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I. THERE IS ONLY ONE GOD

A. STATEMENT OF SCRIPTURE

1. "Hear, O Israel: The LORD our God is one LORD" (Deuteronomy 6:4).
2. "Is there a God beside me? yea, there is no God; I know not any" (Isaiah 44:8).
3. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Timothy 2:5).
4. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19).

B. STATEMENT OF TRUTH

There is only one Supreme Being, who is God; He cannot be multiplied or pluralized.

C. EXPOSITION OF TRUTH Possibly no other truth of Scripture receives more prominence than that of the oneness of God. Over fifty passages of Scripture teach that God is one and that there is no other. The very meaning of the term God signifies the supreme, almighty One. There can be but one ultimate, all-encompassing God. This is the great truth and message of the Old Testament, which the New Testament substantiates. The New Testament never contradicts this Old Testament truth but rather fulfills it.

A multiplication of gods is a contradiction. God cannot be multiplied, and He is indivisible. If there could be even two gods, then there could be hundreds and thousands of gods. If there could be a second god, then Satan would not have fallen when he reached for equality with God. Likewise Adam and Eve would never have fallen when they exerted their own will in the act of disobedience. Although God is omniscient, there is one thing He does not know: He does not know another God (Isaiah 44:8).

The word trinity is not in the Bible.

The doctrine of the trinity was introduced around A.D. 200 and was first officially endorsed in part by the Council of Nicea in A.D. 325. The Athanasian Creed later made the trinity a fundamental tenet. The doctrine of the trinity kept company with other Roman Catholic tenets such as transubstantiation, indulgences, Mariolatry, and so on. Unfortunately, when Protestants repudiated these fallacies they held on

to the error of the trinity, maintaining a vital link with the false and unscriptural creeds of the Roman Catholic Church. The word "persons," when used of the Godhead, does violence to the absolute oneness of God. Dividing God into three persons leads to belief in three gods, which is tritheism, regardless of how adherents may argue otherwise. The doctrine of the trinity leads to much confusion and contradiction.

D. APPLICATION OF TRUTH Since our faith is built upon the foundation of our knowledge of God and His revelation of Himself to us, it is necessary to build upon the truth of the oneness of God. The trinity doctrine, which is a human tradition, will not stand in the day of judgment. Since the trinity teaching came through the Roman Catholic Church, we can expect that, as time passes, a line will be drawn more sharply between Oneness believers and those Protestants who will gradually merge back with the Roman Catholic Church.

E. DEFINITION OF TERMS 1. Trinity: A doctrine of the Roman Catholic Church that most Protestant groups have accepted. It states that there is one God divided into three persons who are coequal and coeternal. It is a contradiction and an impossibility.

2. Transubstantiation: A doctrine of the Roman Catholic Church that the bread and wine of the Lord's Supper are the literal body and blood of Christ.

3. Indulgence: An act of the Roman Catholic Church whereby it claims to cancel the temporal penalty for sin.

4. Mariolatry: The worship of Mary.

II. GOD IS SPIRIT A. STATEMENT OF SCRIPTURE

1. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

2. "Behold, the heaven and heaven of heavens cannot contain thee" (I Kings 8:27).

3. "For a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). 4. "Now unto the King eternal, immortal, invisible" (I Timothy 1:17).

B. STATEMENT OF TRUTH God is Spirit and as such He has no physical limitations. We can see Him only in Jesus Christ.

C. EXPOSITION OF TRUTH The Bible makes very clear that God is Spirit. Only as Spirit can He be omnipresent, everywhere present at the same time, filling the

universe. The Samaritan woman asked where people were to worship God—on Mt. Zion or Mt. Gerizim. Jesus answered that God is Spirit, and therefore people can worship Him everywhere. He is not to be confined to any one place. God is everywhere; the heaven and heaven of heavens cannot contain Him.

Since God is Spirit, He does not have any physical parts or bodily limitations. It is true that the Bible speaks of God as having hands, feet, arms, eyes, and ears; and it also says He sees, feels, and walks. Such expressions relative to God are human terms, which the Bible uses in order to bring the infinite within the comprehension of the finite. Only by means of human expressions can we understand God, the eternal Spirit.

However, God does have these physical parts in Christ Jesus. In Christ, God does have hands, feet, arms, and so on. Nevertheless, we must always remember that this is true only of God in Christ Jesus, God manifested in the flesh. Since God is Spirit, He is invisible (Colossians 1:15; I Timothy 1:17). No one has seen God at any time (John 1:18). For this reason, God forbade the making of images for worship. No one has seen God, and nothing on earth can resemble Him. However, God manifested Himself in flesh (I Timothy 3:16). Jesus Christ is the express image of his person (Hebrews 1:3). As such, humans can see God in Jesus Christ. In fact, the only way that humans can see God is to see Him in Christ Jesus.

