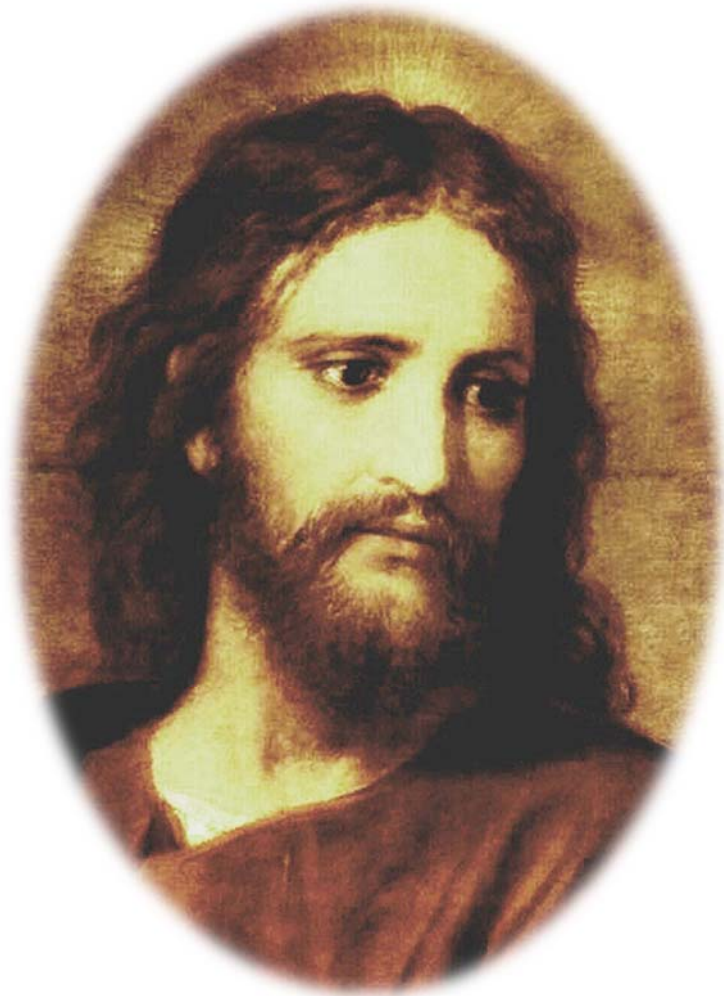


THE TRUTH ABOUT THE GODHEAD

(A detailed study about the Godhead)



There are three most common beliefs about the GODHEAD today. They are:

- The Trinity Doctrine
- The Oneness Doctrine
- The Twoness Doctrine

THE TRINITY DOCTRINE

The Trinity doctrine is summarized as:

- God is three persons
- Each person is fully God
- There is one God

(Reference: Bible Doctrine – Essential teachings of the Christian faith authored by Professor Wayne Grudem)

Discrepancy in the Doctrine

God in three persons make three Gods having three personalities. This belief breaks the very first commandment of God that says “Thou shall have no other gods before me” (Exodus 20:3). We cannot have three persons each of which is fully God and yet have one God.

THE ORIGIN OF THE TRINITY DOCTRINE

Since Moses was moved by the spirit of God to write Deuteronomy 6:4 then it is not far-fetched to say that anyone who brings any concept or theory that contradicts what Moses gave, is moved by the spirit of the Enemy and not by the spirit of God. The word ‘TRINITY’ and its concept was not known by believers in the old and new testaments of the Bible. The TRINITY concept was given in the second century, after the apostles had died and gone, by a Catholic priest called Quintus Septimius Florens Tertullianus anglicised as Tertullian (160-c. 225 AD). Tertullian is deemed as the father of Latin Christianity and the founder of Western theology. He is the first writer to use the word TRINITY (Latin: trinitas) and gave an exposition of the Trinitarian theology. He believed God was three persons and yet one substance (Latin: tres personae, una substantia, and Greek: treis Hypostases, Homooousios). A concept that fights what Moses said and even fights common sense. Unless language has lost its meaning, three persons give three personalities and not one personality (or one God). The idea of three personalities in the Godhead is paganism or polytheism and not Christianity. Curse is placed on anyone who brings any other Gospel

other than that which has been given in the Bible (Galatians 1:8).

In 325 AD at the Nicene Council in France when pagan Rome put on the clothe of religion and became Papal Rome (the Catholic Church), the unbiblical concept of the trinity was endorsed and made one of the doctrines of Christianity. Strangely, the 'daughter-churches' of the Mother church also drank from her doctrinal cup. John, on the isle of Patmos foresaw the trinity doctrine in Revelation 16:13 as three unclean spirits which came out of the mouth of the beast. Until the introduction of the trinity doctrine, all true believers in the Bible; Jews, Gentiles, Samaritans and all Christians before the Nicene Council baptised in the Name of Jesus Christ. References: Acts 2:38, Acts 19:1-5, Acts 10:46-48, Acts 8: 14-16, Romans 6: 3,4, Canny Encyclopedia Of Religions pg. 53, Catholic Encyclopedia Vol. 2, pg. 263, Britannica Encyclopedia 11th Edition, Vol. 3, pg. 365-366.

It is evidently clear that the true revelation on the Godhead is the same revelation on water baptism because they go together.

