A Study Guide for

The Oneness of God

David K. Bernard & Neil Stegall

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by David K. Bernard and Neil Stegall

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Preface

This workbook is a companion study guide to *The Oneness of God* by David K. Bernard. It is designed to be used for independent study, group Bible studies, Sunday schools, church day schools, evening institutes, Bible colleges, seminars, and other training programs. The level of instruction can be adapted to the type of use.

The study guide outlines each section of *The Oneness of God* (designated as OG). The outline is designed for a teacher to use in lecturing or for a student to use in personal study. It does not cover every detail of the book but seeks to cover the most important points relative to a Bible study of the Godhead.

The outline was developed by David Bernard from college lecture notes on systematic theology. In that setting, it has taken approximately thirteen to fifteen hours to cover the material. This is roughly equal to one quarter of a year in a weekly program such as Sunday school, or one semester hour in a college program. Of course, the amount of time can be adjusted by the degree of coverage or by adding or omitting material.

Most sections of the outline conclude with a short list of Scripture verses or word definitions. It is highly recommended that, as a minimum, the student memorize and learn to discuss these verses and definitions.

Following each section of the outline are study questions over important concepts. These questions call for short answers or discussion, and they can be used for independent study, homework, discussions, quizzes, or tests. Answers to the questions can be found in the back of the study guide, along with citations to relevant page numbers in *The Oneness of God*. The questions and

answers were prepared by Neil Stegall.

It is hoped that this study guide will be a useful tool for both teacher and student as they study the doctrine of God in the Scriptures.

OUTLINE WITH STUDY QUESTIONS

I
Christian Monotheism

A. Definitions
   1. Monotheism: belief in one God.
   2. Atheism: denial of the existence of God.
   3. Agnosticism: assertion that the existence of God is unknown or unknowable.
   4. Pantheism: belief that God is nature or the forces of the universe.
   5. Polytheism: belief in more than one God.
      a. Ditheism: belief in two Gods
      b. Tritheism: belief in three Gods.
   6. Beliefs in Christendom.
      a. Trinitarianism: belief in three distinct persons "in" the Godhead.
      b. Binitarianism: belief in two persons.
      c. Strict monotheism (excluding multiple persons) with a denial of the full deity of Jesus Christ. Examples: Arianism, dynamic monarchianism.
      d. Strict monotheism (excluding multiple persons) with an affirmation of the full deity of Jesus Christ. Examples: modalistic monarchianism (modalism); Oneness.

B. Old Testament Emphasis

1. Deuteronomy 6:4 teaches absolute monotheism.
   a. It is the historic Jewish confession of faith, called the Shema.
   b. It is important to teach continually (Deuteronomy 6:5-9).
   c. It is the first and greatest commandment (Mark 12:28-31).
2. God declared His absolute oneness in Isaiah: "alone, by myself, no God beside me, none else, no God else, none like me." (See Isaiah 37:16; 42:8; 43:10-11; 44:6, 8, 24; 45:5-6, 21-23; 46:5, 9; 52:6.)
3. Over fifty times the Bible calls God "the Holy One," but never the holy two or three. (See Isaiah 54:5.)
4. Old Testament saints had no trinitarian concept.

C. New Testament Emphasis
1. It affirms Old Testament monotheism (Romans 3:30; Galatians 3:20; I Corinthians 8:4, 6; James 2:19.)
2. There is one God, and one mediator (John 17:3; I Timothy 2:5).
   a. The mediator is the sinless man Jesus, in whom God was manifested. He reconciles the holy God and sinful humanity.
   b. If there were a second, co-equal divine person, he could not be the mediator; he also would need a man to mediate between him and sinful humanity.
3. Jesus endorsed the Jewish concept of God (Mark 12:29; John 4:22).

Scripture Memorization: Deuteronomy 6:4; I Timothy 2:5
Definition: monotheism, atheism, agnosticism, pantheism, polytheism, tritheism, trinitarianism, Shema.

Questions

1. List the four different views of the Godhead proposed in Christendom.

   a.

   b.

   c.

   d.

2. Define monotheism.

3. Compare the trinitarianism view of the Godhead with that of binitarianism.

4. What are the two extreme tendencies discernible in trinitarianism?

5. Strict monotheists in church history have been divided into two distinct classes. Name a group associated with each class and state its unique view of the Godhead.

   a.

b.

6. The view of twentieth-century Oneness believers most closely resembles which form of strict monotheism?

7. a. What is the key Old Testament verse that gives classic expression to the doctrine of one God?

   b. This is the first verse of the basic statement of faith of the Jews. What is this passage of Scripture called?

8. Cite a verse from each major division of the Old Testament—the Law, the Writings, and the Prophets—that affirms strict monotheism.

   a.

   b.

   c.

9. The Jews have not understood a theology of "persons" to be present in the Old Testament but have insisted on absolute monotheism. Examining the language of the Old Testament, what can we conclude about the verses that affirm absolute monotheism?

10. Cite three verses from the New Testament, including Revelation, that affirm strict monotheism.

a.

b.

c.

11. a. What can we conclude about the teaching of strict monotheism throughout the entire Bible?

    b. Should this doctrine have any effect on the practices of the church? Explain.

II
The Nature of God

A. Nonmoral Attributes
   1. Life.
   2. Individuality (personality).
   3. Rationality.
   4. Spirituality (John 4:24).
      a. Not material; not flesh, blood, or bones.
      b. Not confined to a body.
      c. Since the Incarnation, God is fully revealed in Jesus; there is no visible God outside Him.
   5. Invisibility (John 1:18; I Timothy 6:16).
   6. Self-existence.
   7. Eternity.
   8. Omnipresence (being everywhere present) (Psalm 139). The description of God as being in heaven has these connotations: (a) God's transcendence; (b) center of reasoning and activity ("headquarters"); (c) immediate presence and glory; (d) perhaps a visible manifestation to angels.
   9. Omniscience (having all knowledge).
   10. Omnipotence (having all power).
   11. Immutability (unchanging nature).
   12. Transcendence (beyond human comprehension, except by revelation).

B. Moral Nature
   1. Holiness.
   2. Justice and righteousness.
   3. Love.
   4. Mercy and grace.
   5. Faithfulness.
   6. Truth.
   7. Goodness.

C. Anthropomorphism
   1. Description of the nonhuman (God) in human terms (for the sake of our finite understanding).
   2. Specifically, speaking of God as having eyes, arms, heart, feet, nostrils, and so on.
   3. These descriptions are figurative; for example, God's "feet" are not literally propped up on the earth.

D. Theophany
   1. Definition: visible manifestation of God, usually thought of as temporary.
   2. The angel of the LORD was sometimes a theophany of the one God and sometimes simply an angelic agent of God.
   3. Melchizedek was probably not a theophany, but he was a type or foreshadowing of Christ.
   4. The fourth man in the fire was probably not a theophany, but an angel.
   5. In the New Testament, Old Testament theophanies were superseded by the Incarnation (Jesus Christ). Jesus is more than a theophany; He is God incarnate.

Scripture Memorization: John 1:18a; 4:24
Definition: omnipresence, omniscience, omnipotence, anthropomorphism, theophany

Questions

1. God is a spirit (John 4:24). Define *spirit*.

2. Cite a verse from each testament which emphasizes that God is invisible.

   a.

   b.

3. a. God is the only spirit that is truly omnipresent. Explain.

   b. What passage of Scripture most wonderfully describes God's omnipresence?

4. If God is truly omnipresent, why does the Bible describe Him as being in heaven? Give four reasons noted by the author.

   a.

   b.

   c.

   d.

5. When the Bible says God came to earth or appeared to humans, did His omnipresence come to an end or was it restricted? If not, what did such an appearance demonstrate?

6. Given God's invisibility and omnipresence, what can we conclude about scriptural references to eyes, arms, feet, and other bodily parts ascribed to God in the Old Testament?

7. A few verses in the Old Testament may raise the possibility that God had a spirit body. What is the most consistent explanation of such verses?

8. How has God chosen to make Himself visible to humans and angels under the New Testament?

9. Omniscience is an attribute that is God's alone. Not even Satan is all knowing. Cite a verse from each testament that establishes God's omniscience.

   a.

   b.

10. God is omnipotent, or all powerful (Genesis 17:1; Romans 13:1; Revelation 19:6). Does He have any limitations, or is anything impossible for Him to do? Discuss.

11. Explain what it means to say that God is eternal.

12. God changed His plans to destroy Nineveh, yet God is supposed to be immutable, or unchanging. In what sense is He unchanging?

13. God is an individual being with personality and rationality. Explain how each verse below supports this conclusion.

    a. Romans 9:19

    b. Isaiah 1:18

    c. Genesis 1:27

14. I John describes God in terms of what fundamental moral attribute?

15. Explain how the moral attributes of God listed below relate to the human condition and the plan of salvation.

    a. Holiness

    b. Righteousness and justice

    c. Love and mercy

16. Briefly define *theophany.*

17. Some Old Testament appearances of the "angel of the LORD" seem to be theophanies. What are three views of these appearances?

    a.

b.

c.

18. Some maintain that Melchizedek was a theophany, though Hebrews 7:4 calls him a man. In any case, what is most important to understand about this Bible figure?

19. a. What does the original Aramaic text of Daniel 3:24-25 reveal about the account of the fourth man in the fire?

    b. How did Nebuchadnezzar describe the appearance of the fourth man?

    c. Even if this were a theophany, could this have been the only begotten Son of God?

20. Why is there a lack of theophanies in the New Testament?

III
The Names and Titles of God

A. Significance of God's Name
   1. Character (Exodus 6:2-7).
   2. Power (Exodus 9:16).
   3. Authority (Exodus 23:20-21).
   4. Presence (I Kings 8:27, 29, 43).

B. Old Testament Names and Titles of God (See table, OG, pp. 45-46.)
   1. God.
      a. El means "strength, mighty, almighty, deity."
      b. Elohim is the plural form, denoting intensity; it is the most common Hebrew word meaning "God."
   2. Lord.
      a. Adon means "ruler, master."
      b. Adonai is the emphatic form; it always refers to God.
   3. LORD, or Jehovah.
      a. YHWH (Yahweh) is derived from the verb "to be."
      b. It is related to "I AM" (Exodus 3:14).
      c. Its connotation is the "Self-Existent One, Eternal One."

d. It is the unique name by which God identified Himself in the Old Testament (Exodus 6:3-8; Isaiah 42:8).

C. The Progressive Revelation of God's Name
1. Compound names of Jehovah. (See table, OG, pp. 48-49.)
2. Longings to know God's name.
3. Culmination in the name Jesus (Zechariah 14:9).

D. The Name of Jesus
1. It means Jehovah-Savior or Jehovah Is Salvation.
   a. It incorporates everything the Old Testament reveals about God (Jehovah).
   b. It reveals that Jehovah has come in flesh to be our Savior (Matthew 1:21, 23).
2. Jesus Christ of Nazareth is the only one who actually personifies and fulfills that name. His name reveals:
   a. God's character (example: love) (Colossians 2:9).
   b. God's power (example: miracles) (John 14:14; Acts 3:6).
   c. God's authority (example: teaching) (Matthew 28:18; John 5:43).
   d. God's presence (fullness of the Spirit) (Matthew 18:20).
3. It is the highest name (Acts 4:10, 12; Ephesians 1:21; Philippians 2:9-11; Colossians 3:17).
4. It is not a magical formula; we must have faith in Jesus Himself (Acts 3:16; 10:43; 19:13-17).
5. The early church preached, taught, prayed, performed miracles, healed the sick, cast out demons, baptized, suffered, and rejoiced in that name.

Scripture Memorization: Acts 4:12
Definition: Elohim, Adonai, Yahweh

Questions

1. What was the significance of a name in Bible times?

2. How did God use names and titles of Himself?

3. What was the full significance of the name Jehovah as revealed to Israel?

4. What does God's name represent?

   a.

   b.

   c.

   d.

5. Cite some scriptural teachings that show the importance God attaches to His name.

6. State the meaning of the following names or titles of God.

   a. El

   b. Adonai

   c. Yahweh (Jehovah)

7. a. Why did the Jews use Adonai as a substitute for YHWH?

   b. Did the New Testament follow this custom?

   c. What English word is most commonly used as the substitute for YHWH?

   d. What is the technical term for the four-letter, sacred name of YHWH?

8. What was God's apparent purpose in the continuing use of compound names to describe Himself?

9. How does the name of Jesus reveal His relationship to His people?

10. How is the New Testament church identified with the name of Jesus?

11. What importance should the name of Jesus have in Christian living?

12. What makes the use of the name of Jesus effective?

13. What happens when we call on the name of Jesus in faith?

14. The Bible prophesied that the Messiah would declare the name of the LORD. Jesus declared that He manifested the name of the Father. How did He manifest and declare the Father's name, and what did this prove?

IV
Jesus Is God

A. Old Testament Teaching
Isaiah 7:14; 9:6; 35:4-6 (with Luke 7:22); Micah 5:2.

B. New Testament Teaching
1. We must interpret the New Testament in the light of Old Testament context and culture.
   a. The original writers and readers were strict monotheists.
   b. When the writers called Jesus "Lord" and "God," they used the Old Testament meaning of those words.
2. Colossians 2:9 teaches the absolute deity of Jesus.
   a. It is a foundational doctrine (verses 8, 10).
   b. Three different words emphasize this truth: "all, fulness, Godhead."
3. Other passages teach that Jesus is God incarnate (John 20:28-31; Acts 20:28; Romans 9:5; II Corinthians 4:4; 5:19; Colossians 1:15, 19; Titus 2:13; Hebrews 1:3; II Peter 1:1; I John 5:20).

C. Jesus Is the Word Made Flesh (John 1:1, 14).
1. Old Testament meaning of *word* (Hebrew, *dabhar*): God speaking.

2. New Testament meaning of *word* (Greek, *logos*): unexpressed word (thought, reason, plan) or expressed word (speech, action).
3. The Word is God's mind, thought, reason, plan, which is God Himself. The Word was "with" God in the sense of "pertaining to" God.
4. The Word is also God's self-revelation; God's self-disclosure; God uttering Himself. The eternal Word, or God Himself, came in flesh as the Son.

D. The Incarnation Occurred at Christ's Conception
1. Jesus was God at conception (Micah 5:2; Matthew 1:23; Luke 1:35).
2. The baby Jesus received worship from angels, Simeon, Anna, and the wise men.
3. God caused a virgin to conceive. Jesus thereby received the divine nature at conception, instead of the nature of an earthly father.

E. The Mystery of Godliness
1. The absolute oneness of God is no mystery; it is clearly stated throughout Scripture.
2. The mystery is that God came in flesh (I Timothy 3:16), and it has been revealed to us.

F. Jesus Is the Father Incarnate
1. The Bible so teaches (Isaiah 9:6; 63:16; John 10:30, 33, 38; 12:45; 14:6-11, 18; I John 3:1-5; Revelation 21:6-7).
   a. Jesus said, "I and my Father are one," instead of "I am the Father," because He was both Father and Son, both invisible Spirit and visible flesh.
   b. Jesus said, "I am in the Father," because unlike any other man, His humanity was inseparably united and joined with the Spirit by the Incarnation.
2. Scripture attributes many unique acts both to the

Father and to Jesus: raising Christ's body, sending of the Comforter, drawing people to God, raising believers from death, answering prayer, sanctifying believers.

G. Jesus Is Jehovah Incarnate
   1. The Bible so teaches (Isaiah 40:3, 5; Isaiah 45:23 with Philippians 2:9-11; Isaiah 52:6; Jeremiah 23:5-6; Zechariah 11:12; 12:10; Malachi 3:1; Acts 9:5; Revelation 22:6 with 16).
   2. Scripture gives many unique titles of Jehovah to Jesus, such as Almighty, Rock, Horn of Salvation, Shepherd, Light, Savior, Lord, Holy One, Judge, First and Last, King of Israel, Creator, and Redeemer. (See tables, OG, pp. 73-75.)
   3. Jesus is the I AM (John 8:56-69; 10:38-39).

H. Jesus Is the One on the Throne
   1. The description of the One on the throne (Revelation 4:2, 8) is identical to the description of Jesus (Revelation 1:7-8, 11, 17-18).
   2. Jesus is "in the midst of the throne," or literally "is (seated) on the center of the throne" (Revelation 5:6; 7:17).
   3. "God and the Lamb" is one personage seated on one throne. He has one name and one face (Revelation 22:3-4).
      a. Only Jesus is both God and Lamb, deity and humanity, sovereign and sacrifice for sin.
      b. The name of Jesus is the supreme name (Philippians 2:9-11).
      c. The face of Jesus is the visible image of the invisible God (Colossians 1:15; Hebrews 1:3).

Scripture Memorization: Isaiah 9:6; Colossians 2:9; John 1:1, 14; 10:30
Definition: Word (Logos)

Questions

1. Isaiah 9:6 uses the terms *child* and *son* in its prophecy of the coming Messiah. What do these terms describe?

2. What did Isaiah 7:14 prophesy concerning who the Messiah would be?

3. a. How could Jesus be both a branch out of Jesse and a root of Jesse, as prophesied in Isaiah 11:1, 10?

   b. How did Jesus use this concept to challenge and confound the Pharisees?

