taught that "the Holy Spirit ... is the Son of

God.” The only theological view compatible to the first century Roman teaching is Oneness Modalism. For all three remaining views (Trinitarianism, Arianism, and Unitarian Socinianism) do not affirm that the Holy Spirit is the Son of God. Thus we can see that the first century Roman Church could not have been Trinitarian, Arian, or Socinian. For Trinitarian theology believes that the Son is not the Holy Spirit, while Arian theology believes that the Son is an angelic creation who could not be the indwelling Holy Spirit, while Socinian theology believes that the son is just a special man who could not be the Holy Spirit of God. Therefore, all theological views except Modalism, teach that the Holy Spirit is not the same person as Jesus Christ the Son of God. Wherefore, the only remaining theological view left that fits with the contents of The Shepherd of Hermas is Modalistic Monarchianism which was still the most prominent view held by the early Christians in the early to mid-third century (*See Origen’s Commentary on the Gospel of John, book 1, chapter 23 and Tertullian Against Praxeus chapter 3*).

How The Son is Older than all of His Creatures

Trinitarians and Arians often cite The Shepherd of Hermas Parable 9:12 in their attempt to show that Jesus as a Son literally pre-existed his birth as a Son rather than as the Holy Spirit of God. Since Hermas affirmed that the pre-existent Holy Spirit became the Son of God in the incarnation, we know that Hermas could not have believed that the Son literally pre-existed as a Son before being given that title at his birth (*Luke 1:35*). According to Hermas Parable 9:12, “the Son of God is OLDER THAN ALL HIS CREATURES” - because the Son as the Son of God is himself a part of the creation.

Hermas Parable 9:12 says, “This rock,” he answered, “and this gate are the Son of God.” “How, sir?” I said; “the rock is old, and the gate is new.” “Listen,” he said, “and understand, O ignorant man. **The Son of God is older than all His creatures**, so that **He was a fellow-councillor with the Father in His work of creation**: for this reason is He old.” “And why is the gate new, sir?” I said. “Because,” he answered, “He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God.”

Just as the Shepherd of Hermas speaks of the church as an old woman who “was created first of all,” so the Son of God is already spoken of as being “older than all His creation.”

Hermas Vision 2:4 says, “**It is the Church**. And I said to him, **Why then is she an old woman?** Because, said he, **she was created first of all. On this account is she old. And for her sake was the world made.**”

Clement was a first century bishop of Rome who personally knew Hermas and made copies of The Shepherd of Hermas to send to foreign cities throughout the world. Clement wrote that “the first Church” “was created before the sun and moon.”

“Therefore, brothers, if we do the will of God our Father, we shall be of the first Church, the one that is spiritual, that was created before the sun and moon ... And the Books and the Apostles plainly declare that the Church is not of the present, but from the beginning. For she (the church) was spiritual, as our Jesus also was, but was revealed in the last days that he might save us.” (2 Clement 14)

Notice that Clement of Rome actually used the word “created” in relation to the spiritual church (God’s elect) being created before the sun and moon were literally created. Also notice that the Church as God’s called out people “was spiritual, as our Jesus also was.” Since God’s elect people did not literally exist “before the sun and moon,” we know that the Son of God did not literally exist as a Son because God’s elect Church “was spiritual, as our Jesus also was” before the literal creation. Therefore, we know that the Son and God’s elect could not have literally existed “before the sun and moon” except in the mind, planning, and utterances of the Father (the meaning of logos in John 1:1).

In order to find the proper meaning of the Parables, Visions, and Similitudes in the Shepherd of Hermas, we must understand that Hermas often spoke allegorically rather than literally. We know that Hermas saw a vision of an old woman which clearly represented God’s Church as the whole bride of Christ rather than a literal woman as a single individual. The beginning of Similitude 9 first states that the Holy Spirit is the Son of God. Then in Similitude 9:12 we find that the “Son of God is older than all His creatures, so that he was a fellow councillor with the Father in His work of creation.” Notice that the text states that the Son of God is OLDER THAN ALL HIS CREATURES. Why would the Son of God be included in the same sentence as the Father’s creatures (“OLDER THAN all His creatures”) if the Son of God was not also a part of the Father’s creation? The words “older than,” implies that the Son is older than all of the rest of God’s creation in the sense of the Son being “the beginning of the creation of God” according to Revelation 3:14. Therefore, there is a definitive connection between the Son of God and all the rest of God the Father’s creation.

Also notice that Parable 5:6 and Similitude 9:1 state that the Holy Spirit is that Spirit which later became the Son of God. “The pre-existent Holy Spirit which created all things did God make to dwell in a body of flesh chosen by himself.” The Shepherd of Hermas, Parable 5:6 is obviously talking about the pre-existent Holy Spirit being the Spirit who incarnated Himself in the body of Jesus Christ (*Matthew 1:20; Luke 1:35*). “... the Holy Spirit that spoke with you in the form of the Church showed you, for that Spirit is the Son of God” (*Shepherd of Hermas, Similitude 9:1*).

It is hard to imagine that the Holy Spirit who “created all things” could be a part of the creation itself, but it makes sense to believe that the Son of God is older than all of the Father’s creation in the sense of being “the beginning of the creation of God” (*Rev. 3:14*) and “the

firstborn of all creation” (*Col. 1:15*) in the Father’s prophetic expressed thought (logos) before the creation actually took place. Hence, the Son of God is OLDER THAN ALL HIS CREATURES because he was firstborn or first created in God’s prophetic mind and plan before the literal creation actually took place. Therefore, the only plausible understanding of Hermas Parable 9:12 is that God the Father used His own word (the logos of John 1:1 – as His own expressed plan) as “the council of His own will (*Ephesians 1:11*)” in Christ to create all things in His own mind and heart before God actually created all things.

Theophilus of Antioch (169-183 A.D.) who first used the word “Triad” in the East wrote in his Apology to Autolycus (Book 2, 22),

“... as truth expounds, the Word, that always exists, residing WITHIN THE HEART OF GOD. For **before anything came into being HE HAD HIM AS A COUNSELOR, BEING HIS OWN MIND AND THOUGHT.** But when God wished to make all that he determined on, he begot His Word, uttered the firstborn of all creation ...”

Even this Semi-Arian founding father of the Catholic Church believed that it was possible for the Father to have His Son “as a counsellor” within His “mind and thought” before the Son actually came into existence. Hence, in the mid to late second century, Theophilus taught that the Father already “had him (His Son) as a counsellor, being His own Mind and Thought” before actually being begotten. However, like Arius, Theophilus taught that the Son was actually begotten in heaven before his birth in Bethlehem to create “all that he determined.” Hence, Theophilus taught Arian rather than Trinitarian theology. For Trinitarian theology teaches that the Son always actually existed with no beginning while Modalism teaches that the Son was the Father’s own “counsel” as His “own mind and thought” (the meaning of logos) before being literally begotten as a human child born and son given.

Proverbs 8:22-31 states that God first made WISDOM. James Pate wrote,

“What was God like before he made wisdom? Was he unwise? Or maybe Proverbs is saying that wisdom was an emanation from God, who already is wise. The rabbis [in *Genesis Rabbah*] treat wisdom AS GOD’S PLAN FOR THE UNIVERSE: when an architect designs a house, he draws up a plan, and that’s what wisdom was for God. God was already wise when he drew up the plan, but the plan (wisdom) was a concrete expression of God’s intended order for the universe. The rabbis equated wisdom, as God’s blueprint for the universe ...” (*James Pate, Hebrew Union College-Jewish Institute of Religion*)

Wherefore, early Judaism affirms that the Word and Wisdom of God was never a distinct God Person from God (the Father). Oneness Pentecostals also affirm that God’s Word and Wisdom are the emanations from God the Father’s own mouth rather than a distinct “coequal divine Person” beside Himself. For “Yahweh gives wisdom, FROM HIS MOUTH comes

knowledge and understanding (*Proverbs 2:6*)." Can a coequal God Person have come forth or emanated from the anthropomorphic mouth of the only true God the Father while still being coequal with Him? Certainly not!

Wherefore, Hermas addressed the Son in a prophetic anticipatory sense just as he addressed God's elect as "a woman" who was "created first" in God's mind and plan (his logos) before the world was actually created (*Jeremiah 1:5, Isaiah 41:4; Romans 8:29-30; Ephesians 1:4-5*). Therefore the angel who spoke to Hermas addressed the Word and Wisdom (logos) of God as the "foreknown" Son just as Wisdom was already personified in *Proverbs 8:22-30* without actually existing yet as the human child born and son that would be given (*Isaiah 9:6; Hebrews 1:5; Psalm 2:7*).

Hermas Parable 9:1 says, "After I had written down the commandments and similitudes of the Shepherd, the Angel of repentance, he came to me and said, 'I wish to explain to you what the Holy Spirit that spoke with you in the form of the Church showed you, for that Spirit is the Son of God.'"

In Hermas Vision 2:4, the same angel explained to Hermas that the old woman was the form of the Church:

"Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "It is the Church." And I said to him, "Why then is she an old woman?" "Because," said he, "**she was created first of all. On this account is she old. And for her sake was the world made.**" (*The Shepherd of Hermas Vision 2:4*)

Hermas Parable 9:1 states that Hermas' vision of the old woman represented the form of the Church and that "the Spirit" that addressed Hermas within the women is "that Spirit" who "is the Son of God. Then Hermas Vision 2:4 states that the "old woman" which symbolized God's elect Church and the son of God, "... was created first of all. On this account is she old. And for her sake was the world made." In the same way that the Church "was created first of all," the Son as "the man Christ Jesus" was created first of all. Hence, "the rock is old" (*Hermas Parable 9:12*) because the Son was "the beginning of the creation of God (*Rev. 3:14*)" and "the firstborn of all creation (*Col. 1:15*)" before actually existing as a Son of God. Since God's elect church was not literally created "first of all" as living people before the earth was created, we know that the Son of God was not literally created first of all as a living son person before the earth was created either (Thus refuting Arianism).

"The pre-existent Holy Spirit which created all things did God make to dwell in a body of flesh chosen by himself." The Shepherd of Hermas, Parable 5:6 is obviously talking about the pre-existent Holy Spirit being the Spirit who incarnated Himself in the body of Jesus Christ (*Matthew*

1:20; Luke 1:35). "... the Holy Spirit that spoke with you in the form of the Church showed you, for that Spirit is the Son of God" (*Shepherd of Hermas, Similitude 9:1*). Since no Trinitarian believes that the Holy Spirit is the Son of God, we know that Hermas taught that the Son pre-existed as the Holy Spirit of God before becoming the child that would be born and the son that would be given (*Isaiah 9:6*). Again, only Oneness Modalistic Theology affirms that the Son pre-existed as the Holy Spirit, which refutes Arianism, Trinitarianism, and Unitarian Socinianism.

There are only two plausible explanations that can bring harmony to The Shepherd of Hermas; but the first explanation contradicts our current canon of inspired scripture.

1) The Holy Spirit literally counselled the Father as a lesser god person who "created all things." Yet this first explanation clearly violates Isaiah 44:24, Isaiah 64:8, Hebrews 2:7, and Psalm 8:5-6 because these texts of scripture prove that the Father alone created all things by His own Hands. Therefore the Holy Spirit must be the Spirit of the Father who created all things before becoming incarnate as the Christ child.

2) God used "the counsel of His own will" (*Ephesians 1:11*) which was already foreknown in Christ (*in His expressed thought "logos" – John 1:1, 1 Peter 1:20, Ephesians 1:4-5, Colossians 1:16, Heb. 1:2*) to create all things before the Son literally existed. In Similitude 9:1, Hermas identified the woman who spoke "in the form of the church" as the "Spirit of the Son of God." "I wish to explain to you what the Holy Spirit that spoke with you in the form of the Church showed you, for that Spirit is the Son of God." Since the woman is symbolic of both the church and the Son of God (*Similitude 9:1*), Similitude 9:12 proves that the Son could not have literally existed as a Son because the woman spoken in Similitude 9:12 was created before the physical creation actually took place. Hermas' Vision 2:4 also explains that the woman which is symbolic of both the church and the Son of God "was created first of all." "Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "**It is the Church.**" And I said to him, "Why then is she an old woman?" "Because," said he, "**she was created first of all. On this account is she old. And for her sake was the world made.**" (*The Shepherd of Hermas Vision 2:4*)

The Shepherd of Hermas speaks of the church as an old woman who was created first, so the Son of God is already spoken of as being "older than all His creation." In Similitude 5:6 we read, "For this conduct of the flesh pleased Him [*God*], because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels" (*Sim. 5:6*). Similitude 5:6 proves that the Son was actually taken by God to become His counsellor after the incarnation, and not before it! Therefore the Son could not have been a literal living councillor before His birth at Bethlehem.

Since Hermas wrote that “the Holy Spirit” is the “the Son of God” (*Similitude 9:1*), Trinitarians must admit that this passage either speaks of a binitarian Godhead of only the Father and the Holy Spirit as two divine Persons, or something else is meant for Jesus being called “a fellow councillor with the Father in His work of creation.”

Similitude 5:6 says, “He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life by giving them the law which He received from His Father (“You see,” he said, “that He is the Lord of the people, having received all authority from His Father”). And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking religiously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after labouring and cooperating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels (*Similitude 5:6*).”

Similitude 5:6 states that God the Father did not actually take His Son as His counsellor until after Christ “purged away our sins” which clearly occurred after the incarnation; yet Similitude 9:12 states that Jesus “was a fellow councillor with the Father in His work of creation.” Either the angel that spoke to Hermas contradicted himself, or Jesus was already the Father’s council in His work of creation in the Father’s mind and planning before God literally took His Son as a “fellow councillor.” If the Son was literally the Father’s counsellor in God’s physical creation, then how is it that the Father “took His Son as councillor” after the Son’s “flesh pleased Him (the Father)?” For if the Son was already a living councillor before the incarnation, then why would God literally take the Son as His counsellor again? Hence, it is probable that God considered the Son’s foreknown words and deeds in planning His creation as His Council (just as wisdom is personified in Proverbs 8), before the Son actually became His actual councillor. For only the miraculous nature of our omnipotent God has the power to “call the things which be not as though they were” (*Romans 4:17*). This understanding is hard for us finites to conceive, but it is certainly possible for the infinite God to speak of Christ and His elect as if they already existed before creation.

Jeremiah 1:5 says, “Before I formed you in your mother’s womb, I knew you, and ordained you to be a prophet to the nations.” In this light we can understand why inspired scripture states that the Son of God was “foreknown before the creation of the world” (*1 Peter 1:20*) and why the Son of God is called, “the firstborn of all creation” (*Col. 1:15*) and “the

beginning of the creation OF God" (*Rev. 3:14*). For Christ is older than all God the Father's creatures because he was first created (before God's elect were created) in the Father's own divine utterances as the beginning of the creation of God and as wisdom personified in Proverbs 8:22-30.

Trinitarian scholars admit that the Son was not literally "made, acquired, or created" in Proverbs 8:22. The Hebrew text from the Tanakh says, "The LORD MADE ME as the beginning of His way, the first of His works of old." The Septuagint says, "The LORD created me." The most literal translation of Proverbs 8:22 in the Hebrew is: "the LORD ACQUIRED me." To acquire something implies that God made it. So what did God acquire or make in Proverbs 8? God created the Son in His mind and planning as His firstborn before the Son was literally born just as Psalm 2:7 says, "You are My Son, this day have I begotten you." For in God's prophetic mind, the Son was already firstborn in God's prophetic plan just as God's elect were born after the firstborn according to Hermas Vision 2:4 (*Romans 8:29-30*).