TRUE EXPOSITION

Revelation 4:2 states "And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne." John on the isle of Patmos never saw three Gods sitting on three thrones till the Bible closes. The idea of three Gods is not Christianity. Three persons cannot make one God. The idea is paganism or polytheism. No Old Testament believer ever believed in three Gods for they knew what Moses told them in Deuteronomy 6:4 "Hear, O Israel; The LORD our God is one LORD." Neither was there a believer in the New Testament that believed in three Gods. One day, when Philip wanted to be clear in his mind concerning the GODHEAD, he asked the Lord to show him the Father. In answering his request, the Lord told him "have I been so long time with you, and yet hast thou not known ME, Philip? He that have seen Me hath seen the Father; and how sayest thou then, shew us the Father?" What an answer! In plain language the Lord was telling Philip and the rest

of the disciples that He was the father made flesh so why were they asking Him to show them the Father. For anyone who has seen Him has seen the Father. (John 14:6-9). What a rebuke it was to the disciples that they didn't know that He was the Father manifesting Himself as the Son. Notice, the oneness between the Son and the Father is not like the literal oneness between the husband and the wife for you

may know a husband for years without knowing his wife and vice versa. However, if you know the Son, you know the Father and if you know the Father, you know the Son because it is the same God manifesting Himself in different ways at different times. Isaiah 9:6 recognizes He is the Son and the everlasting Father also. Acts 2:36 also says that Jesus is both Lord and Christ which means He is both the Father and the Holy Ghost. Colossians 2:9 says "For in Him dwelleth all the fullness of the Godhead bodily." So the unseen Father could now be seen in flesh for Jesus was the flesh of the Father. Paul in Hebrews 10:5 said "a body hast thou prepared me." Jesus Christ was the body of the invisible God that's why He said he that have seen Me has seen the Father. Spirits cannot be seen unless they take on a body. John 1:18 states "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." So without the body of Jesus Christ, God would have remained a spirit (not becoming flesh) and the law of redemption wouldn't have been fulfilled. The Redeemer had to be a kinsman, a family member to the human race. So God had to take on flesh. The WORD (Logos) became flesh and dwelt among men (John 1:14). This is the reason Jesus was called Emmanuel which interprets "God with us" (Matthew 1:23). So Jesus was God in flesh. Not the second person of the Trinity.

One of the scriptures that makes people think God is three is 1 John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost and these three are one." It is quiet strange how people see three Gods in this scripture. This scripture does not read "for there are three Gods or persons that bear record in heaven..." The scripture is explaining that the Father, the Word and the Holy Ghost are one and the same. That is why the verse ends by saying "These three are one" (not these three are three or two). In other words, the Father is the same as the Word and the Word, the same as the Holy Ghost. The next verse (1 John 5:8) however says "And there are three that bear witness in earth, the spirit and the water and the blood: and these AGREE in one." This verse does not say what the seventh verse says. It does not say the blood is the same as water and water is the same as spirit because spirit blood and water are not the same.

That is why it introduces the word AGREE. But in verse 7 it does not say they agree it says they are one. You can be justified (by water) without being sanctified (by blood). And you can be sanctified (by blood) without being filled (by the spirit). But you can't have the Word without having the Father and you can't have the Holy

Ghost without having the Word. So God in three PERSONS cannot be supported by any scripture. It is rather one God in three manifestations or offices. ONE God manifesting Himself in three ways. "The Lord our God is one Lord;" Moses said.

THE ONENESS DOCTRINE

The premise of this doctrine is that Jesus, the man, is all three – Father, Son and Holy Ghost.

Discrepancy in the Doctrine

If Jesus, the man, was the Father, Son and Holy Ghost AT THE SAME TIME, who was he praying to when he was praying? At the cross when he cried "My God, My God why hast thou forsaken Me?", was He just acting it out? Obviously not.

TRUE EXPOSITION

Jesus was the body God prepared to dwell in according to Hebrews 10:5. He was manifesting the sonship of God (Not of another God but the same God). Jesus, the reason He was called "the son of God" was because He was God morphed (transmuted). God was now acting in the sonship dispensation. God doesn't give birth as we do so when we say "the son of God" it doesn't show a different personality from God as a son shows a different personality from his father. "The Father" was God in the Fatherhood dispensation (The Old Testament). "The Son" was the same God in the sonship dispensation (The New Testament). "The Holy Ghost" again is God in the Holy Ghost dispensation (Still under the new covenant). The same God manifesting Himself in three ways because God always perfects Himself in threes just as humans are also perfected in threes; soul, spirit and body.

Jesus has three sonship titles, the son of man, the son of God and the son of David. Just as "the son of David" and "the son of man" do not depict that David or a man gave birth to Him, so can we not say that God gave birth to Him in that literal sense. "The son of man" depicts God as a prophet. "The son of God" depicts God as a Messiah and "the son of David" depicts God as a king. Jesus being a son of God does not suggest a child that comes forth as a result of a union. If Mary's blood or DNA had found its way into Jesus, His blood could have saved no man because Mary was born in sin and saved by Grace like all of us. So He wasn't a son of Mary. Neither was He a son of Joseph, HE CAME OUT FROM GOD (John 16:27). Mary's womb was

only borrowed to “house” God. That is why the Angel told her she was highly favoured. Remember, Jesus never called Mary His mother. He always called her “woman” to buttress the point that God does not have a mother. (John 2:3-5, John 19:26-27, John 20:11-15)

THE TWONESS DOCTRINE

This belief is based on the premise that there are two Gods: the eternal Father and the eternal Son; making the Holy Spirit just a messenger of the Two.

Discrepancy in the Doctrine

A “Son is begotten”. The word “sonship” signifies a “beginning”. There is therefore no such thing as “eternal son” even though the Son has eternal life. The Word “ETERNAL” means no beginning and no end. The sonship began in the womb of Mary so there cannot be eternal sonship.