4. How did Jesus use Isaiah 35:4-6 to confirm His ministry and identity?

5. a. Isaiah 40:3 is cited in Matthew 3:3 to demonstrate that John the Baptist was the prophesied forerunner of Jesus. By what name does Isaiah 40:3 identify the one to come?

   b. What then is the identity of Jesus?

6. Micah 5:2 prophesied that the Messiah would come out of Bethlehem. How does this verse describe the Messiah?

7. State the central idea of the following verses, as related to the identity of Jesus.

   a. John 20:28

   b. Acts 20:28

   c. Titus 2:13

   d. II Peter 1:1

8. I Timothy 3:16 and John 1:1-14 state that God was manifest in, or made, flesh. According to John 1:14, God was literally tabernacled in flesh. When did this occur?

9. Why was it necessary for God to take on flesh?

10. State the central idea of the following verses, as related to the identity of Jesus.

    a. II Corinthians 5:19

    b. John 1:18

    c. Hebrews 1:1-3

    d. Colossians 1:15

e. Hebrews 10:20

f. Hebrews 3:3-6

g. John 1:10-11

11. What are two meanings of the word *logos* in Greek usage?

    a.

    b.

12. How then can we understand John 1 to teach the concept of God manifest in the flesh?

13. How did Greek philosophy influence the understanding of the Word, or Logos?

14. Why does the Gospel of John use this Greek philosophical term?

15. The Bible unequivocally declares that the fullness of God was in Jesus from the moment His human life began. Cite four verses that declare this truth and state the idea of each.

    a.

    b.

    c.

    d.

16. a. The mystery of the Godhead is how God could come in the flesh—how Jesus could be both God and man (I Timothy 3:16). How is the truth of this mystery revealed?

    b. How might we best understand the meaning of "mystery" in New Testament usage?

17. Briefly explain how each of the following verses affirms Jesus as God and Father.

    a. Isaiah 9:6

    b. Colossians 2:9

    c. John 10:30

    d. John 12:45

    e. John 14:7

18. For each pair of verses below, cite the work of the Father manifested through Jesus.

    a. John 2:19-21; Acts 2:24

    b. John 16:7; John 14:26

    c. John 6:44; John 12:32

    d. John 6:40; Romans 4:17 or I Corinthians 6:14

    e. John 14:14; John 16:23

    f. Ephesians 5:26; Jude 1

g. I John 3:1, 5; John 1:29-31

19. Jehovah was the revealed redemptive name of the one God of the Old Testament. The Old Testament contains many prophecies of the works of Jehovah to be revealed under a new covenant. Explain how each prophetic verse below refers to Jesus as the manifestation of Jehovah and His work.

    a. Isaiah 40:3

    b. Jeremiah 23:5-6

    c. Isaiah 52:6

    d. Isaiah 45:23

    e. Zechariah 14:3-5

20. How do each of these verses affirm Jesus to be Jehovah?

    a. Acts 9:5

    b. Psalm 68:18

    c. Revelation 22:6

21. Jesus said, "Before Abraham was, I am" and "I and My Father are one." He also forgave the palsied man his sins. Why did the Jews react so violently to Jesus in these instances?

22. a. Revelation demonstrates that the One on the throne who receives worship is the holy, eternal Lord God almighty (Revelation 4:2-8). Jesus describes Himself as the holy, eternal Lord almighty in Revelation 1:8. What can we conclude from this comparison?

    b. The One on the throne is also revealed as Creator and Judge. Cite verses to show that these are roles of Jesus.

    c. Revelation 22:3-4 speaks of the throne of God and of the Lamb, and then it speaks of one throne, one face, and one name. What can we conclude about the identity of God and the Lamb in view of this passage?

    d. As Jesus is the only one revealed to be both God and the Lamb, what can we conclude about the visible manifestation of God we will see on the throne?

23. The Greek word for revelation is *apokalupsis*, from which we get the word *apocalypse*. What is the literal meaning of this word?

24. In sum, what is unveiled in the Revelation of Jesus Christ?

25. The following is a list of some attributes of God. Cite a verse that ascribes each quality to Jesus.

    a. Spirit

b. Omnipresent

c. Omniscient

d. Omnipotent

e. Immutable

26. List three exclusive prerogatives of God that apply to Jesus.

a.

b.

c.

27. A comparison of God's moral attributes (p. 32) with those of Jesus reveals that Jesus is everything that the Bible describes God to be. Quote one verse that summarizes this truth.

V
The Son of God

A. The Deity and Humanity of Jesus Christ
   We must affirm:
   1. The absolute and complete deity of Jesus.
      a. See part IV.
      b. Confessing His deity is necessary (John 8:24).
   2. The perfect, sinless humanity of Jesus.
      a. He is fully human (Matthew 26:38; Luke 2:40, 52; 22:42; 23:46; Acts 2:31; Hebrews 2:14, 16-17; 5:7-8).
      b. He is sinless (Hebrews 4:15; I Peter 2:22; I John 3:5).
      c. Could Jesus sin? His humanity, viewed alone, had the same capacity as Adam, but as the union of deity and humanity He could not sin.
      d. Confessing His humanity is necessary (I John 4:3).
   3. The clear distinction between the deity and humanity of Jesus.
      a. See table, OG, pp. 86-87.
      b. Example: contrast Romans 5:8 and Colossians 1:27.
   4. The inseparable union of deity and humanity in Jesus (John 1:1, 14; 10:30, 38; 14:10-11; 16:32; Hebrews 9:14).

B. Historical Doctrines of Christ (optional)
    1. Jesus was a man only: Ebionitism, Unitarianism.
    2. Jesus was a spirit only: Docetism (in Gnosticism).
    3. Christ was a divine being who temporarily dwelt in a man Jesus: Cerinthianism (in Gnosticism).
    4. Jesus was a second divine person subordinate to the Father: Subordinationism.
    5. Jesus was a human who was later deified to some degree: Dynamic Monarchianism, Adoptionism.
    6. Jesus was a created deity, or demigod, but not the one true God: Arianism.
    7. Jesus had an incomplete human nature: Apollinarianism.
    8. Jesus had one nature, dominated by divinity: Monophysitism, Monothelitism.
    9. Jesus had two natures unified not in substance but only in purpose, action, or appearance: Nestorianism.
    10. The traditional formulation (Council of Chalcedon, 451): Jesus is one person with two natures, human and divine.
    11. Conclusion.
        a. Of these views, the last is probably closest to Scripture although the council and its language were trinitarian.
        b. Nestorius also had some valid points, such as his refusal to call Mary the mother of God.
        c. Probably it is best simply to use the four scriptural affirmations in A.
        d. Rather than speaking of "two natures" in Christ, perhaps it is better to speak simply of His humanity and deity, or to speak of the one God as revealed in Christ and at the same time of Christ as a real man.

C. Terminology for the Son of God
    1. "Christ" means the Messiah, the Anointed One.

2. Son.
    a. The Son is not a distinct divine person but is the visible image of the invisible God (Colossians 1:13-15; Hebrews 1:1-3).
    b. The Son came into existence by the virgin conception (Luke 1:35; Galatians 4:4).
    c. The term refers to Christ's humanity (Romans 5:10), or sometimes to the union of deity and humanity (Matthew 26:64; Hebrews 1:8-9).
    d. It is never used in reference to deity alone, never used apart from the humanity of Christ.
    e. Conclusion: the term refers to God's manifestation in flesh.
3. "God the Son" is a nonbiblical phrase.
4. Son of God.
    a. The title refers to Christ's being literally begotten by God, not a human father.
    b. It also refers to Christ's being God in flesh. "Son of" means "having the nature or character of." As the unique Son of God, Jesus bore the very nature, or perfect likeness, of God (John 5:17-18; 10:33). This means He was God, for no one else can be perfectly like God or equal to Him. (See Isaiah 46:5, 9.)
5. Son of man.
    a. The title refers to Christ as a perfect or archetypical human.
    b. It is also a Messianic allusion.
6. The terms Word and Son are related but not equivalent.
    a. The Word is the eternal God that was manifested in the Son.
    b. The Son is the humanity; this term is limited to the Incarnation.

D. The Begotten Son Versus the "Eternal Son"
    1. "Eternal Son" is a nonbiblical phrase.

2. The beginning of the Son was at the Incarnation (Luke 1:35; Galatians 4:4; Hebrews 1:5).
3. The ending of Sonship role will occur after the last judgment (I Corinthians 15:23-28; Ephesians 5:27).
    a. There will be no more need for redemption or mediation.
    b. Christ's glorified humanity will exist forever (Revelation 22:3-4).

E. Purposes for the Son
1. To provide salvation for fallen humanity, as the sacrificial lamb (propitiation), substitute, kinsman redeemer, reconciler, mediator, high priest, advocate, second Adam, and example of righteousness.
    a. To put away sin.
    b. To destroy the works of the devil.
    c. To prepare a church for His second coming.
2. To reveal the Father, serving as apostle and prophet.
3. To establish the Messianic kingdom on earth.
4. To judge the world.

F. Creation by the Son (Colossians 1:13-19; Hebrews 1:2)
1. The One who later became the Son created the world.
2. God created the world with the Son in view (depending upon the Son, "through" the Son).
    a. God knew that humans would sin.
    b. God also knew that redemption would be provided through the Son, and therefore His original purpose in creation would be fulfilled through the Son (I Peter 1:19-20; Revelation 13:8).
3. Though God did not take on the humanity until the fullness of time, He acted upon it from before creation.

G. Jesus as the Firstborn or First-begotten (Romans 8:29; Colossians 1:18; Hebrews 1:6)
    1. He is the only person literally begotten by God.
    2. He was first in the plan of God. (See F-2.)
    3. He was the first person to conquer sin.
    4. He was the first person to conquer death.
    5. He is preeminent (like a firstborn son), the head of the church, the head of the human spiritual family.

H. Conclusion about the Son of God
    1. The title of Son always has reference to Christ's humanity, to the Incarnation.
    2. It always has reference to time.
    3. As God, Jesus had all power and knowledge; but as the Son (in His humanity), He was limited in power and knowledge.

Scripture Memorization: Luke 1:35; Galatians 4:4
Definition: Son
Further Reference: David Bernard, "Oneness Christology," in *Symposium on Oneness Pentecostalism 1986* (Hazelwood, Mo.: United Pentecostal Church International, 1986); David Bernard, "Jesus Christ," in *Doctrines of the Bible* (Hazelwood, Mo.: Word Aflame Press, 1990).

Questions

1. Explain the meaning and significance of the words *Jesus* and *Christ.*

2. Explain what it means to say Jesus Christ has a dual nature.

3. Give three biblical examples of the dual nature of Jesus Christ.

   a.

   b.

   c.

4. How does this dual nature help us to resolve questions about the Godhead?

5. There are two broad views of the nature of Jesus Christ that can be considered false. Each general concept is stated below with various associated false doctrines. Give a brief explanation of each specific doctrine.

   a. Jesus Christ had only one nature.

      i. Ebionitism (also Unitarianism)

      ii. Docetism (Gnostic doctrine)

b. Jesus Christ had a dual nature, but either was not fully God from His birth or, in the view of some, not fully man.

i. Cerinthianism (Gnostic doctrine)

ii. Adoptionism

iii. Arianism

iv. Subordinationism

6. a. Why was the Nestorian doctrine considered to be heretical?

b. What was Nestorius's chief concern in his differentiation of two natures in Christ?

7. The truth concerning the dual nature of Jesus Christ probably lies between the various historical views discussed. With our finite minds, we can only make a distinction and not a separation of the two natures that were perfectly blended in Him. Jesus Christ had at once a complete human nature and the fullness of God dwelling in Him. Yet Jesus Christ differed from the born-again Christian. Explain two ways in which Jesus differed from the Spirit-filled, born-again human.

a.

b.

8. Explain how the complete human nature of Jesus differed from that of any other human.

9. Apart from having a human body, Jesus had a human will, spirit, and soul. Cite one verse that demonstrates each quality.

   a. Human will

   b. Human spirit

   c. Human soul

10. Why is the complete humanity of Jesus important to the concept of redemption and atonement?

11. a. Because Jesus had a complete human nature, He theoretically had the capacity to sin. Therefore, some have asked if Jesus could sin. Why is this a misleading question?

   b. Why could not Jesus, viewed as the union of deity and humanity, sin?

   c. How could one respond to speculation about Jesus committing sin after rebelling against divine leadership?

12. a. If Jesus could not sin, does this make His temptation meaningless?

   b. Why, then, did Satan tempt Jesus?

13. What are two ways in which the title *Son of God* is applied to Jesus?

    a.

    b.

14. Why is the term "God the Son" unscriptural? Give two reasons.

    a.

    b.

15. Cite four verses of Scripture to demonstrate that the term *Son of God* always includes reference to the humanity of Jesus, and state the point of each verse.

    a.

    b.

    c.

    d.

16. Why cannot we use the phrase "God the Son" in describing the death of Jesus?

17. The title of Son does not always refer to humanity alone but to deity and humanity together as they exist in the one person of Christ. Cite two verses to demonstrate this fact and explain the point of each.

a.

b.

18. a. What is the significance of the title *Son of God?*

    b. In what sense is Jesus the Son of God as no other being is or can be?

19. a. The title *son of man* can refer to mankind in general or any man in particular. What is its unique usage in Psalm 80:17 and Daniel 7:13?

    b. How did Jesus apply this title to Himself?

20. Distinguish between the *Son* and the *Word* in Bible usage.

21. Why is the phrase "eternal Son" never correct?

22. What does the biblical term *begotten* indicate as applied to Jesus?

23. Explain the significance of Galatians 4:4 and Hebrews 1:5-6.

24. Do all trinitarian theologians accept the doctrine of the "eternal Son"?

25. What is the central reason for the Sonship?

26. In what sense does the Sonship come to an end?

27. Cite two scriptural passages which indicate that the Sonship will end.

    a.

    b.

28. a. If the role of the Son ends, what will become of the resurrected and glorified body of Christ?

    b. Cite two passages of Scripture to support this view.

29. The Son fulfilled many roles in salvation. Briefly explain the importance of each role and cite a relevant passage of Scripture that describes it.

    a. Sacrifice (propitiation)

    b. Substitute

    c. Kinsman redeemer

    d. Reconciler

e. Mediator

f. High priest

g. Advocate

h. Example of righteousness

30. Other roles are fulfilled by Jesus as the Son. Briefly explain these roles and cite a verse of Scripture in support.

    a. Apostle

    b. Prophet

    c. Revealer of God's nature

    d. King

    e. Judge

31. After reviewing the roles of the Son, what can we say about the assertion that the Son existed from all eternity?

32. Hebrews 1:2, Colossians 1:13-17, and Ephesians 3:9 refer to creation "by the Son." As the Son did not exist at creation except as the Word in the mind of God, how then did the Son participate in creation?

33. List five ways in which Jesus is the firstborn or first-begotten.

    a.

    b.

    c.

    d.

    e.

34. How can we explain Hebrews 1:8-9 and its reference to the Son?

VI
Father, Son, and Holy Ghost

A. Father
   1. The Father is God in parental relationship to humanity.
   2. God is the Father of all creation (Deuteronomy 32:6; Malachi 2:10; Hebrews 12:9).
   3. He is the Father of born-again believers (Romans 8:15).
   4. He is the Father of the Son (Hebrews 1:5).
   5. The Father is revealed in Jesus' name (John 5:43; 17:6, 26; Hebrews 1:4; 2:12).

B. Son
   1. The Son is God in the flesh. (See V.)
   2. The name of the Son is Jesus (Matthew 1:21).
   3. We do not say the Father *is* the Son, but the Father is *in* the Son (John 14:10).

C. Holy Ghost (Holy Spirit)
   1. The Holy Spirit is God in spiritual action, especially action that only a Spirit can do (Genesis 1:2; Acts 1:4-5).
   2. Holiness is the basis of God's moral nature; God is the "Holy One."

3. Spirituality is the basis of God's nonmoral nature; "God is a Spirit."
4. Thus the Holy Spirit is God Himself (Acts 5:3-4; I Corinthians 3:16 with 6:19).
5. The Holy Spirit comes in Jesus' name (John 14:26).

D. The Father Is the Holy Ghost
1. The Father is the only true God (John 17:3), and God is the Holy Spirit.
2. The Father of Jesus is the Holy Ghost (Matthew 1:18, 20; Luke 1:35).
3. The Holy Spirit is the Spirit of God, of Jehovah (Genesis 1:2; Isaiah 40:13; Joel 2:27-29).
4. The Holy Spirit is the Spirit of the Father (Matthew 10:20).
5. Scripture attributes unique acts both to the Father and to the Holy Spirit: raising Jesus, raising the dead, adopting believers, indwelling believers, comforting, sanctifying, inspiring, giving words in persecution.

E. The Deity of Jesus Is the Father
(See IV-F.)

F. The Deity of Jesus Is the Holy Ghost
1. The Lord is the Spirit (II Corinthians 3:17).
2. The Holy Spirit is the Spirit of the Son, of Jesus Christ (Galatians 4:6; Philippians 1:19).
3. The Holy Spirit is the Spirit of the resurrected Christ (John 14:16-18; 16:7). (See also Matthew 18:20; 28:20; Colossians 1:27).
4. Scripture attributes unique acts both to Jesus and to the Holy Spirit: moving on prophets, raising believers, raising Christ's body, indwelling believers, sanctifying, being the Paraclete (Comforter/Advocate), being the intercessor, giving words in persecution.

