

The Apostolic Doctrine of the Oneness of God Part 1

**“Hear, O Israel: The Lord our God is one Lord”
(Deuteronomy 6:4)**

In Part 1 of our lesson, we will be discussing the Apostolic doctrine of the oneness of God. We will look at where the doctrine of oneness originally came from and the Scriptures that are used to define it and how the oneness doctrine holds up to scrutiny based on book, chapter and verse of the Bible.

Historically referred to as Modalism, Modalistic Monarchianism, or Monotheism. Oneness Pentecostalism is the doctrine of one God without any distinctions of persons, or personalities. The oneness doctrine declares that God is absolutely, indivisibly one in person.

Oneness is the original Biblical view of God. From the calling of Abraham, and the relationship that was developed through covenant, the revelation and knowledge of the one invisible God continued to be reinforced throughout the generations of Abraham’s descendants. **(Genesis 15:7; 17:1)**

From Israel’s migration into Egypt, to their deliverance from bondage 400 years later, through the wilderness wanderings, to the giving of the Law and ordinances of the Old Covenant, there was no other recorded revelation of God that would suggest anything other than the LORD being one in person and one in essence. **(Exodus 6:7; Leviticus 19:4; Deuteronomy 32:12)**

Throughout the Old Testament, God has consistently declared Himself as one. **(Deuteronomy 6:4)**

Moses and all those that followed him, the prophets, the priests, the teachers, and the covenant people never concluded that the LORD God was ever anyone other than one person. (**Deuteronomy 4:35,39, 7:9, Zechariah 14:9**)

To believe that God is one person is to believe the LORD's own testimony about Himself. The Old Testament Scriptures never describe the LORD God as a being who coexists in three distinct persons as the Trinity doctrine advocates today.

As we read through these verses, try to discern how any of these verses could be interpreted to mean more than one individual person.

Deuteronomy 4:35 – “Unto thee it was showed, that thou mightest know that **the LORD he is God; there is none else beside him.**”

Deuteronomy 4:39 – “Know therefore this day, and consider it in thine heart, that **the LORD he is God in heaven above, and upon the earth beneath: there is none else.**”

Deuteronomy 32:39-40 – “See now **that I, even I, am he, and there is no god with me:** I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever.”

1 Kings 8:60 – “That all the people of the earth may know that **the LORD is God, and that there is none else.**”

Isaiah 43:10 – “Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me and understand that I am he: **before me there was no God formed, neither shall there be after me.**”

Isaiah 43:11 – “I, **even I, am the LORD; and beside me there is no saviour.**”

Isaiah 44:6 – “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I am the first, and I am the last; and beside me there is no God.**”

Isaiah 44:8 – “Fear ye not, neither be afraid: have not I told thee from that time and have declared it? Ye are even my witnesses. **Is there a God beside me? Yea, there is no God; I know not any.**”

Isaiah 45:5 – 6 – “***I am the LORD, and there is none else, there is no God beside me:*** I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, ***that there is none beside me. I am the LORD, and there is none else.***”

Isaiah 45:18 – “For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: ***I am the LORD; and there is none else.***”

Isaiah 45:21 – “Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? ***and there is no God else beside me;*** a just God and a Saviour; ***there is none beside me.***”

Isaiah 45:22 – 23 – “Look unto me, and be ye saved, all the ends of the earth: ***for I am God, and there is none else.*** I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.”

Isaiah 46:9 – “Remember the former things of old: for ***I am God, and there is none else; I am God, and there is none like me.***”

Hosea 13:4 – “Yet ***I am the LORD thy God*** from the land of Egypt, ***and thou shalt know no god but me: for there is no saviour beside me.***”

In these Scriptures, we repeatedly find statements the LORD has made saying:

- **there no one beside me,**
- **There is no other,**
- **there is none else, and**
- **that He knows not any other.**

The Bible describes the LORD God as The **Father (Deuteronomy 32:6; Isaiah 63:16, 64:8)** IF the LORD is God the Father, how is it that He does not make mention of God The Son, or God The Holy Spirit in any of these verses we previously read?

Were they present there with Him?

If the doctrine of the Trinity were true, then surely God the Son, and God the Holy Spirit would have been present when God the Father said, ***"I am the LORD, and there is none else, there is no God beside me."***

There would have been two coequal persons or individuals separate from God the Father, God the Son, and God the Holy Ghost according to the Trinity Doctrine. Wouldn't it be necessary to acknowledge these two other coexisting Gods?

To Oneness believers, the verses we previously read are what we would expect to see because God really is one person. The name "LORD" means Jehovah, the existing One; the self-Existent or eternal One. **(Strong's Concordance #H3068)** In the very meaning of the name LORD or Jehovah, we find the numeral one, the existing One. **(Deuteronomy 6:4)**

Hear, O Israel: The LORD our God is one LORD.

Hear – means to listen, to understand, to obey. (H8085)

LORD – Jehovah, meaning the existing One, self-existent or eternal One. **(Strong's H#3068)**

We can paraphrase **(Deuteronomy 6:4)** with the word meanings added, ***"Listen, understand, and obey, O Israel: The Existing One, our God, is one Existing One." Or "The Eternal One, our God, is one Eternal One."***

When God spoke the words, ***"I am the LORD"***, it was never fathomed by the people that there could be a plurality of "persons" hidden behind the singular pronoun "I".

Throughout the Old Testament, 162 times in total, God is quoted saying, "I am the LORD." The word "I" is a first-person singular pronoun. A person is defined as one singular individual. An individual is defined as a distinct, indivisible entity; a single thing, being, instance, or item.

The doctrine of the Trinity states that the one God has eternally existed as or in three equally divine persons or individuals. If true, this would make the statement, "I am the LORD" a false statement.

Three coequal persons that coexist in the one self-existing God, would require the use of plural pronouns in order to acknowledge the existence of the other coequal persons.

According to the Trinity Doctrine, they are all each, of themselves, equally just as much God as the other. If this is true, ***"We are the LORD"*** would be a more appropriate phrase.

The Trinity Doctrine states: The Father is God, but is not God the Son, or God the Holy Spirit.

The Trinity Doctrine states: God the Son is God, but is not God the Father, or God the Holy Spirit.

The Trinity Doctrine states: God the Holy Spirit is God, but is not God the Father, or God the Son.

The Trinity Doctrine states: that all three separate, unique persons, exist as the one self-existing God. If God is an eternal trinity, then the Scripture should consistently reflect the plurality of three separate, coequal persons in the Godhead.

Conclusion

In conclusion to Part one of our study on the Oneness of God, it becomes very clear that the Bible from cover to cover is clearly a Oneness Book. To attempt to state that there are three distinct persons in the Godhead breeds massive confusion.

The Scripture plainly states that God is not the author of confusion. (**1 Corinthians 14:33**) Whenever the Word of God is altered, confusion is the result. We will continue our study on the Apostolic Doctrine of the Oneness of God in Part 2 and Part 3.

[BACK](#)