TRUE EXPOSITION

What gave birth to the “twoness doctrine” was the lack of understanding of scriptures like Acts 2:34, Romans 8:34 and Colossians 3:1. Mark 16:19, for instance, says “So then after, the Lord has spoken unto them He was received up into heaven and sat on the right hand of God.” What those who propound the twoness theory, however, fail to recognize is that the phrase “right hand” does not depict a geographical location. Right hand in the Bible simply means great authority and power as explained by the following scriptures: Exodus 15:6; Psalm 118:16; Matthew 26:64; Mark 14:62 and Luke 22:69. Psalm 89:13 for instance states “Thou hast a mighty arm: strong is thy hand and high is thy right hand.” Notice, even though the Lord said He was going to sit at the right hand of the Father, John, afterwards, in the book of revelation never saw two thrones in heaven for a “Father” and a “Son”. What Jesus meant was that He was going to inherit, again, all the power and authority He had as the Father. After He went back to the form in which He was when He met Moses, (the pillar of fire), He appeared to Saul on his way to Damascus and mentioned His name as JESUS. The pillar of fire that led Israel in the Old Testament was now mentioning His name to Saul as Jesus (Acts 9:3-5).

1 Timothy 3:16 says “And without CONTROVERSY great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”. Who does this

scripture speak of? The Lord Jesus Christ. It is without controversy. It is no more controversial to those with a revelation that God himself came down and dwelt among men. Nothing can be plainer than this.

Why then did Jesus Pray?

This question normally arises when we think of Jesus being God and at the same time think of Him as limited as we are. Let me ask a question, why do Christians who already have the Holy Ghost pray? It is an established truth that the more of God one has, the more he prays, the less of God one has the less that fellow will have the urgency to pray. It therefore stands that if the fullness of God dwells in a man, that man will pray most to the God that is in him. That is why we have consistently said, Jesus was the body God dwelt in (Colossians 2:9). Some also question what voice said 'this is my beloved son' when Jesus was on Mount transfiguration. If we think God is limited as we are, we cannot answer these questions but if we remember God is unlimited and omnipresent and once divided Himself into 120 among 120 disciples in the upper room, we will know that while He was here on earth, He was in heaven as well.

John 3:13 states "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which IS in heaven. (not WAS in heaven but IS in heaven). This, Jesus said when He was having interaction with Nicodemus. The Son of man (Jesus), was here on earth talking to Nicodemus and at the same time in heaven. That is why this is a mystery of godliness according to 1 Timothy 3:16. The experience in the Jordan river with a voice from heaven, and the Holy Ghost in the form of a dove upon the Lord and the Lord being baptized in the river was three manifestations of the same God and not three Gods manifesting themselves. The idea of three Gods or persons unbiblical. If the Lord is able to hear the prayers of millions of Christians praying at the same time in different places of the world and not miss one word uttered in each prayer, we must know that He is more than able to manifest Himself in many ways at the same time as it happened in Jordan River. He is omnipresence.

Because Jesus was the body the invisible God hid or veiled in, the body always had to stay in tune in prayer to be in sync with the Spirit within which was God in fullness. For the fullness of the Godhead dwelt in Him (Col.2:9).

He was the image of the invisible God (Colossians 1:15-19) that is why He prayed all the time. He confessed in John 5:19 "Verily, verily, I say unto you, the son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise". In explaining this scripture, God's proph-

et, William Branham said, the Lord Jesus had to stay in a vision all the time to know what the Spirit did in order for Him to do same. In verse 18 of John 5, the Jews sought the more to kill Him because He not only broke the Sabbath but also said that God was His Father, MAKING HIMSELF EQUAL WITH GOD. The Jews Being Bible Scholars understood that equality with God simply meant He was God.

Why then was He baptized

Jesus was not baptized with the same reason for which we are baptized. In the old testament, before a lamb was used for sacrifice, it was washed and presented to the high priest for examination. Since Jesus came as the true Lamb of God, He had to fulfil scriptures concerning how lambs were sacrificed in the old testament. He said "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil" (Matthew 5:17). That is why before He was sacrificed on Calvary's tree, He had to be washed in the Jordan River and presented to the high priest for examination. (Leviticus 5:6; Exodus 15:5; Mark 15:3, 14). This is the revelation of His water baptism which John the Baptist didn't even know hence his initial refusal to baptize Him

Why then did He say "My Father is greater than I"

The LORD said in John 14:28 that "My Father is greater than I." If the Lord Jesus Christ is God made flesh, according to John 1:14, why did He say "My Father is greater than I"?

We must know that according to Revelation 1:8, the Lord Jesus Christ is the Almighty God, the First and the Last, the All in All, the A to Z of God. The All of it.

There are things God could not do as a person (the Lord Jesus Christ) like entering into the heart of men. But as a spirit, He has been able to do that. Therefore, the Father will always be greater than the Son. We have always said the Father is everlasting but there is no scripture for the Son being everlasting because the sonship is for a period of time (From the Son of Man to the Son of David). The same God making Himself manifest in three dispensations. If the Lord Jesus Christ is the Almighty God (according to Revelation 1:8), then we cannot have ANOTHER God who is greater than Him. How would we call something greater than Almighty?. No wonder why He is the only one seated on a throne in heaven even though He said "I go to sit at the right hand of the Father" (Notice: Right hand = Authority). The Fatherhood has no beginning and end but the Sonship has. The Sonship began in the

womb of a woman, Mary. The 'Father' therefore will always be greater than the 'Son'.

Consider the following:

There is one God

Deuteronomy 6:4-9, Mark 12:28-32, Malachi 2:10, Isaiah 44:6-8, Isaiah 45:2-6, 21-23, Isaiah 46:8-9, 1 Corinthians 8:4-6, Ephesians 4:5-6, 1 Timothy 2:5, James 2:19

Jesus is Coming

1 Thessalonians 3:11-13, Matthew 25:31-46, Titus 2:11-13

God is Coming

Zachariah 14:4-5, 1 Thessalonians 4:13-18, Revelation 19:11,16, Psalm 50:1-6

Jesus the Creator

John 1:10, 1 Corinthians 8:6, Ephesians 3:9, Colossians 1:12-17, Hebrews 1:8-12, Revelation 4:8-11, Revelation 10:6, Revelation 14:6-7, Revelation 21:5-7, Revelation 22:3

God the Creator

Genesis 1:1, Genesis 2:7, Job 33:4, Psalm 33:6, Psalm 104:30, Isaiah 40:28, Isaiah 44:24, Isaiah 45:11-18, Malachi 2:10

60 Questions and Answers on the GODHEAD

Is the word trinity in the Bible? NO.

