

**Is God one or three?**  
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### **Introduction**

There are various views about the Godhead or nature and essence of the God revealed in the Bible. Using the scriptures, mostly the KJV {1}, this treatise examined just two perspectives:

- a. There are three distinct divine beings which form a family or community called “God”; namely the Father, the Son and the Holy Spirit. These three persons agree in one or purpose but are different spirits who are co-existent, co-equal and united from eternity. This view in general is often described as *Trinity*. {2}
- b. There is one Supreme Being who manifests and operates in diverse ways, adopting various roles for the purpose of human redemption. The Father, the Word / the Son and the Holy Spirit are phased but overlapping expressions of the same deity. (This view differs from *Modalism* {3} which states: ‘the Father, the Son and the Holy Spirit are sequential expressions of deity.’)

We won’t digress into whether deity is ordinarily ‘a person.’ Inasmuch as “personhood” is construed to refer to an entity with traits like self-consciousness, will, reason, emotions, morality, etc. and, the Bible translators appropriates the term to God in Job 13:8 & Heb 1:3. **This author understands from the scriptures that God is one**, and is willing to freely share the basis for that belief.

The outline for this article is as follows:

1. Definitions and views thereon.
2. Bible passages which plainly state that “God is one” or “there is one God.”
3. The Patriarchs and nation of Israel knew of only the LORD (Jehovah) as God
4. The Old Testament (OT) stated that Jehovah God would come as the messiah and Saviour
5. There was no Son residing beside Jehovah in heaven before Christ came
6. In the beginning was the Word, the Word was with God and the Word was God
7. The “Us/Our passages” of Genesis and Isaiah
8. While on earth, Christ by speech and conduct taught people that he is God
9. NT passages which show that Jesus Christ is God the Father and the Holy Spirit
10. “The Lord Jesus Christ” is “the name of the Father, and of the Son and of the Holy Spirit”
11. A review of two different analogies about the Godhead
12. Response to Frequently Asked Questions

### **Definitions and views thereon**

**God** – Ordinarily, **English** dictionaries such as {4} define the term thus:

- i. (in Christianity and other monotheistic religions) the creator and ruler of the universe and source of all moral authority; the supreme being.
- ii. (in certain other religions) a superhuman being or spirit worshipped as having power over nature or human fortunes; a deity.

**Hebrew** אֱלֹהִים (’ē·lō·hîm) [Strong's 430](#) {5} A masculine word plural in form, but joined with a verb singular, unless where it refers to the angels (Psalm 8:5), or to heathen deities (Genesis 31:32; Exodus 20:3; Jeremiah 16:20), or to earthly rulers (Exodus 22:8, 9). Elohim is conjoined with verbs and adjectives in the singular.

**Greek:** Strong [2316](#) (*theós*) referred to the supreme being who *owns* and sustains all things. Note that ‘god’ can also be used as a general appellation for divinities, as well as of whatever can in any respect be likened to God, or resembles him in any way: equivalent to God's representative, of magistrates and judges, John 10:34f after Psalm 81:6

IEWS: From the above especially the Hebrew definition and original term in the OT, it is evident that ‘God’ is a pluralistic term. This may seem unusual if God is indeed a single being not many. Bible scholars attempt to resolve this by explaining that the plurality suggests EITHER '*a majestic plurality*' OR '*the unity of the personalities of the Godhead.*' The majestic view notes that in some languages e.g. Yoruba; a royal, elderly or greater person is addressed in plural terms as a form of respect [Table 1].

Table 1: Examples of Majestic Plurality in Yoruba Language

Scenario	Yoruba Phrase	Literal translation	Actual meaning
Youth to a mate or junior	Kaarọ o	Good morning to you	Good morning, [junior or contemporary]
Youth to several mates	Ẹ Kaarọ o	Good morning to all	Good morning to each of you
Youth to an Elder/Royal	Ẹ Kaarọ o	Good morning to all	Good morning to you, [my superior]
Youth to a Group comprising juniors, mates and Elder/Royal	A Kaarọ o	Good morning to us	Good morning unto everyone, myself inclusive
Youth to a mate or junior	Baba lo ran mi, wọn n pe ẹ	Father sent me, they call for you	Father sent me, he calls for you
Youth to several mates	Baba lo ran mi, wọn n pe yin	Father sent me, they call for all of you	Father sent me, he calls for every one of you
Youth to an Elder/Royal	Baba lo ran mi, wọn n pe yin	Father sent me, they call for you all	Father sent me, he calls for you, [my superior]
Youth to a Group comprising juniors, mates and Elder/Royal	Baba lo ran mi, wọn n pe wa	Father sent me, they call for us	Father sent me, he calls for everyone, myself inclusive

If the majestic plurality holds in Hebrew language for divinity then it would be normal for elohim to refer to a god or gods or God. Recall when king Saul consulted the witch of Endor in 1 Sam 28:11-15 *Then said the woman, **Whom** shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw **elohim** [Heb.] ascending out of the earth. And he said unto her, What form is **he** of? And she said, An old man cometh up; and **he** is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted **me**, to bring **me** up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called **thee**, that **thou** mayest make known unto me what I shall do.*

How many spirits were called up? Just one [familiar or impersonating spirit] though the plural form for a supernatural being is referenced. This contrasts with the view that avers God is a common term for three distinct beings who act in unison. Literal plurality perspective cannot ascertain with absolute assurance when the term ‘God’ refers in the OT to either one or two or all three of the alleged persons in the Godhead. It merely assumes in passages such as Gen 1:26; 3:22; 11:7 & Isa 6:8. More on this later...

