



## GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic  
Christian Faith

### Trinity & Oneness Depends on the Miraculous Nature of God



Trinitarians allege that God is only "One Being" as "One Spirit" but in some inexplicable way, the Spirit is shared by three "distinct Divine Persons." Such an explanation defies all human logic, as no human being can be called one being while sharing one spirit as three distinct persons. Thus, the Trinitarian explanation is intellectually untenable because it cannot be articulated without appealing to the miraculous nature of God.

Trinitarian theologians cannot articulate a belief that God is only One God, while also articulating a belief that this One God is somehow eternally existent with three personal centers of self-consciousness. For it is completely nonsensical to believe that each alleged divine person can have His own individual mind, His own individual will, and His own personal self-consciousness, while remaining only One Divine Individual Being. For One Individual cannot have three individual conscious minds without being three individuals.

The so called orthodox Trinitarian position of God having three divine minds, three divine wills, and three divine centers of personal self-consciousness cannot be rationally explained without appealing to the incomprehensible and miraculous nature of God to maintain this position. In a similar way, Oneness theology must also appeal to the inexplicable and supernatural ability of God to become a limited human son in the incarnation while continuing to hold His unchangeable attributes as the omnipresent Father in the heavens. Hence, Oneness adherents must also appeal to the miraculous nature of God to explain the incarnation because we cannot explain our position without appealing to God's miraculous ability to become a distinct human son to save us through virgin conception and birth. For no created human person can ever become his own son while remaining distinct as a father. Therefore the Oneness understanding of the Almighty Omnipresence of God involves God's miraculous ability to become a man in a similar way that the Trinitarian model depends upon God's alleged miraculous ability to be three coequally distinct divine persons while remaining only One Individual God.

Oneness adherents appeal to Isaiah 53:1 to show that the only true omnipresent Father extended His own arm in becoming our salvation as a man, while retaining all of His divine attributes in the heavens.

"Who has believed our message? And to whom has the arm of Yahweh been revealed?" The apostle John cited Isaiah 53:1 in John 12:38 to prove that Jesus is "the arm of Yahweh" revealed."

Oneness adherents appeal to Luke 1:35 and Matthew 1:20 which proves that the Holy Spirit of God performed the act of the incarnation, rather than an alleged Heavenly Son Person.

We also appeal to Heb. 1:3 to show that the Son was reproduced as a copy of the Father's hypostasis (substance of Being) as a fully complete human being (Heb. 2:14-17), but it defies human logic to say that the Father is God as God outside of the incarnation and the Son is God as man inside of the incarnation. Therefore Oneness adherents must also admit that our theological explanation is incomprehensible, and can only be believed by appealing to the supernatural ability of God's omnipresent power. "For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts (Isaiah 55:9)."

Since the Scriptures teach that God is only One Divine Individual who says that He has only one "heart" (Genesis 8:21), "one soul" (Leviticus 26:30), "one Spirit" (Ephesians 4:4-6), one "face" (Psalm 34:16), one "mind" (Jeremiah 32:35), one "mouth" (Psalm 33:6) and so forth, our Heavenly Father could not be more than One Divine Individual within His own Divine Essence of Being. Thus the One Divine Individual God as Yahweh our Heavenly Father Himself had to become our salvation in the incarnation as a true child born and son given in order to "save His people from their sins" (Matthew 1:18-23).

God said in Jer. 32:35, "... nor had it entered MY MIND that they should do this abomination, to cause Judah to sin."

Genesis 8:21 says, "Yahweh said **IN HIS HEART** (Hebrew - *LEB* - pronounced "labe"), "I will never again curse the ground because of man, for the intention of **MAN'S HEART** (Heb. *LEB* - pron. "labe") is evil from his youth."

Note how inspired scripture uses the same exact Hebrew word for God's "heart" as with "man's heart."

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 **MYSOUL** (Hebrew - *NEPESH*) shall abhor you."

The same Hebrew word "nepesh" which is used for God having a single "soul" is also used throughout the Hebrew Bible for the "soul" of a man (Genesis 2:7, "and man became a living soul" - *nepesh*).

Since God always spoke of Himself in scripture as having only One Divine Mind, only One Divine Heart, and only One Divine Soul, we know that God could not have three divine minds, three divine hearts, or three divine souls. Hence, the Son of God could not have functioned with another coequally distinct divine mind, another coequally distinct divine heart, and another coequally distinct divine soul apart from the Father's Mind, Heart, and Soul. If that were the case, we would have **Ditheism** (a belief in two God's) rather than true **Monotheism** (a belief in One God). Therefore, only One Divine

Individual as our Heavenly Father also became a human Son to save humanity as the only "image of the invisible God" (*Colossians 1:15*) who is the only visible image of the invisible Father.

The child born and son given was no ordinary human son because the Son of God is that "God with us" (*Matthew 1:23*) as Yahweh Himself who has "become our salvation" (*Psalms 118:14*) as a true man through the virgin. This explains how Jesus (as a true man) will inherit all things as God (*Heb. 1:4, 8*). For God as God cannot inherit anything that does not already belong to Himself in the first place, but "God with us" as a true man could be given the Name of his Father as His own Name (*John 17:11; Philippians 2:9*) because he is able to inherit all things as that great "I AM" (*John 8:58*) incarnated as a true man (*John 8:24; Hebrews 2:14-17; 1 Tim. 3:16*). This is the reason why Jesus will be exalted to sit on the throne of Yahweh (*Heb. 1:8; Rev. 22:3*) which inspired scripture calls the throne of David (*1 Chronicles 29:23; Isaiah 9:7*). For only One Divine Individual can be called, "the only true God," (*God the Father - John 17:3*) who miraculously and inexplicably incarnated Himself as one human person in order to save His people from their sins (*1 Tim. 3:16; Heb. 2:14-17; Matthew 1:18-23*).

Only our miraculous Heavenly Father could become one of us (*Heb. 2:14-17; 1 Tim. 3:16*) while retaining all of His unchangeable divine attributes (*Malachi 3:6*) as the only omnipresent God in the heavens. Wherefore, Oneness adherents can scripturally affirm that Jesus is "God with us" manifested as a true man through faith in the miraculous nature of God who has power over all things. In contradistinction, even when appealing to the miraculous nature of God, Trinitarians cannot affirm that Jesus is a "second Divine God Person" beside our "only true God" the Father without contradicting the words of inspired scripture.

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