The LORD (YHWH) did not literally "make" or "acquire" Jesus as "the firstborn of all creation," just like the LORD did not literally make His elect when He "foreknew" and "predestines us" in Jesus Christ before the creation of the world (*Ephes. 1:4-5; Romans 8:29-30*). Just like a human architect first creates a detailed blueprint before actually building something, so our Heavenly Father pre-created all things in and through Christ as His foreknown plan. Since the Son of God spoke with Hermas in "the form of the church" as the old woman, the Son also represents the woman being first created just as in Proverbs 8, Revelation 3:14, and Colossians 1:15. Since we know that God's elect were not literally "created first of all" "before the creation of the world" (*Ephesians 1:4*), we know that Jesus as a child born and Son given was not literally created either.

Now lets us look at Similitude 9:12 with the understanding that the Son was "acquired" or "created" as God's wisdom personified in Proverbs chapter eight.

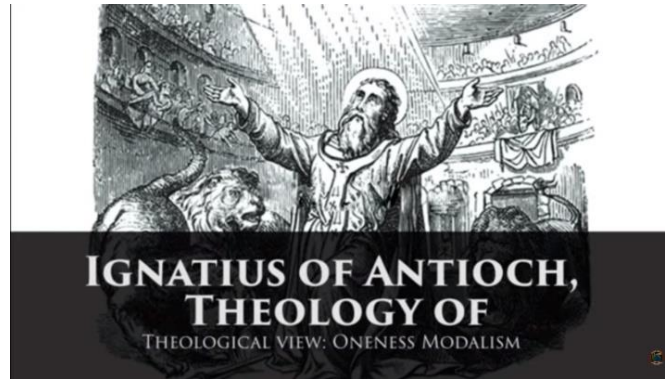
"The Son of God is older than all his creatures, so that he was a fellow councillor with the Father in his work of creation" (*Shepherd of Hermas Book 3 Similitude 9:12*). Notice the word "creatures" in the above text. Why would the angel compare God's Son to God's creation by saying, "The Son of God is OLDER THAN ALL HIS CREATURES" if the Son was not also a part of the creation itself? When we compare Proverbs 8:22-31 with Revelation 3:14, we find that Jesus pre-existed as "the beginning of the creation OF God" in the same sense that God's elect were created through God's expressed plan (His logos) before the literal creation actually took place. Since God's elect were not literally alive when we were "foreknown" and "predestined" (*Ephesians 1:4-5; Romans 8:29-30*), neither was the Son as a Son literally alive when he was "foreknown" and "predestined" (*1 Peter 1:20; Heb. 1:5*). Thus, it is apparent that Hermas did

not believe that Jesus pre-existed as a God the Son (Trinitarianism), or as an angelic son (Arianism), or just as a created man (Socinianism).

According to Hermas (*Similitude 9:1 and Parable 5:6-7*), Jesus pre-existed his birth as the Holy Spirit of God Himself before becoming the child born and son given. Since no text in the Shepherd of Hermas ever says that “the Holy Spirit” was created, Hermas could not have denied Christ’s everlasting pre-existence as the Spirit of the “Mighty God” and “Everlasting Father” (*Isaiah 9:6*). Therefore the theology of Hermas was clearly Modalistic rather than Arian, Trinitarian, or Socinian.

Chapter 11

The Theology of Ignatius of Antioch



Ignatius Likely Taught The Same Theology As The Apostles

Ignatius is called an “Apostolic Father” because he was taught by the original apostles within the first century. Although the historical information about Ignatius’ background is somewhat vague, we can be sure that Ignatius had been taught by some of the original apostles within the first century, as scripture informs us that Peter and Paul had ministered in Antioch (*Galatians 2:11-14*). Historical sources within early Christian literature also inform us that both Ignatius and Polycarp had been students of the apostle John (*O’Connor, John Bonaventure. "St. Ignatius of Antioch." The Catholic Encyclopedia Vol. 7. New York: Robert Appleton Company, 1910. 15 Feb. 2016*). This explains why both Ignatius and Polycarp were regarded as the true successors of the apostle John among the early Christians throughout Asia Minor, Syria, and the world. This is why the Ignatius was so well received on his route to martyrdom in Rome and why the earliest Christians highly regarded his seven epistles written to the surrounding churches.

The Roman Catholic Church Corrupted Ignatius’ 7 Epistles

While Adding 8 More Spurious Works Falsely Attributed To Ignatius

There can be no better historical evidence to prove who the true successors to the apostles were other than by the writings of their immediate successors. Since the later Roman Catholic Church claimed apostolic succession from the first century apostles, they had to corrupt Ignatius’ original seven authentic epistles with later Trinitarian interpolations by adding to their contents. Starting in A.D. 380 (late 4th century), under the Roman Catholic Pope Damasus, Roman Catholic scribes began corrupting Ignatius’ seven letters with longer versions containing Trinitarian interpolations while the non-corrupted epistles of Ignatius started disappearing.

Under Ignatius of Antioch, Wikipedia Encyclopedia says, "Some of the original letters were, at one point, believed to have been changed with interpolations. The oldest is known as **the "Long Recension" which dates from the latter part of the fourth century (AD 380 onward). These were created to posthumously enlist Ignatius as an unwitting witness in theological disputes** of that age (*The developed Trinity Doctrine did not exist until the fourth century*)..." (O'Connor, John Bonaventure. "St. Ignatius of Antioch." *The Catholic Encyclopedia* Vol. 7. New York: Robert Appleton Company, 1910. 15 Feb. 2016)

Kirsopp Lake's, *The Apostolic Fathers* (published London 1912, v. 1, pp. 166-9) says, "It was early seen that the long recension contained several letters which were clearly not genuine, and that those which had the most claim to acceptance, as having been mentioned by Eusebius, were greatly corrupted by obvious interpolations. Fortunately the remnants of an early collection have been found which originally contained only the seven Eusebian letters."

Thankfully, God allowed an earlier manuscript of the entire 7 Epistles to turn up in AD 1646 which exposed the later corruptions made by Roman Catholic scribes in the late fourth century when Trinitarians were still disputing with Modalistic Monarchianism which was still prevalent throughout the Roman Empire.

Under Sabellianism, *The New World Encyclopedia* says, "The doctrine (*The doctrine of Sabellianism is Modalism*) was also still alive in the late fourth century at Neocaesarea, where it was attacked by Basil the Great. Epiphanius (*Haeres* 62) about 375 C.E. notes that **the adherents of Sabellius were still to be found in great numbers, both in Mesopotamia and at Rome.**" Since the adherents of Sabellian Modalism were still to be found in great numbers in the late fourth century, we can see why the late fourth century Roman Catholic Church was taking action to destroy and pervert early Christian writers which linked Modalism to the original apostles. Pope Damasus (*late fourth century*) was the first Roman Bishop to officially take the title "Pope" and the first known Pope to have murdered his opponents. Therefore we can see that this unethical Pope would have had no problem ordering the destruction and perversion of Christian writings to promote the false claim of Trinitarian Catholic apostolic succession. (J. N. D. Kelly states that Damasus hired a gang of thugs that stormed the Julian Basilica, carrying out a three-day massacre of the Ursinians. Kelly, J. N. D. (1989). *The Oxford Dictionary of Popes*. USA: Oxford University Press. pp. 32, 34. ISBN 0192139649.)

Fourth and fifth century Roman Catholic scribes further introduced eight complete forgeries attributed to Ignatius that were never written by him (*"Spurious Epistles of St. Ignatius of Antioch" at NewAdvent.org*). Again, why would the later Roman Catholic Church feel the need to corrupt the original seven epistles of Ignatius while adding eight more completely spurious writings falsely attributed to him if the Roman Catholic Church knew that Ignatius was a Trinitarian? Oneness apologists point out that the Trinitarian Catholic Church had to take these

actions against the writings of Ignatius because they knew that Ignatius taught Oneness Modalistic Theology rather than later Trinitarian Theology. For if the Roman Catholic Church did not take any action then everyone would know that the later Roman Catholic Church leaders were not the true successors to the apostles and that the Modalistic Monarchians were.

Most scholars have identified the 7 epistles of Ignatius with Trinitarian interpolations as non-authentic corrupted versions of Ignatius' original epistles. But thankfully, a complete copy of all of Ignatius' authentic 7 shorter epistles turned up which do not have these later Trinitarian interpolations which exposed the Roman Catholic corruption which had taken place under Pope Damasus (AD 380 onward). Since most people do not know about the corrupted versions of Ignatius' writings, many Trinitarians love to post the corrupted version of Ignatius (with added Trinitarian additions) all over the internet which is misleading people into thinking that Ignatius was a Trinitarian.

The seven authentic Epistles of Ignatius prove that he was a Oneness Modalist and not a Trinitarian. For why else would the later Roman Catholic Church feel the need to add Trinitarian interpolations to Ignatius' Epistles if they thought he was a Trinitarian? Ignatius clearly believed in Oneness Theology rather than in the later Semi-Arian or Semi-Trinitarian Theologies.

The historical evidence reveals that the seven genuine writings of Ignatius were very popular among the earliest Christians and remained popular into the fourth century. It was in the late fourth century that the Roman Catholic Church responded to the Modalistic Monarchian threat so that the Trinitarian Catholic Church could claim apostolic succession from the apostle John through Ignatius. Unfortunately, the seven authentic epistles of Ignatius began disappearing over time while the corrupt versions (with added Trinitarian additions) were being publicly promulgated by the Roman Catholic Church.

Proof That Ignatius Was Mentored By The Apostle John

In about 190 AD, Clement of Alexandria wrote that the apostle John had travelled "from church to church, appointing bishops."

"When John the apostle returned to Ephesus from his exile on the island of Patmos, he was invited to numerous churches. He went from church to church, appointing bishops, strengthening the people, and ordaining others who were marked out by the Spirit." (*Clement of Alexandria, Who Is the Rich Man That Shall Be Saved? ch. 42, c. A.D. 190*)

Ignatius was the bishop of Antioch in Northern Syria which borders Asia Minor where the apostle John ministered "from church to church." Although we cannot be certain if Ignatius had been ordained as the bishop of Antioch by Peter, Paul, or John - as there are conflicting accounts in later church history (*Theodoret, Dial. 1. p. 33 says "Peter" / The Apostolic Constitution states*

that "Euodius" was "ordained by Peter" and "Ignatius by Paul" / The "Synaxarium: The Martyrdom of St. Ignatius, and Patriarch of Antioch", Coptic Orthodox Church says "John"), no respectable scholar would argue against Ignatius being ordained by one of the first century apostles and that he had heard their teachings first hand. It is therefore highly unlikely that Ignatius did not fully understand the theology of the first century apostles, as he sat under their teachings. Ignatius' close association with the apostles would certainly explain why Ignatius was so highly venerated among the churches of Asia Minor and why his seven letters were copiously spread throughout the world.

Since most historians and scholars agree that Ignatius was martyred under Emperor Trajan within the time frame of 107-113 AD, it is very unlikely that Peter or Paul could have ordained Ignatius the third bishop of Antioch as Ignatius would have been more than eighty years old by time of his death. If Peter or Paul ordained Ignatius, he would have had to be ordained in the late 50's or early 60's before their martyrdom's (Peter died 64-68 / Paul died 67-68). Therefore I am prone to believe the historical sources pointing to Ignatius being mentored and ordained by the apostle John.

The "Synaxarium: The Martyrdom of St. Ignatius, and Patriarch of Antioch" says,

"On this day, the honorable St. **Ignatius, Patriarch of Antioch**, was martyred. **He was a disciple of St. John the Evangelist and travelled with him to many cities. St. John ordained him Patriarch of Antioch** where he preached the life giving Gospel, converted many to the knowledge of God, baptized them, illumined them, and showed them the error of worshipping idols." (*"Synaxarium: The Martyrdom of St. Ignatius, and Patriarch of Antioch", Coptic Orthodox Church Network*)

If Ignatius had been a disciple of the apostle John, and had travelled with him, he would have been very familiar with John's theological beliefs. Ignatius would have known the precise meaning of John 1:1 where the apostle John wrote about "the logos" ["expressed thought"] of God in John chapter one being "with God" along with the precise meaning of John 14:24 when Jesus said that "the logos" was not his, but the Father's. "The logos (word) which you hear IS NOT MINE, but THE FATHER'S."

Trinitarian Historians Admit Modalistic Monarchianism Theology In Ignatius

The famed Eastern Orthodox church historian, Jaroslav Pelikan, wrote that "Many of the passages in ancient Christian writers sound like Modalistic Monarchianism" (*The Emergence of the Catholic Tradition, Vol. 1, Pg. 177*). Then in the same paragraph (page 177) Pelikan cited Ignatius of Antioch (40-113 AD) and Melito of Sardis (130-180 AD) to show that their writings sounded "like Modalistic Monarchianism." After citing Ignatius of Antioch and Melito of Sardis, Pelikan admitted that "**Modalistic Monarchianism ... turns out to have been a systematization of popular Christian belief in ancient Christian theology.**" (*The Emergence of the Catholic Tradition Vol. I. – Page 179*)

If Trinitarian thought had been a “popular Christian belief in ancient Christian theology,” we can be certain that Mr. Pelikan would have pointed it out to us. To the contrary, Pelikan wrote that “Modalistic Monarchianism” was the “popular Christian belief” as the most “ancient Christian theology.” Interestingly, I have read Jaroslav Pelikan’s book, “The Emergence of the Catholic Tradition Vol. 1” in its entirety, and I could not find Pelikan ever writing anything about Trinitarianism having every been the “popular Christian belief in ancient Christian theology.” Therefore, some honest Trinitarian historians have admitted that Ignatius and the early Christian majority were Modalistic Monarchian which was once “a systematization of popular Christian belief in ancient Christian theology” long before the Trinity doctrine was developed.

Trinitarian historians such as J.N.D. Kelly and Edmund Fortman have correctly pointed out Ignatius’ tendency to think of the Oneness of God in that “the Son and the Spirit” are “modes of the Father’s self-revelation” (*JND Kelly Early Christian Doctrines, p.93*). On the other hand, Kelly and Fortman pointed out Ignatius’ use of the titles, Father, Son, and Holy Spirit listed together in two occurrences within his seven authentic epistles. The use of the titles Father, Son, and Holy Spirit listed together is not problematic for Oneness Pentecostals, as this does not necessitate a belief in a three person deity. Matthew 28:19 lists Father, Son, and Holy Spirit together without proving a Trinity of three divine persons. Oneness adherents believe that God the Father has manifested Himself through His own Spirit (God in action – *Gen. 1:2-3*) and that He was later “manifested in the flesh (*1 Tim. 3:16*) as “the man Christ Jesus” in order to “save His people from their sins” (*Matthew 1:18-23*). Therefore, rather than believing in three coequally distinct divine persons, Oneness adherents can affirm that Ignatius believed that the Son and the Holy Spirit are manifestations of the Father’s own self-revelation.

Catholic scholar Edmund J. Fortman wrote in his book, **The Triune God,**

“He (Ignatius) urges the Magnesians to `be eager ... to be confirmed in the commandments of our Lord and His apostles, so that whatever you do may prosper ... in the Son and Father and Spirit' (Magn. 13.2). And in one of his most famous passages he declares: `Like the stones of a temple, cut for a building of God the Father, you have been lifted up to the top by the crane of Jesus Christ, which is the Cross, and the rope of the Holy Spirit'(Eph. 9.1). Thus although **there is nothing remotely resembling a doctrine of the Trinity in Ignatius, the triadic pattern of thought is there ...**” (*The Triune God, Edmund J. Fortman, p. 39-40*)

Notice that while acknowledging the three-ness “pattern of thought” in Ignatius, Mr. Fortman still acknowledged that “there is nothing remotely resembling a doctrine of the Trinity in Ignatius.” This speaks volumes! To Fortman, Ignatius’ use of the titles Father, Son, and Holy Spirit does not even “remotely” resemble “a doctrine of the Trinity.” If Ignatius was a true Trinitarian, why is there “nothing remotely resembling a doctrine of the Trinity” in his writings?