**Godhead** – Deity; the state of being God, [Strong 2320]. Occurs in KJV: Acts 17:29; Romans 1:20; and Colossians 2:9. In each of the three verses, a slightly different Greek word is used, but the definition of each is the same: “deity” or “divine nature.”

VIEWS: Godhead ordinarily refers to the essence of deity regardless of form.

However, some think of Godhead only in terms of “the Father, Son and Holy Spirit.” Such choose to ignore that through creation or nature, the Godhead is acknowledged by all mankind –Rm 1:20, Pls 19:1

### One

:אֶחָד (‘e·hād) **Number - masculine singular.** [Strong's 259](#): United, one, first. Equivalent Greek word translated one is [Strong's 1520](#): εἷς, μία, ἓν (heis) .

Another Hebrew word translated one is יָחִיד (yachid) [Strong's 3176](#): only, only one, solitary. It is often used for an only child. The Greek is [Strong's: 3441](#) monos: alone, usage only, solitary, desolate. : μόνος, η, ον. A derived term is [Strong's 3439](#): μονογενής, ἐς (monogenés). Usage: only, only-begotten; unique.

VIEWS: Thus, different concepts (*agreement/unity, particular/single, primacy/paramount*) are conveyed by “one”; context will showcase the intended meaning in a verse if it seems ambiguous.

God is known as the “I AM” not the “We Are.” He is called the Holy One not the Holy Three.

Job 6:10 *Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.*

Psalms 71:22 *I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.*

Isaiah 43:15 *I am the LORD, your Holy One, the creator of Israel, your King.*

Isaiah 47:4 *As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.*

The phrase Holy One in the verses below respectively applies to Jehovah, Jesus and the Holy Spirit.

Habakkuk 3:3 *God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.*

Acts 3:14 *But ye denied the Holy One and the Just, and desired a murderer to be granted unto you*

1 John 2:20 *But ye have an unction from the Holy One, and ye know all things.*

### Many

רַבּוֹת (rab·bō·wt) [Strong's 7227](#): Much, many, great.

The Greek term is πολλοί (polloi) [Strong's 4183](#): Much, many; often.

VIEWS: Many is an adjective; plural term which indicates “more than one”, it denotes relatively high numerical value.

### **Bible passages which plainly state that “God is one” or “there is one God.”**

A plain passage says something expressly without need for human extrapolation. **No Bible verse contain either of the two popular Trinitarian phrases:** ‘*God the Son*’ or ‘*God the Holy Spirit.*’ Rather, inspiration uses: ‘*the Son of God*’ or ‘*the Spirit of God*’ aside ‘*God the Father.*’ If you have ‘*God the Son*’ then you may go beyond three and also talk of ‘*God the Angel, God the human visitor, God the Pillar of Fire, God the Pillar of Cloud, God the Rock, God the Dove, etc.*’ These are simply manifestations of God or his appearances at different times while unfolding the scheme of redemption.

**No Bible verse expressly states that ‘*God is three*’ or ‘*God is three-in-one*’ or ‘*God is many.*’**

Nobody can cite such cite an actual passage but Trinitarians may interpret or construe a passage to teach so when they bring in human supposition or unnecessary inference.

However, numerous texts in both the OT and the NT explicitly declare that there is one God. A few passages which expressly declare this truth are highlighted in Table 2.