D. APPLICATION OF TRUTH The most important fact here is that, since God is Spirit, we must worship Him in spirit and truth. Such worship is best offered by Spirit-filled people who have the revelation of the oneness of God and the almighty God in Christ Jesus. We must also remember that we will see only one divine being in heaven.

E. DEFINITION OF TERMS

1. Mt. Zion: A mountain at Jerusalem.
2. Mt. Gerizim: A mountain in Samaria near Shechem, where the Samaritans built a temple.

III. GOD WAS MANIFEST IN THE FLESH A. STATEMENT OF SCRIPTURE

1. "And without controversy great is the mystery of godliness: God was manifest in the flesh" (I Timothy 3:16).
2. "And the Word was made flesh and dwelt among us" (John 1:14).
3. "To wit, that God was in Christ, reconciling the world unto himself" (II

Corinthians 5:19).

4. "For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9).

B. STATEMENT OF TRUTH In the Incarnation, the Word became flesh, and in that flesh the almighty God was manifest.

C. EXPOSITION OF TRUTH

1. Incarnation. The verb incarnate means to embody in flesh. In the Incarnation the Word became flesh (John 1:14), and God was manifest in the flesh (I Timothy 3:16). The Word was God, and in the Incarnation the Word became what He was not—flesh. Yet He became flesh without ceasing to be what He eternally was—God. As Spirit, God could not be born of Mary, but He did manifest Himself in flesh that was born of Mary. The flesh that was born was the Word incarnate. This does not make two persons, for the Word was God Himself.

We should note that in the Incarnation the Holy Ghost was the father of the baby who was born of the virgin Mary (Matthew 1:18-23). If the trinity theory were correct, and there were three persons in the Godhead, then the baby Jesus must have had two fathers. This, of course, is impossible. The one true God, who is Spirit, was the Father of the flesh that was born, and at the same time He manifested Himself in that flesh. One of the titles of Jesus Christ is Emmanuel, which means "God with us" (Matthew 1:23).

2. Logos. "Word" is a translation from the Greek logos, which means not only the expression of an inward thought but also the thought itself. We might say that the meaning of Logos in John 1 is "deity expressed." In other words, the Logos is the expression of the invisible God. Just as we cannot separate a person's thinking and expression of that thinking from the person himself, and just as his thinking and expression are in essence his very being, not another person, so it is with God. John 1:1, written under inspiration to safeguard against the error of another person, clearly states that the Logos was God.

3. God manifest in flesh. One of the key verses of Scripture that we can only understand by divine illumination, and yet we must understand if we are to comprehend the doctrine of God, is I Timothy 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh." The Amplified Bible reads: "He [God] was made visible in human flesh."

In the past God manifested Himself in many ways to humanity. In creation, on Mt. Sinai, in the theophanies (temporary visible manifestations of God), in the Tabernacle, and so on, people were able to receive a certain knowledge of God.

However, in this verse of Scripture that speaks of God being manifested, we have the greatest knowledge of God ever given, for in the Incarnation Christ is the express image of the invisible God (Hebrews 1:3). The mystery of godliness is God manifesting Himself in flesh; the mystery of iniquity (II Thessalonians 2:7) is flesh manifesting itself as God. Scripture contrasts these two, and humans have a choice. If they do not accept the mystery of godliness, they will be compelled to accept the mystery of iniquity.

4. The almighty God in Christ Jesus. Scripture states that God was in Christ, reconciling the world to himself (II Corinthians 5:19). Once we understand this truth, the revelation of the oneness of the Godhead becomes clear. We see Jesus Christ as both God and man: God manifesting Himself in flesh, and God in that human temple reconciling the world to Himself. Are there two persons who are reconciling us to themselves? No, certainly not. "All things are of God, who hath reconciled us to himself by Jesus Christ" (II Corinthians 5:18).

5. The fullness of the Godhead. In Colossians 2:9 we read, "For in him dwelleth all the fulness of the Godhead bodily." Actually, we need no other verse of Scripture to prove the Oneness truth. Anyone who argues for the theory of the trinity must first clip this Scripture from his Bible. Let us examine this verse of Scripture by asking and answering a few questions: a. Is Jesus in the Godhead or is the Godhead in Jesus? The trinitarians say that Jesus is in the Godhead; the Bible says that the Godhead is in Jesus. b. Are there three fullnesses of the Godhead? Certainly not.

There is only one fullness of the Godhead, who dwells in Jesus Christ. c. Is only a part of the fullness of the Godhead in Jesus? The Bible says "all the fulness," not just a part of the fullness.