G. Threefold References

1. Ephesians 3:14-17 identifies the Holy Spirit as the Father's Spirit and also as Christ.
2. Matthew 28:19 speaks of the one name that fully reveals God in His redemptive roles, which is Jesus.
   a. One supreme name was to be revealed (Isaiah 52:6; Zechariah 14:9; Revelation 22:3-4).
   b. *Name* in Matthew 28:19 is singular.
   c. The name of Jesus reveals Father, Son, Holy Ghost (Matthew 1:21; John 5:43; 14:26).
   d. The apostles fulfilled this command by baptizing in the name of Jesus (Acts 2:38; 8:16; 10:48; 19:5; I Corinthians 1:13).
   e. They orally invoked the name of Jesus at baptism (Acts 22:16; James 2:7). (See also Acts 3:6; 4:10.)
   f. The name of Jesus is prominent in the other great commission accounts (Mark 16:17; Luke 24:47).
   g. The name of Jesus is the only name given for remission of sins, and thus it should be used in baptism, which is for the remission of sins (Acts 2:38; 4:12; 10:43).
   h. In the context of Matthew 28:18-20, Jesus is the central figure. Because He had all power and authority, He commanded His followers to make disciples unto Him and baptize them in His name.
3. I John 5:7.
   a. This verse identifies three heavenly modes of revelation: Father, Word, Spirit.
   b. A man's word and spirit are not different persons from him, but different ways by which he is known.
   c. "These three *are* one" speaks of identity, not mere unity or agreement. (Contrast with verse 8.)

d. Trinitarian scholars usually say this verse was not part of the original text of Scripture.

H. Conclusion

1. Three roles were necessary for the plan of salvation.
   a. Son: the sinless Man necessary for the Atonement.
   b. Father: God begetting and relating to the Son.
   c. Holy Spirit: God working in human lives to regenerate, sanctify, and empower.
2. The terms *Father*, *Son*, *Spirit* refer to aspects of God's redemptive revelation, roles, manifestations, modes of activity, titles, functions, offices, or relationships of the one God to humanity.
3. God is not defined by, or limited to, an essential threeness; He is simply one. Example: One man can have three significant functions or relationships—such as administrator, teacher, and counsellor—and yet be one person in every sense.
4. God is not three persons, nor are there three Gods. God does not have three centers of consciousness, personalities, wills, minds, or bodies.

Scripture Memorization: Matthew 28:19; II Corinthians 3:17

Definition: Father, Holy Ghost

Questions

1. "God the Father" is a biblical phrase and refers to God Himself. What does the title indicate about God?

2. In what ways does God reveal Himself as Father?

3. Cite two verses which teach that Jesus is the Father incarnate.

4. Psalm 22:22 prophesied that the Messiah would declare the name of the LORD. Cite two New Testament verses which show that Jesus is the name by which the Father is revealed.

5. Why do we not say that the Father is the Son, if Jesus is the Father? What distinction is important here?

6. How is the phrase "Holy Spirit" related to God? Use scriptural evidence to support your view.

7. What particular aspect of God does the title of Holy Spirit emphasize?

8. How is the name of Jesus associated with the Holy Spirit?

9. How do we know that the titles of Father and Holy Spirit describe the same being? Cite Scripture to support your answer.

10. a. I Corinthians 12:11 and Ephesians 4:4 attest that there is one Spirit. How does Joel 2:27 show that the one Spirit is Jehovah?

    b. How does Matthew 10:20 demonstrate that the Father is the Holy Spirit?

11. What verse plainly establishes that as to His deity Jesus is the Holy Spirit?

12. We can see that the Spirit of Christ is the Holy Spirit when we compare the activities attributed to each. List below verses that attribute each activity or role both to Christ and to the Holy Spirit.

    Christ *Holy Spirit*

    a. Resurrection

    b. Comforter

    c. Sanctification

    d. Abiding presence

    e. Intercessor

13. What is the significance of the singular form "in the name" as applied to the Father, Son, and Holy Ghost in Matthew 28:19?

14. How was the command of Matthew 28:19 applied, according to the baptismal accounts in Acts?

15. Some claim that the baptismal references in Acts do not really mean that the name of Jesus was orally invoked at baptism. How does Acts 22:16 relate to this view?

16. a. How did the apostles signify the power and authority of Jesus in prayer for healing?

    b. What significance does this have for understanding the baptismal formula of the early church?

17. What is the historical evidence concerning the original Christian baptismal formula?

18. Who is the central figure of power and authority in Matthew 28:18-20?

19. How do the great commission accounts of Luke and Mark bear on the interpretation of Matthew 28:19?

20. What verse supports the great commission accounts in declaring that Jesus is the only saving name?

21. What problem do we encounter if the word *one* in I John 5:7 merely refers to unity "in" the Godhead?

22. What is the significance of the use of the term *Word* rather than the term *Son* in I John 5:7?

23. What do trinitarian scholars usually conclude about the I John 5:7 text?

24. a. Is God limited to three manifestations, roles, or titles?

    b. What name can we use to address Him in the totality of His character, attributes, and self-revelation?

VII
Old Testament Explanations

A. The Plural Form of *Elohim*
   1. The plural form represents greatness, intensity, or majesty in Hebrew, and it is so used in relation to the one God. Examples: the singular manifestation to Jacob; Jesus (Genesis 32:30; Psalm 45:6; Zechariah 12:8-10; 14:5).
   2. Even in other biblical contexts, this word often refers to a singular being. Examples: the golden calf, singular pagan gods (Exodus 32:4; Judges 8:33; 11:24).

B. "Let Us Make Man" (Genesis 1:26)
   1. The Creator is absolutely singular (Genesis 1:27; Isaiah 37:16; 44:24).
   2. The image creature, man, is one person in every sense, and in this way he reflects the likeness of his Creator.
   3. Possible explanations of the plural pronoun.
      a. God counselled with His own will (Ephesians 1:11).
      b. It is a majestic or literary plural (Daniel 2:36; Ezra 4:18; 7:23-24).
      c. God informed angels of His plan (I Kings

22:19-22; Job 38:4-7).

d. It simply agrees with the plural form of Elohim.
e. It is a prophetic reference to the Son. (See V-F.)

C. Other Plural Pronouns (Genesis 3:22; 11:7; Isaiah 6:8)
   1. God was addressing the angels.
   2. Isaiah 6:8 could refer to the righteous.

D. "One" (*Echad*) in Deuteronomy 6:4
   1. Does it mean numerical oneness or unity?
   2. The context indicates numerical oneness, since the passage seeks to refute polytheism. If it only means unity, then it does not exclude polytheism.
   3. *Echad* means numerical oneness in many scriptural passages. Examples: Joshua 12:9-24; Ezekiel 33:24.

E. Theophanies
   1. All theophanies can be explained by the existence of one omnipotent, omnipresent God.
   2. The additional "men" who appeared to Abraham were angels.
   3. The angel of the LORD may sometimes be a theophany; at other times it is an angel clearly distinguished from God but who acts as God's messenger or agent.

F. References to the Son and the Messiah
   All are prophetic.

G. The Word of God
   God's Word is His expression, not a distinct person from Him (Psalm 107:20; Isaiah 55:11).

H. The Wisdom of God
   1. Wisdom is an attribute of God, not a distinct person from Him.
   2. Proverbs personifies wisdom as a woman (Proverbs 1:20).

I. Threefold Repetitions
   1. "Holy, Holy, Holy" (Isaiah 6:3) is used for emphasis, as in Jeremiah 22:29.
   2. Repetitions of "God" and "LORD" are easily explained as part of ordinary usage. Examples: a threefold blessing; God speaking of Himself in the third person; use of the twofold name "LORD God."

J. The Spirit of God
   1. The Spirit is God in spiritual essence, spiritual action, and work among humans.
   2. The Spirit is not a distinct person, just as a man and his spirit are not distinct persons.

K. The Ancient of Days and the Son of Man (Daniel 7:9-28)
   1. The Ancient of Days is Jesus (Revelation 1:12-18).
   2. "One like the Son of man" is symbolic of the saints (Daniel 7:13, 18, 22, 26-27).
   3. If "one like the Son of man" is Jesus, then it symbolizes His human role.

L. The Fellow of Jehovah (Zechariah 13:7)
   The Messiah is not a fellow God, but a man who has perfect fellowship with God.

Questions

1. What is the significance of the fact that the Hebrew word commonly used for God is in a plural form?

2. Some interpret Genesis 1:26 as expressing a plurality in the Godhead, though that view cannot be reconciled with Genesis 1:27 or 2:7. There are several harmonizing explanations of the verse that do not indicate a plurality in the Godhead. Briefly state these explanations.

   a.

   b.

   c.

   d.

   e.

3. The Hebrew word for one, *echad*, is used to describe God in Deuteronomy 6:4 and many other verses. Some trinitarians suggest that this means one in unity, not absolutely one in numerical value. What is the most readily apparent problem with their view?

4. When Abraham had an encounter with Jehovah in Genesis 18, he saw three men. Does this event support a trinitarian view? If not, why?

5. What are two ways to explain the "angel of the LORD" passages in a way consistent with one God?

   a.

   b.

6. The most complex passages relating to the angel of the LORD are in Zechariah, a book with a Messianic emphasis. Yet the Jews have no problem in reconciling the angel of the LORD with their belief in absolute monotheism. What is the most logical explanation for the angel of the LORD in Zechariah?

7. Do Old Testament references to the Son indicate a duality in the Godhead or prove a preexistent Son? If not, what is the explanation for verses such as Psalm 2:2-7, 45:6-7, and Isaiah 9:6?

8. Do Old Testament references to the "word of God" indicate a second person in the Godhead? Explain.

9. Several verses in Proverbs speak of the wisdom of God in personal terms, and some view this as a distinction of persons in the Godhead. How can these verses be explained in a way that is consistent with the oneness of God?

10. Does the worshipful repetition "holy, holy, holy" indicate praise of a trinity? If not, what is the purpose of the threefold repetition?

11. Do verses such as Numbers 6:24-26, Daniel 9:17, or Hosea 1:7 reveal one person in the Godhead speaking about another or existing alongside one another? Explain.

12. Do Old Testament references to the "Spirit of the LORD" or even the "LORD God and His Spirit" (Isaiah 48:16) demonstrate a plurality in the Godhead? Explain.

13. Trinitarians often interpret Daniel's vision in Daniel 7:9-28 as a vision of God the Father and God the Son. What interpretation is more consistent with the language of the passage, its context, and related verses? Specifically address the description of the Ancient of Days and the Son of man.

14. Does Zechariah 13:7 describe God the Father and another co-equal person in the Godhead? Explain.

VIII
New Testament Explanations: The Gospels

A. Four Aids to Understanding
   1. Dual references speak of the humanity and deity of Jesus.
   2. Jesus sometimes spoke and acted from His divine self-consciousness and sometimes from His human self-consciousness.
   3. Other plural references speak of a plurality of attributes, redemptive roles, manifestations, modes of activity, relationships to humanity, or aspects of God's self-revelation.
   4. The New Testament writers and readers had no concept of the trinity, for that doctrine and the terms necessary to define it had not yet been invented. Some passages may appear difficult because of centuries of trinitarian interpretation.

B. The Baptism of Christ
   1. The voice and dove do not require distinct persons; one omnipresent, omnipotent God can simultaneously manifest Himself in various ways.
   2. The strictly monotheistic onlookers did not indicate

that they received a dramatic new revelation of plurality in God.

3. The dove was a symbol of anointing and a sign for John the Baptist (John 1:32-34).
4. The voice was a sign for the people (John 12:28-30).
5. The purpose was the authoritative anointing of Jesus as the Messiah, for the inauguration of His ministry.
6. The heavenly voice on two other occasions can be similarly explained as a miraculous sign.

C. The Prayers of Christ

1. They were prayers from an authentic human life. Since Jesus was truly human and set a perfect example for us, He prayed.
2. Prayer relates to humanity only, for God has no need to pray.
3. If Jesus prayed as a second divine person, then He was not truly God but was subordinate to the first person, contrary to the trinitarian doctrine of co-equality.
4. We do not say Jesus prayed to Himself; that phrase incorrectly implies that He had a human nature only, like us. Rather, as a true man, Jesus prayed to God, and at the same time God was truly manifested in Him.

D. "My God, Why Hast Thou Forsaken Me?" (Matthew 27:46)

1. The Spirit of God did not actually depart from the body of Jesus until His death (John 10:30; 16:32).
2. Jesus expressed genuine human emotion as He experienced the feeling of separation from God—the separation that unrepentant sinners will undergo at the last judgment.
3. The Spirit of God still dwelt in Christ but did not

protect His humanity from the full brunt of the human suffering.

4. Jesus quoted David's words in Psalm 22:1. David was not actually forsaken, but he felt forsaken.

E. Communication between Divine Persons?
   1. This argument leads to three centers of consciousness in the Godhead, which is tritheism.
   2. Communication of knowledge between divine persons?
      a. Matthew 11:27: No one can understand the Incarnation except by divine revelation, and the only way to know God in His fullness is through Jesus Christ.
      b. John 16:13: Spirit-filled believers do not have independent authority; the Spirit in them will speak only what is consistent with the mind and will of God.
      c. Romans 8:26-27: The God who motivates our prayers and helps us pray also hears and answers our prayers. He works in harmony with Himself to prompt prayers that are in accordance with His own will.
      d. I Corinthians 2:10-11: God reveals things to us by His Spirit in our lives, conveying truths from His mind to ours. But God and His Spirit are not two persons any more than a man and his spirit are.
      e. Conclusion: These verses describe a conceptual (not an essential) distinction between God as viewed in His sovereignty, omniscience, and omnipresence and God incarnate or God as He works in human hearts.
   3. Love between divine persons?
      a. God is love, but that fact does not require multiple, eternal persons. For example, He loved us before creation.

b. Love between Father and Son (John 3:35; 14:31; 17:24): God loved the man Christ as He loves all men, and the man Christ loved God as all men should.
c. The Holy Spirit is never mentioned as part of the supposed love relationship.

4. Conversations between divine persons?
   a. Some proposed examples are prophetic utterances regarding the future Incarnation. Examples: Psalm 40:6-8; Hebrews 10:5-9.
   b. Others describe Christ as a genuine man praying to God.
   c. The voice from heaven was a sign for the people (John 12:30).
   d. The Holy Spirit is never part of these supposed conversations.

F. The Preexistence of Jesus
1. As God (the Spirit, Jehovah) Jesus preexisted His earthly life, but not as a man (the Son) (John 8:58).
2. Before the Incarnation, the Son only existed conceptually as the predestined plan in the mind of God (John 17:5; I Peter 1:19-20). (See V-C.)
   a. The glory that He had with the Father before creation and asked to receive related to His crucifixion and resurrection.
   b. He spoke of giving this glory to His disciples (John 17:22), but God does not share divine glory.
   c. Jesus always had His glory as God and did not need anyone to give it back to Him.
3. Jesus Christ "came forth from the Father" (John 16:28).
   a. His origin was divine, not human: He was begotten by God, not a man, in a virgin's womb.
   b. The deity in the divine-human Christ was the

Father: the Father united Himself with humanity to bring Christ into existence.

4. Jesus said He came from heaven (John 6:38, 62).
   a. These verses describe the Incarnation: God came to earth as a man (as Jesus, as the Son).
   b. "Son of man" in John 6:62 is equivalent to "I."

G. The Son Was Sent from the Father
   1. The word *sent* in John 3:17; 5:30 does not imply preexistence of the Son.
      a. John the Baptist was "sent," but he did not preexist (John 1:6).
      b. The Son was "sent" by being made of a woman (Galatians 4:4).
   2. The word *sent* alludes to purpose. The Son was born and appointed for a special purpose or mission.

H. Other Distinctions between Father and Son
   1. Many verses distinguish Father and Son in power, greatness, and knowledge (Mark 13:32; John 5:19; 6:38; 14:28).
   2. If they show two divine persons, then the Son is subordinate or inferior to the Father, contrary to the trinitarian doctrine of co-equality.
   3. Actually, these verses relate to the true humanity of Jesus. In His humanity, or Sonship role, He was limited; as to His deity He was not.
   4. God did not lose His omnipotence, omnipresence, or omniscience in the Incarnation. While God was fully revealed in Christ, the Spirit of Christ—the Father—was still omnipresent.
      a. Jesus was in heaven and on earth at the same time (John 3:13).
      b. God still communicated and manifested His presence ("face") in some way to the angels in heaven (Matthew 18:10).

I. Other Plural Usage
   1. The "with" passages (John 1:1-2; I John 1:2).
      a. The meaning is "pertaining to, belonging to, within."
      b. God's self-expression, God's plan for the Incarnation, and eternal life were "with" God in the sense of pertaining to Him and being His very essence, not as a distinct person.
   2. The two witnesses (John 8:16-18).
      a. The Spirit of God and the man Christ both testified that Jesus was God in the flesh.
      b. Examples: God spoke miraculously from heaven; as a man, Christ testified through human words and deeds.
   3. Use of plural words for Father and Son: "both, also, we, not alone, with" (John 8:19, 29; 15:23-24; 16:32; I John 2:23; II John 9).
      a. Jesus was not just a man, but He was God also.
      b. Jesus was not alone; He had the Spirit of God within Him.
      c. Jesus was more than the invisible Father. He was both Father and Son, Spirit and flesh.
      d. Since Jesus is the Father incarnate, when we see, know, believe, and confess Him we not only see, know, believe, and confess the Son but also the Father.
   4. Union with both Father and Son (John 14:23; 17:21-22).
      a. The context speaks of union, not bodily entrance of two divine spirits.
      b. We are united with God through the man Christ and His atonement.
      c. We have union with God as the man Christ had.
      d. Qualities of both roles—Father and Son—are available to us. Example: the power of God; the obedience, submission, and humility of the Son.

e. The way we are so united is by the indwelling of one Spirit (not three)—the Holy Spirit, or Spirit of Christ.
f. We have one relationship with one Spirit, one personality; we cannot identify three relationships or three personalities.