Does the Bible say that there are three persons in the Godhead? NO.

Does the Bible speak of the Father, Son and Holy Ghost? Yes.

Do these titles as used in Mathew 28:19 mean that there are three separate and distinct persons in the Godhead? No, they refer to three offices, roles, or relationship of One God to humanity.

Does the Bible use the word "three" in reference to God? Only one verse in the entire Bible does so – 1 John 5:7. It speaks of the Father, the Word (instead of Son), and the Holy Ghost, and It concludes by saying, "These three are one."

Does the Bible use the word “one” in reference to God? Yes, many times. For example, Zechariah 14:9; Malachi 2:10; Matthew 23:9; Mark 12:29,32; John 8:41; 10:30; Romans 3:30; I Corinthians 8:4; 1 Timothy 2:5; Galatians 3:20; James 2:19.

Can the mystery of the Godhead be understood? Yes. Romans 1:20; Colossians 2:9; I Timothy 3:16

Has the Christian only one Heavenly Father? Yes. Matthew 23:9

Then why did Jesus say to Philip, “he that hath seen Me hath seen the Father” (John 14:39)? Because Jesus is the express image of God’s person. Hebrews 1:3. The Greek word for person in this verse literally means “substance.”

Does the Bible say that there are two persons in the Godhead? No

Does the Bible say that all the Godhead is revealed in one person? Yes, in Jesus Christ. II Corinthians 4:4; Colossians 1:19; 2:9; Hebrews 1:3.

Is the mystery of the Deity hidden from some people? Yes. Luke 10:21-22.

Who is the Father? The Father is the one God, particularly as revealed in parental relationship to humanity. Deuteronomy 32:6; Malachi 2:10.

Where was God the Father while Jesus was on earth? The Father was in Christ. John 14:10; II Corinthians 5:19. He was also in heaven (Matthew 23:9), for God is omnipresent.

Did the prophet Isaiah say that Jesus would be Father? Yes. Isaiah 9:6; 63:16.

When God said, “Let us make man in our image” (Genesis 1:26), was He speaking to another person in the Godhead? No. Isaiah 44:24; Malachi 2:10.

How many of God’s qualities were in Christ? All. Colossians 2:9;

How may we see the God who sent Jesus into the world? By seeing Jesus. John 12:44-45; 14:9

Does the Bible say that Jesus is the Almighty? Yes. Revelation 1:8

Whom do some designate as the first person in the trinity? God the Father.

Whom do some designate as the last person in the trinity? The Holy Ghost. But Jesus said that He was the first and last. Revelation 1:17-18.

How many persons did John see sitting on the throne in heaven? One. Revelation

4:2.

If Jesus is the first and the last, why did God say in Isaiah 44:6 that He was the first and the last? Because Jesus is the God of the Old Testament incarnate.

Did Jesus tell Satan that God alone should be worshipped? Yes. Matthew 4:10

Does the devil believe in more than one God? No. James 2:19.

Does the Bible say that God, who is the Word, was made flesh? Yes. John 1:1, 14.

For what purpose was God manifested in flesh? To die and save sinners. Hebrews 2:9, 14.

Was Jesus God manifested in the flesh? Yes. I Timothy 3:16.

Could Jesus have been on earth and in heaven at the same time? Yes. John 3:13.

Does the Bible say that there is but one Lord? Yes. Isaiah 45:18; Ephesians 4:5.

Does the Bible say that Christ is the Lord? Yes. Luke 2:11.

Does the Bible say that the Lord is God? Yes. I Kings 18:39; Zechariah 14:5; Acts 2:39; Revelation 19:1.

How could the church belong to Jesus (Matthew 16:18) and yet be the church of God (I Corinthians 10:32)? Because Jesus is God in the flesh.

Will God give His glory to another? No. Isaiah 42:8.

Was there a God formed before Jehovah, or will there be one formed after? No. Isaiah 43:10.

What is one thing that God does not know? Another God. Isaiah 44:8.

What is one thing that God Cannot do? Lie. Titus 1:2.

How many Gods should we know? Only one. Hosea 13:4.

How many names has the Lord? One. Zechariah 14:9.

Is it good to think upon the name of the Lord? Yes. Malachi 3:16.

Does the Bible say that God alone treads upon the waves of the sea? Yes. Job 9:8

Why, then, was Jesus able to walk upon the Sea of Galilee (Matthew 14:25)? Because He is God the Creator. Colossians 1:16.

Is God the only one who can forgive sin? Yes. Isaiah 43:25; Mark 2:7.

Why, then, could Jesus forgive sin in Mark 2:5-11? Because He is God the Savior.

Is Jesus the true God? Yes. I John 5:20.

If God and the Holy Ghost are two separate persons, which was the Father of Christ? Matthew 1:20 says that the Holy Ghost was the Father, while Romans 15:6, II Corinthians 11:31, and Ephesians 1:3 say that God was the Father. There is no contradiction when we realize that God the Father and the Holy Ghost are one and the same Spirit. Matthew 10:20; Ephesians 4:4; I Corinthians 3:16.

When Paul asked the Lord who He was, what was the answer? "I am Jesus." Acts 9:5.

When Stephen was dying, did he call God Jesus? Yes. Acts 7:59.

