

The Apostolic Doctrine of the Oneness of God

Part 3

Throughout the entire Old Testament, the Word of God has consistently and emphatically taught nothing else but, ***“Hear, O Israel: The LORD our God is one LORD.”***

There was no controversy; there was no debating; there was no confusion. The one Almighty God of Israel was settled knowledge throughout Israel and the then known world.

The Scriptures show that at no time, did Israel ever question or debate if God was ever more than one, indivisible person. He was many things to them, but He was always one God.

Though they were found guilty of worshipping idols, and other false gods, they never changed the God of Israel into more than one person.

From the time when the LORD called Abraham, (**Genesis 15:7**) to the announcement of His coming as Messiah, (**Malachi 3: 1**) Israel believed, worshipped, and served the one and only living God, Jehovah.

Israel had a complete understanding of God. There was no future revelation of the Godhead coming. They knew who and what they worshipped and there was no one else but Him. (**Zechariah 14:9**)

Jesus Himself even affirmed that the Jews knew what they worshipped. (**John 4:22**) Jesus affirmed the monotheistic belief of the Jews a couple hundred years before the manmade Trinity Doctrine was established.

When the Scriptures spoke of the Spirit, Israel didn't think it was another separate person apart from the LORD. They knew and understood that the Spirit was the LORD. (**2 Corinthians 3:17**)

Monotheism is the only view of God found in the Old Testament. There is no Scriptural evidence of any other person or persons in God found in the Old Testament. No prophet ever declared anything that could remotely resemble a doctrine of a Trinity.

Fast forward to the Jewish nation in the first century. They were still monotheistic in their knowledge and belief of the God of Israel. Nothing had changed in their understanding of God because God doesn't change. (**Malachi 3:6; Hebrews 13:8**)

If God does not change, why is the God in the New Testament described in a manner completely foreign and unknown to the description of God in the Old Testament?

Jesus again affirmed the oneness of God in **(Mark 12:29-30)**, when He declared that the first of the commandments is, ***Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. According to this commandment, God desires us to love Him in singleness of heart, soul, mind and strength.***

But the doctrine of the Trinity states that God is three separate and distinct persons who function in separate and distinct roles in the plan of salvation.

How can anyone compartmentalize their love equally between three persons? Didn't Jesus tell us in **(Matthew 6:24)**, ***"No man can serve two masters: for either he will hate the one and love the other?"***

The Trinity Doctrine has giving us three masters, God the Father, God the Son, and God the Holy Ghost.

When someone would question the apparent contradictions of the Trinity doctrine, they're told that it's a mystery that cannot be fully comprehended by the finite human mind; that God is too great for us to fully understand Him; we must believe and accept the Trinity by faith.

How do you hide confusion? Call it an incomprehensible mystery that can never be fully understood, and if you won't accept it, you cannot be saved. **(2 Timothy 2:15; 1 Corinthians 14:33)**

When Jesus made the statement about the first commandment in **Mark 12:29**, the Jewish leaders agreed with His words in **Mark 12:32**, ***"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but He."***

Jesus revealed Himself as God to His disciples and to the nation of Israel. **(John 3:13; 8:58; 10:30, 33; 14:7-10; 20:28)** Jesus received worship as God. **(Isaiah 42:8; Hebrews 1:6; Matthew 2:11, 14:33, 28:9; Luke 24:51-52; 19:37-38)**

The only mystery to understand about Jesus was the mystery spoken of in **1 Timothy 3:16**. The Jews understood the claims that Jesus had made about Himself. **(John 10:33; Matthew 26:64-66)**

The Apostles continued to preach the divinity of Jesus Christ in their writings in the first century. (**Matthew 1:23; John 1:1, 10,14; 1 Peter 1:10-11; 2 Corinthians 5:19; 1 Timothy 2:5; Titus 2:13-15; James 2:19**)

Consider the Jewish believers in the first century. What do you think they would have thought when confronted with the reality that Jesus was God manifested in the flesh?