According to historians Kelly and Loofs, the only alternative view describing Ignatius' theology is that **"the Son and the Spirit" are "merely forms or modes of the Father's self-revelation** (*JND Kelly Early Christian Doctrines, p.93*)," which was clearly the Modalistic Monarchian view held by the majority of the earliest Christians within the first three hundred years of Christian history (*Tertullian, Against Praxeus 3 affirms that the Modalists were "always the majority of the faithful" in the West, while Origen's Commentary of the Gospel of John Book 1., chapter 23, affirms that the Modalists were "the general run of Christians" in the East*).

Trinitarian Church historian, J. N. D. Kelly, accurately described the theology of Ignatius when he wrote,

"... he speaks of God the Father and Jesus Christ, declaring that 'there is one God, Who has revealed Himself through His Son Jesus Christ, Who is His Word emerging from silence (Magnesians 8:2)'. Christ is the Father's 'thought' (gnome – Ephesians 3:2), 'the un-lying mouth by which the Father spoke truly'(Ephesians 3:2; Romans 8:2)." (*JND Kelly Early Christian Doctrines, Pg. 92*)

Mr. Kelly succinctly described the theology of Ignatius from the following passages written by Ignatius:

"... there is one God who manifested Himself through Jesus Christ His Son, who is His Word that proceeded from silence,..." (*Magnesians 8:2, J.B. Lightfoot*)

The context proves that One God the Father **"MANIFESTED HIMSELF through Jesus Christ HIS SON, who is HIS WORD."** According to Ignatius, the Son is the Father's Word rather than a coequal God the Word Person. The text does not state that a God the Son manifested Himself as an alleged distinct God the Word Person called the Son, but rather, One "God" the Father **"was manifested in the flesh"** (*1 Tim. 3:16*) through **"His Word that proceeded from silence."**

"... run in harmony with the mind of God: for Jesus Christ also, our inseparable life, is the mind of the Father ..." (*Ephesians 3:2, J.B. Lightfoot*)

How could Jesus be **"the mind of the Father"** while being a coequal God Person? Could an alleged God the Son have been mindless, not having His own divine mind? If the Son is **"the mind of the Father,"** then that makes Him the Father's Logos (*the Father's "expressed thought"*) as an extension of the Father Himself revealed (*"the arm of Yahweh" - Isaiah 53:1*).

The original word order of John 1:1 says, **"In the beginning was the word (logos) and the word (logos) was with God, and God was the word (logos)."** The Greek word **"logos"** simply means the **"expressed thought"** of someone. According to the apostle John, the **"logos"** is the **"expressed thought"** of God which would naturally be the expressed mind or thought of God

the Father Himself. Since there are early Christian sources affirming that Ignatius was taught and mentored by the apostle John himself, it is easy to see how Ignatius knew the correct meaning of the logos in John 1:1 as “Jesus Christ” being “the mind of the Father” and the word of the Father Himself (*John 14:24 “the logos (word) which you hear IS NOT MINE, BUT THE FATHER’S”*).

“... Jesus Christ, the unerring mouth in whom the Father hath spoken [truly].” (*Romans 8:2, J.B. Lightfoot*)

Jesus said in John 14:24, “The word (logos) which you hear **is not mine, but the Fathers** who sent me.”

Kelly goes on to mirror German historian Friedrich Loofs assessment of Ignatius as a Modalist (*Friedrich Loofs, Professor of Church History at the University of Halle-Wittenberg in Germany, 1858-1928*), by writing,

“Ignatius regarded God ‘as an undifferentiated monad in His essential being, the Son and the Spirit being merely forms or modes of the Father’s self-revelation, only distinguishable from Him in the process of revelation.’” (*JND Kelly Early Christian Doctrines, p.93*)

Merriam Webster succinctly Defines Modalism as, “Three **modes** or forms of activity (the Father, Son, and Holy Spirit) under which God manifests himself.” Monarchianism simply means a belief in “One Ruler.” Monarch comes from “mono”, meaning “One” and “arch”, meaning “Ruler.” Hence, Modalistic Monarchianism is the belief in God as One Monarch [Ruler] who has manifested Himself in three modes of activity.

If Loofs and Kelly’s description of Ignatius’ theology does not sound like Modalism, I don’t know what else does! Loofs and Kelly admitted that Ignatius and the early Christians of Asia Minor (who were taught by the original apostles) believed in God as “an undifferentiated monad (monad = “a single unit or entity”) in His Being” as “the Son and the Spirit” were to them, “merely” “modes of the Father’s self-revelation.” Therefore, even Trinitarian historians describe the theology of Ignatius with vocabulary that fits perfectly with the definition of Modalistic Monarchianism.

Historians Kelly and Loofs actually admitted that Ignatius had taught that the Son and the Spirit are manifestations of the self-revealing Father. Why would Trinitarian scholars state that Ignatius believed that “the Son and the Spirit” were merely “modes of the Father’s self-revelation” if Ignatius was a true Trinitarian? Thankfully, there have been some honest Trinitarian historians who have honest evaluated the theology of Ignatius from reading his seven authentic epistles which completely destroys the Roman Catholic idea that the subsequent Roman Catholic Church Leaders were the true successors of the apostles.

“For our God, Jesus the Christ, was conceived in the womb by Mary according to a dispensation, of the seed of David but also of the Holy Ghost.” (*Ephesians 18:2, J.B. Lightfoot*)

Ephesians 18:2 in a modern translation is much easier to understand,

“For our God, Jesus Christ, was conceived by Mary according to God’s plan, both from the seed of David and from the Holy Spirit. ...” (*Ephesians 18:2, Modern Translation*)

Ignatius clearly believed that the humanity of Jesus Christ was “of the seed of David” from “Mary,” while the divinity of Jesus Christ was “of the Holy Spirit (*Matthew 1:20*).” Therefore, Ignatius believed that the Holy Spirit is the divine essence of being from which the Son of God claimed divinity (*John 8:58; John 14:9*), whilst the same omnipresent Holy Spirit is the divinity who Fathered the Son (*Luke 1:35*).

Ignatius further claimed that the Holy Spirit is the same divine person “who is Jesus Christ.”

“Fare ye well in the harmony of God, ye who have obtained **the inseparable Spirit, who is Jesus Christ** (*2 Cor. 3:17; Romans 8:9; John 14:16-18*).” (*Magnesians 15:1, Roberts-Donaldson Translation*)

According to Ignatius, “the inseparable Spirit” “is Jesus Christ.” Just as Paul contextually wrote in his second Epistle to the Corinthians, “Christ Jesus the Lord (*2 Cor. 4:5*)” and “the Lord is the Spirit (*2 Cor. 3:17*),” so Ignatius faithfully followed the theology of the Apostles by writing, “the inseparable Spirit, who is Jesus Christ.” Early first and second century Christian writers often spoke of the Holy Spirit as the Spirit who became the Son through the virgin (*Hermas, Clement, Mathetes, Aristides, Irenaeus, Melito*) because this is precisely what the first century apostles had taught in all the churches.

Church Historian Jaroslav Pelikan observed that the earliest Christian witness believed that the Lord Jesus Christ is the indwelling Holy Spirit, “... **the use of Lord for the Spirit in 2 Corinthians 3:17, continued to require explanation even after the Trinitarian issues appeared settled.**” Then in the very next paragraph (*Pg. 185*) Pelikan wrote, “**Christ is constantly described as Spirit by the fathers, in virtue of His divine nature ... The use of Spirit for the divine in Christ was prominent in those early Christian writings which still show the marks of the Jewish origins of Christianity.**” (*The Emergence of the Catholic Tradition, Pg. 185, Jaroslav Pelikan*)

Church historians agree that the later Semi-Arian writers who were influential in developing later Trinitarian ideas began to change the earlier Christian teaching of the apostles and their immediate successors from Christ as the Holy Spirit in order to promulgate their new idea of Christ being a god the word person out of John 1:1. Since the earliest Apostolic and post Apostolic Christians had taught that “the Lord (Christ) is the Spirit” (*2 Cor. 3:17*), we know that the Trinitarian, Arian, and Unitarian Socinian doctrines could not be correct. For if the Holy

Spirit is Christ, then there would be no third God Person of a three person deity. In like manner, Arians such as Jehovah's Witnesses cannot explain how the Holy Spirit as an impersonal force could be the personal Christ who speaks through his Church (*Acts 13:2; Luke 21:14-15*); while Socinians cannot explain how the Holy Spirit which they believe to be the Father could be the Lord Jesus Christ. Therefore, only Oneness Theology brings perfect harmony to all of the scriptural data while other theological views do not.

Church historian J. N. D. Kelly further wrote,

"Ignatius even declares that He is 'our God' (*Ephesians 8:2; Trallians 7:1*), describing Him as 'God incarnate' (*Ephesians 7:2; 19:3 – 'en sari genomenos theos'*) and 'God made manifest as man (*theou anthrōpinōs phaneroumenou*).' He was 'in spirit united with the Father' (*Smyrna 3:3*). **In His pre-existent being 'ingenerate':** (the technical term reserved to distinguish the increate God from creatures), **He was the timeless, invisible, impalpable, impassible one Who for our sakes entered time and became visible,** palpable and passible (*Ephesians 7:2; Polycarp 3:2*). **His divine Sonship dates from the incarnation.**" (*JND Kelly Early Christian Doctrines, p.92*).

Kelly accurately described Ignatius' belief that the "timeless" and "increate" "invisible" Spirit of God "entered time" to become subject to sufferings through "His "Sonship" which "dates from the incarnation." In other words, although Ignatius believed that the Sonship was dated to the incarnation through the virgin (having a beginning in time), he believed that the timeless, eternal Spirit of God became the "divine Son" only in "the incarnation." Hence, Ignatius did not believe in a timeless God the Son of a three person deity. Ignatius' theology was clearly Modalistic, as the One Spirit of the One God became incarnate as the Son in "the incarnation."

Trinitarian apologists and scholars often state that God the Father could not be seen while the Son could be seen as an angel in the Hebrew Scriptures. Yet Ignatius as a respectable leader of the churches in Asia Minor and Syria believed that Jesus existed as the invisible Spirit of God Who "for our sakes became visible" when God also became a man in the flesh. Since Ignatius was taught and mentored by the apostle John himself, it is hard to imagine that Ignatius could have been a heretic!

There are two irrefutable facts about Ignatius' testimony of the appearance of Jesus.

Fact 1: Since Ignatius was received as a great leader of the earliest Christians of the first and early second century, the vast majority of the Christian believers who lived during the last days of the original apostles would have believed in the same theology of Ignatius which was clearly Oneness or Modalistic.

Fact 2: According to the testimony of the earliest Christians (AD 67-108), Jesus could not have had a visible form or image which could be seen with human eyes before the incarnation actually occurred. Therefore the words of Ignatius refute later Trinitarian eisegesis out of Philippians chapter two and John 1:18 which falsely alleges that the divinity of Jesus could be visibly seen in a “form of God” prior to his birth as a distinct divine person from the Invisible Father. Since Jesus is “the image of the invisible God” (*Col. 1:15*), he must be the image of the invisible Father’s Person who came to save us as a true human person (*Heb. 1:3; Heb. 2:14, 17*).

Kelly clearly described Ignatius’ theology as Modalistic rather than Trinitarian when he wrote,

“... the Father was not limited to His earthly sojourn, such as the formulae of greeting and farewell affixed to the letters, and Ignatius' requests to his correspondents to address their prayers to Jesus Christ. But **the only hint he gives of the nature of this distinction within the unity of the divine spirit is that Christ is the Father's 'thought'.**” (*JND Kelly Early Christian Doctrines, p.93*)

How could a coequal God the Son be “the Father’s thought” while still being coequal? There can be no doubt that Ignatius held a Oneness Modalistic Monarchian conception of God which even some Trinitarian historians and theologians have pointed out.

Trinitarian theologian Virginia Corwin (Ph.D.) stated that Ignatius of Antioch was a “Monarchian” rather than a Trinitarian,

“If one term must be chosen to indicate the tendency of his thought, Ignatius must be said to be Monarchian” (*“St Ignatius and Christianity in Antioch” New Haven: Yale University Press, 1960, page 126.*).

Church historians Kelly and Loofs concur in their description of the simple theology of Ignatius, and of the early second century Christians of Asia Minor (about 107-110 AD) who esteemed Ignatius as one of their greatest leaders. The apostle John had died only about a decade before Ignatius wrote his seven epistles. Therefore, it is most probable that Ignatius was repeating the simple theological teachings that he had received from the first century apostles themselves. Hence, the earliest Christian witness indicates that the first century Christians believed that God exists “as an undifferentiated monad” in that “the Son and the Spirit” are merely “modes of the Father’s self-revelation (*JND Kelly Early Christian Doctrines, p.93*).”

THE WRITINGS OF IGNATIUS OF ANTIOCH PROVE HE WAS A MONARCHIAN MODALIST

Trinitarians often cite Ignatius to the Magnesians 6 to show that Jesus “was with the Father before all ages.” However, Ignatius had taught that Jesus was with the Father as the word (*logos* = “expressed thought”) of the Father (*Magnesians 8:2; Ephesians 3:2*), so Jesus could have been with the Father before all ages in God’s “expressed thought” (in His mind and plan which is the meaning of the Greek word “*logos*”).

Archbishop Wake translated Vossius' 1646 Greek text of Magnesians 6 identifying Jesus "the Father before all ages" who "appeared in the end for us."

"Jesus Christ, who was the Father before all ages, and appeared in the end to us." (*The Lost Books of the Bible and the Forgotten Books of Eden*, 173)

Wake's translation appears to be from a variant text of Magnesians 6 which likely would not have been utilized by most Trinitarian Translators. The fact that a Trinitarian translator would utilize a variant text stating that "Jesus Christ, who was the Father before all ages" gives credence to their being a viable alternate reading of Magnesians chapter six. If "with the Father before all ages" is correct, Jesus can be said to be with the Father within the eternal Logos or Mind of the Father. In John 17:5 "with" translated from Greek is "PARA" in the dative case. Thayer says that this "indicates that something is or is done either in the immediate vicinity of someone, or (metaph) in his mind." (*Joseph Henry Thayer, author of the Greek-English Lexicon of the New Testament*, 477)

Ignatius wrote to the Ephesians 1:3, "Jesus Christ our inseparable life, is the mind of the Father." How could a person's MIND be ANOTHER PERSON beside Him? If Jesus is the Mind of the Father, He must be that Father. For how could the Father exist without His own mind? Ignatius personally knew the apostle John and heard his teachings which confirms that the logos in John 1:1 is not spoken of as a literal pre-incarnate Son, but as a Son who was already conceived in the mind (logos) of the Father before the ages of human history began.

The testimony of the earliest Christian witness was clearly Modalistic Monarchian (Oneness). Ignatius repeatedly called Jesus "God" without once mentioning him as an alleged God the Son (*Ephesians 1.1, 7.2, 15.3, 17.2, 18.2, 19.3; Trallians 7.1; Romans 3.3, 6.3; Smyrneans 1.1; Polycarp 8.3*). In fact, no early Christian writers used the words "Eternal Son" or "Eternally begotten Son" during the first two hundred years of Christian history.

Ignatius of Antioch wrote in Polycarp 3:2,

"Look for Him who is above time - the Timeless, **the Invisible, who for our sake became visible**, the Impassible, who became subject to suffering on our account and for our sake endured everything."