J. "Another Comforter" (John 14:16-18)
1. The Comforter is not another person, but someone the disciples already knew who already dwelled "with" them.
2. The difference would be one of form or relationship only. The Comforter would soon be "in" them.
3. In other words, Jesus would come back to them in Spirit. (See Matthew 28:20; John 16:7; Ephesians 3:16-17.)
4. In other words, the "other" Comforter is Christ in Spirit rather than in flesh, dwelling within believers rather than physically accompanying them.

K. Christ's Oneness with the Father
1. In His humanity, Jesus was one with the Father in the sense of unity of purpose, mind, and will (John 17:21-22).
2. In this sense Christians can be one with God and each other.
3. But Jesus is also one with the Father in the sense of deity and identity (John 10:30-33; 14:9). Christians are not one with God in this sense.

Questions

1. List four important aids to understanding when we study the doctrine of God in the Gospels.

   a.

   b.

   c.

   d.

2. In discussing the voice and the dove at Christ's baptism, what is important to remember about the nature of God?

3. List three purposes served by the baptism of Jesus.

   a.

   b.

   c.

4. John 1:32-34 states that the appearance of the dove at Christ's baptism was for the benefit of John the Baptist. What did it signify to him?

5. In studying Christ's baptism, what is the significance of the following events?

   a. The appearance of the dove.

b. The voice from heaven.

6. On two other occasions a voice from heaven spoke concerning Christ. Name these occasions and the apparent purpose of each occurrence.

   a.

   b.

7. a. Do the prayers of Christ indicate a distinction of persons, as if "God the Son" were talking to God the Father? If not, what do they indicate?

   b. If such prayers make a distinction between the divine nature of Jesus and the Father, what problem is readily apparent?

8. How, then, can we explain the prayers of Christ?

9. Into what error would we fall if we conclude that Jesus as God prayed to God the Father?

10. a. Does Matthew 27:46 describe an actual separation between Father and Son? Why or why not?

    b. What does Christ's cry in Matthew 27:46 signify?

11. Some have argued from verses such as Romans 8:26-27 that the Bible describes transfers of knowledge between separate persons in the Godhead. Why is this argument dangerous?

12. a. Many passages of Scripture refer to the existence of Jesus before His human life began. Do these references to preexistence teach that He existed apart from the Father?

    b. Did the Son preexist the Incarnation? Explain.

13. Verses such as John 3:17 and 5:30 state that the Father sent the Son. Does this mean that Jesus, the Son of God, is a separate person from the Father? Explain.

14. A popular argument for the trinity is based on the fact that God is love. Supposedly, before the world was created, God could only be love and show love if God was a plurality of persons who had love for one another. In other words, God's love had to have an object. List three objections to this reasoning.

    a.

    b.

    c.

15. Why is it a mistake to found a belief in the trinity on verses such as I John 5:19, which distinguish between the Father and Son in power, greatness, and knowledge?

16. a. When John 1:1 says the Word was *with* God, does it teach two separate persons in the Godhead co-existing alongside one another?

b. Some say that *God* in John 1:1 means God the Father as the first member of a trinity and as a distinct person from the Word. What problem does this understanding of the word *God* encounter?

17. In John 8:16-18, Jesus said there were two witnesses to Him in His messianic role, the Father and Himself. Does this statement imply a separation of persons in the Godhead? Explain.

18. John 16:32 says Jesus was not alone, but the Father was *with* Him. Explain.

19. II John 9 says that someone who abides in the doctrine of Christ has both the Father and the Son. What is the doctrine of Christ?

20. How are believers united with both the Father and the Son?

21. Do scriptural passages such as John 12:28-30 describe conversations between persons in the Godhead? Explain.

22. In John 14:16 Jesus promised to send another Comforter, the Holy Spirit. Does this verse demonstrate that another person exists in the Godhead? Explain.

23. Jesus mentioned His oneness with the Father in John 17:21-22.

    a. How was Christ's oneness with God similar to the oneness of believers with God?

    b. How was Christ's oneness with God different from the oneness of believers with God?

IX
New Testament Explanations: Acts to Revelation

A. The Right Hand of God
   1. Since God is an invisible Spirit, He does not have a physical right hand apart from the Incarnation.
   2. The phrase is symbolic or figurative. Examples: Psalm 16:8; 77:10; 98:1; 109:31; Isaiah 48:13; Luke 11:20.
   3. It refers to strength, power, authority, preeminence, victory, exaltation, and salvation. Examples: Exodus 15:6; Psalm 98:1; 110:1; Matthew 26:64; Ephesians 1:20-22; I Peter 3:22.
   4. The visible Christ has been exalted and invested with all the glory, power, and authority of the invisible God.
   5. The phrase also speaks of Christ's present mediatorial role (Romans 8:34; Hebrews 8:1).
   6. The words "sat down" indicate the finality of Christ's atoning work (Mark 16:19; Hebrews 1:3; 10:11-13).
   7. Stephen did not see two divine persons; he saw the exalted Christ radiating all the glory of God, and he called upon Christ alone.

B. Twofold References in the Epistles (Romans 1:7, etc.)
   1. The greetings do not teach trinitarianism. If they do
      a. Why is the Holy Ghost never mentioned?
      b. Some passages could teach four persons (Colossians 2:2; 3:17).
   2. They emphasize the need to accept God in two roles. Our salvation is based not only upon the identity of God as Father and Creator, but also His incarnation as Jesus Christ.
   3. The Greek word for "and" (*kai*) does not require two persons. (See chart, OG, pp. 209-10.)
      a. Sometimes *kai* means "even" or "which is" (II Corinthians 1:2).
      b. Granville Sharp's rule applies in some instances: If two nouns of the same number, gender, and case are connected by *kai* and if the first noun has the definite article but the second does not, then both nouns refer to the same thing. Examples: Colossians 2:2; II Thessalonians 1:12; Titus 2:13; II Peter 1:1.
   4. The phrase "God and Father of our Lord Jesus Christ" indicates our new covenant relationship with God through Christ, similar to the phrase "God of Abraham" under the old covenant.

C. The "Apostolic Benediction" (II Corinthians 13:14)
   1. This verse speaks of three gifts or works of God, using names or titles of God most closely associated with each.
   2. Love is the eternal nature of God.
   3. Grace comes specifically through the Atonement.
   4. Our communion with God and other saints is by the Spirit.
   5. Trinitarians violate their own theory by assuming that "God" refers only to one of three divine persons (the Father). Is this person somehow more God than the other two?

D. Other Threefold References
    1. Ephesians 4:4-6: the one God is Spirit and the Lord of all.
        a. Our faith and baptism are specifically conditioned upon the atoning work of the Lord Jesus.
        b. The one Spirit of God baptizes us into the body and dwells in us.
    2. Hebrews 9:14: By the power of His indwelling Spirit, Christ offered His human life as a sacrifice to meet the requirements of God's law.
    3. I Peter 1:2: Foreknowledge is part of God's nature before the Incarnation; the blood was shed as a result of the Incarnation; and sanctification is a spiritual work of God.
    4. I Peter 3:18: Christ died as a man, but was raised by the power of His indwelling Spirit in order to reconcile humanity to God.
    5. Jude 20-21: Love is part of God's eternal nature; mercy comes through the Atonement; and prayer is a spiritual work.

E. The Fullness of God
    1. Jesus is God incarnate; in Him dwells all the fullness of the Godhead bodily (Colossians 2:9).
    2. A study of the context shows that Colossians 1-2 strongly affirms the absolute deity of Jesus Christ. (See chart, OG, p. 217.)
    3. We can have the fullness of God in us by receiving the Spirit of Jesus (Ephesians 3:19).
    4. We are not deified, but we have access to God's fullness through Jesus. Only Jesus is the fullness of God by identity.

F. The Humiliation of Christ (Philippians 2:6-8)
    1. "Being in the form of God" means "being in very nature God" (NIV). Jesus was the one true God incarnate.

2. "Thought it not robbery to be equal with God" means "did not consider equality with God something to be grasped" (NIV).
    a. The Spirit of Christ was the same as (identical to) God.
    b. Jesus Christ, the incarnate God, was equal to God in His preincarnate state. The divine-human person was equal in power and authority to the unmanifested, unrevealed Spirit.
    c. Nevertheless, Jesus did not insist on godly prerogatives of visible glory, honor, majesty, and exaltation.
3. "Made himself of no reputation" means "made himself nothing" (NIV). In His life and ministry Jesus was humble and willingly submitted to human experiences, humiliation, and death.
4. Jesus did not relinquish any divine attributes, contrary to what many trinitarians teach.
    a. God cannot divest Himself of His attributes and nature.
    b. Jesus would not have been God, merely a demigod, as in Arianism.

G. The Lamb in Revelation 5
1. The vision of the Lamb is symbolic; we will not see an actual lamb in heaven, slain, with seven eyes and horns.
2. The Lamb represents the Atonement—Jesus in His human, sacrificial role.
3. The Lamb relates to Christ's humanity only, for only humanity can die, not deity.
4. The Lamb actually came from the center of the throne, representing the Incarnation (Revelation 5:6; 7:17; 22:3-4).
5. The One on the throne represents all the Deity, which Jesus embodies.
6. Jesus is the One on the throne. (See IV-H.)

7. Revelation 3:5 depicts Christ's mediatorial role.
   a. We are declared righteous in the presence of God by Christ's atonement.
   b. In the judgment we will appear before one person—Jesus—not two (John 5:22; II Corinthians 5:10; Revelation 20:11).
8. Revelation 3:21 explains that we will reign with Jesus in His Messianic kingdom.
   a. We will rule with Him as kings and priests (Revelation 1:6), but He will not share His divine glory.
   b. There is only one throne of deity, representing sovereignty, and Jesus alone is on it. (See IV-H.)

H. Why Did God Allow "Confusing" Verses?
1. They are understandable when studied in their original background and context, which is nontrinitarian.
2. God uses difficult sayings to winnow out those who do not hunger and search for truth but who are satisfied with human traditions (Matthew 13:13-15; John 6:41, 51-60, 66).

I. Conclusion
1. The supposed trinitarian proof texts can be explained in a nontrinitarian way to harmonize with the rest of Scripture.
2. Some are actually strong Oneness texts.
3. Trinitarian use of these passages leads to further errors, such as Arianism, subordinationism, binitarianism, and tritheism.

Questions

1. a. Several New Testament passages tell us that Jesus is at the "right hand of God." In general, what kind of expression is this?

   b. What does this phrase specifically signify?

   c. Cite a passage or verse from each Testament to illustrate your answer.

   d. What is the significance of the past tense in the few passages that say Jesus "sat down" at God's right hand?

2. a. Some contend that the greetings in the Epistles indicate a trinity of persons in the Godhead. Cite two serious problems with this interpretation.

   b. If these passages do not teach a plurality of persons in the Godhead, how can we best understand them?

3. a. What is the common alternate translation of the Greek word *kai* that is used in the greetings of the Epistles?

b. If *kai* does not indicate a distinction of persons in God, what does it denote?

c. In studying various passage that use the word *kai*, it is clear that Jesus is sometimes identified as whom?

4. II Corinthians 13:14 is often called the "apostolic benediction" and interpreted as a reference to a trinity. How can we understand the three designations of that verse?

5. Each of the following passages has threefold references. Give a brief explanation of each passage.

   a. Ephesians 3:14-17

   b. Ephesians 4:4-6

   c. Hebrews 9:14

   d. I Peter 3:18

   e. I Peter 1:2

   f. Jude 20-21

g. Revelation 1:4-5.

h. In general, what is the best way to understand these plural references?

6. According to Colossians 2:1-9, what is the mystery of God? Is it a trinitarian Godhead?

7. Does Ephesians 3:19 teach that Christians can be filled with the fullness of God in the same manner as the man Christ? If not, how is a Christian different from the man Christ if both have the fullness of the deity resident in them?

8. Though Colossians was written to oppose early Gnostic beliefs, and not trinitarianism, why is the doctrine of this book a strong refutation of trinitarianism?

9. Some trinitarians believe that Philippians 2:6-8 describes two coequal members of the Godhead, with God the Son voluntarily emptying Himself of many of His attributes as God in the Incarnation. What is another interpretation, consistent with the Oneness view?

10. Does Revelation 1:1 indicate a distinction between two persons in God? Explain.

11. What do the references to the seven Spirits of God, found in Revelation, indicate?

12. a. Revelation 5 describes One on the throne and a Lamb who takes the book from the One seated. Explain this passage in a way consistent with Oneness.

    b. Revelation 5 mentions the Lion of the tribe of Judah and the Root of David. What do these symbols represent?

13. What two explanations can be offered for verses that seem to confuse or obscure Oneness doctrine, such as Matthew 28:19?

X
Oneness Believers in Church History

A. Overview
   1. The Oneness doctrine is based on Scripture, not history, tradition, or creeds.
   2. We can draw three historical conclusions.
      a. The early post-apostolic church was apparently Oneness; it certainly was not trinitarian.
      b. Trinitarianism emerged in the latter part of the second century but did not become the dominant belief until around A.D. 300 and was not universally established until around 400.
      c. Oneness beliefs continued to appear throughout subsequent history.
   3. Historical information about Oneness is sparse and perhaps distorted.
      a. History was written by doctrinal opponents of Oneness.
      b. In most cases "heretics" did not leave a written record, or their writings were destroyed.
   4. We do not necessarily know or endorse all the teachings of the following people, but it seems that they embraced the essential tenets of the Oneness view of God.

B. The Post-Apostolic Age (Second Century A.D.)
    1. Early post-apostolic leaders and writers were Clement of Rome, Polycarp, Ignatius, and Hermas (A.D. 90-140).
        a. They affirmed Old Testament monotheism and the deity and humanity of Jesus. Ignatius repeatedly referred to Jesus as "our God."
        b. They did not use distinctly trinitarian terms or ideas, but adhered closely to biblical language.
        c. Some made reference to baptism in the name of Jesus.
        d. It appears that they were essentially Oneness.
    2. Irenaeus (died c. 200) was an influential theologian.
        a. He strongly emphasized that Jesus was God incarnate and said that the Logos was the mind of God and the visible manifestation of the Father.
        b. He perhaps believed in an economic trinity or a trinity of manifestations.
    3. Some mid and late second-century references indicate an emerging form of trinitarianism. Example: the *Didache* speaks of threefold baptism (but also of baptism in the name of the Lord).
        a. Trinitarian readers may misunderstand some of these statements, just as they do the Bible.
        b. There is a strong possibility of interpolations (additions) by later trinitarian copyists.
        c. False doctrines had already begun to creep into the church even in apostolic times.

C. Modalistic Monarchianism or Modalism (Third Century A.D.)
    1. This movement affirmed the absolute oneness of God and the full deity of Jesus. (See definition, OG, pp. 239-40.)

a. There is one God (the *monarchia*).
b. "Father, Son, and Holy Ghost" do not refer to different persons, but to *modes* of activity of the one God.
c. Jesus is the fullness of the Godhead incarnate.

2. It was apparently the dominant Christian belief for much of the third century.
3. Prominent teachers were Noetus, Praxeas, and Sabellius.

D. Fourth Century to the Present

1. Oneness beliefs possibly existed among various "heretical" groups from the fourth century through the Middle Ages.
2. During the Reformation, Michael Servetus (1511-53) taught a form of Oneness and was burned at the stake by John Calvin.
3. Emmanuel Swedenborg (1698-1772) taught a form of Oneness, but some of his other doctrines were extreme.
4. A U.S. Presbyterian minister named John Miller wrote a book in 1876 that taught Oneness.
5. More examples are being uncovered by current research, and no doubt many others are yet unknown to us. (See the following chart.)
6. The modern Oneness Pentecostal movement dates to 1913-14.
   a. There are millions of adherents today.
   b. There are a number of Oneness organizations. (See OG, pp. 245.)

Definition: Modalism (modalistic monarchianism)

Oneness Believers in History

Note: We do not necessarily know about or endorse all the doctrines of the following people (after the apostles), but it appears that they affirmed the absolute oneness of God and the full deity of Jesus Christ and that they were nontrinitarian.

Century	
1st	Apostolic church
2nd	Post-apostolic fathers, including Clement of Rome, Ignatius, Polycarp
3rd	The modalists, including Noetus, Praxeas, Epigonus, Cleomenes, Sabellius Probably the Roman bishops Callistus and Zephyrinus "The majority of believers" in Tertullian's day
4th	Marcellus of Ancyra, Photinus, Commodian, Priscillian, Sabellians
5th-15th	Sabellians, Priscillianists, possibly other "heretics"

16th	Michael Servetus, many Antitrinitarians, some Anabaptists
17th-18th	Some English Baptists, William Penn and some Quakers, Emmanuel Swedenborg, Isaac Newton, Isaac Watts
19th	Some New England Congregationalists, John Miller, John Clowes
20th	Oneness Pentecostals, some Sabbatarians, some charismatics, some Baptists including Frank Stagg

Questions

1. How did Christian writers of the immediate postapostolic age describe and view the Godhead?

2. There are a few possible references to an emerging trinitarian doctrine in some second-century writings. What are three possible explanations for these apparent references?

   a.

   b.

   c.