This verse of Scripture tells us that all the offices and attributes of God, the essence of His very being, are in Jesus Christ. It tells us that the only place we can find the Father is in Jesus Christ. Likewise, the only place we can find the Son and the Holy Ghost is in Jesus Christ. D. APPLICATION OF TRUTH The only way that a person can approach God and know the Father is through Christ Jesus. The only way that a person can see the Father is in Jesus Christ. When we see Him, we see the Father (John 14:9). E. DEFINITION OF TERM Theophanies: Manifestations of God in a visible form in the Old Testament.

IV. JESUS CHRIST IS BOTH GOD AND MAN

A. STATEMENT OF SCRIPTURE

1. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

2. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8).

3. “For there is one God, and one mediator between God and men, the man Christ Jesus” (I Timothy 2:5).

B. STATEMENT OF TRUTH

Jesus Christ possesses a dual nature: deity and humanity. He is the God-man: the true God and a perfect man united as one.

C. EXPOSITION OF TRUTH

In the Incarnation, Jesus Christ possessed a dual nature: deity and humanity.

However, we should clearly understand that Jesus Christ was not two persons, nor did He possess two personalities. He was the God-man, the Word Incarnate, God manifest in flesh. As a human being, He was the Son; as God, He was the Father. As the Son, many times He spoke and acted as a man; as the Father, He spoke and acted as God.

Jesus Christ was the true God and a perfect man. We do not use the word *perfect* with deity, for there are no degrees of perfection with God, but there are degrees

fulness,” not just a part of the fullness.

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Jesus Christ was the true God and a perfect man. We do not use the word *perfect* with deity, for there are no degrees of perfection with God, but there are degrees

of perfection with humanity. Accordingly, it is proper to say that Jesus was the true God and a perfect man.

In His humanity, Jesus Christ was the Son of God. Sonship denotes a beginning and a relation to time and place. Only as He became a man was He able to become the only begotten Son (John 3:16). He was not an eternal son or a created son, but a Son that was conceived in the womb of Mary. As the Son, He grew, matured, and was subject to the Father. As the Son, He tasted of our infirmities and weaknesses and was

tempted in every point.

The theory of the eternal Son is not scriptural. It came as the result of the trinitarian theory, and it teaches a second person in the Godhead. Jesus Christ in the flesh was the begotten Son. The words *begotten* and *eternal* mean the very opposite and contradict each other.

Jesus came in flesh as the Son for the following reasons:

1. That He might become our Redeemer. The Atonement demanded the offering of a sinless sacrifice in our stead. Only God could pro-

vide such a sacrifice (Hebrews 2:14).

2. That He might become our Mediator. Our Mediator knows our weaknesses through His omniscience and also actual human experience (Hebrews 4:15).

3. That He might become our King. In order to have a kingdom there must be a king. He reigns now in our hearts, but soon He shall come to reign upon this earth (Matthew 26:64).

4. That He might be our judge (Acts 17:31).

D. APPLICATION OF TRUTH

This glorious truth solves

all problems concerning the life and ministry of our Lord. It explains how He could be tempted, how He could pray, how He could die on Calvary, and so on. If anyone has difficulty in understanding just how Jesus Christ could occupy two offices at the same time, we can draw their attention to Isaiah 53:6: "The Lord hath laid on him the iniquity of us all." Who is the high priest? Who is the sacrificial Lamb who carries our iniquity? If Jesus Christ can be both priest and sacrifice at the same time, He also can be Father and Son, deity and

humanity.

V. JESUS CHRIST POSSESSES THE ATTRIBUTES AND PREROGATIVES OF DEITY

A. STATEMENT OF SCRIPTURE

1. "All power is given unto me in heaven and in earth" (Matthew 28:18).

2. "In whom are hid all the treasures of wisdom and knowledge" (Colossians 2:3).

3. "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

4. "Then came she and

worshipped him" (Matthew 15:25).

5. "And he said unto her, Thy sins are forgiven" (Luke 7:48).

6. "All things were made by him" (John 1:3).

B. STATEMENT OF TRUTH

The Bible clearly reveals that Jesus Christ possesses both the attributes and the prerogatives of Deity. This fact conclusively proves the deity of Jesus Christ.

C. EXPOSITION OF TRUTH

We shall explain this truth by dealing with three attributes and three pre-

rogatives. These should be sufficient to prove this proposition.

1. *Attributes*

a. *Omnipotence.* Jesus said that “all power” was given unto Him. He is “the Almighty” (Revelation 1:8) Can there possibly be two who are called “Almighty”? If Jesus has “all power,” can there possibly be another who has “all power”? Jesus revealed His omnipotence over disease, death, nature, and demons.

b. *Omniscience.* Jesus knew what was in the human heart (John 2:24-25), and He knew

all things (John 16:30). In Him are hid all the treasures of wisdom and knowledge. If He has all the treasures of wisdom and knowledge, certainly He must possess the attribute of omniscience.

c. *Omnipresence.* The only way He can be where His disciples are gathered together is to possess this attribute. Jesus Christ is everywhere at the same time.