Ignatius was taught by the original apostles, he wrote that the God who became "visible" was first "invisible" before his birth. Trinitarians often affirm that the Son was visible as one of the angels of Yahweh (Christophanies) in the Hebrew Scriptures, while the Father was invisible. But to Ignatius and the earliest Christian witness, the only invisible God later became the visible Son who was "subject to suffering on our account."

Ignatius wrote to the Ephesians, **“God appeared in the likeness of man unto the newness of everlasting life; and that which had been perfected in the counsels of God began to take effect.”** (*Ignatius to the Ephesians 19:3, J.B. Lightfoot Translation*)

The Roberts-Donaldson translation of Ignatius to the Ephesians 19:3 expands on the nuances of meaning from the Greek text,

God Himself being manifested in human form for the renewal of eternal life. And now **that took a beginning which had been prepared by God.**” (*Ephesians 19:3, Roberts-Donaldson Translation*)

Ignatius wrote, “GOD appeared (“manifested” Roberts-Donaldson Translation) in the likeness of man (“in human form” – *Roberts-Donaldson Translation*), and that which had been perfected in the councils of God (“had been prepared by God” *Roberts-Donaldson Translation*) began to take effect (“took a beginning” *Roberts-Donaldson Translation*).”

Ignatius first identified Jesus as God who appeared as A MAN (‘in human form’) before he identified the human aspect of his existence as “that which had been perfected in the councils of God” which later “began to take effect.” The Greek text indicates that Jesus as a human child born and Son given was a “that which took a beginning” (*1 John 1:1 - “That which was from the beginning”*) who was “made” (*Rev. 3:14 – Jesus is “the beginning of the creation of God”*; *Heb. 2:17 – “made fully human in every way” NIV*) “in the councils of God (*Ephesians 1:11; Proverbs 8:22-26*),” while the God who had “manifested” Himself “in human form” has always existed as the One who is “not made.”

Ignatius wrote to the Ephesians, “There is one Physician who is possessed both of flesh and spirit; **BOTH MADE** [created] **and NOT MADE** (not created); **GOD EXISTING IN FLESH**; true life in death; **BOTH OF MARY** (human) **AND OF GOD** (divine); first passible and then impassible, **even Jesus Christ our Lord.**” (*Ephesians 7:2, Roberts-Donaldson Translation*)

Ignatius clearly believed that the Son of God was “made” [created] as man” but was “not made” [not created] as God. For God as God is “not made,” nor does God as God have “a beginning.” Ignatius clearly taught that the Son was a **“that which had been perfected in the councils of God”** before taking on **“a beginning”** by his begetting (*Ignatius to the Ephesians 19:3*). The apostle John had taught the same when he wrote, “That which was from the beginning” in 1 John 1:2.

Lightfoot’s Translation sheds more light on the nuances of the Greek text in Ephesians 7:2,

“There is one only Physician, of flesh and of spirit, **generate** [created] **and ingenerate** [uncreated], **GOD IN MAN**, true life in death, **Son of Mary and Son of God**, first passible

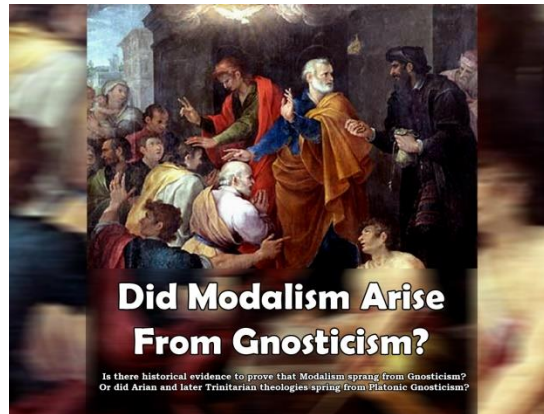
[capable of feeling or suffering] and then impassible [incapable of suffering pain], **Jesus Christ our Lord.**" (*Ignatius to the Ephesians 7:2, J.B. Lightfoot Translation*)

Ignatius was no Trinitarian, he believed that the Son of God (Messiah) was an impersonal "THAT" which "took a beginning." He described the Word (logos) as an impersonal "THAT which had been perfected in the councils of God" before it receiving "a beginning" as the child born and son given. The apostle John did the same in 1 John 1:1 when he opened his first epistle by saying, "THAT which was from the beginning" rather than "He who was from the beginning." Therefore the Son is the man who is new, while the "God" who "was manifested in the flesh" as a man" has always existed as the great I AM (*John 8:58*) before being manifested in the flesh as a human son.

Ignatius personally knew Peter, Paul, and John, and was an eyewitness to their teachings. Therefore the testimony of the earliest Christian witness proves that the logos (in John 1:1), is not spoken of as a literal pre-incarnate distinct God the Son. For the child born and Son given who was conceived in the mind and thought (logos) of the Father before the foundation of the world, could not have literally existed as a Son before being "foreknown before creation of the world" (*1 Peter 1:20*). Ignatius and the earliest Christians clearly taught that the God who became the child born and Son given is the same "Mighty God" and "Everlasting Father" of eternity past (*Isaiah 9:6*)!

Chapter 12

Arian and Trinitarian Theologies Sprang From Platonic Gnosticism



Is there historical evidence to prove that Modalism sprang from Gnosticism?

Or did Arian and later Trinitarian theologies spring from Platonic Gnosticism?

Some Trinitarian apologists have suggested that early Modalistic Monarchian theology (known as Oneness Theology) developed from the early Gnostic idea of the “demiurge” of Platonic Greek Philosophy. Yet the overwhelming historical evidence proves that it was the early Semi-Arian and Semi-Trinitarian theologies which developed from the Platonic and Gnostic idea of a “demiurge” rather than early Modalistic Monarchian theology. Is there a shred of historical evidence to support the Trinitarian claim?

There are three main reasons why some Trinitarians are suggesting that Modalism developed from Gnosticism.

1. Firstly, Simon Magus, the sorcerer who was converted in Samaria in Acts chapter eight, later taught that he himself was the Father, Son, and Holy Spirit.

Some Trinitarians have alleged that Simon Magus was the first to teach the idea of Modalism. However, it is more likely that Simon learned the theology of Oneness Modalism from the first century apostles and then later exalted himself as if he was the Father, Son, and Holy Spirit as one person. For if the apostles had taught the divinity of God to be One Individual as the Father, the Son, and the Holy Spirit, then Simon likely copied the theology of the apostles by alleging that he himself was the Father, the Son, and the Holy Spirit as one individual person.

It is hard to imagine that Simon would not have been somewhat influenced by the teachings of the apostles. If the apostles were teaching three divine persons of a Trinity in the

first century, then Simon would likely have claimed that he was one of the alleged three persons rather than one person manifesting himself as all three. Hence, it is very unlikely that Simon Magus would have come up with the concept of one individual person manifesting himself as Father, Son, and Holy Spirit unless he was influenced by the first century apostolic teaching.

Wikipedia says, “Justin Martyr (in his Apologies, and in a lost work against heresies, which Irenaeus used as his main source) and Irenaeus (Adversus Haereses) record that **after being cast out by the Apostles**, Simon Magus came to Rome where, having joined to himself a profligate woman of the name of Helen, **he gave out that it was he who appeared among the Jews as the Son, in Samaria as the Father and among other nations as the Holy Spirit**. He performed such miracles by magic acts during the reign of Claudius that he was regarded as a god and honored with a statue on the island in the Tiber which the two bridges cross, with the inscription (Simoni Deo Sancto), ‘To Simon the Holy God’ (Apologia, XXVI).”

In Justin's First Apology (xxvi, lvi; "Dialogus c. Tryphonem"), he describes Simon as a man who, at the instigation of demons, claimed to be a god. Justin says further that Simon came to Rome during the reign of the Emperor Claudius and by his magic arts won many followers so that these erected on the island in the Tiber a statue to him as a divinity with the inscription “Simon the Holy God.”

In my book entitled, “The Origin of the Trinity”, I presented a great deal of historical data showing pagan trinities worshiped together as one. For example, James Hastings wrote in the Encyclopedia of Religion and Ethics:

“In Indian religion, e.g., we meet with the trinitarian group of Brahma, Siva, and Visnu; and in Egyptian religion with the trinitarian group of Osiris, Isis, and Horus ... Nor is it only in historical religions that we find God viewed as a Trinity. One recalls in particular the Neo-Platonic views of the Supreme or Ultimate Reality which is triadically represented.”

Some Trinitarians have responded to my allegations that the Trinity idea came from paganism, by alleging that Satan copied the Trinity by perverting it into three pagan gods. Now if Satan could have allegedly copied and perverted a so called Monotheistic Trinity, then it is equally possible for Satan to have copied and perverted Monotheistic Modalism through Simon Magus. Since Oneness Modalism does not teach that any man other than Jesus Christ is God, and since Modalism does not believe in practicing “magic arts,” Simon Magus obviously perverted the Oneness Theology of the Apostles by exalting himself as the God of the Bible.

2. Secondly, some Trinitarian Scholars Are Falsely Alleging That Sabellius Taught Gnosticism By Using The Sun And It's Rays As An Example Of The Father Sending The Son As A Ray Of Himself (like a “demiurge”).

On a YouTube Video (*"Was Sabellius A Oneness Pentecostal or a Gnostic?"* https://youtu.be/nX2_hd65ado), Dr R. C. Sproul purposefully misleads people into believing that there is a connection between Gnosticism and the teachings of Sabellius because Sabellius used the sun as an analogy for the Father sending out His own ray of light to the earth as the Son in the incarnation. Both Trinitarian and Oneness teachers have taught the poor example of water being in liquid form, vapour form, and as ice to explain God as Father, Son, and Holy Spirit. Yet no one would allege that water emanating into vapour, or vapour emanating into water or ice shows that any of us believe in the emanations of early Gnosticism. The same is true with a ray of the sun as an example of the incarnation.

The only analogy that Sabellius gave was the analogy of the sun as an example of the Father and one of its rays as the son. Dr Sproul gave no historical data in his lecture to show that Sabellius taught pantheism. Nor did Dr Sproul submit any historical data to show that Sabellius ever used rocks as an example of the incarnation of God manifested in the flesh as the Son.

Moreover, Trinitarians often falsely allege that Sabellius (who ministered in the early to mid-third century) was the first to use the analogy of the sun as an illustration of the Father sending His Son as a ray of Himself in the incarnation as a man. Yet we find that earlier Christians were using the same illustration of the sun that Sabellius had used one hundred years later (second century). Thus we have a clear historical link to prove that Sabellius received his Oneness Modalistic Theology from Christians who had lived one hundred years before the time of Sabellius (third century).

In Justin's First Apology 63 (written about 140-160 AD), Justin (a Semi Arian) referred to contemporary Christians who affirmed that the Son is the Father.

"For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father, nor to know that the Father of the universe has a Son ..."

Justin further spoke of these Oneness believers within the second century in his Dialogue with Trypho 128. According to Justin, second century Christians believed that the Son is inseparable from the Father, "just as the light of the sun on earth is indivisible and inseparable from the sun in the skies."

"But SOME TEACH (*other Christians*) that this power (*the Son*) is indivisible and inseparable from the Father, just as the light of the sun on earth is indivisible and inseparable from the sun in the skies; for, when the sun sets, its light disappears from the earth. SO THEY CLAIM (*other Christians*), the Father by His will, can cause His power to go forth and, whenever He wishes, to return again ..."

Here we find that early Oneness believing Christians had used the same analogy of the sun (140-160) that Sabellius had used about one hundred years later (200-250) as an example of the Spirit of God the Father becoming incarnate as a human son like a ray of the sun beaming down to earth.

The historical evidence proves that the concept of “the demiurge” was first taught in Platonic Greek Philosophy starting in about 310 BC. The Gnostics later borrowed the concept of “the demiurge” from Greek Philosophy as a “subordinate deity” emanating from a higher deity. Merriam Webster Defined “Demiurge” as: A) A Platonic subordinate deity who fashions the sensible world in the light of eternal ideas. B) A Gnostic subordinate deity who is the creator of the material world.

Everyone knows that the Modalists were not teaching that the Son was a "subordinate deity." Thus Hippolytus condemned himself when he accused the Modalists of teaching the same thing as “Heraclitus” because he and other "Semi-Arians" like him (such as Tertullian), were alleging that the Son is a subordinate divine person who was produced by the Father before the creation of the world. The Modalists taught that the Son is the same substance of the Father and that He who became the Son was always the eternal Father. In contradistinction, Hippolytus and the “Semi-Arians” believed in a subordinate Son who was formed before the world was made. Thus we can see that the teachings of Hippolytus and the Semi-Arians is linked with the idea of a “demiurge” (a subordinate divine person) employed by some of the Platonic Greek Philosophers, while “demiurge” has no connection with the teachings of Modalism!

The New Schaff-Herzog Encyclopedia of Religious Knowledge plainly documents the historical influence that Greek Philosophy had on the development of the Trinity:

“The doctrine of the Logos and the Trinity received their shape from Greek Fathers, who ... were much influenced, directly or indirectly, by the Platonic philosophy ... that errors and corruptions crept into the Church from this source cannot be denied.”

The book entitled, *The Church of the First Three Centuries* says,

“The doctrine of the Trinity was of gradual and comparatively late formation ... it had its origin in a source entirely foreign from that of the Jewish and Christian Scriptures; ... it grew up, and was engrafted on Christianity, through the hands of the Platonizing Fathers.”

The historical evidence proves that the founding fathers of the Trinity doctrine were known as “Greek fathers” because they were “influenced” “by Platonic philosophy” from Plato and other Greek philosophers who were teaching the “demiurge” idea of a lesser deity

emanating from a higher deity. It is no wonder that Paul gave a prophetic warning to the Greek city of Colossae to “beware lest any man cheat you **through PHILOSOPHY** (*Colossians 2:8-12*) ...”

It is hypocritical to claim that Modalism arose from the demiurge of pagan Greek Philosophy when all of the historical evidence proves that it was the Arian and Trinitarian doctrines came from that pagan philosophy. It amazes me that Trinitarians deny the clear documented historical evidence proving that Justin, Hippolytus, Origen, and to a lesser extent, Tertullian, were influenced by the “demiurge” “emanation” theory of Pagan Greek Philosophy. It is even more astonishing when Trinitarians not only deny the historical evidence, but they have the audacity to falsely allege that it was the Modalists who received their doctrine from the “demiurge” of Greek Philosophy without presenting a shred of historical evidence to justify their claim. Therefore I challenge all Trinitarian historians, scholars, and apologists to cite a single early Christian Modalist who ever referenced or cited any of the Greek Philosophers.

Justin, Hippolytus, Tertullian, and Origen were the most influential men that sowed the Greek Philosophical seeds which developed the doctrine of the Trinity, but these men are known as “Semi-Arians” because they believed that the Son is a subordinate deity who was created by the Father (*Olson, Roger E.; Hall, Christopher A. (2002), The Trinity, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., ISBN 0-8028-4827-3*). Although Origen later taught eternal Sonship, which contradicted his teaching that the Son was created, he nevertheless held onto the subordinate idea of the Son being the “demiurge” as taught by the Greek Philosophers. Wherefore, although the Trinitarian doctrine emerged from the “demiurge” concept of Greek Philosophy (a subordinate lesser deity springing from a higher Deity), Trinitarians have the hypocrisy to falsely accuse the early Modalists for the very thing that the early Catholic fathers did.

Origen and all of the so called orthodox Semi-Trinitarians (they were more Semi-Arian than Trinitarian) were subordinationists who believed that the Son was created rather than timeless because “at the time when Origen was alive, **ORTHODOX VIEWS ON THE TRINITY HAD NOT YET BEEN FORMULATED** and Subordinationism was not yet considered heretical.”