3. Name three prominent modalist leaders in early church history.

4. Explain what we know about the doctrine of Sabellius.

5. a. Who is the source for much of our information on the modalists?

b. According to him, how widespread was the Oneness doctrine?

6. Why is not there a written record of the Oneness doctrine through much of church history during the Middle Ages?

7. a. During the Reformation, Michael Servetus objected strongly to the trinitarian doctrine. What was his view of the Godhead?

b. How did Servetus view the retention of the trinitarian doctrine by the Protestants?

8. What did a nineteenth-century Presbyterian minister named John Miller conclude about the trinitarian doctrine?

9. Briefly explain the modalist doctrine.

10. How did the modalist definition of the Logos differ from that of the trinitarians?

11. How did the modalists define *Son*?

12. What was a common ancient objection to modalistic monarchianism?

13. How does modalistic monarchianism reaffirm the Old Testament concept of one indivisible God?

XI
Trinitarianism: Definition and Historical Development

A. Definition
   1. There is "one God in three persons" (the Trinity).
   2. These persons are co-equal, co-eternal, and of co-essence.
   3. Their distinguishing characteristics are as follows: the Father is unbegotten, the Son is begotten (generated), and the Spirit is proceeding (spirated).
   4. Each person participates in the work of the others.

B. Problems with Trinitarianism
   1. It tends toward tritheism. (See quotations, OG, pp. 258-59.)
   2. It tends toward subordinationism, diminishing the deity of Jesus.
   3. It uses nonbiblical terms and concepts.
      a. The Bible never uses the word *trinity.*
      b. The Bible does not use the word *three* in relation to God, except in I John 5:7 (KJV), which says, "These three are one. "
      c. The Bible never uses the word *persons* to

describe God.

d. The Bible (KJV) twice uses the word *person* in relation to God—in Job 13:8, speaking of favoritism, and in Hebrews 1:3, speaking of God's nature or substance.
e. The Son is not a second person, but the visible, human image of God's own "person" (Hebrews 1:3).
f. Standard Catholic and Protestant reference works acknowledge that the biblical writers did not think or express themselves in trinitarian categories.

C. Pagan Roots and Parallels
1. Trinities were prominent in ancient pagan religions, particularly those of Babylon and Egypt.
2. Trinities are prominent in pagan religions today, including Hinduism, Buddhism, and Taoism, suggesting the possibility of an ancient pagan source.
3. A philosophic trinity appeared in Plato's writings and was prominent in Neo-Platonism, which greatly influenced some Christian theologians.

D. The Greek Apologists (A.D. 130-180)
1. The first Christian writers to teach a plurality in God were apologists of the second century who wrote in Greek.
2. The most prominent was Justin Martyr, a converted Greek philosopher.
3. They tried to adapt many Greek philosophical terms and ideas to Christianity in order to win acceptance among pagans.
4. Some of them began to speak of the Logos (the Word in John 1) as a distinct person from the Father, created by Him and subordinate to Him.
5. They did not clearly distinguish the Holy Spirit as a third person; to the extent that they did, he was

seen as subordinate to the Father also.

6. The first mention of a threefold baptismal formula occurred during this time, in the writings of Justin about 150.
7. The apologists were not trinitarians in the later sense, but subordinationistic binitarians.
8. Theophilus used the Greek word for *triad* in 180, but the use is not clearly trinitarian; it is a passing reference to God, His word, and His wisdom.
9. It appears that the majority of believers were still basically Oneness.

E. Early Trinitarianism

1. Tertullian (c. 150-225) is the father of Christian trinitarianism.
   a. He was the first writer to describe God by the Latin words for *trinity* and *three persons* about 200.
   b. He taught an economic trinity, or trinity of revelation, that would cease in eternity.
   c. He believed the Son/Logos (second person) was subordinate to the Father (first person).
   d. He vigorously opposed the modalists, whom he said had the support of the majority of believers.
2. The meaning of the word *person*.
   a. Originally, the Latin word for person (*persona*) could mean a role or manifestation, but trinitarians used it to mean an individual being or personality.
   b. The Greek word for person (*hupostasis* or *hypostasis*) originally meant nature, subsistence, or individualized manifestation, but later both the Latin and Greek words were seen as equivalent, meaning an individual being.
3. Origen (died 254) introduced the doctrine of the

eternal Son and the eternal generation of the Son.
   a. He attempted to fuse Greek philosophy and Christianity.
   b. He said the Son was begotten from all eternity and is eternally being begotten.
   c. He retained a subordination of the Son to the Father in existence or origin, but moved toward co-equality.
4. Hippolytus opposed Noetus in Rome and accused the Roman bishops Callistus and Zephyrinus of modalism.
5. Novatian was one of the first to emphasize the Holy Spirit as a third person.
6. Each of these four men were later excommunicated or officially denounced by the organized church for various false doctrines.
7. By 300 trinitarianism had replaced modalism as the majority belief.

F. The Council of Nicea (A.D. 325)
1. Athanasius taught that the Son is a distinct person co-equal, co-eternal, and of co-essence with the Father.
2. Arius taught that the Son is a created divine being subordinate to the Father.
3. The Arian-Athanasian controversy swept across the Roman Empire and threatened its unity.
4. Emperor Constantine, who used Christianity to consolidate his power, called a council to resolve the dispute, and he enforced the decision.
5. The majority of participants at the council were confused but wanted peace.
6. The result was
   a. A clear rejection of Arius and endorsement of Athanasius.
   b. The first official declaration incompatible with modalism or Oneness.

c. The first official declaration supportive of trinitarianism.

7. See OG, p. 274, for the original Nicene Creed.
   a. It teaches the eternal Son.
   b. It does not clearly teach the Holy Ghost as a third person.

G. The Council of Constantinople (A.D. 381)
1. After Nicea theological, political, and even military struggles continued between Athanasians and Arians. For a time, it seemed that Arianism would prevail, having Emperor Constantius's support.
2. New controversies arose over the identity of the Holy Ghost.
3. The Council of Constantinople settled these issues. It affirmed the Council of Nicea, declared the Holy Ghost to be a third co-equal divine person, and added to the Nicene Creed.
4. The revised creed is the definitive statement of modern trinitarianism, and the council marks its triumph.
5. A later addition to the Niceno-Constantinopolitan Creed, the *filioque* clause, was accepted by the West but not the East.
   a. Eastern Orthodoxy says the Holy Spirit proceeds from the Father only.
   b. Roman Catholicism and Protestantism say the Holy Spirit proceeds from both the Father and the Son.

H. The Athanasian Creed
1. This creed is the most comprehensive trinitarian statement.
2. It was composed in the West in the 400s or later, not by Athanasius, but possibly by followers of Augustine.

3. See OG, pp. 278-80, for the text of the creed.
4. It asserts that belief in the trinity according to its definition is essential to salvation.

I. The Apostles' Creed
   1. This creed is not of apostolic origin.
   2. Its earliest form is traced to Rome in the second century.
   3. It does not teach trinitarianism, but it uses biblical language. (See OG, p. 280, for the original text.)
   4. It is not appropriate for use today.
      a. Its name falsely implies apostolic authority.
      b. It does not necessarily emphasize all the important doctrinal themes, especially in light of false doctrines today.
      c. It is preferable to refer to Scripture itself for summary statements of doctrine.
      d. Its use today would associate us with trinitarianism.

Definition and identification: trinitarianism, Greek apologists, Tertullian, Origen, eternal generation, Athanasius, Arius, Council of Nicea, Council of Constantinople, Nicene Creed, Athanasian Creed, Apostles' Creed

Questions

1. Define and explain the basic tenets of the trinitarian doctrine.

2. How does trinitarian use of the term *person* lead to tritheism?

3. How is subordinationism a problem in trinitarian doctrine?

4. What is the basic problem with trinitarian terminology?

5. Did the idea of a trinity play a role in any ancient religions or philosophies before the Christian era?

6. How did the trend towards binitarianism develop in the early postapostolic church?

7. a. Who introduced the basic language of trinitarianism to Christianity?

   b. How did he view the Logos?

   c. Did his economic view of the trinity conflict with modalism? Explain.

8. a. What key concept did Origen contribute to trinitarian doctrine?

   b. What was the source of many of Origen's doctrines?

9. Who was one of the first to emphasize the Holy Spirit as a third person in the trinitarian Godhead?

10. State the basic views on the Godhead associated with the following men:

    a. Athanasius

    b. Arius

11. a. What was Constantine's goal in convening the Council of Nicea?

    b. How did the eventual establishment of Christianity as the state religion of Rome affect the church?

12. What was the threefold significance of the Council of Nicea?

13. What was the significance of the Council of Constantinople in 381?

14. a. What ancient creed gives us the most comprehensive statement of trinitarianism in ancient church history?

    b. What do we know of the origin of this creed?

15. What are the main points of difference between East and West on the doctrine of the trinity?

16. What are four objections to the use of the Apostles' Creed?

    a.

    b.

    c.

    d.

XII
Trinitarianism: An Evaluation

A. Nonbiblical Terms and Concepts
   1. It is dangerous to use nonbiblical terms that are not merely an alternative for biblical terms but instead introduce new concepts.
   2. *Person* and *persons*.
      a. *Person* limits God to our concept of a human being.
      b. *Persons* leads to polytheism.
   3. *Three* and *trinity*.
      a. These words lead to tritheism.
      b. Both testaments emphasize only the number one in relation to God.
   4. Although trinitarians profess to reject tritheism, in practice their views and illustrations lead toward it.
   5. Trinitarians seek to avoid discussion of the logical and scriptural contradictions of their doctrine by saying it is a mystery.
   6. Trinitarians affirm the deity of Jesus, but in practice their doctrine detracts from the fullness of His deity and their arguments subordinate Him to another person.

B. Contradictions

1. It is impossible for God to be three persons in any meaningful sense and yet be absolutely one as Scripture declares.
2. Trinitarianism is self-contradictory and contradicts Scripture. (See examples, OG, pp. 290-93.)

C. The Oneness Doctrine Contrasted to Trinitarianism

1. God is absolutely one, with no plurality of persons.
2. Father, Son, and Holy Spirit are different designations for the one God; these titles refer to roles, manifestations, modes of activity, aspects of God's self-revelation, or relationships to humanity.
3. Jesus is absolute in deity; He is in no way subordinate to anyone else.
4. The Son of God was begotten in time; the term *Son* refers to the Incarnation.
5. The Word (Logos) is not a distinct person from God, but is God's mind, or God revealing Himself.
6. Jesus is the supreme name of God revealed to us today.
7. Water baptism is administered in the name of Jesus.
8. God's oneness is not a mystery; the mystery of godliness is the Incarnation, and it has been revealed.
9. We will see one divine being in heaven: Jesus.

D. Conclusion about Trinitarianism

1. The doctrine is not scriptural in terms, concepts, or historical origin.
2. It does not add any positive benefit to the Christian message, but instead detracts from it.
3. The average church member does not understand it.
4. Many trinitarians think in Oneness terms.

5. A simple question helps clarify the issue: How many divine personages will we see in heaven—one or three?
   a. We cannot see "three in one"; we will either see three or one.
   b. If someone's answer is "three," then he is tritheistic and does not believe in one God in any meaningful sense.
   c. If the answer is "one," then who is the One? Clearly, He is Jesus. (See IV-H.) If a person acknowledges this truth, he has essentially adopted the Oneness position.
   d. If the answer is "I don't know," then the person has very little concept of the God he seeks to serve. With whom does he have a saving relationship? To whom does he pray? Whom is he looking forward to meeting?
6. By contrast, the Oneness doctrine is scriptural and brings many blessings. It is vital for the church. (See XIII.)

Questions

1. When does nonbiblical terminology present a special danger in doctrinal discussion?

2. a. Why is it a problem to use the term *person* in describing God?

   b. How is the problem amplified through the use of the term *persons*?

3. State two ways in which the use of the number three in relation to God is dangerous.

   a.

   b.

4. Does the Bible affirm that the Godhead is an incomprehensible mystery?

5. How does trinitarianism detract from the full deity of Christ?

6. The following section offers nine points of trinitarian belief on the Godhead. Below each statement, respond with an appropriate Oneness teaching.

   a. There are three persons in one God. That is, there are three essential distinctions in God's nature. God is the Holy Trinity.

   b. Father, Son, and Holy Spirit (or Holy Ghost) are the three persons in the Godhead. They are distinct persons, and they are co-equal, co-eternal, and of co-essence. However, God the Father is the head of the Trinity in some sense, and the Son and Spirit proceed from Him in some sense.

   c. Jesus Christ is the incarnation of *God the Son.* Jesus is not the Father or the Holy Spirit.

d. The Son is eternal. God the Son has existed from all eternity. The Son is eternally begotten by the Father.

e. The *Word* of John 1 (the Logos) is the second person in the Godhead, namely God the Son.

f. Jesus is the human name given to God the Son as manifested in the flesh.

g. Water baptism is correctly administered by saying "in the name of the Father, and of the Son, and of the Holy Ghost" over the person being baptized.

h. We will see the Trinity or the Triune God in heaven, possibly in three bodies.

i. The Godhead is a mystery. We must accept by faith the mystery of the Trinity despite its apparent contradictions.

XIII
Conclusion

(See OG, pp. 298-306)

A. Definition of the Oneness Doctrine
   1. There is one, indivisible God with no distinction of persons.
   2. Jesus is the fullness of the Godhead incarnate. (Thus, all names and titles of the Deity properly apply to Him.)

B. Summary of the Oneness Doctrine
   1. God is one (Deuteronomy 6:4).
   2. God is Spirit (John 4:24).
   3. The Son is God in flesh (Luke 1:35; Galatians 4:4).
   4. Jesus is the fullness of God in flesh (Colossians 2:9).
   5. Jesus is the Father in flesh (Isaiah 9:6; John 10:30; 14:6-11).
   6. Jesus is the Holy Spirit in flesh (II Corinthians 3:17; Galatians 4:6).
   7. Baptism is in the name of Jesus (Acts 2:38).

C. Importance of the Oneness Doctrine
   1. The Bible emphasizes it.

2. It reveals the true identity of Jesus.
3. It makes the power of Jesus' name available to us.
4. It teaches the proper baptismal formula.
5. It teaches the significance of receiving the Holy Spirit, namely, it is the means of receiving Christ.

D. Witnessing to Others
1. We should not condemn, antagonize, or stereotype them.
2. We must lead others to this truth in order to restore apostolic doctrine and power.

E. Significance for Christian Living
1. Understanding God's oneness is the foundation of our salvation experience, worship, and holiness (Mark 12:28-31; John 17:3).
2. Our Creator became our Savior.
   a. God Himself came (II Corinthians 5:19).
   b. The God who *told* us how to live came in flesh to provide salvation and to *show* us how to live.
3. Our Creator-Savior is also the indwelling Spirit who regenerates, sanctifies, and empowers us. He *enables* us to live for Him.
4. We are complete in Jesus Christ (Colossians 2:9-10). In Him we have salvation, deliverance, healing, and victory.

ANSWERS TO STUDY QUESTIONS

(Page numbers refer to
The Oneness of God)

I

1. a. Trinitarianism.
   b. Binitarianism.
   c. Strict monotheism with a denial of the full deity of Jesus Christ.
   d. Strict monotheism with an affirmation of the full deity of Jesus Christ, or Oneness (pp. 14-16).
2. The belief in only one God (p. 14).
3. Trinitarianism asserts that there are three persons in the Godhead—God the Father, God the Son, God the Holy Ghost—yet only one God. On the other hand, binitarianism says that there are two persons in the Godhead, not classifying the Holy Ghost as a separate person (pp. 14-15).
4. Some trinitarians emphasize the unity of God without having a carefully developed understanding of what is meant by three distinct persons in the Godhead. Other trinitarians emphasize the threeness of the trinity to the point that they believe in three self-conscious beings—an essentially tritheistic view (p. 14).
5. a. Dynamic monarchians; Arians. Both assert that there is only one God, but do so by denying the full deity of Jesus Christ.
   b. Modalistic monarchians. They believe the Father, Son, and Holy Spirit are manifestations, modes, offices, or relationships that the one God has displayed to man (p. 15).
6. Modalistic monarchianism (p. 15).
7. a. Deuteronomy 6:4.
   b. Shema (p. 16).
8. a. Law: Exodus 20:3; Deuteronomy 32:39.
   b. Writings: Psalm 86:101
   c. Prophets: Isaiah 44:6; 45:21-22; Zechariah 14:9; or other verses cited (pp. 18-19).
9. While Old Testament terminology expresses

opposition to polytheism, this language is also the strongest possible description of absolute Oneness. There was no other terminology then existent to express absolute Oneness and exclude any belief of a plurality in the Godhead (p. 19).

10. a. Mark 12:29-30.
    b. I Corinthians 8:4 or other verses cited.
    c. Revelation 4:2 (p. 20).
11. a. The whole Bible teaches strict monotheism, and God's people have always been identified with the one-God message.
    b. Yes. God still demands monotheistic worship of Himself. As heirs of the monotheistic faith of Abraham, we must never cease to exalt and declare the message that there is only one true and living God (p. 21).