Table 2: Sample Bible Passages Affirming One God

Scripture	Remark
<p><b>Deuteronomy 6:4-5</b> <i>Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.</i></p>	<p>This command was given via Moses unto the nation of Israel so that they may fear Jehovah and keep all <b>his</b> statutes (vs 1). The text in its immediate, general and historical context teaches Israel to note that “<b>there is a single Jehovah who must have primacy in their lives</b>” NOT that “<b>there are many Jehovahs united in purpose which they must serve.</b>” Whoever posits that the passage specifies allegiance to a three-in-one Jehovah or united Jehovahs must establish the identity of the different Jehovahs and when such distinct beings communicated with Moses. The command was given because one God had manifested in various forms in their history [e.g. as a man unto Abraham, as angel unto Hagar/Jacob/Moses, as pillar of cloud/fire unto the nation, etc.] and may still appear in other forms. Israelites were to note that they are dealing with a <u>single LORD</u> who must be paramount to them as the only object of worship and service, which is <b>monotheism</b>. To aver otherwise is to insinuate that this passage was given to promote <b>polytheism</b> -the worship of <u>many</u> divine beings or gods.</p>
<p><b>Malachi 2:10</b> <i>Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?</i></p>	<p>The prophet poses a rhetorical question to the nation of Israel. The chapter identifies the LORD or Jehovah as the ‘one God’ and ‘one father.’ To posit that ‘one father’ in the Malachi text means three-in-one father or ‘three distinct fathers united in purpose’ is to read into the text. ‘Born of one Father’ [Jn 8:41] is an Hebraic expression to signify a particular progenitor not multiple dads or unidentifiable source.</p>
<p><b>Mark 12:29-34</b> <i>And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; <b>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. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for <b>there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.</b></b></i></p>	<p>When Christ was asked to clarify which is the ultimate directive, he quoted Deut 6:4. The scribe concurred that ‘God is one with none other than <b>he</b>,’ NOT “God is three and there are none other than <b>they</b>.” Jesus noted that the scribe answered wisely and correctly.</p>
<p><b>Romans 3:29-30</b> <i>Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing <b>it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.</b></i></p>	<p>God is a unique entity; universal in jurisdiction.</p>
<p><b>1 Corinthians 8:6</b> <i>But to us <b>there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus</b></i></p>	<p>For Christians, the only deity is ‘God the Father’ and there exists only one Lord which is identified as Jesus Christ. There is no other God aside the Father nor is there another Lord aside Christ. It therefore follows that <u>if the Lord is God then He is the Father.</u> ‘One’ in 1 Cor 8:6 stands for enumeration <b>not unity</b>. Those that posit ‘one’ denote “three-united-together” <b>must</b></p>

<i>Christ, by whom are all things, and we by him.</i>	conclude this verse teaches that the name of the “three-in-one Lord” or ‘each of the three personalities of the Godhead’ is Jesus Christ!
<b>Galatians 3:16,19-20</b> <i>Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ... Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but <b>God is one.</b></i>	‘Thy seed’ connote one seed not seeds or many or three-in-one seed. A mediator does not work with one party but with at least two parties. Like the seed, God is one entity not many. God was in the form of Christ, reconciling the world unto himself.
<b>Ephesians 4:6</b> <i>One God and Father of all, who is above all, and through all, and in you all.</i>	Contextually in verse 4-6, ‘one’ denotes singularity and uniqueness not agreement within a multitude. The text does not state there any several beings each of whom is God.
<b>1 Timothy 2:5</b> <i>For there is one God, and one mediator between God and men, the man Christ Jesus.</i>	Just as there is a single, solitary mediator –the man Jesus, so also is there a solitary God. While God is Spirit, the man Jesus is God in the flesh.
<b>James 2:19</b> <i>Thou believest that there is one God; thou doest well: the devils also believe, and tremble.</i>	Even demons believe that there is one God and shudder. <b>It is unfortunate some humans assert that there are three distinct divine beings.</b>
<b>1 John 5:7-8</b> <i>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.</i>	Verse 7 rendition of KJV is dissimilar from several other Bible versions. This KJV verse is unlike as found in major original manuscripts hence is considered an insertion. The verse states of them that bear record in heaven that “these three are one.” Contrast that to the next statement about the three that bear witness in earth: “these three agree in one.” This suggests the three in heaven are the same entity in multiple offices holding a singular testimony whereas the three in earth are distinct entities which though may hold different views decided to concur or share same view.

### **The Patriarchs and nation of Israel knew of only the LORD (Jehovah) as God**

Numerous passages teach this truth, consider a few where the singularity of Jehovah is declared.

**1 Samuel 2:2** *There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.*

Hannah made an absolute avowal about the solitude of Jehovah; she was not contrasting him unto idols. Her statement is false if there are three beings named as ‘LORD’ residing beside each other in heaven.

**2 Samuel 7:22** *Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.*

Neither David nor his ancestors ever heard that there was any second or third person or a Trinity.

Some posit that three beings co-exist named LORD and that God is not one person but a family made of three distinct persons. During a discussion on a WhatsApp Group {6}, such arguments were made.

1. ‘In **Gen.18:21**, Jehovah, temporarily assuming the form of a man, visit Sodom. Surveying the evil of that area, this “**Jehovah**” then “**rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven**” **Gen.19:24**. *Note that, two persons are clearly denominated “Jehovah.”* {7}

**Remark:** Firstly, that three men appeared unto Abraham does not necessarily imply that the LORD is three persons. A careful reading of Genesis 17-19 shows that initially the LORD appeared unto Abram; changed Abram’s name to Abraham and gave him the promise. In what form the LORD appeared was not stated, only that he identified himself as God Almighty. Thereafter, the LORD appeared unto Abraham in the plains of Mamre. Though Abraham saw three men stood by him, it was only one that led the entire conversation and was designated ‘the LORD.’ This was the one that said: “*I will certainly return unto thee according to the time of life...*” After entertaining his visitors, Abraham escorted them from the tree by his tent.

**Genesis 18:22** *And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.*

Evidently, the LORD and Abraham continued the conversation while the other two men proceeded towards Sodom. After Abraham’s intercession that Sodom be spared if ten righteous persons could be found therein, “the LORD went his way.”