Did Thomas ever call Jesus God? Yes. John 20:28.

How could Jesus be the Savior, when God the Father said in Isaiah 43:11, "Beside me there is no Savior?" Because "God was in Christ, reconciling the world unto himself." II Corinthians 5:19.

Does the Bible say that Jesus was God with us? Yes. Matthew 1:23.

Did Jesus ever say, "I and my Father are one?" Yes. John 10:30.

Can it be proven scripturally that Jesus and the Father are one in the same sense that husband and wife are one? No. The Godhead was never compared to the relationship of a husband and wife. Jesus identified Himself with the Father in a way that husband and wife cannot be identified with each other. John 14:9-11.

Does the Bible say that there is only one wise God? Yes. Jude 25.

Does the Bible call the Holy Ghost a second or third person in the Godhead? No. The Holy Ghost is the one Spirit of God, the one God Himself at work in our lives. John 4:24; I Corinthians 3:16-17; 6:19; 12:13.

Can Trinitarians show that three divine persons were present when Jesus was baptized by John? Absolutely not. The one, omnipresent God used three simultaneous manifestations. Only one divine person was present--Jesus Christ the Lord.

Then what were the other two of whom Trinitarians speak? One was a voice from

heaven; the other was the Spirit of God in the form of a dove. Matthew 3:16-17.

What did the voice say at Jesus' baptism? "Thou art my beloved Son, in whom I am well pleased." Mark 1:11. As the Son of God, Jesus was the one God incarnate.

Does the Bible say that God shed His blood and that God laid down His life for us? Yes. Acts 20:28; I John 3:16. God was able to do this because He had taken upon Himself a human body.

The Bible says that God is coming back with all His saints (Zechariah 14:5) and also that Jesus is coming back with all His saints (I Thessalonians 3:13). Are two coming back? No. Only one is coming back--our great God and Savior, Jesus Christ. Titus 2:13.

Professor Wayne Grudem is his book "BIBLE DOCTRINE – Essential teachings of the Christian faith" makes the following statement on pages 108, 109 and 110 which contradicts his stand as a Trinitarian. He, however, exposes the error in the teaching of the Jehovah's Witnesses.

He says "John 1:1-4 clearly affirms the full deity of Christ: 'In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men.'

Here Christ is referred to as 'the Word,' and John says both that He was 'with God' and that He 'was God.' The Greek text echoes the opening words of Genesis 1:1 ('In the beginning...') and reminds us that John is talking about something that was true before the world was made. God the Son was always fully God.

The translation 'the Word was God' has been challenged by Jehovah's Witnesses, who translate it 'the Word was a god,' implying that the Word was simply a heavenly being but not fully divine. They justify this translation by pointing to the fact that the definite article (Gk. Ho 'the') does not occur before the Greek word *theos* ('God'). They say therefore that *theos* should be translated 'a god.' However, their interpretation has been followed by no recognized Greek scholar anywhere, for it commonly known that the sentence follows no regular rule of Greek grammar, and the absence of the definite article merely indicates that: 'God' is the predicate rather than the subject of the sentence.

The inconsistency of the Jehovah's Witnesses' position can further be seen in their translation of the rest of the chapter. For various other grammatical reasons the word *theos* also lacks the definite article at other places in this chapter, such as verse 6 (There was a man sent from God), verse 12 ('power to become children of God'), and verse 18 ('No one has ever seen God'). If Jehovah's Witnesses were consistent with their argument about the absence of the definite article, they would have to translate all of these with the phrase 'a god,' but they translate 'God' in every case.

John 20:28 in its context is also a strong proof for the deity of Christ. Thomas had doubted the reports of the other disciples that they had seen Jesus raised from the dead, and he said he would not believe unless he could see the nail prints on Jesus' hands and place his hand in His wounded side (John 20:25).

Then Jesus appeared to the disciples when Thomas was with them. He said to Thomas, 'Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing' (John 20:27). In response to this, we read, 'Thomas answered Him, 'My Lord and my God!' (John 20:28). Here Thomas calls Jesus 'my God.' The following verses (vv. 29 – 31) show that both John in writing his gospel and Jesus Himself approve of what Thomas has said and encourage everyone who hears about Thomas to believe the same things that Thomas did.

Other passages speaking of Jesus as fully divine include Hebrews 1, where the author says that Christ is the 'exact representation' (v. 3 Gk. *Charakfer*, 'exact duplicate') of the nature of being (Gk. *Hypostasis*) of God – meaning that God the Son exactly duplicates the being or nature of God the Father in every way; whatever attributes or power God the Father has, God the Son has them as well. The author goes on to refer to the Son as 'God' in verse 8 ('But of the Son he says, 'Your throne, O God, is for ever and ever)'), and he attributes the creation for the heavens to Christ when he says of Him, 'You, Lord, did found the earth in the beginning, and the heavens are the work of Your hands' (Heb. 1:10, quoting Ps. 102:25).

There is one God. Scripture is abundantly clear that there is one and only one God. The three different persons of the Trinity are one not only in purpose and in agreement on what they think, but they are one in essence, one in their essential nature. In other words, God is only *one being*. There are not three Gods. There is only one God.

One of the most familiar passages of the Old Testament is Deuteronomy 6:4-5 (NIV): 'Hear, O Israel: The LORD our God, *the LORD is one*. Love the LORD your God with all your heart and with all your soul and with all strength.'