II

1. *Webster's Dictionary* says that a spirit is a supernatural, incorporeal, rational being usually invisible to humans but capable of becoming visible at will. The Hebrew and Greek similarly emphasize that a spirit does not have flesh and bones (Luke 24:39) or flesh and blood (Matthew 16:17) (p. 24).
2. a. Exodus 33:20.
    b. John 1:18; Colossians 1:15; or other cited verses (p. 25).
3. a. Because God is a Spirit—not being material or having a body—He can be everywhere. However, all other spirit beings—angels, or even Satan—are limited to specific locations (Mark 4:10; Jude 6; Revelation 20:1-3).
    b. Psalm 139:7-13 (pp. 25-26).
4. a. It illustrates God's transcendence.

b. It refers to the center of God's reasoning and activity.
c. It refers to God's immediate presence.
d. It may also refer to a visible manifestation of God to the angels in heaven (p. 26).

5. No, this description does not negate His omnipresence. Rather, it simply means that the focus of His activity shifted to earth as far as a certain individual or situation was concerned (p. 26).
6. These descriptions are representations or interpretations of the nonhuman in terms familiar to human understanding. They are figures of speech called anthropomorphisms—applying human characteristics to the nonhuman (p. 27).
7. God could manifest Himself to the angels just as he did to humans (I Timothy 3:16). However, His presence could not be confined to any spirit body or manifestation, as that would compromise His omnipresence (pp. 27-29).
8. In New Testament times, God has chosen to reveal Himself fully through Jesus Christ (Colossians 2:9). There is no God visible outside Jesus (p. 29).
9. a. Job 42:2.
   b. Acts 2:23 (p. 29).
10. His only limitations are those he willingly places on Himself or those resulting from His moral nature. Thus, the only impossibility for God is for Him to lie or contradict His own Word. (Titus 1:2; Hebrews 6:18) (p. 30).
11. God had no beginning and will have no ending. He is eternal in the past and future. Other spiritual beings are immortal only as far as the future is concerned (p. 30).
12. He changes a course of action in relation to humans because humans change their actions. But God's nature remains the same in any case;

His character is unchanging (p. 31).

13. a. Romans 9:19. God is an intelligent being with a will.
    b. Isaiah 1:18. God has reasoning ability.
    c. Genesis 1:27. We can conclude that God is an emotional being because God created an emotional being—man—in His own image (p. 31).
14. God is love (I John 4:8, 16) (p. 32).
15. a. Holiness demands God's separation from sinful humanity.
    b. Righteousness and justice demand death as a penalty for sinful humanity.
    c. God's love and mercy have provided a plan of salvation to satisfy His justice and holiness. Love and mercy sought a pardon for humanity. The death of Christ satisfied both justice and mercy, showing harmony, not contradiction among God's moral attributes.
16. A visible manifestation of God, usually thought of as temporary in nature (p. 34).
17. a. The angel of the LORD is always a direct manifestation of God.
    b. The angel of the LORD is a manifestation of God in some cases and not in others.
    c. The angel of the LORD is never the LORD but always a literal angel. The biblical description is a way of saying that God acted through angels as His agents or messengers (p. 37).
18. He was a type or foreshadowing of Christ (Hebrews 7:1-17) (p. 39).
19. a. The original Aramaic uses no definite article with *Son.* The phrase might be better rendered as "a son of the gods." (See NIV.)
    b. In verse 28, he described the manifestation as an angel.
    c. No. The Son had not yet been born and the Sonship had not begun (p. 39).

20. There is no need for New Testament theophanies because Jesus fully declares and reveals the Father (John 1:18). Jesus is the express image of the invisible God, the brightness of His glory, and the express image of His person (Colossians 1:15; Hebrews 1:3) (p. 40).

III

1. Names were used to reveal something about the characteristics, history, or nature of individuals (p. 42).
2. God used names and titles as a means of progressive self-revelation (p. 43).
3. The name Jehovah was used in association with redemption and salvation (Exodus 6:3) (p. 43).
4. a. God's character.
   b. His power.
   c. His authority.
   d. His presence (p. 44).
5. God demands respect for His name and commands that His name not be taken in vain (Deuteronomy 28:58-59; Exodus 20:7). In Psalm 44:20 and Jeremiah 23:25-27, God warned His people not to forget His name. God promises blessings for those who know His name (Psalm 91:14-16) and those who think upon His name (Malachi 3:16) (p. 45).
6. a. Strength or almighty; by extension, God.
   b. Master or Lord.
   c. "The Self-Existing One," from a form of the word for "I am" (p. 46).
7. a. Because the Jews wanted to safeguard against taking God's name in vain (p. 47).
   b. Yes, using the Greek word *Kurios*, meaning Lord.

c. Jehovah.
d. Tetragrammaton (p. 47).

8. God progressively revealed more about Himself as various needs arose among people, especially His covenant people. He used names to express this self-revelation (p. 49).
9. The name of Jesus reveals Him as "Jehovah our Salvation." Jesus is the culmination of all the Old Testament names of God (pp. 50-51).
10. His people are hated and persecuted for His name's sake (Matthew 10:22; Acts 5:28). The name of Jesus is supreme and a necessity in receiving salvation (Acts 4:12; Philippians 2:9-10). The name of Jesus is what distinguishes believers as His, and it is received at baptism (Acts 2:38; James 2:7) (pp. 51-52). (See also p. 137.)
11. Because of the exalted nature of His name, we are exhorted to rely upon the name of Jesus in all we do or say (Colossians 3:17). This includes casting out devils, prayer for the sick, receiving divine protection and power, and water baptism (p. 52).
12. Only knowledge of and faith in the One represented by the name will make use of the name of Jesus effective (Acts 19:13-15) (p. 52).
13. Jesus manifests His presence, performs the work, and meets the need by His power (p. 52).
14. He did so by unveiling or revealing the meaning of the name through the works that He did, which were the works of Jehovah (John 14:10-11). By demonstrating the power of God in accordance with the prophecies, He proved that Jesus was the name by which the Father was revealed (p. 53).

IV

1. These terms refer to the Incarnation, or manifes-

tation of "The mighty God" and "The everlasting Father" in flesh (pp. 55-56).

2. The Messiah would be called Immanuel, that is, God with us (Matthew 1:22-23) (p. 56).
3. a. According to the flesh, Jesus was a descendant (branch) of Jesse and David, but according to the Spirit He was their Creator, source of life.
   b. Jesus challenged them to explain how David, in Psalm 110:1, could call the Messiah Lord when the Messiah was to be his descendant (p. 56).
4. Jesus quoted the passage from Isaiah and applied it to Himself to establish that His ministry did the work of God identified in that passage (p. 56).
5. a. The LORD, or Jehovah.
   b. Jehovah, our God (p. 56).
6. One who is eternal, and only God is eternal (p. 57).
7. a. Thomas confessed Jesus as both Lord and God.
   b. The church was purchased with God's own blood, namely the blood of Jesus.
   c. Paul described Jesus as "the great God and our Savior."
   d. Peter described Jesus as "God and our Savior."
8. With Jesus Christ's coming (p. 58).
9. In order to make Himself visible to humanity and shed innocent blood for our sins (p. 58).
10. a. God was in Christ, reconciling the world unto Himself.
    b. No man has seen God at any time; the only begotten Son has revealed Him.
    c. God, who has spoken to man by the prophets, has now spoken unto us by His Son, who is the brightness of His glory, and the express image of His person.
    d. Jesus is "the image of the invisible God."

e. Jesus is God veiled in flesh.
f. God prepared a body for Himself.
g. Jesus came to His own creation and His own chosen people, but they did not recognize or receive Him (pp. 59-60).

11. a. An expression or thought as it exists in the mind of the proclaimer.
    b. A thought as uttered or physically expressed (p. 60).
12. The Logos existed as the mind and plan of God from eternity past. When the fullness of time came, He acted on His plan. He revealed Himself in flesh in the man Jesus Christ (p. 60).
13. Greek philosophers used the term Logos to mean reason or wisdom as the controlling principle of the universe. Some philosophers and Jewish theologians influenced by Greek thought considered the Logos to be an inferior, secondary deity or an emanation from God in time. Some Christian heresies incorporated these ideas into their doctrines (p. 61).
14. To refute false concepts about the Logos and to declare the truth (p. 61).
15. a. Matthew 1:23. Jesus was "God with us" at birth.
    b. Hebrews 1:6. The angels worshiped Him at His birth.
    c. Luke 1:35. He was the Son of God because He was begotten in Mary's womb by God. God was literally His Father; He received the divine nature at conception.
    d. Isaiah 7:14. The virgin conception is linked with the recognition that the Son thus born would be God (p. 62).
16. a. It is revealed to those who believe the New Testament revelation of God in Christ.
    b. A mystery in the New Testament is a plan of God that was not understood in the Old

Testament but that has been made known to us (p. 65).

17. a. The Son is called the everlasting Father.
    b. All the fullness of the Godhead dwells in Jesus, including God's identity and role as Father.
    c. The Father and Jesus are one.
    d. When one sees Jesus as to His deity, he sees the Father.
    e. To see and know Jesus is to see and know the Father (pp. 66-68).
18. a. Resurrection of Jesus.
    b. Sending of the Comforter.
    c. Drawing of people to Jesus.
    d. Resurrection of believers.
    e. Answering of prayer.
    f. Sanctification.
    g. Taking away of sins.
19. a. John the Baptist applied Isaiah 40:3 to himself, revealing that he was the forerunner to Jehovah, the LORD, who would come. Of course, he was the forerunner of Jesus.
    b. The Messiah is called "the LORD our Righteousness" or "Jehovah our Righteousness."
    c. Jehovah said that His name would be known in redemption; Jesus manifests this name and work.
    d. Every knee will bow, and every tongue will swear to Jehovah. All shall do this before the judgment seat of Christ (Romans 14:10-11; Philippians 2:9-11).
    e. Jehovah will come to the Mount of Olives to war against the nations, but Jesus is the One who will return and make war (Acts 1:9-12; Revelation 19:11-16).
20. a. Paul, a monotheistic Jew, asked the Lord, or Jehovah, who He was. The Lord answered, "I am Jesus."

b. Jehovah leads captivity captive; Ephesians 4:7-10 applies this prophecy to Jesus.
c. The Lord God sent His angel to John, according to this verse; verse 16 says Jesus sent His angel to John.

21. They believed that Jesus was committing blasphemy, because they clearly understood Him to claim that He was God—Jehovah (pp. 75-76).
22. a. Jesus is the Lord God Almighty and the One on the throne.
b. Revelation 4:11; John 1:3; Colossians 1:16.
c. The Lamb and God is one Being who sits on the one throne, has one face, and has one name.
d. We will see Jesus alone on the throne (pp. 77-78).
23. Unveiling or uncovering (p. 79).
24. That Jesus is the everlasting God and that Jesus will reveal Himself as God throughout eternity. Indeed, this is the Revelation of Jesus Christ (p. 81).
25. a. Romans 8:9.
b. Matthew 18:20.
c. Colossians 2:3.
d. Matthew 28:18.
e. Hebrews 13:8 (p. 81).
26. a. Receiving worship.
b. Forgiving sin.
c. Receiving the spirits of people (pp. 81-82).
27. "For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9) (p. 83).

V

1. *Jesus* means Jehovah-Savior; it is the name God chose for His Son, through which He revealed Himself in the New Testament. *Christ* is the

Greek equivalent of the Hebrew word *Messiah*, and it means "Anointed One." *Christ* is a title, not a name, though it is often used interchangeably with *Jesus* (p. 85-86).

2. He is both deity and humanity. He has two distinct aspects of His nature: human, or fleshly, and divine, or Spirit (p. 86).
3. Common examples are:
   a. He was born a baby, yet He existed from eternity (Luke 2:7; Micah 5:2; John 1:1-2).
   b. He grew mentally, physically, spiritually, socially, yet He never changes (Luke 2:52; Hebrews 13:8).
   c. He thirsted, but He gave living water (John 19:28; John 4:14) (pp. 86-87).
4. When we read a statement about Jesus we must determine if it describes Him as a man or God. Whenever Jesus speaks in Scripture we must determine whether He is speaking as man or as God. Some seek to resolve this duality by thinking of two persons in the Godhead, but instead we should think of Spirit and flesh (pp. 87-88).
5. a. i. Jesus was only a man who was greatly anointed and used by the Spirit.
      ii. Jesus was a spirit being only.
   b. i. Christ was a divine being who temporarily dwelt in Jesus beginning at baptism, but withdrew from the man Jesus just before His death.
      ii. Jesus was a man who became God only at some point in His adult life by an adoptive act of God.
      iii. Jesus was a created deity inferior to the Father.
      iv. Jesus is of the same essence as the Father, but subordinate to the Father in deity (p. 89).

6. a. It was charged that He divided Christ into two persons.
   b. He wanted to differentiate between the two natures of Christ so that no one could call Mary the mother of God (p. 91).
7. a. Jesus had all of God's nature (character, personality, power, authority) in Him.
   b. The Spirit of God was inextricably and inseparably joined with the humanity of Jesus (p. 92).
8. Though He had a complete human nature, He did not have the sinful nature of fallen humanity (p. 93).
9. a. Luke 22:42; John 6:38.
   b. Luke 23:46.
   c. Matthew 26:38; Acts 2:31.
10. If He were not fully human, He could not have been a sufficient sacrifice for redemption, or substitute for us in death. Nor could He truly qualify as our kinsman redeemer (p. 95).
11. a. Because we know that Jesus did not in fact sin.
    b. The Spirit was in control of His human nature, and God cannot sin.
    c. This is a speculative, theoretical question, for this could not have happened as a practical matter. It ignores the foreknowledge and power of God. However, we might say that if Jesus had tried to sin, the Spirit would have separated from Him, leaving Him lifeless.
12. a. No. Jesus was also fully human and had the ability to feel temptation. However, as a human, He did have the full power of God available to Him.
    b. Satan must not have known that Jesus would inevitably be victorious or did not fully understand the mystery of God in the flesh. In the end, Satan fulfilled God's plan through his

attempt to defeat it (pp. 96-97).

13. a. It may refer solely to His human nature.
    b. It may refer to God as manifested in flesh—deity and humanity combined (pp. 98-99).
14. a. It is never used in Scripture.
    b. The term "Son" always has some reference to the humanity of Jesus, never to deity alone (p. 98).
15. a. Galatians 4:4. The Son was made of a woman.
    b. John 3:16. He was begotten.
    c. Matthew 1:21-23. The Son was born.
    d. Matthew 17:12. The Son suffered (p. 99).
16. The divine Spirit cannot die, so we cannot say "God the Son" died. God can never die. However, His human body did die (p. 100).
17. a. Matthew 9:6. The Son has power to forgive sin.
    b. John 3:13. The Son was both in heaven and in earth at the same time (p. 100).
18. a. It emphasizes His divine nature and the fact of His virgin birth (Luke 1:35). Jesus was actually conceived by the Spirit of God, making God literally His Father.
    b. Jesus is the only *begotten* Son of God (p. 101).
19. a. There it connotes a man to whom God has given sovereignty and power.
    b. He applied it to Himself in all situations, with the connotations of power and world rulership implied (p. 102).
20. The Word had pre-existence and was God, so we can use it without reference to humanity. However, the Son of God always refers to the Incarnation and cannot be applied without reference to His human nature (p. 103).
21. The Bible never uses the phrase, and the concept is foreign to the Scriptures (p. 103).
22. That the Son was conceived at a definite point in time, which is contradictory to the notion of

eternity (p. 103).

23. The Son came into being at a particular moment in time, made of a woman, and was not begotten eternally. There was a time when the Son did not exist; God prophesied about His future existence (p. 105).
24. No. Some reject it as self-contradictory, unscriptural, and false (p. 105).
25. The purpose was redemption of fallen humanity. The Sonship was a specific role God assumed for that purpose (p. 106).
26. The role of the Sonship will be submerged back into Almighty God when the reasons for the Sonship cease (p. 106).
27. a. I Corinthians 15:23-28.
    b. Acts 2:34-35, quoting Psalm 110:1 (p. 107).
28. a. The Lord's glorified human body is immortal as ours will be. Revelation 22:3-4 describes a visible God after the last judgment and after the creation of the new heaven and new earth. Though the Sonship role will end, the glorified body of Christ will still exist and be used by God.
    b. Revelation 22:3-4; I John 3:2; or I Corinthians 15:50-54 (p. 108).
29. a. The sacrifice of Christ is the means by which God pardons our sin without compromising His righteousness (Romans 3:25). No other human could purchase redemption for someone else because all had sinned and so deserved the penalty of death for themselves (Romans 3:23; 6:23). Therefore, God prepared a body for Himself (Hebrews 10:5) that He might live a sinless life in the flesh and shed innocent blood to save humanity (p. 109).
    b. He died in our place and paid the penalty of death for our sins (Isaiah 53:5-6; I Peter 2:24) (p. 109).

c. Under the law a close relative had the right to buy back a person's property or freedom for him (Leviticus 25:25, 47-49). Jesus became our brother (Hebrews 2:11-12) and thus qualified Himself to be our kinsman redeemer (p. 110).
d. Through His atoning death, Jesus Christ reconciles people to God and brings them back into fellowship with God (II Corinthians 5:18-19) (p. 110).
e. Jesus as a sinless man is the only one who could approach a holy God on behalf of sinful humans as a mediator (I Timothy 2:5; II Corinthians 5:18-19) (p. 110).
f. Because of His human experience, Jesus can help us as a compassionate high priest. By His death He offered His own blood on our behalf. Thus we now have direct access to God through this atonement; the Son is the high priest through whom we can boldly approach God (pp. 110-11).
g. The Sonship includes Christ's role as our advocate, one called alongside to help (I John 2:1) (p. 111).
h. Through His humanity, Jesus came to conquer and condemn sin in the flesh and to defeat death itself. He is the second Adam, who restores everything that the first Adam lost by his sin and who becomes the new head of the human race (Romans 8:3; I Corinthians 15:55-57) (p. 111).