**Genesis 19:1** *And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground*

It is implied that the two companions of the LORD were angels. In verse 13, they informed Lot that because of the great sin of the people of this city, “*the LORD hath sent us to destroy it.*” It was after Lot had gathered his family and fled that the destruction took place as stated in vs 24f.

*Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.*

The passage simply states that Jehovah rained fire from himself out of heaven, that HE (singular) not THEY (plural) was responsible for the overthrow of the cities. Recall that the LORD had departed after his dialogue with Abraham and was not actually one of the two men whom Lot received at the city gate. Even if this text is **assumed** as indicating that the LORD was on earth and simultaneously acting from heaven, it simply points to his omnipresence and not to two distinct persons.

2. “**That Jesus is called Jehovah does not mean He is the Father. For instance, My Father and I called Adedeji, does not make me my Father. The Scriptures clearly distinguish between both of them.**”

**Remark:** This brother asserts that Jesus is called Jehovah but is NOT the Father. He alleged that Jesus shared a family name in the Old Testament but won’t admit the manifestations of the Godhead have a common name in the New Testament.

My response was: ‘*your dad cannot proclaim that “I am Adedeji, there is none beside me” when he has a son that bears same name.*’

### **The Old Testament (OT) stated that Jehovah God would come as the messiah and Saviour**

The OT declared that the Jehovah himself, the LORD God of Israel is the messiah [Table 3]. A comparison of some OT verses and their NT fulfillment shows that Jesus Christ is Jehovah in the flesh.

Table 3: Scriptural proof that Jehovah is Jesus

OT	NT	Observation
<p><b>Isaiah 7:14</b> <i>Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name <b>Immanuel</b>.</i></p>	<p><b>Matthew 1:22-23</b> <i>Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name <b>Emmanuel</b>, which being interpreted is, <b>God with us</b>.</i></p>	<p>The Lord God who gave the sign is the Emmanuel.</p>
<p><b>Isaiah 9:6-7</b> <i>For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, <b>The mighty God, The everlasting Father, The Prince of Peace</b>. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.</i></p>	<p><b>Luke 1:31-33</b> <i>And, behold, thou shalt conceive in thy womb, <b>and bring forth a son, and shalt call his name JESUS</b>. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.</i></p>	<p>This implies that Jesus Christ is ‘God, the Father.’</p>
<p><b>Isaiah 45:21-23</b> <i>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 <b>I the LORD</b>? and <b>there is no God else beside me; a just God and a Saviour; there is none beside me</b>. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else</i></p>	<p><b>Luke 2:10-11</b> <i>And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, <b>a Saviour, which is Christ the Lord</b>.</i></p>	<p>If Jehovah alone is God and Saviour then he must be Jesus Christ.</p>
<p><b>Isaiah 40:1-5</b> <i>Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. The voice of him that crieth in the wilderness, <b>Prepare ye the way of the LORD, make straight in the desert a highway for our God</b>. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.</i></p>	<p><b>Matthew 3:1-3,12f</b> <i>In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, <b>Prepare ye the way of the Lord, make his paths straight</b>... Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Then cometh Jesus from</i></p>	<p>John the Baptist was a forerunner for God-in-human-form.</p>

	Galilee to Jordan unto John, to be baptized of him.	
<p><b>Isaiah 35:1-6,8</b> <i>The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, <b>your God will come with vengeance, even God with a recompence; he will come and save you.</b> Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.</i></p>	<p><b>Matthew 11:2-5</b> <i>Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, <b>Art thou he that should come,</b> or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.</i></p>	<p>The LORD God himself came, it was not another being.</p>
<p><b>Malachi 3:1</b> <i>Behold, <b>I will send my messenger,</b> and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.</i></p>	<p><b>Matthew 11:7,10-11</b> <i>And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? ...For this is he, of whom it is written, Behold, <b>I send my messenger before thy face,</b> which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.</i></p>	<p>Christ quoted Malachi to correctly identify John whom he sent.</p>
<p><b>Isaiah 6:1-10</b> <i>In the year that king Uzziah died <b>I saw also the Lord sitting upon a throne,</b> high and lifted up, and his train filled the temple. ... Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen <b>the King, the LORD of hosts.</b> Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this</i></p>	<p><b>John 12:35-41</b> <i>Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe,</i></p>	<p>John declares that the LORD of hosts whom Isaiah saw was the Lord Jesus in his pre-incarnate or glorious form.</p>