Under Origen’s Theology, Wikipedia Encyclopedia says,

“Nonetheless, **Origen was a Subordinationist**,^{[147][146][148][149]} meaning he believed that the Father was superior to the Son and the Son was superior to the Holy Spirit,^{[147][146][149]} a model **based on Platonic proportions**.^[146] ... At one point Origen suggests that **the Son was created by the Father and that the Holy Spirit was created by the Son**,^[157] ...**At the time when Origen was alive, orthodox views on the Trinity had not yet been formulated**^{[156][159]} and **Subordinationism was not yet considered heretical**.^{[156][159]} In fact, virtually all orthodox

theologians prior to the Arian controversy in the latter half of the fourth century were Subordinationists to some extent.^[159]”

Oneness believers ask our Trinitarian friends how Trinitarian theology could be orthodox when it took more than three hundred years to develop? From the inception of Christianity, the Modalistic Monarchian Christian majority always taught that the divinity of Jesus could never have been created. The Modalistic Christian majority always taught that when God also became a man via virgin conception and birth that the Father’s new human mode or manifestation of His existence as a true man had to be subordinate or he would not have been a true man at all. This explains how “the man Christ Jesus” could pray, be tempted, and experience human sufferings.

3. Thirdly, Some Trinitarians Scholars Cite Hippolytus’s Book, Against All Heresies (Book 9, chapter 5) To Show That Modalism Originated From Heraclitus (A Pagan Greek Philosopher from 535-475 BC).

Hippolytus falsely charged that Noetus and other Monarchian teachers received their teachings from a fifth century BC Greek philosopher named Heraclitus. The only legitimate historical connection that Trinitarians have to allege that Modalism sprang from Gnosticism is from Hippolytus’ work, “Against All Heresies”, book 9, Chapter 5 (early third century).

Hippolytus wrote, “But in this chapter Heraclitus simultaneously explains the entire peculiarity of his mode of thinking, but at the same time the (characteristic quality) of the heresy of Noetus. And I have briefly demonstrated **Noetus to be not a disciple of Christ, but of Heraclitus. For this philosopher asserts that the primal world is itself** the Demiurge and creator of itself in the following passage: ‘God is day, night; winter, summer; war, peace; surfeit, famine.’ All things are contraries--this appears his meaning—‘but an alteration takes place, just as if incense were mixed with oilier sorts of incense, but denominated according to the pleasurable sensation produced by each sort.’”

Hippolytus had no evidence for his false accusation that the Modalists received their teaching from an ancient pagan philosopher named Heraclitus. None of the Modalists ever wrote or said that “God is day, night, winter ...” and so forth. Nor is there a record of Heraclitus or the Modalists ever using the word “demiurge” as the later Platonic philosophers and Gnostics had. Thus, there is no connection between the Gnostics and the Modalists, nor is there a shred of historical evidence to suggest that any of the Gnostics and Modalists were ever in fellowship with each other.

Irenaeus described the various Gnostic sects throughout the Roman Empire which flourished during the same time as Praxeus and Noetus (Modalists) and the early Modalistic bishops of Rome in the late second and early third century. Irenaeus appeared to regard the

Modalistic Monarchians as orthodox because he visited the Roman Bishop Eleutherius in 178 AD. Tertullian admitted that the Roman Bishop Eleutherius gladly received the Modalistic theology of Praxeus (*Against Praxeus chapter 1*) in 178 AD. If Irenaeus believed that the Modalists were influenced by Gnostic beliefs, then surely he would have included the Modalists in "Against Heresies." Since Irenaeus wrote nothing against the Modalists as a Gnostic group, there is no evidence to suggest that the Gnostics and Modalists held similar beliefs.

Moreover, according to Wikipedia, "demiurge" was not employed by the Greek Philosophers until the Platonic period (310 BC), but Heraclitus lived from 535-475 BC which disconnects him from the use of the word "demiurge" among the Greek Philosophers.

Wikipedia says, "... the demiurge (was found) in the Platonic (period) (from 310–90 BC) and (in the) Middle Platonic (c. 90 BC – 300 AD) (in the) philosophical traditions. In the various branches of the Neoplatonic school (310 BC onwards), the demiurge is the fashioner of the real, perceptible world after the model of the Ideas, but (in most Neoplatonic systems) is still not itself "the One". In the arch-dualist ideology of the various Gnostic systems, the material universe is evil, while the non-material world is good. Accordingly, the demiurge is malevolent, as linked to the material world."

Merriam Webster Defined "Demiurge" as:

- A) A Platonic subordinate deity who fashions the sensible world in the light of eternal ideas.
- B) A Gnostic subordinate deity who is the creator of the material world.

Wherefore, the Gnostics borrowed the idea of the "demiurge" from Platonic Greek Philosophy in which a higher transcendent God produced a "subordinate deity" to create the material world. Everyone knows that the Modalists never taught that the Son was a "subordinate deity." Therefore, Hippolytus condemned himself because he and other "Semi-Arians" like him (such as Tertullian), were alleging that the Son is a subordinate divine person who was produced by the Father before the creation of the world.

The early Modalists had taught that the Son is the same substance of the Father and that the God who became the Son was always the eternal Father. In contradistinction, Hippolytus believed in a Son who was formed as a "subordinate" Son before the world was made. Thus we can see that the teachings of Hippolytus and the Semi-Arians is linked with the idea of a "demiurge" (a subordinate divine person) employed by some of the Platonic Greek Philosophers, while the use of the word "demiurge" has no connection with the teachings of Modalism!

In Contra Noetus 10-11 Hippolytus wrote,

“God, subsisting alone, and having nothing contemporaneous with Himself, determined to create the world. And conceiving the world in mind, and willing and **uttering the Word, HE MADE IT; and straightway IT APPEARED, FORMED AS IT HAD PLEASSED HIM.** For us, then, it is sufficient to know that **THERE WAS NOTHING CONTEMPORANEOUS WITH GOD. BESIDE HIM THERE WAS NOTHING;** but He, while existing alone, yet existed in plurality. For He was neither without reason, nor wisdom, nor power, nor counsel. All things were in Him, and He was the All ... **He begat the Word [and] uttering the voice first, and begetting Him as Light of Light, He set Him forth to the world as its Lord ... And thus THERE APPEARED ANOTHER BESIDE HIMSELF.**” (Cited by Trinitarian historian Johannes Quasten, *Patrology Vol. 2, Page 200*)

The context of the above quote from Hippolytus proves that Hippolytus actually taught that the Word (logos) was “made” and “born” before “the word was made flesh” (*John 1:14*) which is clearly a created Arian Son. That is why even Johannes Quasten, an Eastern Orthodox Trinitarian historian, sharply rejected Hippolytus’ idea of the word (logos) being “made” and “born” before the incarnation.

After citing Hippolytus, Quasten commented on the same page (*Page 200*),

“Thus Pope Callistus was correct in dubbing Hippolytus and his adherents DITHEISTS or worshipers of two gods, although Hippolytus resented this bitterly (*Refutation of all Heresies 9:12*).”

Under Arianism, The New Advent Catholic Encyclopedia cited Hippolytus and Tertullian among the "Semi-Arians." Then the New Advent Encyclopedia says,

“Semi Arians ... affirmed the Word of God to be everlasting, they imagined Him as having become the Son to create the worlds and redeem mankind.”

Hippolytus also wrote in “Against All Heresies” Book 9, Part 5,

“For in this manner he (Noetus) thinks to establish the sovereignty of God, alleging that Father and Son, so called, are **one and the same** (substance – “homousious”), **NOT ONE INDIVIDUAL PRODUCED FROM A DIFFERENT ONE**, but Himself from Himself; and that He is styled by name Father and Son, according to vicissitude of times.”

The Nicene Creed says that Jesus is “begotten (*born*) not made (not created), of one substance (homoousion) with the Father” but Tertullian and Hippolytus were teaching that Jesus was created as a Son before his virgin conception and birth as “one individual produced from a different one.” Hence, the Oneness Modalists were teaching that the Father became the Son so that the Son was “begotten” (the human aspect of the son was made) while the Deity who became the Son had not been created because the deity of the Son is the Father’s

substance of Being ("hypostasis" – *Heb. 1:3*). In contradistinction to the Nicene Creed, Hippolytus actually taught that the Son was produced (created) and was not of the same "substance (homoousion)" of the Father. Therefore the early Modalistic Monarchian theology of Noetus and Praxeus was more harmonious with the early Nicene Creed of 325 than the theology of the "Semi-Arians" such as Hippolytus and Tertullian because their Semi-Arian teachings were diametrically opposed to the Nicene Creed.

Since Hippolytus clearly taught that the Father and Son are not "the same (substance)" and that the Son was "produced," the Modalists were upholding the Nicene Creed of 325 AD before it was written, while the "Semi-Arians" like Hippolytus and Tertullian were teaching that the Son was produced as an inferior, subordinate person under the Father (an Arian concept).

Hippolytus, in "Refutation of all Heresies, Book 9, Chapter 5" condemns Noetus and the Modalists,

"Now it is evident to all that the silly successors of Noetus, and the champions of his heresy, **even though they have not been hearers of the discourses of Heraclitus**, nevertheless, at any rate **when they adopt the opinions of Noetus, undisguisedly acknowledge these (Heraclitean) tenets**. For they advance statements after this manner--that one and the same God is the Creator and Father of all things; and that when it pleased Him, He nevertheless appeared, (though invisible,) to just men of old. For when He is not seen He is invisible; and He is incomprehensible when He does not wish to be comprehended, but comprehensible when he is comprehended. Wherefore it is that, according to the same account, **He is invisible and visible, unbegotten and begotten, immortal and mortal. How shall not persons holding this description of opinions be proved to be disciples of Heraclitus? Did not (Heraclitus) the obscure anticipate Noetus in framing a system of philosophy, according to identical modes of expression?"** (*Hippolytus, in Against All Heresies, book 9, chapter 5*)

Can any Trinitarian scholar or historian prove the above assertions made by Hippolytus? What quote did Hippolytus submit from Heraclitus to show that Heraclitus believed that God became His own Son as a man? I find nothing at all in the fragments of writings that have survived from the ancient philosopher who predated the Platonic philosophers by about 200 years. Hippolytus himself admitted that the Modalists had "not been the hearers of the discourses of Heraclitus." Yet the historical evidence irrefutably proves that those who held Hippolytus' theology from 140 – 300 AD were those who were immersing themselves in the writings of Heraclitus and other Greek Philosophers.

No Trinitarian scholar or historian can find a shred of evidence to suggest that the Modalists were avid readers of the Greek Philosophers such as Heraclitus and Plato. In

contradistinction, it was the so called orthodox Semi-Arians and Semi-Trinitarians who believed that Greek Philosophy had something to offer Christianity.

Church Historian Jaroslav Pelikan wrote that “Neo-platonic elements were unmistakably present” in the Trinitarian definition of One God in “three persons.”

“The doctrine of the Trinity ... must be interpreted in a manner that would be consistent with this a priori definition of the deity of God (**One essence, three persons**). **Neoplatonic elements were unmistakably present in this definition ...**” (*Pelikan, The Emergence of the Catholic Tradition, Vol. 1.*)

The New Catholic Encyclopedia vol. 10, page 335 admits: "Christian thought was strongly influenced by Neo-platonic philosophy and mysticism."

Church historian Edwin Hatch, wrote in “The Influence of Greek Ideas on Christianity”, Page 134, “And **Hippolytus ... is himself saturated with the philosophical conceptions and philosophical literature.**” This explains why Hippolytus could quote from Heraclitus in his polemic against the Modalists. If Hippolytus was not immersing himself in pagan Greek Philosophy, then how did he know what Heraclitus said?

Church historian, Edwin Hatch, referenced Clement of Alexandria (another Semi-Arian who held the same beliefs as Hippolytus) for believing in the tenets of “Heraclides” and “the Stoics in various forms” (*The Influence of Greek Ideas on Christianity, Page 175 – Footnote 1, Stromatias 5:14*). Clement of Alexandria was no Modalist. Clement of Alexandria had taught Origen before Origen succeeded him in Alexandria. The historical evidence proves that both Clement of Alexandria and Origen were steeped in Greek Philosophy.

Clement of Alexandria wrote in Stromatias 5:14,

“For there was always a natural manifestation of the one Almighty God, among all right-thinking men; and the most, who had not quite divested themselves of shame with respect to the truth, apprehended the eternal beneficence in divine providence. In fine, then, Xenocrates the Chalcedonian was not quite without hope that the notion of the Divinity existed even in the irrational creatures. And Democritus, though against his will, will make this avowal by the consequences of his dogmas; for he represents the same images as issuing, from the divine essence, on men and on the irrational animals. Far from destitute of a divine idea is man, who, it is written in Genesis, partook of inspiration, being endowed with a purer essence than the other animate creatures. Hence the **Pythagoreans say that mind comes to man by divine providence, as Plato and Aristotle avow**; but we assert that the Holy Spirit inspires him who has believed. The Platonists hold that mind is an effluence of divine dispensation in the soul, and they place the soul in the body. For it is expressly said by Joel, one of the twelve prophets,

‘And it shall come to pass after these things, I will pour out of My Spirit on all flesh, and your sons and your daughters shall prophesy.’ But it is not as a portion of God that the Spirit is in each of us. But how this dispensation takes place, and what the Holy Spirit is, shall be shown by us in the books on prophecy, and in those on the soul. But **‘incredulity is good at concealing the depths of knowledge,’ according to Heraclitus; ‘for incredulity escapes from ignorance.’**”

We know that Justin (who is also called Justin Martyr) ministered in Ephesus, Rome, and other parts of the Roman Empire from about 140-165. Justin continued to wear his philosophers garb after allegedly becoming a Christian. Justin was not ashamed to state that he read Heraclitus, as well as many other Greek philosophers, as did Clement and Origen of Alexandria, and to a lesser extent, Tertullian of Carthage, all of which were influential in the development of the doctrine of the Trinity.

Justin praised “Heraclitus” as a man who lived “according to part ...of the word (*logos of God*) diffused among men ...” in his second Apology, chapter eight.

“And those of the Stoic school—since, so far as their moral teaching went, they were admirable, as were also the poets in some particulars, on account of the seed of reason [the Logos] implanted in every race of men—were, we know, hated and put to death,—**Heraclitus for instance, and, among those of our own time, Musonius and others ... who live not according to a part only of the word diffused [among men] but by the knowledge and contemplation of the whole Word, which is Christ.**” (*Justin 2nd Apology, 8*)

In like manner, Tertullian spoke highly of Heraclitus in his Treatise on the Soul, Chapter 2,

“**Heraclitus was quite right**, when, observing the thick darkness which obscured the researches of the inquirers about the soul, and wearied with their interminable questions, he declared that he had certainly not explored the limits of the soul, although he had traversed every road in her domains.”

Church Historians know that Clement of Alexandria and Tertullian of Carthage were not Modalists. Their theology was in close harmony with that of Justin, Hippolytus, and Origen who were all guilty of delving into the wisdom of the Greeks while attempting to explain Christian Scriptures. So when Hippolytus condemned the Modalists for allegedly following the teachings of Heraclitus, Hippolytus was actually condemning his own Semi-Arian camp of professing Christianity because it was the Semi-Arians who were reading and incorporating the ideas of Heraclitus and the subsequent Greek philosophers, not the Modalistic Monarchians.