30. a. He is one chosen by God and sent for a specific purpose (Hebrews 3:1) (p. 112).
b. He is a prophet, representing God to humanity and revealing God's Word (Acts 3:20-23; Hebrews 1:1-2) (p. 112).
c. Through the Son, God communicated His

great love for humanity and displayed His great power in a way that people could understand (John 1:18) (p. 112).

d. God promised David that his house and throne would be established forever, and Jesus will fulfill this literally in Himself. The fulfillment will come in His millennial kingdom on earth (II Samuel 7:16; John 1:49; Revelation 20:4).

e. The Father will judge no one; only the Son will judge (John 5:22, 27). God will judge the world through Jesus Christ (Romans 2:16), as One who lived in the flesh, overcame sin in the flesh, and made the same overcoming power available to all humanity (p. 113).

31. A review of these roles leads us to understand that the Son came into existence at a point in time rather than being in existence from all eternity. God awaited the fullness of time, when all these purposes could be met (Galatians 4:4). Thus, the Son did not have a substantial existence until the conception of Christ in Mary's womb (p. 114).

32. The one Spirit of God, who later incarnated Himself as the Son, was Creator. Moreover, although the Son did not physically exist from all eternity, God had the plan of the Son in His mind at creation and relied upon it to fulfill His plan for creation (pp. 116-18).

33. a. He is the first and only begotten Son of God.

b. The plan of the Incarnation existed in the mind of God from the beginning, before anything else.

c. Jesus is the firstborn of the spiritual family of God as the first person to conquer sin.

d. Jesus was the first person to conquer death. He is the firstfruits of the resurrection or the first-begotten from the dead.

e. Jesus is the head of all creation and the head of the church, so He is firstborn in the sense of having preeminence among and power over all things (pp. 118-20).

34. Hebrews 1:8-9 is a quote of Psalm 45:6-7, which was a prophetic utterance inspired by God that looked to the future incarnation of God. God described Himself in a future role, revealing both the humanity and deity of the Messiah (pp. 120-21).

VI

1. The title of Father indicates a parental relationship of God to humanity (p. 126).
2. Father of the only begotten Son, Father of all creation, and Father of born-again people (p. 126).
3. Isaiah 9:6; John 10:30 (p. 126).
4. John 5:43; Hebrews 1:4 (p. 126).
5. The title of Father refers to deity alone; the deity in Jesus is the Father. However, the title of Son always refers to humanity. This distinction is important because we can say the Son died, but we cannot say the Father died (p. 127).
6. The title of Holy Spirit is another term for the one God. God is holy (Leviticus 11:44; I Peter 1:16). God is a Spirit (John 4:24). There is only one Spirit of God (I Corinthians 12:11; Ephesians 4:4) (p. 128)
7. That God—a holy, omnipresent, and invisible Spirit—works among people everywhere and can fill human hearts. The term specifically speaks of God in spiritual activity (p. 128).
8. The Holy Ghost comes in the name of Jesus (p. 129).
9. John 3:16 says God is the Father of Jesus Christ,

yet Matthew 1:18-20 and Luke 1:35 reveal that the Holy Ghost is the Father of Jesus (p. 129).

10. a. Acts 2:1-4, 16-18 shows that Jehovah, who promised to pour out His Spirit on all flesh, did so with the baptism of the Holy Ghost, beginning on the Day of Pentecost. Thus, the Spirit of Jehovah is the Holy Ghost.
    b. As there is only one Spirit, the Spirit of the Father is the Holy Spirit (p. 130).
11. II Corinthians 3:17 (p. 130).
12. a. John 6:40; Romans 8:11.
    b. John 14:16; John 14:18.
    c. Ephesians 5:26; I Peter 1:2.
    d. Matthew 28:20; John 14:16.
    e. Hebrews 7:25; Romans 8:26 (pp. 132-33).
13. The Father, Son, and Holy Ghost are identified by one name, and the supreme revealed name of God in the New Testament is Jesus (p. 136).
14. These definitive accounts show that the commission of Matthew 28:19 was fulfilled by baptism in the name of Jesus (p. 137).
15. In Acts 22:16, Paul described his baptism and noted that the name of the Lord was invoked, or called upon him, at that time (p. 137).
16. a. By actually uttering "in the name of Jesus."
    b. If they prayed in the name by invoking the name, then they must have baptized in the name by invoking the name (p. 138).
17. Many authorities agree that the original baptismal formula was "in the name of Jesus" (p. 138).
18. Jesus is the central figure in Matthew 28:18-20 (p. 139).
19. Each of these great commission accounts refers to the name of Jesus, indicating that Matthew 28:19 refers to the name of Jesus also (p. 139).
20. Acts 4:12 (p. 139).
21. We could view the Godhead as several gods unit-

ed in a council or government, which is a polytheistic view (p. 140).

22. The Word refers primarily to deity, but Son does not. Thus, this passage refers to three different ways of knowing God rather than separate persons in the Godhead who have the names of "Father, Son, and Holy Ghost" (p. 140).
23. They say I John 5:7 probably was not in the original text of I John, but was added to later manuscripts to support the Roman Catholic version of the Bible, the Vulgate (p. 141).
24. a. No. God manifested Himself in many theophanies and used many names and titles for Himself. God is not limited to three roles, nor does the number three have any special significance with regard to His essence.
    b. All the roles of God are revealed in Jesus. We can use the name of Jesus for God Himself, because this name denotes the totality of God's character, attributes, and self-revelation (p. 143).

VII

1. The plural form is often used in Hebrew to denote intensity or greatness rather than plurality of number. With reference to God, the plural form of *Elohim* signifies God's greatness, almightiness, and majesty (p. 147).
2. a. God was informing the angels of His plans.
    b. God was counselling with His own will.
    c. The Bible uses a majestic or literary plural in reference to God.
    d. The Bible uses the plural pronoun simply to agree with the plural form of *Elohim*.
    e. God was referring prophetically to the future

manifestation of the Son of God (pp. 148-52).

3. This view would allow outright polytheism, contrary to the clear teaching of the Old Testament, as long as the gods were in harmony (pp. 152-53).
4. No. It is clear from Scripture that the two "men" who went toward Sodom were angels, not additional persons in the Godhead (p. 154).
5. a. The angel of the LORD is a manifestation of God in some passages but simply an angel in other passages.
   b. The angel of the LORD is never a direct manifestation of God but always an angelic messenger or agent who speaks and acts in God's place.
6. The angel of the LORD was not the LORD but a messenger of the LORD. This is sometimes obvious by the angel's usage of phrases like "thus saith the LORD," while other verses omit this qualifying phrase (pp. 158-59).
7. No. These verses are plainly prophetic, usually showing the relationship between God and the man Christ (pp. 159-60).
8. No. These Old Testament verses show that the Word pertains to God and is His expression, not a separate person in the Godhead (p. 161).
9. These verses use a literary devise called personification, whereby an idea or some intangible thing is described as a person for sake of emphasis or illustration. Wisdom is personified as a woman in Proverbs; if it is seen as a second person, then the second person in the Godhead would be female (pp. 161-62).
10. No. This usage emphasizes God's holiness, and this sort of repetition for emphasis is common in Hebrew (p. 162).
11. No. Usages such as "LORD God" identify the one

God as Jehovah. Other verses show God speaking of Himself in the third person, a common grammatical usage (p. 163).

12. No. These verses emphasize that God is a Spirit. "LORD God" refers to His glory and transcendence, while "His Spirit" refers to Him in activity. This usage does not imply a differentiation between persons any more than does the phrase "a man and his soul" (pp. 163-64).
13. The Ancient of Days is described in exactly the same terms as Christ in Revelation 1:12-18. The Ancient of Days is on a throne and brings judgment on thousands, as is true of Christ. (See Revelation 1:5-18, 4:2, 8; Matthew 25:31-32.) Thus, we conclude that the Ancient of Days is a prophetic reference to Jesus coming into His dominion.

    "One like the Son of man" is best translated "one like a son of man," as there is no definite article in the original. This phrase evidently represents the saints of God. The "Son of man" shall receive dominion in verse 13, but verse 18 says that the saints will receive dominion when they inherit the kingdom of God, indicating that the "Son of man" is symbolic of the saints. Thus, this passage is prophetic of the future dominion of Christ and church.

    Nevertheless, some believe that "one like the Son of man" is Jesus, as He often called Himself the Son of man, though this view looks beyond the internal interpretation found in the passage. If such an interpretation is accurate, then the passage symbolically depicts Jesus in His human role as distinguished from His divine role (pp. 165-67).
14. No. This passage describes the LORD speaking of a man who would be His "fellow," a reference to the man Christ Jesus and His closeness to God (pp. 167-68).

VIII

1. a. When we see a plural, especially a duality, used in reference to Jesus, we must see the duality as a distinction between the humanity and deity of Jesus Christ. The duality is real—it is a distinction between Spirit and flesh, not a distinction of persons in God.
   b. When we read a difficult passage relative to Jesus, we should ask if it describes Him in His role as God or in His role as man, or both. Jesus had a dual nature like no one else ever had.
   c. When we see plural references in relation to God, we must view them as a plurality of attributes, roles, or relationships to humanity, not a plurality of persons.
   d. We should remember that the original writers and readers had no conception of the doctrine of the trinity, which was devised far in the future (p. 171).
2. God is omnipresent. God did not and could not sacrifice His omnipresence while He was manifested on earth as Jesus, for God's basic attributes are unchangeable. The body of Jesus was not omnipresent, but His Spirit was. Thus God could manifest His presence through a heavenly voice and the form of a dove without compromising His oneness (p. 172).
3. a. He was baptized to fulfill all righteousness (Matthew 3:15).
   b. His baptism served as an example for us to follow. (See I Peter 2:21.)
   c. His baptism was the starting point, or inauguration, of His ministry, whereby He made Himself known to Israel (John 1:26-27, 31).
4. The dove was a witness that Jesus was the

Messiah, the One who would baptize with the Holy Ghost (p. 173).

5. a. The dove was a sign to John and a type of anointing to signify the beginning of Christ's ministry (p. 174).
   b. The voice was God's way of formally introducing Jesus to Israel as the Son of God. Since many people were being baptized by John, the Spirit singled out the man Jesus and identified Him to all as the Son of God by the testimony of a miraculous voice from heaven (p. 175).
6. a. A voice from heaven spoke at Christ's transfiguration to confirm Christ to the onlooking disciples.
   b. When a group of Greeks sought out Christ, a voice from heaven spoke for the benefit of the people to confirm that God would again glorify His name (p. 177).
7. a. No. Christ's prayers reveal that He was truly a man, indicating a distinction between the Son of God (humanity) and God.
   b. If this is so, then Jesus is inferior to the Father in deity (p. 176).
8. In His humanity Jesus prayed to the eternal Spirit of God. As God He did not need assistance; only in His humanity did He need strength. Jesus needed to pray only during the days of His flesh. As a man Jesus submitted Himself to and received strength from the Spirit of God through prayer (Philippians 2:8; Hebrews 5:7-8) (p. 177).
9. We would embrace the false view that Jesus was inferior to another person in the Godhead, a form of subordinationism or Arianism. Such a view denies the biblical doctrine of the oneness of God, the full deity of Jesus, and the omnipotence of God (p. 178).
10. a. No. Matthew 27:46 cannot describe an actual

separation between the Father and Jesus because Jesus is the Father incarnate. (See John 10:30.)

b. The desperate cry of Matthew 27:46 does not indicate that the Spirit of God had departed from the body, but that there was no protection from the Spirit in Christ's sacrificial death of substitution for sinful humanity. One person in the Godhead did not abandon another; rather as a real man Christ felt the full wrath and judgment of God upon the sins of humanity (p. 178).

11. This argument is dangerous because it implies that there is one person in the Godhead who knows something another person does not know. Such a doctrine implies separate personalities and minds in God, which in turn leads to tritheism or polytheism (p. 180).
12. a. No. They speak of His deity, as Father and Creator. The Spirit of Jesus existed from all eternity, as God Himself.

    b. No. Jesus did not exist as a man before the Incarnation except as a plan in the mind of God. Of course, Jesus spoke of His preexistence as the God of the Old Testament (John 8:58; 17:5) (p. 183).
13. No. The word *sent* does not imply preexistence of the Son (the man). Rather, this language indicates that God had a specific mission or plan to which He appointed the Son. Hebrews 3:1 calls Jesus the Apostle—"one sent"—of our profession, which emphasizes the humanity of Jesus and the specific purpose for which the Son was born. See also Galatians 4:4 (p. 184).
14. a. Even if this line of reasoning were correct it would not prove a trinity. Such reasoning could lead to polytheism.

b. This view shows a limited human concept of God's love and an inability simply to accept His eternal love on the basis of His own Word.
c. We cannot limit God to time. It is possible for Him to have loved us from eternity past, though we did not exist (p. 185).

15. Such a distinction would make one person in the Godhead subordinate to another, contrary to the trinitarian doctrine of coequality. In other words, this second divine person would not be fully God, because God is subject to no one, being omniscient and omnipotent. This view counters any doctrine of "God the Son," because the Son would not have the full attributes of God. Instead, verses such as John 5:19 illustrate the relationship of Christ as a true human to God (p. 188).
16. a. No. In this case, *with* means pertaining to, or belonging to. The Word was with God, and was God, as the thought, plan, or mind of God.
b. If *God* means God the Father, then the Word is certainly not a separate person, for the verse would read, "The Word was within the Father and the Word was the Father." Inferring a plurality of persons in God from this verse would require a change in the meaning of *God* in the middle of the verse (p. 189).
17. No. Both God the Father and the man Jesus could testify that the Father was manifested in flesh, in Jesus. Jesus was both God and man, and both God and man could testify to this fact. Subsequent verses identify to Jesus as the I Am, the one God of the Old Testament (pp. 189-90).
18. These dual references to God the Father and Jesus establish that Jesus was not merely an ordinary man as He outwardly appeared to be, but He was also God. The Spirit of the Father dwelled within Him (p. 191).

19. It is the doctrine that Jesus is the Messiah, the God of the Old Testament manifested in the flesh. When we understand the doctrine of Christ, we will realize that Jesus is both the Father and the Son (p. 191).
20. Believers are united with God through the man Jesus and His atonement (II Corinthians 5:19). By believing and obeying the gospel, we can enjoy the union with God that Jesus had as a man.
21. No. This passage is not a conversation in the Godhead, but a communication between God and the man Christ. The incident demonstrates that Jesus was a man on earth, but His Spirit was the omnipresent God of the universe (p. 194).
22. No. Jesus was referring to His own Spirit, which came to dwell *in* His disciples through the baptism of the Holy Spirit. At the time, the Spirit of Jesus was *with* them in flesh. The Holy Spirit is simply the Spirit of Christ (John 14:16-18; Romans 8:9; II Corinthians 3:17-18). No distinction of persons was intended, only a difference of form or relationship (p. 196).
23. a. As a man, Jesus was united with God in purpose, mind, and will. The believer can also be one with God in this sense.
    b. Only Jesus had a transcendent oneness with God because of His absolute deity. He was one with God in the sense of identity in that He was God Himself incarnate (pp. 196-98).

IX

1. a. This phrase is figurative or symbolic.
    b. The right hand signifies power, strength, importance, and preeminence. The man Christ has been exalted, and consequently Jesus is

openly invested with the glory, power, and authority of the invisible Spirit of God.

c. Exodus 15:6; Psalm 98:1; Matthew 26:64; I Peter 3:22; Ephesians 1:20-22.

d. The phrase "sat down" indicates that the sacrificial work of Christ is not continuing but is complete (pp. 200-6).

2. a. First, these greetings do not teach trinitarianism as there is no mention of the Holy Ghost. Second, if we interpret similar verses as indicating separate persons in God, we could easily have four persons in the Godhead.

b. In referring to the Father and the Lord Jesus Christ, the biblical writers were emphasizing two roles of God—sovereign Creator and incarnate Savior—and the importance of accepting Him in both roles (pp. 207-8).

3. a. *Kai* can be translated as "even," meaning "that is" or "which is the same as."

b. It denotes a distinction of roles, manifestations, or names by which we know God.

c. Jesus is sometimes clearly identified as God Himself (pp. 208-11).

4. These designations underscore three important relationships God has shared with believers, three different works by one Spirit (pp. 211-12).