<p>people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.</p>	<p>because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, <b>when he saw his glory, and spake of him.</b></p>	
<p><b>Isaiah 44:6</b> Thus saith <b>the LORD the King of Israel</b>, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.</p> <p><b>Zechariah 9:9</b> Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, <b>thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.</b></p>	<p><b>John 12:12-16</b> On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is <b>the King of Israel that cometh</b> in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, <u>thy King cometh, sitting on an ass's colt.</u> These things understood not his disciples at the first: but <b>when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.</b></p>	<p>Jehovah is the real King of Israel who came as Jesus. No wonder Pilate insisted the inscription of King must be written upon his head.</p>
<p><b>Zechariah 12:10</b> And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and <b>they shall look upon me whom they have pierced</b>, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.</p>	<p><b>John 19:33-37</b> But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, <b>They shall look on him whom they pierced.</b></p>	<p>They pierced God-in-the-flesh.</p>
<p><b>Zechariah 14:8-9</b> And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: <b>in that day shall there be one LORD, and his name one.</b></p>	<p><b>Acts 4:10</b> Be it known unto you all, and to all the people of Israel, that by the name of <b>Jesus Christ</b> of Nazareth... Neither is there salvation in any other: <b>for there is none other name under heaven given among men</b>, whereby we must be saved.</p>	<p>All creation is mandated to acknowledge the Lord and confess his exalted name, in this gospel age of living waters; 'Jesus Christ'</p>

## **There was no Son residing beside Jehovah in heaven before Christ came**

Trinitarians assert that three distinct beings have existed as spirits, side by side from eternity; that the first being is ‘God the Father’ (Jehovah), the second being is the ‘God the Son’ (Christ) while the third being is ‘God the Holy Spirit.’ They cannot even name the Holy Spirit! The LORD alone is God and there is none beside him. While from the beginning, God had it in mind to come to earth as a Son, to save the lost and also as the Holy Spirit to comfort the saved, it does not mean these two were actual beings different from Him.

As a human, Jesus is the only qualified person to refer to God as “my Father” in a literal sense.

Mankind only says “our Father” because in a sense, God is the father of creation and of all spirits -Acts 17:28, Heb 12:9.

Christians say “our Father” because we received adoption into His household when ‘born again.’

*God is a Spirit* (Jn 4:24), **not spirits**. He is “*the high and lofty One that inhabiteth eternity, whose name is Holy*” –Isaiah 57:15a.

In scripture, the Spirit of God (Gen 1:2), the Spirit of the Lord (Acts 5:9), the Spirit of your Father (Mt 10:20), the Spirit of Christ (Rm 8:9) and the Spirit of Jesus Christ (Phil 1:9) are terms which refer to the same Holy Spirit; these are not distinct spirits.

To execute the redemption plan, this Spirit decided to come in human form. He overshadowed the womb of a virgin and was born as a son. It is startling that this truth is doubted by some professed Christians even as Muslims do.

Inspiration teaches that the Holy Spirit fathered Jesus, nobody can controvert it.

Christ is called the Son of God because Mary “*was found with child of the Holy Ghost*” –Mt 1:18b.

**Luke 1:35** *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

It was when Christ was born on earth that messianic prophecies were fulfilled; those things had not taken place when David or Isaiah made their statements. Irrespective of the tenses used in their prophecies, the prophets merely saw into the future about the mind of the LORD and the status of his anointed one. For instance, Heb 1:5-6 shows “*when he bringeth in the firstbegotten into the world*” was the moment of fulfillment of “*Thou art my Son; this day have I begotten thee*” (Psalms 2:7) and “*I will be his father, and he shall be my son*” (2 Sam 7:14). The implication is that the Sonship has a **beginning** and is a role taken up by the Lord at a specific period in time. Likewise, the Sonship has an **end** when the man Jesus hands over the kingdom to the Father at the end of this age (1 Cor 15:24-28), or returns “*in the glory of his Father with his angels*” (Mt 16:27). This fact is beautifully articulated in 1 Jn 3:1-3. When God initially came into the world, we did not see him as he really is but “*we beheld his glory, the glory as of the only begotten of the Father*” –Jn 1:14b. It was the Word that was with God in the beginning which later became the Son; before the incarnation there was no Son!

Some misconstrue Heb 1:8 and presume that God the Father was speaking to a Son literally present beside him when the prophecy was written. Not at all, it was a peep into what the Spirit dwelling inside Jesus says unto Christ when he ascended and sat on the heavenly throne. The Hebrews writer quoted

**Psalms 45:6-9** *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.*

Note that he says: “thy throne O **God**, is for ever” NOT “thy throne O **Son**, is for ever.” Why? Simply because Christ as the Lord our God reigns for ever but as the Son of God reigns until all his enemies are

put under his feet. The anointing via “the oil of gladness above thy fellows” refers to how God anointed Jesus of Nazareth with the Holy Ghost and with power: without measure at his water baptism; acknowledged and endowed beyond any other prophet. That Christ dressed like royalty with perfume was evident in the purple robe put on him by soldiers when Herod mocked him aside the fact that his own garment was worthy of being won by their casting of lots. That King’s daughters were among Christ’s honourable throng was that some of the women who ministered unto him could be considered as royals. Mary his mother was a descendant of King David, Mary the mother of John & James was related to the palace, plausibly too Joanna the wife of Chuza Herod’s steward and many others.

Those who argue that the statements of Psalms 45 were made long ago in past tense thus, must refer to what occurred before eternity began, should kindly state:

- a) If the **Son’s kingdom or church existed** in reality or only in conception before the foundation of the world?
- b) **How wickedness existed and was hated** in eternity long before a fallen creature became Satan?
- c) **Who were the fellows of the Son** before the incarnation, way back in eternity since the Son was anointed with the oil of gladness above his fellows?
- d) Which palaceS existed way back in eternity when supposedly... only the three persons of the alleged Trinity co-existed together?
- e) Who were the King’s **daughters** that were referred to, that must have equally existed ‘before eternity began’?