2. *Prerogatives*

a. *The right to receive worship.* There was not the slightest reluctance on Christ’s part to accept worship; therefore Jesus Christ is

God, or He was an impostor. It was He who said, "Worship God only," and He had no right to take the place of God if He were not God. Nevertheless, even the angels are commanded to worship Him (Philippians 2:10; Hebrews 1:6).

b. *The right to forgive sins.* All sin is against God, and therefore, only God can forgive sin. For this reason the Pharisees charged Jesus with blasphemy. If Jesus Christ can forgive sin, then He must be God. On various occasions He did forgive sin (Mark 2:5; Luke 7:48).

c. *The right and power to create.* Jesus showed that He is the Creator by (1) turning water into wine (John 2:1-11); (2) feeding the five thousand (John 6:1-13); (3) walking on the water (John 6:19); and (4) quieting the storm (Mark 4:39). All things were made by Him (John 1:3). Are there two Creators? There can be only one, who is Jesus Christ.

D. APPLICATION OF TRUTH

That Jesus possesses the attributes and prerogatives of deity conclusively proves His deity, in spite of all the arguments of skeptics and

unbelievers to the contrary.

E. DEFINITION OF TERMS

1. *Attribute*: A characteristic or quality.

2. *Prerogative*: An exclusive right or privilege attached to an office.

VI. JESUS IS THE NAME OF THE FATHER, SON, AND HOLY GHOST

A. STATEMENT OF SCRIPTURE

1. "In that day shall there be one LORD, and his name one" (Zechariah 14:9).

2. "And thou shalt call his name JESUS: for he shall

save his people from their sins" (Matthew 1:21).

3. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

4. "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).

B. STATEMENT OF TRUTH

The New Testament reveals God's saving name, which is Jesus. The name of the Father, Son, and Holy Ghost is Jesus.

C. EXPOSITION OF TRUTH

The prophet stated that there is one Lord and His name one (Zechariah 14:9). If we believe that there are three persons in the Godhead (three Gods), then we shall have to have three names. A person is identified by his name. However, the prophet stated that his name is one. In the great commission, as recorded in Matthew 28:19, the name is singular. What is that name? We find the answer in Acts 4:12. There is no other name.

There are many titles of our God, which depict His offices

and characteristics. Among them are the titles of Father, Son, and Holy Ghost. In like manner, a person is body, soul, and spirit, but these are not the person's name. Would a bank cash a check that carries the signature "Body, soul, and spirit"? We know that the check must carry his signature, which is his name. At one time the author was his son's school-teacher and his pastor. To his son he was father, pastor, and teacher. These were three titles, but none of them was his name. Even so, Father, Son, and Holy Ghost are not

names but titles.

The testimony of Scripture is overwhelming, stating clearly the truth and leaving no room for even a shadow of doubt that the name of deity is Jesus. We will make no attempt here to give a comprehensive study of this marvelous truth, but the following passages of Scripture will convince the honest heart:

a. “I am come in my Father’s name” (John 5:43).

b. “I have declared unto them thy name” (John 17:26).

c. “Who art thou, Lord

[Jehovah]? And the Lord [Jehovah] said, I am Jesus” (Acts 9:5).

d. “Stephen, calling upon God . . . saying Lord Jesus” (Acts 7:59).

e. “A name which is above every name” (Philippians 2:9).

D. APPLICATION OF TRUTH

There is no other name under heaven whereby we must be saved (Acts 4:12). Jesus is the saving name of our God. It is quite evident that we obey Matthew 28:19 only when we baptize a person into the name of Jesus. In fact, whatever we do in

word or deed we must do in the name of Jesus (Colossians 3:17).

QUESTIONS

1. State three attributes of deity that Jesus Christ possesses.
2. Explain how the doctrine of the trinity leads to tritheism.
3. In teaching primary children, what basic truth concerning deity would you teach first?
4. Explain the meaning of the Incarnation.
5. Why must we worship God in spirit and truth?

6. Explain the meaning of *logos*.

7. What is the purpose of the Son?

8. Explain how Jesus was able to pray.

9. How did Jesus show that He is the Creator?

10. What is the name of the Father, Son, and Holy Ghost?

PROJECTS

1. Do the necessary research and then outline the method by which you would deal with an atheist.
2. Make a list of twenty titles of Jesus, giving chapter and verse where each is

found.

NOTES