When God speaks, He repeatedly makes it clear that He is the only true God; the idea that there are three Gods to be worshiped rather than one would be unthinkable in the light of these extremely strong statements. God *alone* is the one true God and there is no one like Him. When He speaks, He alone is speaking – He is not speaking as one God among three who are to be worshipped. He says:

'I am the LORD, and there is no other,
besides me there is no God;

I gird you, though you do not know Me,
that men may know, from the rising of the sun
and from the west, that there is none besides Me;
I am the LORD, and there is no other.' (Isaiah 45:5-6)

The New Testament also affirms that there is one God. Paul writes. 'For there is *one God*, and there is one mediator between God and men, the man Christ Jesus' (1 Timothy 2:5). Paul affirms that 'God is one' (Rom. 3:30). Finally, James acknowledges that even demons recognize that there is one God, even though their intellectual assent to that fact is not enough to save them: 'You believe that God is one; you do well. Even the demons believe – and shudder' (James 2:19). But clearly James affirms that one 'does well' to believe that 'God is one'." (End of quote)

After writing beautifully that there is only one God with supporting scriptures, professor Wayne Grudem falls back into the same powerful snare and deceit of the trinity doctrine and says 'the three different persons of the trinity are one...'

Even the proponents of the trinity doctrine admit the trinity doctrine does not make sense. It does not make sense either to God or man.

The trinity doctrine states 'God is three persons. Each person is fully God and yet there is one God.'

Does this statement make sense to you, dear reader? Let's consider what God's prophet, William Branham said about the trinity doctrine.

It is culled from "An exposition of the Seven Church Ages" authored by him.

Revelation 1:4-6.

"John to the seven churches which are in Asia; Grace be unto you, and peace, from Him Which Is, and Which Was, and Which Is to Come; and from the seven Spirits Which are before His throne;

And from Jesus Christ, Who is the Faithful Witness, and the First Begotten of the Dead, and the Prince of the Kings of the Earth. Unto Him That loved us, and washed us from our sins in His own blood,

And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

...Now all these expressions, 'Him Which Is', and 'Him Which Was', and 'Is To Come', and 'Faithful Witness', and 'First-born From Among the Dead', and 'Prince of the Kings of the Earth', and 'The Alpha and Omega', and 'The Almighty', are titles and descriptions of the ONE AND THE SAME PERSON, Who is the Lord Jesus Christ, Who washed us from our sins in His own blood.

The Spirit of God in John expresses thusly in order to set forth the Supreme Deity of Jesus Christ and to reveal the Godhead as ONE God. Today there is a gross error. It is that there are three Gods instead of one.

This revelation as given to John by Jesus, Himself, corrects that error. It is not that there are three Gods, but one God with three offices. There is ONE God with three titles, Father, Son, and Holy Ghost. This mighty revelation is what the early church had, and it must be restored in this last day along with the correct formula of water baptism.

Now modern theologians won't agree with me for here is what was written in a great Christian magazine. "That teaching (on the Trinity) is at the very heart and core of the Old Testament. It is every whit as much at the heart and core of the New Testament. The New Testament is just as much opposed as the Old Testament is to the thought that there are more Gods than one. Yet the New Testament with equal clearness teaches that the Father is God, and the Son is God, and the Holy Spirit is God, and that these three are NOT three aspects of the same Person, but three persons standing in a truly personal relationship to one another. There we have the great doctrine of the Three Persons but one God."

They also state, "God, according to the Bible, is not just one person, but He is three

persons in one God. That is the great mystery of the Trinity".

It sure is. How can three persons be in one God? Not only is there no Bible for it, but it shows even a lack of intelligent reasoning. Three distinct persons, though identical substance, make three gods, or language has lost its meaning entirely.

Just listen to these words again, "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, Which Is, and Which Was, and Which Is to Come, the Almighty". This is Deity. This is not simply a prophet, a man. This is God. And it is not a revelation of three Gods, but of ONE God, the Almighty.

They didn't believe in three Gods in the beginning of the church. You can't find that sort of belief amongst the apostles. It was after the apostolic age that this theory came in and really became an issue and a cardinal doctrine at the Nicene Council. The doctrine of Godhead caused a two way split at Nicaea. And from that split there came two extremes. One actually went into polytheism, believing in three Gods, and the others went into unitarianism. Of course that was a little while in coming about, but it did, and we have it right today. But the Revelation through John by the Spirit to the churches was, "I am the Lord Jesus Christ, and I am ALL of it. There isn't any other God". And He put His seal on this Revelation.

Consider this: Who was the Father of Jesus? Matthew 1:18 says, "She was found with child of the Holy Ghost". But Jesus, Himself, claimed that God was His Father. God the Father and God the Holy Ghost, as we often express these terms, make the Father and the Spirit ONE. Indeed they are, or else Jesus had two Fathers. But notice that Jesus said that He and His Father were One--not two. That makes ONE God.

Since this is historically and Scripturally true, people wonder where the three came from. It became a foundational doctrine at the Nicene Council in 325 A.D. This trinity (an absolutely unscriptural word) was based upon the many gods of Rome. The Romans had many gods to whom they prayed. They also prayed to ancestors as mediators. It was just a step to give new names to old gods, so we have saints to make it more Biblical. Thus, instead of Jupiter, Venice, Mars, etc., we have Paul, Peter, Fatima, Christopher, etc., etc. They could not make their pagan religion work out with just one God, so they split Him up into three, and they made intercessors of the saints as they had made intercessors of their ancestors.

Ever since then people have failed to realize that there is just one God with three

offices or manifestations. They know there is one God according to Scripture, but they try to make it the fantastic theory that God is like a bunch of grapes; three persons with the same Divinity shared equally by all. But it plainly says here in Revelation that Jesus is "That Which Is", "That Which Was", and "That Which Is to Come". He is the "Alpha and Omega", which means that He is the "A to Z" or THE ALL OF IT. He is everything--the Almighty. He is the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star, the Righteous Branch, the Father, the Son, and the Holy Ghost. He is God, Almighty God. ONE GOD.