5. a. Ephesians 3:14-17: God is variously termed "the Father of our Lord Jesus Christ," "His Spirit," and "Christ." This passage actually stresses one God without a distinction of persons, because the Spirit is first described as the Father's Spirit, then as Christ in our hearts. Thus, the Father, Spirit, and Christ are identified as the same being. The phrase "Father of our Lord Jesus Christ" distinguishes between the Spirit of God and His manifestation in the flesh.

b. Ephesians 4:4-6: This passage emphasizes God as the one Lord and one Spirit. Verse 4 relates the one Spirit to the one body, reminding us that the one Spirit of God baptizes us into one body (I Corinthians 12:13). Verse 5 ties together "one Lord," "one faith," and "one baptism," indicating that we must base our faith and our baptism on the person, name, and work of the Lord Jesus, not just on a belief in God as a Spirit.

c. Hebrews 9:14: The blood of Christ speaks of the sacrificial, mediatorial, human role of Christ. The verse teaches that Christ was able to offer up His human body as a sacrifice to God through the help of the Spirit of God resident within Him.

d. I Peter 3:18: This verse says that Christ was put to death in the flesh and made alive by the Spirit so that He might bring us to God. Scripture tells us Jesus resurrected Himself from the dead by His own divine Spirit (John 2:19-21; Romans 8:9-11), while Acts 2:32 says God raised Jesus from the dead. Thus, the man Christ was raised from the dead by the Spirit of God—the deity resident in Christ—in order to reconcile humanity to God.

e. I Peter 1:2: This verse mentions the foreknowledge of God the Father, the sanctification of the Spirit, and the blood of Jesus. Foreknowledge refers to God's omniscience and is naturally associated with the eternal God's role as Father, prior to the Incarnation and Spirit outpouring. The reference to blood must necessarily be associated with the man Jesus, as we could not otherwise speak of the blood of God or the blood of the Spirit. Finally, we are sanctified—set apart from sin and to

God—by the indwelling presence of God, so Peter spoke of sanctification by the Spirit. In other words, the Bible associates the works of God with the various roles, titles, or names God has. This verse refers to God's plan of salvation and the roles He assumed in fulfilling that plan.

f. Jude 20:21: Again, in speaking of prayer in the Holy Ghost, the love of God, and the mercy of Jesus, we can easily see the different workings of God by using the roles most closely associated with those workings.

g. Revelation 1:4-5: From verse 8, we know that the One "which is, and which was, and which is to come" is Jesus. The seven Spirits pertain to Jesus. These two verses give us several views of the one God, who came in flesh as Jesus Christ. The reference to Jesus Christ in verse 5, in addition to the preceding description of God, emphasizes His humanity, for that verse calls Jesus the first-begotten of the dead. Interestingly, if one tries to use this passage to teach that God is three persons, what would prevent him from dividing the Spirit into seven persons based on verse 4?

h. These verses are very easily understandable as descriptions of a plurality of roles, attributes, or workings of God. In many cases they offer additional evidence that there is one God with no distinction of persons (pp. 212-16).

6. The mystery of God, or Christ, is that all the fullness of the deity dwells in Christ. There is no mystery as to a trinity in the Godhead. These verses instead refer to the mystery of the Incarnation—that all of the divine powers and attributes were embodied in Jesus Christ (pp. 217-18).
7. Believers cannot have the very nature of God,

except as they let the Spirit of Jesus Christ live in them. They are not omniscient or omnipotent; they are not the incarnation of the fullness of God. Believers can have the fullness of God in them the sense that Christ *is* the fullness of God. But only Jesus Christ is God revealed in flesh. Ephesians 3:19 in no way changes the sense of Colossians 2:9 to diminish the absolute deity of Jesus, nor does it imply that believers are somehow deified (pp. 216-20).

8. Paul did not write Colossians to oppose trinitarianism as the doctrine of the trinity did not exist then. However, Paul's language, under inspiration of the Spirit, so strongly teaches a positive doctrine of Oneness that it necessarily excludes trinitarianism as well as Gnosticism, or any doctrine which denies that all of the deity dwells in Jesus Christ (p. 220).
9. Jesus did not consider His divine prerogatives something to be retained at all costs, but He was willing to set them aside in order to live and die as a humble, obedient servant. Jesus did not strip Himself of the attributes of deity but instead stripped Himself of the prerogatives of the dignity of God while He dwelt on earth in the form of a man. In other words, Jesus imposed limitations on Himself relative to His life as a human. However, He remained omniscient, omnipotent, and omnipresent as to His Spirit while robed in flesh. Though His heavenly glory and majesty were not immediately apparent in His earthly life, Jesus retained His full deity (pp. 220-24).
10. No. The distinction is between the eternal Spirit of God and the man Christ. Christ could not reveal end-time events as a man. That knowledge must be revealed by the Spirit of God. Moreover,

the Book of Revelation reveals the deity of Jesus Christ, which knowledge must come from the Spirit of God (pp. 224-25).

11. The seven Spirits of God indicate the fullness or perfection of the Spirit of God, or perhaps the seven aspects of the Spirit recorded in Isaiah 11:2 (pp. 225-26).
12. a. It is a symbolic description of Jesus Christ in His sacrificial human role—as the Lamb who opened the book held by God, a book that may represent the title to redemption or perhaps the mysteries of God. Only Jesus in His humanity could redeem us and reveal the fullness of God; the transcendent God accomplished these things by manifesting Himself in the flesh. While some trinitarians see this passage as representing God the Father and God the Son, such an interpretation tends to overliteralize this symbolic vision. Some prominent trinitarians reject such a view, realizing that the Lamb refers to Christ in His humanity—a symbolic representation.
    b. The Lion represents Jesus as the King from the tribe of Judah. The root indicates that Jesus is the source of all, the Creator. They are symbolic of the characteristics and qualifications of the One worthy to open the book.
13. First, when such verses are read against the backdrop of the apostolic era and the original context of the passages, they are not confusing. Later man-made doctrines and traditions have warped the interpretation of Scripture. Second, God sometimes has a purpose in veiling the truth in part. Only sincere seekers who have a love for God's truth will find it and keep it, while others will remain satisfied with human traditions (pp. 230-32).

X

1. Early Christian writers did not refer to a trinity, but affirmed their belief in the monotheism of the Old Testament and accepted without question the deity and humanity of Jesus Christ. It can be assumed that the post-apostolic church accepted the oneness of God since these leaders emphasized the doctrines associated with Oneness (p. 237).
2. a. Trinitarian readers and scholars may misunderstand these passages due to their own biases, just as they misinterpret Bible passages such as Matthew 28:19.
   b. There is a strong possibility that later trinitarian copyists interpolated passages of their own into copies of early writings. The only existing copies of these early writings were written hundreds of years later than the originals.
   c. There is no doubt that false doctrine had already begun to creep into the church in some instances, even in apostolic days (p. 238).
3. Noetus, Praxeas, Sabellius (p. 240).
4. Evidently he believed that God revealed Himself as Father in creation, Son in incarnation, and the Holy Ghost in regeneration and sanctification. Some interpret this to mean he believed these three manifestations were strictly successive in time. If so, he does not reflect the belief of older modalism or of modern Oneness. The *Encyclopedia Britannica* describes his belief as follows: the Father, Son and Holy Spirit are the same person, three names being applied to the one and the same being. He strongly emphasized monotheism (p. 240).
5. a. Tertullian.
   b. He indicated that "the majority of believers" in

his day adhered to the Oneness doctrine (p. 240).

6. It appears that most Oneness believers did not leave a written record. Others had their writings destroyed by victorious opponents. Official Christendom often persecuted and martyred Oneness believers, and their movements were destroyed (p. 241).
7. a. He said there is no other person of God but Christ; the entire Godhead of the Father is in Him.
   b. He could not understand why Protestants would break with Roman Catholicism but still insist on retaining the nonbiblical, man-made doctrine of the trinity (pp. 240-43).
8. Miller concluded that the doctrine of the trinity was not biblical and that it greatly hindered any outreach to Jews and Moslems (p. 244).
9. Modalism is the belief that the Father, Son, and Holy Ghost are only *modes*, or manifestations, of the one God (the monarchia), and not three distinct persons (*hypostases*). In other words, it is the belief that considers "Jesus as the incarnation of the Godhead" and "the Father incarnate" (p. 248).
10. They believed that the Logos is not a distinct personal being but is united with God much as a man is united with his word. The Logos is a power "indivisible and inseparable from the Father" as Justin Martyr described the belief. Modalists understood the incarnation of the Logos in Christ to be the extension of the Father in human form (pp. 248-49).
11. *Son* refers to the manifestation of the Father in the flesh. The Spirit of Jesus was the Father, but *Son* refers specifically to the humanity of Jesus as well as deity. Thus, *Father* is not interchangeable

with *Son.* These two words refer to different modes of the one God (p. 249).

12. That modalistic monarchianism was Patripassianism, that is, it implied that the Father suffered and died. Critics interpreted modalism incorrectly to mean that the Father is the same as the Son (p. 250).
13. Modalistic monarchianism reaffirms that the one indivisible God can and does manifest Himself in many different ways. Jesus Christ is identified as that one God who manifested Himself through incarnation in a human body. Thus, modalism recognizes the full deity of Jesus much more than trinitarianism. God is not expressed as three persons, nor is Jesus only one of three in the Godhead. The fullness and completeness of the one God is in Jesus (pp. 251-52).

XI

1. Trinitarianism holds that there is "one God in three persons," that in God there are three distinctions of essence, not just activity. The names given to these three persons are God the Father, God the Son, and God the Holy Spirit. These three persons are held to be co-equal in power and authority, co-eternal in the past, present and future, and with the same divine nature fully contained in each. Each person is considered to have a unique characteristic as viewed in relation to the others: the Father is unbegotten, the Son is begotten or generated, and the Spirit is proceeding. Yet each person participates in the work of the others, so there is no clear distinction on that basis. These three persons are called the trinity or triune God (p. 256).

2. The term *person* has often been used by trinitarians throughout history to mean an individual being or personality with a rational nature. Some trinitarians emphasize that these three persons do not have a separate existence, but are inseparable though distinct. They deny that *person* refers merely to a role or manifestation of God. They defend an eternal threeness of essence, which they admit to be an incomprehensible mystery. By so doing, they reduce the concept of God's oneness to a unity of plural persons. This changes monotheism into a form of polytheism, different from pagan polytheism only in that there is perfect agreement and unity among the gods. Thus, the term *person* leads to a tritheistic concept of God, God existing as a unity of three persons (p. 260).
3. Trinitarians often say God the Father is the head of the trinity, God the Son is begotten by the Father, and the Spirit proceeds from the Father or Son, or both. They deny that this is a form of subordinationism. However, trinitarians often use the human limitations of Christ to prove a distinction between God the Father and God the Son instead of illustrating a distinction between deity and humanity. In so doing, in effect they deny the co-equality of the Son and Father and are reduced to confessions that the issue of co-equality is a mystery. Subordinationism is an inherent problem of trinitarian doctrine in spite of the claims of co-equality (pp. 260-61).
4. The terminology is nonbiblical and is based on theological and philosophical speculation (pp. 262-63).
5. Trinitarian ideas were prominent in Babylonian and Egyptian religion. Triune deities were featured in both Near Eastern cultures. Important

pagan religions today such as Hinduism, Buddhism, and Taoism feature the concept of a supreme trinity of gods or mystical spheres of reality, which could point to an ancient pagan origin. A philosophic trinity appears in Neo-Platonism, which contributed its concept of the Logos to trinitarian doctrine as it developed (pp. 264-65).

6. The trend toward binitarianism developed when some of the Greek apologists began to view the Logos as a separate person from the Father. To them the Father alone was the real God and the Logos was a created divine being of second rank. Eventually, the Logos became equated with the Son. This Logos concept was adopted from Greek philosophy of the period (pp. 266-68).
7. a. Tertullian.
   b. He equated the Logos with the Son.
   c. Yes. He evidently believed that the three manifestations of God were in fact distinct personalities in God, though not eternal (pp. 268-70).
8. a. He introduced the doctrine of the eternal Son.
   b. The Greek philosophy of his era—Neo-Platonism—deeply influenced his development of a systematic theology (pp. 270-71).
9. Novatian was one of the first to emphasize the Holy Spirit as a third person. He also taught subordination of the Son to the Father (p. 271).
10. a. Athanasius viewed the Son as co-equal, co-eternal, and of co-essence with the Father. His overall views were the same as modern trinitarianism.
    b. Arius tried to maintain the oneness of God while proclaiming the independent personality of the Logos. He equated the Logos with the Son and with Christ. He taught that the Son was a divine being created by the Father, but

not of the same essence and not co-equal with the Father. In other words, Arianism presented Christ as a demigod.

11. a. He sought to promote the unity of his empire on the basis of religion, without regard to the specific doctrines promoted in the name of Christianity.
    b. Establishment of Christianity as the state religion in a pagan society opened the church to pagan rituals and heretical doctrines as people sought approval by joining themselves to the church out of insincere motives (pp. 272-73).
12. First, it rejected Arianism. Second, the Nicene Creed is the first official declaration incompatible with modalism or modern Oneness. Third, it is the first official declaration supporting trinitarianism (pp. 265-66).
13. That council stated unequivocally that the Father, Son, and Holy Spirit were three distinct persons of God, co-eternal, co-equal, and of co-essence. The result was a revised Nicene Creed (p. 277).
14. a. The Athanasian Creed.
    b. The creed probably originated around 400 A.D., possibly through Augustine or his followers (pp. 277-78).
15. The Eastern church emphasized the mystery of three persons in God while the Western church emphasized the unity of God more strongly. The Western church also held that the Spirit proceeded from the Father and Son (the *filioque* doctrine), while the East held that the Spirit proceeded from the Father only. This was a major issue in the schism between Roman Catholicism and Eastern Orthodoxy in 1054 (p. 278).
16. a. It did not originate with the apostles; its title gives a false impression.

b. It does not emphasize all the important doctrines or themes of the New Testament, especially some aspects that are important today in refuting false doctrines which have developed over the centuries.
c. The Bible itself, rather than creeds, should be preferred for summary statements of doctrine.
d. Use of the creed today would associate us with trinitarianism (p. 282).

XII

1. Nonbiblical terminology is dangerous when it is not used merely as a legitimate substitute for biblical terminology, but instead introduces nonbiblical ways of thinking and leads to nonbiblical doctrines (p. 287).
2. a. The word *person* connotes a human being with a human personality. Thus, it seriously limits our conception of God.
   b. The term *persons* is problematic because it connotes a plurality of individuals, personalities, minds, wills, and bodies (p. 287).
3. a. If the number three is used to designate eternal distinctions in God, it leads to tritheism, a form of polytheism.
   b. If the number three is used to designate the only roles or manifestations God has, it limits God's activity in a way not done in Scripture (p. 288).
4. The Bible never says the Godhead is an incomprehensible mystery or that the question of plurality in the Godhead is a mystery. Instead, the Bible affirms that God is one in the strongest terms. The claim of mystery is used to conceal the contradictions of a man-made doctrine (p. 289).

5. While trinitarianism affirms the deity of Christ, in practice the doctrine diminishes the fullness of Christ's deity. Trinitarianism is unsuccessful in upholding the fullness of the Godhead in Jesus because it denies that Jesus is the Father and the Holy Spirit incarnate (pp. 289-90).
6. a. There is one God with no essential divisions in His nature. He is not a plurality of persons, but He does have a plurality of manifestations, roles, titles, attributes, or relationships to humanity.
   b. Father, Son, and Holy Spirit (or Holy Ghost) are different designations for the one God. God is the Father (in parental relationship to humanity). God is the Holy Spirit (in spiritual existence and activity). The Son is God manifest in flesh. The term *Son* always refers to the Incarnation and never to deity apart from humanity.
   c. Jesus is the *Son of God.* He is the incarnation of the fullness of God. As to His deity, Jesus is the Father and the Holy Spirit.
   d. The Son is begotten, not eternal. The Son of God existed from all eternity only as a plan in the mind of God. The Son of God came into actual existence at the Incarnation, at which time the Son was conceived (begotten) in a virgin's womb by the power of the Spirit of God.
   e. The *Word* of John 1 (the Logos) is not a separate person but is the thought, plan, activity, or self-revelation of God, which is God Himself. The Word was revealed in flesh as the Son of God.
   f. Jesus, meaning Jehovah-Savior, is the revealed name of God in the New Testament. Jesus is the name that reveals Father, Son, and Holy Ghost.

g. Water baptism is correctly administered by saying "in the name of Jesus." The name of Jesus is usually accompanied with the titles of Lord, Christ, or both.
h. We will see Jesus Christ in heaven. He is the One on the throne and the only God we will ever see.
i. God's oneness is no mystery, especially for the church. We cannot know everything there is to know about God, but the Bible clearly teaches that God is one in number and that Jesus Christ is the one God manifest in flesh.



About the Author

DAVID K. BERNARD is the founder and pastor of New Life United Pentecostal Church of Austin, Texas, the associate editor in the Editorial Division of the United Pentecostal Church International, and a member of the Texas District Board. A former college professor and a member of the State Bar of Texas, he holds a doctorate of jurisprudence with honors from the University of Texas and a bachelor's degree *magna cum laude* in mathematical sciences and managerial studies from Rice University. He also studied Greek at Wesley Biblical Seminary. His books have been published in twenty languages, and he has ministered in many countries on six continents. He is listed in *Who's Who in Religion* and *Who's Who in U.S. Writers, Editors and Poets*. He and his wife, Connie, have three children: Jonathan, Daniel, and Lindsey.

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