### **In the beginning was the Word, the Word was with God and the Word was God**

This phrase by that disciple, whom Jesus loved, is intriguing and fascinating due to its uniqueness in the gospel accounts. It can be understood consistently when scrutinized from various perspectives. It neither teaches polytheism nor portrays Christ as an inferior god.

#### **John 1:1-3,10-14 &18**

*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.*

*He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

*No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

Who created man? Genesis 2:7 states the LORD God did, Job 33:4 states that the Spirit of God did while John 1:3 states that the Word did. Did three different beings create man? No, it is one Supreme Being described from various perspectives. **God is a Spirit who created all things by His Word.** Part of Paul’s mandate was: “to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” - Ephesians 3:9 The Word was made flesh or became the Son so as to reveal God unto mankind (Jn 1:18). The Word was equal to God (Phil 2:6f) but the Father is greater than the Son (Jn 14:28). Sonship is a lower role. Jn 1:1-3 teaches that before Christ appeared on earth as man, He was God and with God. **How?**

The Word is God’s expression of self. That divine expression is exact and perfect. God is indistinguishable from his Word since that is what reveals him from the beginning. All things were

created by the Word for Himself (Col 1:16), means the Lord made everything for his own pleasure (Rev 4:11). It was not that another being was sent on an errand to do the job of creating. The Word *proceedeth forth from the mind and the mouth of God*, to display his power and achieve his purpose.

The Word was described as Wisdom in Proverbs 8:22-23

*The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.*

Was God's wisdom a distinct person from God? Was that a different spirit from his Spirit? No! Neither was God's Word a distinct person from God. The Word was with God since the LORD has his wisdom and utterance intact or was in charge of all his expressive abilities.

Koine Greek, in which the original NT manuscripts were written, is richer than English language. Yet, in Elizabethan English (used in the KJV), certain phrases have well understood meanings. For instance: "Thou art thyself" means "you are still yourself and not changed." It was said by Juliet to Romeo in Shakespeare's play, alluding that his character does not reside in his name or family of Montague.

"Thou art with thyself" means "you are normal and relating properly, in charge of your thinking and other faculties."

This could be said to someone who has applied the phrase "to thine own self be true" of Hamlet.

'For as he thinketh in his heart, so is he...' (Proverbs 23:7) was realized in the prodigal son, Recall:

*And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! -Luke 15:17*

"Thou art beside thyself" means "you are insane; behaving irrationally, speaking incoherently, etc."

Using this phrase, a governor wrongly charged Paul while the apostle also utilized it in an epistle.

*And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. - Acts 26:24*

*For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. -2 Corinthians 5:13*

### **The "Us/Our passages" of Genesis and Isaiah**

The texts of Genesis 1:26; 3:22; 11:7 and Isaiah 6:8 are pivotal to those who view the Godhead as consisting of three distinct personalities. Such posit that Gen 1 "shows that God who spoke, created man in company of other divine beings and sought His colleague's permission. One of the three divine beings address the others in Gen 3, the trio of deity confused human language in Gen 11 and the Father asked for a volunteer amidst the other two in Isa 6."

These Trinitarian claims are neither expressly stated in scripture nor necessarily inferred.

**There could be alternative explanations for those passages e.g.**

1. Many scholars hold to the view that the use of "Us/Our" is linguistic majestic plurality. That may be plausible as shown under Definitions section of this treatise.
2. At creation, God was present as the Spirit, (Gen 1:2), as the Word (Jn 1:1-3), as Wisdom (Prov 8:22-30), etc. so could soliloquize or address himself from these perspectives.
3. The texts should be examined carefully in their own context.

The remainder of this section shall focus on the third point above, a scrutiny of each text.

**Genesis 1:26-27** *And God said, Let us make man in our image, after our likeness: and let them have dominion... So God created man in his own image, in the image of God created he him; male and female created he them.*

We know from the book of Genesis and Psalms that the angelic host were created before man. Since mankind was the last and epitome of creation, God could have addressed the angelic host which rejoiced when the earth was created (Job 38:4-7). In that case, God would be informing them, not seeking their consent. In many languages, it is permissible to pluralize one's action before a group. It is normal for a leader to use plural or inclusive language when addressing his subordinates about an action he is about to perform in their sight. Often as a lecturer, I enter a classroom and say: "today we are teaching xyz topic" although I am the sole teacher.

Note that God made man in '*his image*' NOT in '*their image or his images.*' Also significant is the fact that '*he created them*' NOT '*they created them.*' This is indicative that man was created by a solitary being not by a company of divine beings as alleged. Man was not created with the nature of angels but was made a little lower than angels (Pls 8:4-6). The image of God which man shares with angels includes the ability to plan/execute ideas and the capacity to pursue spiritual things unlike animals.