No one has been able to cite a shred of historical evidence to show that any of the early Modalists were reading or incorporating the teachings of Pagan Greek Philosophers. In contradistinction, I have cited ample historical evidence to prove beyond a reasonable doubt

that the so called “orthodox” Semi-Arians were reading and incorporating the ideas of Pagan Greek Philosophers. Hippolytus even wrote that the Modalists “have not been the hearers of the discourses of Heraclitus” which proves that the ancient Modalists rejected the notion that Christians should read the Greek philosophers for spiritual enlightenment. Since I have documented the historical evidence to prove beyond a reasonable doubt that it was the Semi-Arians and emerging Semi-Trinitarians who were guilty of mixing Greek Philosophy with scripture, the Trinitarian argument against Oneness Modalistic Theology turns on its heels.

The true Apostolic Faith Christians would have followed Paul’s prophetic warning about the entrance of false doctrine through “philosophy” when Paul wrote his warning to the Greek city of Colossae.

“Beware lest any man cheat you through PHILOSOPHY and VAIN DECEIT, after the TRADITIONS OF MEN, AND RUDIMENTS OF THE WORLD, AND NOT AFTER CHRIST, for in him dwells all the fullness of the deity in bodily form ... (Colossians 2:8-12).”

In Justin’s second apology, chapter 10, he says,

“... For whatever either lawgivers or philosophers uttered well, they elaborated by finding and contemplating some part of the Word ... And Socrates, who was more zealous in this direction than all of them, was accused of the very same crimes as ourselves ... **Christ, who was partially known even by Socrates** (for He was and is the Word who is in every man, and who foretold the things that were to come to pass both through the prophets and in His own person when He was made of like passions, and taught these things: John 1:9), not only philosophers and scholars believed, but also artisans and people entirely uneducated, despising both glory, and fear, and death; since He is a power of the ineffable Father, not the mere instrument of human reason.”

Justin wrote in his first Apology, chapter 20, **“We teach the same as the Greeks ...”**

Justin wrote in his second Apology, 2:13, **“The teachings of Plato, are not alien to those of Christ, though not in all respects similar ... for all the writers of antiquity were able to have a dim vision of the realities by means of the seed of the implanted word.”**

Eusebius cited one of the early Modalistic Monarchian leaders in Rome who condemned the influence of Greek philosophy within the lifetimes of Hippolytus and Tertullian (likely from the Modalistic Monarchian Roman Bishop Callistus or Zephyrinus) but the original work was lost or destroyed.

“These men have fearlessly perverted the divine scriptures, and set aside the rule of the ancient faith, and have not known Christ ... And having deserted the holy scriptures of God, they study

geometry, being of the earth and speaking of the earth, and ignoring Him who comes from above. Some of them, give their minds to Euclid; some of them are admiring disciples of Aristotle and Theophrastus (*Greek Philosophers*) ..." (Cited by Eusebius H. E. 5, 28:13 / *The Influence of Greek Ideas on Christianity, Page 131*)

It is interesting that almost all of the Modalistic Monarchian writings from the second century onward have been lost or destroyed while the Semi-Arian writings have survived. Could it be that the later Roman Catholic Church destroyed the writings of the Modalists because they contained damning evidence against their developed Trinitarian doctrine? The historical evidence proves that the Modalistic Monarchian congregations were faithful to the words of God while the Semi-Arian and Gnostic assemblies were immersing themselves in pagan Greek Philosophy.

In Justin's First Apology 63 (written about 140-165 AD), Justin (a Semi Arian) referred to contemporary Christians who affirmed that the Son was the Father.

"For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father, nor to know that the Father of the universe has a Son ..."

Trinitarian historians and scholars admit that Justin was one of the earliest Christian writers who held "subordinationist" Semi-Arian views. The 1913 Catholic Encyclopedia, under "St. Justin Martyr," informs us what Justin actually believed.

According to Justin, "... The Word is God (I Apol., lxiii; Dial., xxxiv, xxxvi, xxxvii, lvi, lxiii, lxxvi, lxxxvi, lxxxvii, cxiii, cxv, cxxv, cxxvi, cxviii). His Divinity, however, seems subordinate, as does the worship which is rendered to Him (I Apol., vi; cf. lxi, 13; Teder, "Justins des Märtyrers Lehre von Jesus Christus", Freiburg im Br., 1906, 103-19). **The Father engendered (produced) Him by a free and voluntary act** (Dial., lxi, c, cxxvii, cxxviii; cf. Teder, op. cit., 104), at the beginning of all His works (Dial., lxi, lxii, II Apol., vi, 3); ... Two influences are plainly discernible in the aforesaid body of doctrine. It is, of course, to Christian revelation that Justin owes his concept of the distinct personality of the Word, His Divinity and Incarnation; but **philosophic speculation is responsible for his unfortunate concepts of the TEMPORAL and voluntary GENERATION (begetting) of the Word, and for the SUBORDINATIONISM of Justin's theology.**"

Justin's First Apology Chapter 13 says, "... we reasonably worship Him, having learned that He is the Son of the true God Himself, and **holding Him in the second place**, and the prophetic Spirit in the third, we will prove. For they proclaim our madness to consist in this, that **we give to a crucified man a place second to the unchangeable and eternal God, the Creator of all ...**"

Justin clearly taught that the Word (the Son) was produced or birthed by the Father before creation. Rather than having a timeless existence, Justin taught that he had a "temporal"

existence by being “engendered (produced)” as a subordinate creation of the Father before his second birth in Bethlehem. Thus we can see that Justin was an Arian rather than a true Trinitarian. Justin was one of the first Semi-Arians who began contending with the Modalistic Christian majority in the mid-second century.

Tertullian was also somewhat influenced by Greek Philosophy. Tertullian wrote (*in De Testim Animae 1.*) **“Some of our number, who are versed in ancient literature, have composed books by means of which it may be clearly seen that we have embraced nothing new or monstrous, nothing in which we have not the support of common and public literature.”** (Cited in *“The Influence of Greek Ideas on Christianity”, Edwin Hatch, Page 126*)

Edwin Hatch wrote that Tertullian believed that he was teaching the same thing as the Greek Philosophers.

“Elsewhere, the same writer (Tertullian) founds and argument for the toleration of Christianity on the fact that its opponents maintained it to be a kind of philosophy, teaching the very same doctrines as the philosophers ...” (*The Influence of Greek Ideas on Christianity, Edwin Hatch, page 126 - Apol. 46*)

On Page 134 of the same book, Edwin Hatch wrote, “Tertullian, though he asks, ‘What resemblance is there between a philosopher and a Christian, between a disciple of Greece and a disciple of heaven?’ **expresses Christian truths in philosophical terms ...”** (*The Influence of Greek Ideas on Christianity, Edwin Hatch, page 134, footnote 1, Apol. 46*)

Tertullian wrote in his Treatise on the Soul, Chapter 2,

“Heraclitus was quite right, when, observing the thick darkness which obscured the researches of the inquirers about the soul, and wearied with their interminable questions, he declared that he had certainly not explored the limits of the soul, although he had traversed every road in her domains.”

Tertullian wrote in *Against Praxeus (Against a Modalism)*, Chapter 7,

“Then, therefore, does THE WORD also Himself ASSUME HIS OWN FORM AND GLORIOUS GARB, HIS OWN SOUND AND VOCAL UTTERANCE, WHEN GOD SAID, LET THERE BE LIGHT (Genesis 1:3) This is the perfect NATIVITY OF THE WORD, when He proceeds forth from God— FORMED BY HIM FIRST to devise and think out all things under the name of Wisdom ... or by proceeding from Himself **HE BECAME HIS FIRST BEGOTTEN SON**, because begotten before all things; Colossians 1:15 and **His only-begotten also, because alone begotten of God, in a way peculiar to Himself, FROM THE WOMB OF HIS OWN HEART [THE FATHER’S].”**

Tertullian clearly stated that the Son was BEGOTTEN “from the womb of the Father’s heart” when God said, “Let there be light in” in Genesis 1:3. “THIS IS THE PERFECT NATIVITY OF THE WORD.” The definition of “Nativity” is “the occasion of a person’s birth” as “the place of my nativity.” Hence, Tertullian taught a pre-incarnate created Son who's birth (nativity) occurred prior to the incarnation. Therefore the chief founding father of Trinitarian theology was really an Arian rather than a true Trinitarian.

Tertullian wrote in *Against Hermogenes* chapter 3:

“God is in like manner a Father, and He is also a Judge; but He has not always been Father and Judge, merely on the ground of His having always been God. **FOR HE COULD NOT HAVE BEEN THE FATHER PREVIOUS TO THE SON, nor a judge previous to sin. THERE WAS, HOWEVER, A TIME WHEN NEITHER SIN EXISTED WITH HIM, NOR THE SON;** the former of which was to constitute the Lord a Judge, and the latter a Father. In this way He was not Lord previous to those things of which He was to be the Lord. But He was only to become Lord at some future time: just as HE BECAME THE FATHER BY THE SON, and a Judge by sin, so also did He become Lord by means of those things which He had made, in order that they might serve Him.”

Tertullian clearly taught that “there was a time when neither sin existed with Him (with God the Father), NOR THE SON (with God the Father).” Tertullian believed that God was not always a Father to the Son but became a Father when the Son was begotten. Therefore Tertullian and his Semi-Arian camp of professing Christians could not have believed in the true divinity of Jesus Christ, whereas the Oneness Modalistic Christian majority had believed in the divinity of Jesus from the inception of Christianity.

On page 199, Edwin Hatch wrote that **Plato supposed that “... a single Creator and Ruler of the world who, in subordination to the transcendent God, fashioned the things that exist** (*The Influence of Greek Ideas on Christianity, Edwin Hatch, page 199*).” In footnote 1, Dr Hatch referenced Justin (*Dialogue with Trypho 62*), Irenaeus (*1:24, 25*), and Hippolytus (*7. 16, 20*) for being influenced by Greek Platonic thought about the Son creating all things as a subordinate Creator. (*Edwin Hatch, The Influence of Greek Ideas on Christianity, Page 199*)

It is no secret that Origen loved to read the Greek Philosophers and required his students in his school at Caesaria, to regularly read the Greek Philosophers. It is therefore no surprise to find that some of the students of Origen’s school in Caesaria were later called the Cappadocian fathers who were influential in developing the Trinity (*Note: Origen’s influence continued through his writings and school long after his death at around 253*).

In the introduction to Origen of Alexandria, Looklex Encyclopedia informs us that Origen was influenced by Platonic philosophy and Gnosticism.

“As one of the earliest theologians, his non-Christian tools are most transparent in his work; **both Platonic philosophy and Gnostic concepts came to play a central role in his understanding of Christian texts.**”

Under Theology, Looklex Encyclopedia states:

“Origen is considered the founder of the allegorical method of scriptural interpretation. **He aimed at reconciling Greek philosophy with Christianity, himself mainly of the Platonist school.**”

Under Criticism And Influence, Looklex says:

“He had a background with Platonic philosophy with the belief in an eternal soul in contrast to the temporary, imperfect material world. Other controversial ideas were the preexistence of the soul, a universal salvation and **a trinity as a hierarchy where Jesus inferior to God (corresponding with Arianism)**, defining the resurrection of the body as mainly spiritual and having removed the original concept of hell.”

No Trinitarian apologist or scholar can prove that the early Modalists were teaching the philosophical speculations of Heraclitus or the Platonic Greek Philosophers. The evidence overwhelmingly proves that the Semi-Arians were the ones who were guilty of immersing themselves in the writings of Heraclitus and the subsequent Greek Philosophers in order to explain the words of inspired scripture. In contradistinction, the Modalistic Christian majority rejected the idea that Greek philosophers could offer any enlightenment to Christianity or to the words of inspired scripture.

Most people do not know that both Tertullian in the West and Origen in the East admitted that the Oneness Modalists greatly outnumbered the Semi-Arian congregations. Since most of the Oneness writings have been destroyed, many have falsely believed that the Semi-Arian form of Semi-Trinitarian theology was more prevalent, but the historical facts prove otherwise. By the time of the Council of Nicaea (325), it appears that there were four main camps of Christians: (1) Modalists (2) Semi-Arians, (3) Arians, (4) Semi-Trinitarian.

The Nicene Creed says that the Deity who became the Son was "begotten (born) not made, of one substance with the Father ..." Modalism teaches that the Father became the Son and is the same substance and Person of the Divinity of the Father. Thus He who became the Son was "born" but not made. Therefore, the historical evidence reveals that the Semi-Arians (who were denying the full deity of Christ) were engaged in a heated debate with the Modalistic majority which were the only group of Christians on record to uphold the full deity of Christ within the first two and a half centuries of Christian history.

Origen's wrote in his Commentary on the Gospel of John, Book 1, Chapter 23,

"... I wonder at the stupidity THE GENERAL RUN OF CHRISTIANS in this matter. I do not mince matters; it is nothing but stupidity ... THEY PROCEED DIFFERENTLY AND ASK, WHAT IS THE SON OF GOD WHEN CALLED THE WORD? ... AND THEY IMAGINE THE SON TO BE THE UTTERANCE OF THE FATHER DEPOSITED, as it were, in words ... THEY DO NOT ALLOW HIM ... ANY INDEPENDENT HYPOSTASIS (Essence of Being), nor are they clear about His essence. I do not mean that they confuse its qualities, but the fact of His having an essence of His own (Origen's view). For NO ONE CAN UNDERSTAND HOW THAT WHICH IS SAID TO BE THE WORD CAN BE A SON. AND SUCH AN ANIMATED WORD, NOT BEING A SEPARATE ENTITY FROM THE FATHER ... God the Word IS A SEPARATE BEING AND HAS AN ESSENCE (homoiousias) OF HIS OWN." (*Origen's Commentary on the Gospel of John, Book 1, Chapter 23*)

Origen contrasted his theological teaching from "the general run of Christians (the Modalists)" by saying, "God the Word IS A SEPARATE BEING AND HAS AN ESSENCE ('homoiousias') OF HIS OWN." Origen identified "the general run of Christians" as those who believed that the Father's Essence of Being is the same Essence of Being as the Son. Origen did not believe that the Son is the same "homousias" as the Father because Origen taught that the Son has a "homoiousias" of his own - as "a separate entity from the Father." Therefore Origen clearly taught against the later Nicene Creed of 325 while only the ancient Modalists were affirming the core theology of the Nicene Creed in the centuries preceding the Council of Nicaea.

If I were to say that the Modalists were "the general run of Christians" in the twenty first century, my Trinitarian opponents would rightly laugh and ridicule me for lying. Yet even though Origen himself, as an ardent opponent of Modalism, admitted that the Modalists were "the general run of Christians" in the early third century, hard hearted Trinitarians always deny it. Thus the historical evidence proves that the Modalists were the original Christians affirming that the essence of being of the Son (homousias) was the same essence of being (homousias) of the Father, whereas the Semi-Arians denied Christ's true deity. It is no wonder why the latter Roman Catholic Church condemned the writings of Origen.

Origen wrote that the Modalists were among the multitudes of believers calling Jesus the Most High God while the Semi-Arian tendencies of Origen denied Christ's full deity.

"Grant that there may be some individuals **among the multitudes of believers** who are not in entire agreement with us, and **who incautiously assert that the Saviour is the Most High God**; however, **we do not hold with them**, but rather believe Him when He says, 'The Father who sent Me is greater than I.'" (*Origen, Contra Celsus 8:14*)

Origen and other “Semi-Arians” like him did not believe like the Modalists because the Modalists were saying that Jesus “is the Most High God” while Origen’s group had taught that Jesus is a lesser god under the One True God the Father. According to Johannes Quasten, Origen’s later doctrine of a timeless eternal Son was “a remarkable advance in the development of theology and had a far reaching influence on ecclesiastical teaching” (*Patrology Vol. 2, Page 78*). Although Origen was the first to clearly teach that the Son always existed as a Son throughout eternity past, he often contradicted his timeless son theory while teaching “that the Son is not mightier than the Father, but inferior to Him” (*Contra Celsus 8:15 - Patrology Vol. 2, Page 79*).