I Timothy 3:16 says, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into Glory". This is what the Bible says. It doesn't say a thing about a first or second or third person here. It says God was manifest in flesh. One God. That ONE GOD was manifested in flesh. That ought to settle it. God came in a human form. That didn't make Him ANOTHER GOD. HE WAS GOD, THE SAME GOD. It was a revelation then, and it is a revelation now. One God.

Let's go back in the Bible and see what He was in the beginning according to the revelation He gave of Himself. The great Jehovah appeared to Israel in a pillar of fire. As the Angel of the Covenant He lived in that pillar of fire and led Israel daily. At the temple He announced His coming with a great cloud. Then one day He was manifested in a virgin born body that was prepared for Him. The God that tabernacled above the tents of Israel now took on Himself a tent of flesh and tabernacled as a man amongst men. But He was the SAME GOD.

The Bible teaches that GOD WAS IN CHRIST. The BODY was Jesus. In Him dwelt all the fulness of the Godhead, BODILY. Nothing can be plainer than that. Mystery, yes. But actual truth--it can't be plainer. So if He wasn't three people then, He can't be three now. ONE GOD: And this same God was made flesh.

Jesus said, "I came from God and I go (back) to God". John 16:27-28. That is exactly what happened. He disappeared from earth by way of His death, burial, resurrection, and ascension. Then Paul met Him on the road to Damascus and He spoke to Paul and said, "Saul, Saul, why persecutest thou Me?" Paul said, "Who art Thou, Lord?" He said, "I am Jesus." He was a pillar of fire, a blinding light. He had turned back, exactly as He said He would. Back to the same form that He was before He took on a tabernacle of flesh. That is exactly how John saw it. John 1:18

"No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him". Notice where John says that Jesus IS. He is IN the bosom of the Father.

Luke 2:11 says,

"For unto you is born this day in the city of David a Saviour, Which is Christ the Lord".

He was born the Christ, and eight days later when He was circumcised He was named Jesus, even as the angel had told them. I was born a Branham. When I was born they gave me the name of William. He was CHRIST but He was given a name down here among men. That outward tabernacle men could see was called Jesus. He was the Lord of Glory, the Almighty manifested in flesh. He is God the Father, Son, and Holy Ghost. He is all that. Father, Son, and Holy Ghost are just titles. They are not names. That is why we baptize in the Name of the Lord Jesus Christ, for that is a name, not a title.

It is the name of those titles, just like you take a new born baby who is a son and name him. Baby is what it is, son is the title, then you name him, John Henry Brown. You just don't baptize in 'Jesus Name'. There are thousands of Jesuses in the world and have been even before Jesus, our Saviour. But there is only one of them born the Christ, "Lord Jesus Christ".

People talk about Jesus being the Eternal Son of God. Now isn't that a contradiction? Whoever heard of a 'Son' being eternal? Sons have beginnings, but that which is eternal never had a beginning. He is the Eternal God (Jehovah) manifested in the flesh.

In St. John's Gospel it says,

"In the beginning was the Word and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us."

He was the True and Faithful Witness to the Father's eternal Word. He was a Prophet and could say what the Father bade Him say. He said, "My Father is in Me". That is what Jesus the tabernacle said, "My Father is in Me".

God has many titles: 'Our Righteousness', and 'Our Peace', and 'Ever Present', and 'Father', and 'Son', and 'Holy Ghost'; but He has only one human name and that name is Jesus.

Don't be confused because he has three offices or that He has a threefold manifestation. On earth He was a Prophet; in heaven He is the Priest; and coming back to earth, He is King of Kings. "He That Was"--That is Jesus, the Prophet. "He That Is"--That is He, the High Priest, making intercession--One Who can be touched with the feelings of our infirmities. "Which Is to Come"--That is the coming King. On earth He was the Word--the Prophet. Moses said of Him, "The Lord your God will raise up a Prophet like unto me, and it will come to pass if they don't hear the words of that Prophet they will be cut off from amongst the people".

Notice these facts about Jesus. On earth He was Prophet, Lamb, and Son. This did not make Him three. These were but manifestations or offices of the One Person, Jesus.

Now there is a very favorite portion of Scripture that the trinitarians think prove their point of more than one actual Person in the Godhead.

It is Revelation 5:6-8,

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as It had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And He came and took the book out of the right hand of Him That sat upon the throne.

And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints".

Indeed these verses, if isolated, would seem to prove their point. You notice, I said, these ISOLATED verses.

However, read Revelation 4:2-3 and 9-11,

"And immediately I was in the Spirit: and behold, a throne was set in heaven, and ONE sat on the throne.

And He That sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

And when those beasts give glory and honour and thanks to Him That sat on the throne, Who liveth for ever and ever,

The four and twenty elders fall down before Him That sat on the throne, and worship Him That liveth for ever and ever, and cast their crowns before the throne, saying,

Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created."

Carefully note in verse two it says, "ONE" (not two or three but ONE) sat on the throne. In verse three it says, "HE" (NOT they) was to look upon as a jasper stone. In verse nine it says that the beasts gave honour to "HIM" (not them). In verse ten it says that the elders fell down before "HIM" (not them). In verse eleven it says that they cried, Thou art worthy O LORD" (not Lords). Also in verse eleven it says this ONE on the throne was the "Creator", Which is Jesus (John 1:3), Which is Jehovah-Spirit-God of the Old Testament (Genesis 1:1).