**Genesis 3:22-24** *And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

"As one of us" means that man has become discerning like the LORD and his host of heaven, it does not mean man has become divine or angelic. In fact, it was some of God's loyal host -Cherubims that were appointed as sentries to the garden after man's banishment. Those creatures must have known good from evil and, that it would be good to keep man out of Eden as commanded. It is evident in scripture that Cherubims/ Seraphims are part of God's entourage; always around his seat or glorious presence. It is reasonable God would address the angelic host especially his entourage from time to time.

**Genesis 11:7-9** *Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.*

When God said "let us go down and confound their language," verse 8-9 clearly shows that it was **the LORD** who confounded human language not 'three divine persons.' The LORD simply notified his entourage, of a place of interest to visit and the goal he would achieve there.

**Isaiah 6:1-10** *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

This was Isaiah's vision of the Lord. He saw the Lord on a throne and the heavenly entourage. **Isaiah saw one Lord, not three distinct beings**, praised (worshipped) by the Seraphims. It was a Seraphim that first addressed Isaiah so that the prophet would be cleansed to converse with the holy God.

Thus, Adonai saying: '*who will go for us*' refers to that gathering. It means out of all beings here present in the house of God or temple, who will go and deliver a message to the nation of Israel on behalf of my flying team. Do not forget it was preceded with the phrase '*Whom shall I send.*' It was a case of the Lord sending someone, namely Isaiah to the nation of Israel and not a case of Godhead with three personalities sending anyone on a mission.

John the apostle elucidates that the Lord on the throne whom Isaiah saw and conversed with was Jesus Christ in His glorious, pre-incarnate form (Jn 12:36-41). The incident in Isa 6 is similar to the scenario in 1 Kg 22:19f where the same enthroned Jehovah addressed his host in heaven. Then the LORD asked: "*Who shall persuade Ahab, that he may go up and fall at Ramothgilead?*" When a lying spirit volunteered, the LORD said: "*Thou shalt persuade him, and prevail also: go forth, and do so.*"

In general, **the "Us/Our" passages are instances when the Lord addressed his heavenly host especially his personal entourage –the Cherubims/Seraphims, on what he would do or where he would go next.** God is always in charge though he sometimes carried along his attendants. It is presumptuous to aver that those "Us/Our" passages refer to conversations between three divine beings.

### **While on earth, Christ by speech and conduct taught people that he is God**

The first pointer to the divinity of Jesus was that the Father mandated all angels to worship Christ at his birth on earth (Heb 1:6). Since God had previously stated that no other being should be worshiped and affirmed "*my glory, I will not give to another,*" this action indicated that the messiah is God himself. The angels at Christ's birth did worship and proclaim that joy universal (Lk 2:10-13). The wise men worshipped the new born too (Mt 2:11). Not only was Jesus righteous but he challenged his opposers: "*Which of you convicts me of sin?*" He also made outstanding claims such as being the way, the truth, the light, the life and the resurrection as well as the one to raise the dead and judge on the last day. Eternal life is knowing that the Father is the true God and Jesus Christ -Jn 17:3, see 1 Jn 5:20-21.

### **Some indications which Christ gave to show that he is God include:**

- a) During his earthly ministry, Christ received worship on numerous occasions (Mt 14:33, Mk 5:6, Lk 24:52) yet affirmed "*worship the Lord thy God, and him only shalt thou serve.*"
- b) Christ stated that he proceeded forth from the status of God to becoming a man -Jn 8:42. By identifying himself as the Son of God, Jesus implied that he is God and many Jews understood as much. That was why they wanted to stone him on such occasions -Jn 10:30-36. His supposed blasphemy was the central charge made by the religious leaders although they were simply acting out of envy -Mt 26:63-66
- c) He taught that there is none good but God (Lk 18:18-19) yet declared himself as the Good Shepherd (Jn 10:11).
- d) He showed that messiah is the Lord of David and thus the God of David - Matthew 22:41-46 [Since David knew that *the LORD is our Lord* (Psl 8:1), it follows that "*the LORD said unto my Lord...*" means God as Spirit addressed himself in the flesh.]
- e) He could read men's heart, answer all posers, and perform unheard of miracles. Beyond that, when a man sick of the palsy was brought unto him, 33 year old Jesus said "*Son, thy sins be forgiven thee.*" (Mk 2:5-12). Only God could call a grown man "son" and forgive sins!

### **NT passages which show that Jesus Christ is God the Father and the Holy Spirit**

There are three major roles in which divinity now operates. Many construe that these should be regarded as "distinct personalities" who are united in purpose. However, since the scriptures teach that God is

one; God is the Father, the Son of God is God in the flesh and the Spirit of God is the Holy Spirit, it should not be too difficult for anyone to arrive at the logical conclusion that the same deity or Being operates or manifests in all these roles. Let us ponder over selected NT passages highlighted below.

**Rm 9:5b** *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*

God who is over all was the one who came as man in the person of Christ. It was not another God but the very Jehovah of the OT that came as Jesus, Christ is thus both human and divine.