Although the doctrine of Eternal Sonship was first taught by Origen in the third century (*Patrology Vol. 2, Quasten, Pg. 79.*), Origen vacillated in his teaching about an eternal son and a created son. Under the title, “Christ as Creature,” Pelikan wrote, “In Origen's doctrine of the Logos, however, there were two sets of ideas ... In one sense, the logic of Origen's anti-Sabellian exegesis led to the insistence that the Logos was distinct from the Father, but eternal, so that none could 'dare lay down a beginning for the Son' (*Origen, Principiis. 4 4:1*) ... But at the same time Origen interpreted the passages of derivation and distinction in such a way as to make the Logos A CREATURE and SUBORDINATE to God, 'the firstborn of all creation, a thing CREATED, wisdom (*Origen Princ. 4 4:1*). And in support of this latter interpretation his chief proof was Proverbs 8:22-31.” (*The Emergence of the Catholic Tradition, Vol. 1, Pg. 191 – Pelikan*)

Origen is the first Christian writer on record to come up with an eternal Son in his rhetoric that “Wisdom” is always being “generated” and that the Son is “without any beginning.” Origen wrote, “And who in his sound senses ever sought for form, or colour, or size, in wisdom, in respect of its being wisdom? And who that is capable of entertaining reverential thoughts or feelings regarding God, can suppose or believe that **God the Father ever existed, even for a moment of time, without having generated this Wisdom?** For in that case he must say either that God was unable to generate Wisdom before He produced her, so that He afterwards called into being her who formerly did not exist, or that He possessed the power indeed, but--what cannot be said of God without impiety--was unwilling to use it; both of which suppositions, it is patent to all, are alike absurd and impious: for they amount to this, either that God advanced from a condition of inability to one of ability, or that, although possessed of the power, He concealed it, and delayed the generation of Wisdom. Wherefore **we have always held that God is the Father of His only-begotten Son, who was born indeed of Him, and derives from Him what He is, but without any beginning,** not only such as may be measured by any divisions of time, but even that which the mind alone can contemplate within itself, or behold, so to speak, with the naked powers of the understanding.” (*Origen Principiis Book 1, 2:2*)

Origen contradicted his eternal Son theory by writing in his Commentary of the Gospel of John, Book 1:18, that **THE FATHER IS THE BEGINNING OF THE SON.**

“This meaning of the term “beginning,” as of origin, will serve us also in the passage in which Wisdom speaks in the Proverbs. “God,” we read, “created me the beginning of His ways, for His works.” Here the term could be interpreted as in the first application we spoke of, that of a way: “The Lord,” it says, “created me the beginning of His ways.” One might assert, and with reason, that God Himself is the beginning of all things, and might go on to say, as is plain, that **THE FATHER IS THE BEGINNING OF THE SON; and the demiurge (Greek Platonism) the beginning of the works of the demiurge (Platonism)**, and that God in a word is the beginning of all that exists. This view is supported by our: “In the beginning was the Word.” In the Word one may see the Son, and because He is in the Father He may be said to be in the beginning.”

Origen’s Commentary of the Gospel of John, Book 1:19, says, “**THE FATHER IS THE BEGINNING OF CHRIST**. Origen wrote, “In addition to these meanings there is that in which we speak of a beginning, according to form; thus if the first-born of every creature is the image of the invisible God, then the Father is his beginning. In the same way Christ is the beginning of those who are made according to the image of God. For if men are according to the image, but the image according to the Father; in the first case, **THE FATHER IS THE BEGINNING OF CHRIST**, and in the other Christ is the beginning of men, and men are made, not according to that of which he is the image, but according to the image. With this example our passage will agree: “In the beginning was the Word (*Origen, Commentary of John, book 1:19*).”

Church historians such as Pelikan have identified two contradictory views held by Origen. Pelikan wrote, “In Origen's doctrine of the Logos, however, there were two sets of ideas ... In one sense, the logic of Origen's anti-Sabellian exegesis led to the insistence that the Logos was distinct from the Father, but eternal, so that none could 'dare lay down a beginning for the Son' (*Origen, Principiis. 4 4:1*) ... But at the same time Origen interpreted the passages of derivation and distinction in such a way as to make the Logos A CREATURE and SUBORDINATE to God, 'the firstborn of all creation, a thing CREATED, wisdom (*Origen Princ. 4 4:1*). And in support of this latter interpretation his chief proof was Proverbs 8:22-31.” (*The Emergence of the Catholic Tradition, Vol. 1, Pg. 191 – Pelikan*)

Unlike his predecessors, Origen of Alexandria advanced the development of Trinitarian theology by developing the idea that the Son never had a beginning. Yet Origen continued to teach like the rest of the semi Arians of that time that the Son is a subordinate god who was created in time under the Most High God (the Father).

Origen clearly taught that the Son was created,

“...we have first to ascertain what the only-begotten Son of God is, seeing He is called by many different names, according to the circumstances and views of individuals. For He is termed Wisdom, according to the expression of Solomon: ‘The Lord created me in the beginning of His

ways, and among His works, before He made any other thing; He rounded me before the ages. In the beginning, before He formed the earth, before He brought forth the fountains of waters, before the mountains were made strong, before all the hills, He brought me forth.' He is also styled First-born, as the apostle has declared: 'who is the first-born of every creature.' The first-born, however, is not by nature a different person from the Wisdom, but one and the same." (*Origen Principiis Book 1, 2:1*)

Since Origen identified the personified wisdom of God as actually being the living Son of God before his birth, Origen was teaching Arianism. For Origen clearly stated that God created the Son literally before his birth in Bethlehem in the above quote. In contradistinction, Oneness theology believes that God first created Christ in His mind and plan as a human son. It is in this sense that Jesus said that he was "the beginning of the creation of God" in Rev. 3:14, and "the firstborn of all creation" in Colossians 1:15. Thus Origen clearly taught that Wisdom is "the only-begotten Son" who was literally "created ... in the beginning." It is no wonder that Origen's successor and pupil, Dionysius of Alexandria, declared that "The Son of God is a creature and something made" (*Pelikan, The Emergence of the Catholic Tradition, Vol. 1, Pg. 192 / Ath. Dion. 4:2, 10-11*). In like manner, this is why Eustathius (an early fourth century Modalist who signed the Nicene Creed), blasted the writings of Origen in his polemic as containing "the roots of Arianism" (www.theopedia.com/eusebius).

Trinitarian historians themselves have cited the students of Origen's later school which moved from Alexandria to Caesarea as those who later developed the Trinity doctrine. The three Cappadocian fathers from the school of Origen were responsible for further developing the Trinitarian doctrine of Eternal and Coequal Sonship (a Timeless Son). Other students of Origen's school such as Eusebius took the other side of Origen's rhetoric, teaching that a subordinate pre-incarnate Son was created. Thus Origen sowed the seeds of both Arianism and Trinitarianism in his style of rhetoric which cannot be denied (*Note: Origen's influence continued through his school long after his death as his writings were used as the main source of his school's teachings*). Therefore the students of Origen became both Semi-Trinitarians and Semi-Arians.

Semi-Arian Pupils of Origen: Eusebius and Dionysius of Alexandria. Many others were influenced into Arianism by Origen's writings.

Semi-Trinitarian Pupils of Origen: "Gregory Thaumaturgos ... and the Cappadocians, Basil the Great, Gregory of Nyssa, Gregory of Nazianzus, were inspired by Alexandrian theology (*Origen's theology*)." (*Patrology 2, Pg. 121, Johannes Quasten*)

Under "Christian Philosophy," Wikipedia informs us that Clement and Origen of Alexandria were heavily influenced by Greek Philosophy.

“Clement of Alexandria: Theologian and apologist who wrote on Greek philosophy, using ideas from pagan literature, Stoic and Platonic philosophy, and Gnosticism to argue for Christianity.”

“Origen: Origen was influential in integrating elements of Platonism into Christianity. He incorporated Platonic idealism into his conceptions of the Logos, and the two churches, one ideal and one real. He also held a strongly Platonic view of God, describing him as the perfect, incorporeal ideal.”

Wikipedia informs us that the later catholic fathers continued to be influenced by “Neo-Platonism” (New Platonic Greek Philosophy): **“Certain central tenets of Neo-Platonism served as a philosophical interim for the Christian theologian Augustine of Hippo.”**

It should alarm professing Arian and Trinitarian Christians that almost every single early Christian writer that was influential in the development of Arianism and Trinitarianism was at least partially influenced by elements of Greek Philosophy. In contradistinction, there is no evidence to suggest that any of the Modalistic Monarchians were influenced by Greek Philosophy. In fact, the evidence proves that they condemned it!

Eusebius cited one of the early Modalistic Monarchian leaders in Rome who condemned the influence of Greek philosophy within the lifetimes of Hippolytus and Tertullian (likely from the Modalistic Monarchian Roman Bishop Callistus or Zephyrinus) but the original work was lost or destroyed. “These men have fearlessly perverted the divine scriptures, and set aside the rule of the ancient faith, and have not known Christ ... And having deserted the holy scriptures of God, they study geometry, being of the earth and speaking of the earth, and ignoring Him who comes from above. Some of them give their minds to Euclid; some of them are admiring disciples of Aristotle and Theophrastus (Greek Philosophers) ...” *(Cited by Eusebius H. E. 5, 28:13 / From The Influence of Greek Ideas on Christianity, Page 131)*

Wherefore, the historical evidence proves the following four facts about early Christian history.

1. The Semi-Arians were the founding fathers of both the Arian and the Trinitarian doctrines and these founding fathers were influenced by Greek philosophy and the Pagan Greek Platonic idea of the “demiurge” which was also borrowed by the Gnostics.
2. It was the pre-Nicene Modalists who were defending the deity of Christ against the Semi-Arian theologies of Justin, Hippolytus, Tertullian, Clement of Alexandria, and Origen long before the Nicene Creed was written.
3. The Modalist Christians outnumbered the Semi-Arian Christians in the early days of Christianity.

4. There is no historical evidence to suggest that the Modalists were influenced by Greek or Gnostic Philosophy while the historical evidence overwhelmingly proves that it was the Semi-Arians, Arians, and Trinitarians who were influenced by Platonic Greek Philosophy (*Colossians 2:8-12 warns that the entrance of Greek Philosophy would spoil the church of God*).

Epilogue

The Scriptural And Historical Evidence Proves Oneness Theology



I have documented the evidence which proves beyond a reasonable doubt that the words of inspired scripture demonstrate that Jesus Christ is Emmanuel "God with us" in genuine and full human existence. For I have proved that the scriptural titles "Son of God" and "Son of man" are incarnational titles (*Luke 1:35*) for the Messiah who was conceived and born in Bethlehem rather than for an alleged timeless Trinitarian God the Son Person. Hence, Oneness Theology is scriptural because it affirms the ontological distinctions between God as God (the Father) and God with us as a man (the Son) because the One Spirit of God (the Father) also became a distinct human spirit of a man (the Son) which is clearly pointed out in the following scriptures: 1 Timothy 3:16 ("*God was manifested in the flesh, justified in the Spirit*"), Colossians 1:15 ("*The Son is the image of the invisible God*"-NIV), Hebrews 1:3 ("*Who [the son] being the brightness of his glory and the express image [charakter = a copied image] of his person [a copied image of the Father's Divine Person]*"), and in Hebrews 2:17 ("*For this reason he had to be made like them, fully human in every way*"-NIV). Herein we have the scriptural evidence to show that our omnipresent Heavenly Father also became fully human in every way via virgin conception and birth.

The Scriptures speak of only One Spirit of God rather than three alleged Spirit Persons of a so called Trinity. 1 Corinthians 12:13 says, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Since God is only "One Spirit" and since the Lord Jesus is the indwelling "Spirit of God" (*Romans 8:9; Colossians 1:27; 2 Cor. 3:17; Gal. 4:6*), God the Father is the Spirit (*John 4:23-24; Ephesians 4:4-6*) who became incarnate as one man, the Lord Jesus Christ. Here we have a clear Oneness exposition in the Scriptures. For God cannot be three God Persons who are the Same Individual called the Spirit because a person cannot be a true person without having his own distinct Spirit. Therefore the Trinity doctrine is not the doctrine of the Hebrew apostles and prophets.

The One Holy Spirit of God who baptizes us into the one body of Christ is the Spirit of the Father and Son because God's Spirit now operates in two distinct manifestations of Himself while being identified as One Spirit. Hebrews 1:3 gives us the best explanation of the incarnation I know because the Son of God is identified as "...the brightness of His glory (*the Father's*) and the express image of HIS PERSON (*the Father's Person*)" with us as a true human person. Colossians 1:15 says the same, "who is the image of the invisible God." Jesus the Son of God is the visible image of the invisible God (the Father's Person) with us as a true human person (the Son). Since the scriptures inform us that the Son of God is the visible image of the invisible Father's Person in the flesh, we know that the One Spirit of God the Father now operates in two modes or manifestations of His existence: God as God (the Father) and God as man (the Son). This is precisely what we would expect if we are to believe that our invisible Heavenly Father also became a visible human son via virgin conception and birth.

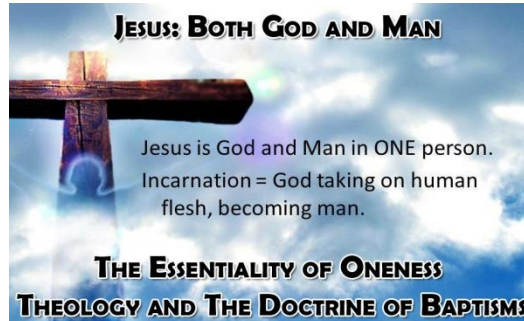
Moreover, the scriptures affirm that the Son had his beginning by his virgin begetting (*Psalm 2:7 "You are my son, THIS DAY have I BEGOTTEN you [literally "given birth to you"]"*) and that the Father and Son relationship was non-existent during the Old Testament time period (*Hebrews 1:5 cites 2 Samuel 7:14 in which God the Father referenced His future Son during the Old Testament time period, saying, "I WILL BE to him a Father and he WILL BE to Me a son"*). Not a single verse of scripture ever says that there was a Father and Son relationship literally occurring before the Messiah's virgin conception. Therefore the Trinitarian doctrine of an alleged timeless and coequal God the Son Person has no scriptural merit.

The scriptures affirm that the Holy Spirit is the Spirit of God the Father in action or emanation from His omnipresence in the heavens (*Ephesians 4:4-6*). The scriptures further state that the Holy Spirit of God the Father came down from heaven to become incarnate within the Hebrew virgin (*Matthew 1:18-23; Luke 1:35; John 6:38, "I came down from heaven..."*). Therefore, the man Christ Jesus is Emmanuel God the Father with us in genuine and full human existence rather than another true God Person beside our "only true God" the Father (*John 17:3*).

I have further proved beyond a reasonable doubt that the majority of the earliest Christians were once Oneness Modalistic Monarchian in theology before the Trinitarian doctrine developed and that there were no true Trinitarians living within the first few centuries of the Christian era. Thus the historical evidence destroys the Roman Catholic idea that the Trinity doctrine was received through apostolic succession from the original apostles. For how could the immediate successors to the apostles such as Clement and Hermas of Rome have been Trinitarian when they taught that the Holy Spirit is the Spirit of the Son of God? Since Trinitarians, Arians, and Unitarians do not believe that the Holy Spirit is Jesus the Son of God only Oneness Modalistic Theology can claim true apostolic succession from the original apostles.