But let us not stop there. Read now in Revelation 3:21,

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Also read Hebrews 12:2,

"Looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Notice that according to Jesus, Himself, Who wrote the Revelation, He is set down WITH the Father. The Spirit in Paul (Which Spirit is the Spirit of Christ, for That is the Spirit of Prophecy whereby the Word comes) says He is set down at the RIGHT HAND of God. But when John looked he saw only "ONE" upon the throne. And it was not until Revelation 5:6-8 (which follows Revelation 4:2-3 in sequence of time) that we see the "Lamb" taking the book from "HIM" That sat on the throne, as indicated in Revelation 4:2-3 and 9-10. What is it? It is the mystery of "ONE GOD." He (Jesus), came out from God, became manifested in flesh, died and rose again, and returned to the "Bosom of the Father." As John said, "The only begotten Son Which is IN the bosom of the Father, He hath declared Him." John 1:18. It was now time for God (Messiah) to come back to claim His bride and then present Himself (make Himself known) to Israel. Thus we see God again stepping forth to assume a physical relationship to man as the "Son of David, King of Kings and Lord of Lords,

and Bridegroom of the Gentile Bride." It is NOT "Two" Gods, but simply ONE GOD manifesting His mighty triune offices and titles.

The people knew He was a Prophet. They knew the sign of the Messiah which could come only through the prophet.

John 1:44-51,

"Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, We have found Him, of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Hebrews 4:12,

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

When the woman at the well heard Him discern the thoughts of her heart she acclaimed Him a prophet, declaring that Messiah would be known for that great ability.

John 4:7-26,

"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink.

(For His disciples were gone away unto the city to buy meat).

Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and Who It is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.

The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?

Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither.

The woman answered and said, I have no husband.

Jesus said unto her, Thou hast well said I have no husband,

For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

The woman saith unto Him, Sir, I perceive that Thou art a prophet.

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

But the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship Him.

God is a Spirit: and they that worship Him must worship Him in Spirit and in truth.

The woman saith unto Him, I know that Messiah cometh, Which is called Christ: when He is come, He will tell us all things.

Jesus saith unto her, I that speak unto thee am He."

In Revelation 15:3 it says,

"And they sing the song of Moses the servant of God, and the song of the LAMB, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints."

Do you see it? The LAMB, the High Priest holding His blood as an atonement on the mercy seat for our sins is the Lord God Almighty. That is His present office. That is what He is doing now, pleading His blood for our sins. But one day that Lamb will become the Lion of the Tribe of Juda. He will come forth in power and glory and take His authority to reign as King. He is the coming King of this earth. Of course, that does not say He is not King now. For He is our King, King of the Saints. Right now it is a spiritual kingdom. It is not of this world system even as we are not of this world. That's the reason we act different from the world.

That's the reason we act different from the world. Our citizenship is in heaven. We reflect the Spirit of the world of our rebirth where Jesus is the King. That is why our women do not dress in men's clothing or cut their hair or use all those cosmetics and other things that the world likes so much. That is why our men don't drink and smoke and carry on in sin. Our dominion is the dominion over sin and it is in force through the power that is in the Spirit of Christ That in-dwells us. Every kingdom on earth is going to be torn down, but ours will remain.

Now we've been talking about the offices and manifestations of the one true God and beholding His glory in a Scriptural study. But He is not to be known intellectually. He is known Spiritually; by Spiritual revelation. This same One Who was known as Jesus after the flesh went back to the pillar of fire. But He promised He would come again and dwell amongst His people by the Spirit. And on the day of Pentecost that pillar of fire came down and it separated itself in tongues of fire upon each one of them. What was God doing? He was separating Himself into the church, giving all those men and women a part of Himself. He divided Himself amongst His church just as He said He would.

John 14:16-23,

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;

Even the Spirit of Truth: Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him: for He dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also.

At that day ye shall know that I am in My Father, and ye in Me, and I in you.

He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.

Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."

He said that He would pray the Father Who would send another Comforter Who was WITH them (the disciples) already but NOT IN them. That was Christ. Then in verse twenty-three, speaking of Himself and the Father, He said WE will come. There it is: "The Spirit is coming, the Same Spirit of God that manifested as the Father, and as the Son, and will yet manifest in the many"--ONE GOD Who is Spirit.

That's why no man can ever come along and say the holy man is a pope or the holy man is a bishop or priest. The HOLY MAN is Christ, the Holy Spirit, in us. How dare the hierarchy declare the laity has no word to say? Each one has something to say. Each has a work, each has a ministry. The Holy Ghost came at Pentecost and separated Himself on each, that it might be fulfilled whereof Christ said,

"At that day ye shall know that I am in My Father, and ye in Me and I in you."

John 14:20.

The Great I Am, the Almighty God, has come as Spirit to fill His true church. He has a right to move anywhere He wants to, and upon anybody He wants to. We don't make any "holy men" amongst us, but the whole true congregation of the Lord is holy, because of the presence of the Holy Spirit. It is He, the Holy Spirit, that is holy, not the congregation of itself.

Now that is the revelation: Jesus Christ is God. The Jehovah of the Old Testament is the Jesus of the New. No matter how hard you try, you can't prove there are THREE

Gods. But it also takes a revelation by the Holy Spirit to make you understand the truth that He is One. It takes a revelation to see that the Jehovah of the Old Testament is the Jesus of the New. Satan crept into the church and blinded the people to this truth. And when they were blinded to it, it wasn't long until the Church of Rome stopped baptizing in the Name of the Lord Jesus Christ. (End of quote)

Since Jesus Christ is not known intellectually, it is my prayer that He will **reveal** Himself to you as He did to the uneducated Peter and the educated Paul for His children are being called out from error that they do not be partakers of her sins, and receive not of her plagues (Revelation 18:4). Her sins (doctrines) are abomination unto the Lord (Revelation 21:27; Revelation 17:4).

God Bless you.

Compiled by:

Pastor Gideon George Idun.

Local Christian Assembly, Prampram.

(400 metres from the road opposite Ghana Water Company, Prampram)

Website: www.prampramlca.com

e-mail: prampramlca@gmail.com, idungideon@yahoo.com.