Do you think that they would have concluded that Jesus must be another co-existent person in God, previously unknown to them?

Would they have thought that Jesus as the Son of God was another God, separate from Jehovah their Father?

The Jews knew that there was only one Living God. If Jesus was God, He had to be the one God, Jehovah, manifested in the flesh because there is no other. (**Isaiah 45:6**)

What about when the Jews were told about the Holy Ghost? Did they think that this Comforter was still, yet another Spirit separate from the Spirit of the LORD?

Was Thomas thinking that Jesus was another co-equal person of the Godhead when he said to Jesus in (**John 20:28**) My Lord and my God?

No, Thomas wasn't thinking that.

Did the Apostle John think that he was writing about a person other than the LORD God when the Holy Ghost inspired him to write the Gospel of John? (**John 1:1,14**)

“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”.

The Jews had been instructed for more than 1500 years, that the LORD God Jehovah was one LORD. One, singular, eternal being, and there was none else beside Him.

The Apostles spoke about God our Savior (**Luke 1:47; 1 Timothy 1:1, 2:3, 4:10 Titus 1:3; Jude 1:25**)

The Apostles also wrote that Jesus Christ is our Savior. (**2 Timothy 1:10; Titus 1:4, 2:13, 3:16; 2 Peter 1:1,11, 2:20, 3:18**)

The Church in the first century, had been instructed and understood that Jehovah of the Old Testament had manifested Himself in the flesh as the Lord Jesus Christ, for the redemption of the transgressions that were under the first covenant. **(Hebrews 9:15)**

In **(Romans 1:19-20)** Paul said that the invisible things of God, this included the Godhead, were clearly seen and understood, so that they, of the world, are without excuse. This was before the Doctrine of a Trinity was even conceived in the minds of men.

Let's ask another question, if there was to be a seismic shift in the understanding of the Godhead between the Old Testament and the New Testament, why didn't Jesus or any of the Apostles teach about it?

We are told today that a person cannot be a member of certain denominational churches or even be saved without accepting the Doctrine of a Trinity and yet Jesus and the Apostles **NEVER** mentioned the doctrine of a Trinity as part of our salvation. But they did mention God being one. **(Romans 3:30; Ephesians 4:6)**

Conclusion

We see that there is no foundation laid in the Old Testament to build the doctrine of a Trinity upon in the New Testament.

As a matter of fact, the word **"Trinity"** appears nowhere in the Bible. There are zero references to a Trinity, in the sense of three separate coexisting persons in the Godhead, found anywhere in the Old Testament.

But, as we read, there was the definite instruction given in the Old Testament Scriptures concerning the Oneness of God.

We saw that Judaism of the Old Testament was monotheistic and rejected all other views of God that contradicted the revelation of the one God that was declared to them by the Scriptures.

The first century church had a traditional Jewish understanding of God, which was based on the Old Testament revelation of God through the Scriptures and was confirmed by the word of the Lord Jesus and the Apostles.

There was no direct teaching on the Godhead by Jesus or the Apostles that resembles any of the concepts of a Trinity Doctrine **(Ephesians 2:19-20)**.

A Trinity Doctrine simply did not exist in the first century church and would not exist for another 150 years. The LORD God, in the Old Testament, was always viewed as the one and only Living God. **(Jeremiah 10:10)**

A God of gods, and a Lord of lords (Deuteronomy 10:17).

Today, we, as Oneness Apostolic Pentecostals, have entered that same worship of the one God who seeks to be worshipped in Spirit and in Truth; **(John 4:23)** who became our Savior; the King of kings and Lord of lords **(1 Timothy 6:14-15)**.

JESUS means **“Jehovah is salvation”**. **(Isaiah 12:2)** Behold, God is my salvation; I will trust and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

JESUS is the name of God our Savior. ***“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12***

[BACK](#)