Addendum

The Essentiality of Oneness Theology and The Doctrine of Baptisms



Why We Must Believe That Jesus Is The Father In Human Existence

Does it matter that all true worshipers of God the Father know the true identity of Jesus Christ as the only true “God with us (*John 17:3; Matthew 1:23; 1 John 5:20*)” in true human existence? The answer to this question is best answered by Jesus Christ himself when he said, “Therefore I said unto you that ye shall die in your sins, for **if ye do not believe that I AM, ye shall die in your sins** (*John 8:24, Jubilee Bible, 2000*).” The original Greek text in John 8:24 says, “If you do not believe that I AM, you shall die in your sins” as the word “he” is italicized in many translations because it was added by the translators. Therefore, Jesus claimed to be the great “I AM” of Exodus 3:14 which the Jewish people knew to be their only true God the Father.

The disbelieving Jews had a hard time understanding what Jesus meant within the context of the beginning of John chapter eight because they did not perceive that “the man Christ Jesus (*1 Tim. 2:5*)” could be identified as God the Father with men in an authentic human life. That is why John 8:27 says, “But they did not understand that he spoke to them of the Father (*John 8:27, Jubilee Bible, 2000*).” Obviously, when Jesus said, “If you do not believe that I AM, you shall die in your sins,” “they did not understand that he spoke to them of the Father.” Later on in the same chapter, the disbelieving Jews understood that he had been speaking to them about the Father when Jesus went onto say, “before Abraham was I AM” because they picked up stones to throw at him (*John 8:58-59*).

Oneness believers affirm that Jesus is the Divine Name and the Divine Identity of our “only true God (*John 17:3; 1 John 5:20*)” the Father. For this reason, Oneness believing Christians obey the great commission by baptizing in the singular Name of the Father, and of the Son, and of the Holy Spirit which they rightly understand to be the Name of Jesus. Most Trinitarians misunderstand Matthew 28:19 to be three divine names of an alleged Trinitarian Deity, but the inspired text speaks of only one “Name” to be baptized in which is “the Name” (a single Name)

of the Father and the Son. Since the Name of Jesus in Hebrew simply means, “Yahweh Saves” or “Yahweh is Salvation,” Jesus is the Name of God the Father Himself (*Jeremiah 23:5-6, “And this is his name whereby he shall be called, Yahweh our righteousness”*; *Isaiah 9:6, “For unto us a child is born, unto us a son is given ... and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father...”*; *John 17:11 (NASB), “Holy Father, keep them through Your Name, the Name which you have given me”*). Jesus Christ as a true human son “has by inheritance obtained (*Heb. 1:4*)” the Name of his Father (*Matthew 1:18-23; Phil. 2:9*) because God the Father’s Holy Spirit was “manifested in the flesh (*1 Tim. 3:16*) to become “fully human in every way (*Heb. 2:17*).” Since Jesus is the Name of God the Father, we know that the divinity of Jesus is the true divine identity of God the Father manifested in the flesh rather than another alleged “God the Son” Person of an alleged Three Person Deity.

Trinitarians who have been deceived into believing that there are Three Divine Names in Mathew 28:19 will get baptized into the titles, “Father,” “Son,” and “Holy Spirit” rather than being baptized “in the Name of” the Father and Son which is Jesus Christ. Since New Testament Scripture repeatedly commands everyone to “be baptized...in the Name of Jesus Christ” (*Acts 2:38; Acts 10:48-“And he commanded them to be baptized in the Name of Jesus Christ”*), those who disobey God’s command are being cheated out of receiving the true gospel message of salvation through faith in the Name of Jesus Christ. Since the apostle Peter plainly declared that salvation is through the Name of Jesus Christ alone (*“And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved”-Acts 4:12-NASB*) all who believe in Jesus Christ must be baptized into the only “name under heaven ... by which we must be saved.”

The Doctrine of Baptisms

Oneness Theology relates directly to the doctrine of water baptism because true Christians must be baptized into the One Name “which is above every name (*Phil. 2:9*)” rather than three alleged Names of a Trinity (*Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5; Col. 3:17*). Oneness Theology also relates to the doctrine of Spirit Baptism because God is One Individual Who possesses only One Spirit (*John 4:23-24-“God is a Spirit”*; *Jer. 23:24*) by which we are all baptized into one body (*1 Cor. 12:13 “For by one Spirit are we all baptized into one body”*). Therefore, knowing the Oneness of God and receiving the true Christian Baptisms of water and Spirit are essentials of “the faith which was once delivered to the saints (*Jude 1:3; John 3:5 “Except a man be **born of water and of the Spirit**, he cannot enter into the kingdom of God*).”

Hebrews 6:1-3 categorizes both water and Spirit Baptism together as “the doctrine of baptisms” which is central to the foundational doctrine of the gospel of Christ.

Hebrews 6:1-3 says, “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again THE FOUNDATION of repentance from dead works, and of faith

toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And this will we do, if God permit."

Inspired scripture identifies six first principle doctrines of Christ which comprise THE FOUNDATION upon which Christians are to build their lives on. God is not saying that we are to leave these six foundational doctrines of Christ behind by building on another foundation. God's word is saying that once we are securely built upon the first principles of the doctrine of Christ, then we need to go on to perfection and maturity by building the rest of our spiritual lives on the foundation of the doctrine of Jesus Christ.

Notice that the doctrine of baptisms is categorized with five other foundational doctrines of Christ. Can any of us be saved without having "Faith towards God" which includes faith in Jesus as "God manifested in the flesh (*1 Tim. 3:16*), "Repentance from dead works," and faith in the "Resurrection from the dead" through Jesus Christ? Certainly not! Also notice that the doctrines of "Laying on of Hands" and "Eternal Judgment" are also part of our foundation. Therefore we must believe that God answers prayers with the laying on of hands and that God will judge the world in righteousness in two Eternal Judgments to come (**Two Eternal Judgments:** 1.) The Great White Throne Judgment for the unsaved – *Rev. 20:11-15* 2.) The Judgement Seat of Christ for the saved – *2 Cor. 5:10*).

Ephesians 2:20 proves that we are "... built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Hebrews 6:1-3 says, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again THE FOUNDATION of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And this will we do, if God permit."

Notice that the doctrine of faith toward God (which includes faith in the deity of Christ) and the resurrection are listed with the doctrine of baptisms and the laying on of hands! Since faith in Jesus and faith in the resurrection are essential doctrines for all Christians to believe in (*1 Cor. 15:17-NASB*-"*if Christ has not been raised, your faith is worthless; you are still in your sins*), so is faith in the doctrine of baptisms and the laying on of hands. Likewise, no one can be saved unless they REPENT of their sins, so the doctrine of "repentance from dead works" is clearly an essential doctrine that all Christians must believe in and obey (*Luke 13:3*-"*except ye repent, ye shall all likewise perish*"). Therefore Hebrews chapter six proves that the doctrine of BAPTISMS and the doctrine of LAYING ON OF HANDS are just as essential for Christians to build their lives on as their faith in God and their faith in the resurrection of Jesus Christ.

The scripture says, "...the doctrine of BAPTISMS" in the plural! There are only two foundational baptisms spoken of in scripture that are essential for all Christians to receive: Water Baptism and Spirit Baptism (*John 3:5; Acts 1:8; Acts 2:38; 1 Peter 3:20-21; Acts 10:44-48; Acts 19:1-7*).

John 3:5-8 says, "Most assuredly, I say to you, unless one is **born of water and the Spirit**, he cannot enter the Kingdom of God . . . Do not marvel that I said to you, you must be born again. The WIND blows where it wishes, and YOU HEAR THE SOUND OF IT, but cannot tell where it comes from and where it goes. SO IS EVERYONE WHO IS BORN OF THE SPIRIT."

The original Greek word translated as "wind" is Pneuma. The word pneuma literally means "Spirit," "wind," or "breath." In every other place where the word pneuma is used throughout the Greek New Testament, it is translated into English as the word "Spirit," except in this one instance. The more literal and consistent Greek rendering of John 3:8 in the Emphatic Greek Diaglott reads, "The Spirit breathes where it will, and YOU HEAR ITS VOICE ... THUS IT IS WITH EVERYONE WHO HAS BEEN BORN OF THE SPIRIT." The J. P. Green Interlinear Bible (which is consistent with most other literal word for word Interlinears) also renders John 3:8, "The Spirit breathes where He desires, and YOU HEAR HIS VOICE but you do not know from where He comes, and where He goes – SO IS EVERYONE WHO HAS RECEIVED BIRTH FROM THE SPIRIT."

What is Jesus talking about when he said that "The Spirit breathes ... and you hear its voice?" Surely he is not talking about a believer making a verbal confession of faith. This cannot be said to be the Spirit's Voice. There is something else that Jesus is talking about in which everyone must receive in order to receive the birth of the Spirit. The only supernatural phenomenon found in the Bible in which God's Spirit blows or breathes upon His people and you hear the Spirit's sound or voice is speaking in other tongues as the Spirit gives the utterance.

Water and Spirit Baptism

1 Corinthians 10:1-2 says, "For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under **the cloud** and that they all passed through **the sea**. **They were all BAPTIZED into Moses in the CLOUD** [*Spirit Baptism*] **and in the SEA** [*Water Baptism*]."

Here we have two baptisms spoken of in scripture, Spirit Baptism and Water Baptism. Since the doctrine of baptisms is categorized along with essential Christian doctrines such as faith toward God, faith in the resurrection of Christ, and repentance from dead works, we need to understand that the doctrine of baptisms is equally essential as a foundational doctrine of our Christian faith.

Can anyone be saved without having faith toward God and believing in the resurrection of Christ? Can anyone be saved without repenting of his or her sins? Likewise, no one can be saved without believing and obeying the doctrine of baptisms; i.e. "Water and Spirit."

Matthew 3:11 (NIV) says, "I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. **He will baptize you with the Holy Spirit** and with fire."

1 Corinthians 12:13 says, "**For by ONE SPIRIT** [Spirit Baptism] **are we all baptized into ONE BODY.**"

Acts 2:1-4 (NIV) says, "When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. **All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them** [*Spirit Baptism*]."

Acts 8:12-17 says, "But when they believed Philip as he proclaimed the good news of the kingdom of God and the name of Jesus Christ, they were baptized [*Water Baptism*], both men and women. Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw. When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria. When they arrived, they prayed for the new believers there **that they might receive the Holy Spirit** [*Spirit Baptism*], because **the Holy Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus** [*Water Baptism*]. Then Peter and John placed their hands on them, and they received the Holy Spirit [*Spirit Baptism*]."

Acts 19:1-6 "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, **Have you received the Holy Spirit since you believed** [*Spirit Baptism*]? And they said unto him, we have not so much as heard whether there be any Holy Spirit. And he said unto them, **unto what then were ye baptized** [*Water Baptism*]? And they said, Unto John's baptism. Then said Paul, **John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus** [*Water Baptism*]. And when Paul had laid his hands upon them, **the Holy Spirit came on them; and they spake with tongues** [*Spirit Baptism*] and prophesied."

Acts 10:44-47 (NIV) says, "While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that **the gift of the Holy Spirit had been poured out even on Gentiles** [*Spirit*

Baptism]. **For they heard them speaking in tongues** and praising God [*Spirit Baptism*]. Then Peter said, 'Surely no one can stand in the way of their being **baptized with water** [*Water Baptism*]. They have received the Holy Spirit just as we have.' So **he ordered that they be baptized in the name of Jesus Christ** [*Water Baptism*]." (*The KJV says, "in the name of the Lord," but the original Greek says, "in the name of Jesus Christ."*)

Galatians 3:26-29 says, "So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ [*Water Baptism*] have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. **If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.**"

True Christians are "children of God through faith" "in Christ Jesus." For all "who were baptized into Christ have been clothed with Christ." How can we truly belong to Christ without being clothed with Christ? This scripture reminds me of the man who tried to enter into God's Kingdom as the bride of Christ without having on a wedding garment.

Matthew 22:11-14 says, "But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. He asked, 'How did you get in here without wedding clothes, friend?' The man was speechless. Then the king told the attendants, 'Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.' For many are invited, but few are chosen."

Galatians 3:26-29 (NIV) says, "So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise."

The only way to be clothed with Christ is through being baptized into Christ? Therefore water Baptism into the name of Jesus Christ clearly clothes us with Christ and makes us "Abraham's seed," and legal "heirs according to the promise." The New Testament Scriptures are replete with examples of the necessity of water and Spirit baptism. Paul asked the disciples of John, "Have you received the Holy Spirit since you believed (*Acts 19:1-6*)?"

Acts 9:1-17 says, "As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, 'Saul, Saul, why do you persecute me?' 'Who are you, Lord?' Saul asked. 'I am Jesus, whom you are persecuting,' he replied (*Acts 22:10 states that Saul then responded to Jesus by saying, "what shall I do, Lord?" – Jesus replied*) 'Now get up and go into the city, and **YOU WILL BE TOLD WHAT YOU MUST DO**' ... Then Ananias went to the house and entered it. Placing his hands on Saul, he said, 'Brother

Saul, **the Lord—Jesus**, who appeared to you on the road as you were coming here — **has sent me so that you may see again and be filled with the Holy Spirit** [*Spirit Baptism*].¹ Immediately, something like scales fell from Saul's eyes, and he could see again. **He got up and was baptized** [*Water Baptism*]..."

The apostle Paul himself believed upon the Lord Jesus and repented of his sins when he met the Lord on his way to Damascus, but Jesus informed him to "Get up and go into the city, and you will be told what you must do." Therefore our belief in Jesus and our repentance is incomplete without the doctrine of baptisms [i.e. water and Spirit Baptism].

Paul gave more info in his testimony at Jerusalem in Acts 22:10-16, "'What shall I do, Lord?' I asked. 'Get up,' the Lord said, 'and **go into Damascus. There you will be told what you must do.**' My companions led me by the hand into Damascus, because the brilliance of the light had blinded me ... A man named Ananias came to see me. He was a devout observer of the law and highly respected by all the Jews living there. He stood beside me and said, 'Brother Saul, receive your sight!' And at that very moment I was able to see him. Then he said: 'The God of our ancestors has chosen you to know his will and to see the Righteous One and to hear words from his mouth. You will be his witness to all people of what you have seen and heard. And now what are you waiting for? **Get up, be baptized and wash your sins away, calling on his name** [*Water Baptism*].'"

Jesus Himself told Saul to go into the city of Damascus and "there you will be told what you must do." Saul obviously believed in Jesus because he said to Jesus, "What shall I do Lord?" Saul was not disobedient to Jesus because he went into the city of Damascus and prayed, waiting for instructions as to what he must do to follow Jesus. Saul's actions prove that he had to have already believed and repented of his sins before Ananias told him what he must do.

There were two things that Saul was told to do after believing and repenting of his sins.

- 1) "Be filled with the Holy Spirit" [*Spirit Baptism*].
- 2) "Be baptized and wash your sins away, calling on his name [*Water Baptism*]."

Saul was Paul's Hebrew name. Paul wrote most of the New Testament Epistles. Are we greater than the apostle Paul? If Paul as a great and holy apostle needed to "be filled with the Holy Spirit" and to "be baptized" by "calling on his name" to wash his sins away, then so must we be filled with the Holy Spirit and get baptized by "calling on his name" to wash our sins away. Those who reject what the scriptures say about water and Spirit Baptism are rejecting the clear foundational teaching of the Word of God!

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Glen Davidson, M.A. in Church History from Bethel Seminary/Church History Professor, Christian Service Training Institute/Author of ‘*The Development of the Trinity; The Evolution of a New Doctrine*’ (Pentecostal Publishing House-UPCI)

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