**1 Tim 3:16** *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.*

God was made known as human. Yet, some struggle with this verse, misconstrue 2 Cor 2:14 and assert that “we also manifest God.” That God is made known by our knowledge, preaching and godly conduct is NOT same as the declaration that God **himself** was manifest in human form as Jesus Christ.

**Col 2:8-9** *...Christ. For in him dwelleth all the fulness of the Godhead bodily.*

All of deity is constituted in Christ’s body hence there cannot be another divinity outside of him. Since the Word became flesh and the Spirit that fathered that human body dwells therein literally without measure, it means that it pleased the Father that in Christ should all fullness of deity dwell (Col 1:9), not just one-third of deity as some posit. People simply need to believe the scriptural truth that the Godhead is in Christ and renounce the unscriptural dogma that Christ is in the Godhead.

When some advocates of Trinity were asked to explain Col 2:9, they stated: “**Paul made this statement purposely to show the sufficiency of Christ. And his argument is that Christ is Divine. It means Jesus has all what makes the Godhead.**”

**Subsequently they contradict themselves and aver:** “**I don't believe that makes Christ solely the composite roles of the Father, Son and Holy Spirit. Christ cannot be ...the totality of the holy Godhead.**”

Others point to where Paul wrote unto saints, “*that ye might be filled with all the fulness of God*” (Eph 3:19) & “*Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place* (2 Cor 2:14).

They posit: ‘**we are not really divine but partakers of the divine nature yet we also manifest God.**’

Such ignore that Paul simply prayed that our knowledge and love of Christ would cause us to be filled with the things of God so as to mature unto the stature of the fullness of Christ or grow to be like him. Paul thanked God for the opportunity to manifest our knowledge about Christ unto people. We do NOT manifest God rather His works are made manifest (known) in us (Jn 9:3, Rm 1:19) and we are made manifest unto Him (2 Cor 5:11). Paul’s prayer is for us to be filled with the Spirit and God’s goodness to be large-hearted. None of us can be so filled with the fulness of God to deserve to be worshipped as Christ is. Paul never hinted that in anyone else DWELLS the fullness of deity in BODILY FORM.

**John 14:7-11a** *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me*

On this occasion Jesus spoke as the Son, as the Father and as the Word as highlighted in bold. Some aver Jesus here only claim to represent the Father. Fact is he taught his disciples not to seek for the Father elsewhere; the Father is embodied as Christ. He and the Father are one hence Jesus is worshiped.

**2 Thess 1:1-2** *Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ.*

“God our Father” is the one referred to as “the Lord Jesus Christ.” [Similar to Titus 2:13 “*Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ*”]

Some disagree and point to verses where salutation is twofold e.g. “from God our Father and from our Lord Jesus Christ.” The response to such is that it is immaterial whether the dual role is emphasized or the person occupying both roles is emphasized in a salutation. Actually in many of the constructions they point to, it was translators who INSERT the second ‘from’ which are not in the original text.

**2 Cor 3:17** *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*

Some would not confess that Jesus is that Lord, they would reject the fact that “there is one Lord Jesus Christ” (1 Cor 8:6) all in an attempt to deny that Christ is the Holy Spirit.

**Jude 1:4** *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.*

The licentious deny the only sovereign and blessed potentiate. When a Trinity advocate was asked if the Lord of the OT is the same as the Lord of the NT, he replied: “The lord of the old Testament is the Godhead.” He won’t confess that Jesus Christ is the LORD. IF our **only** Lord God is NOT the same as the Lord Jesus THEN such have three Lords!

**“The Lord Jesus Christ” is “the name of the Father, and of the Son and of the Holy Spirit”**

**Matthew 28:18-20** *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

The great commission is not about baptizing disciples in the **nameS** of three distinct persons. The instruction is to immerse disciples into the new covenant name of God. This name covers each role God reveals Himself in this gospel era. We cannot run away from the fact that the **INSPIRED** apostles understood that under the NT, the name of the Father is the name of the Son and is the name of the Holy Spirit. What name did the apostles actually use for baptism in obedience to the command in Mt 28:19?

**Acts 2:38** *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

**Acts 8:16** *(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)*

**Acts 10:48** *And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.*

**Acts 19:5** *When they heard this, they were baptized in the name of the Lord Jesus.*

The Son came in his Father's name; messiah has obtained it by inheritance (Heb 1:4). Jesus means “Jehovah saves or Jehovah is salvation” while Christ means “the anointed one.” Since the Lord is the Son, the everlasting Father (Isa 9:6) and is that Spirit, it follows that each manifestation of divinity in this age intrinsically bears the same name. No wonder it is the only name in which we can be saved (Acts 4:12), the highest name in heaven, and on earth and beneath the earth and a name for which every knee must bow (Isa 45:23, Rm 14:11, Phil 2:10). As Zechariah foretold, in this age the LORD is over all the earth and his name one. “*O LORD our Lord, how excellent is thy name in all the earth!*”



However, some object and say: “that the apostles baptized in the name of Jesus Christ means they baptized in His authority. To ‘do all things in the name of the Lord Jesus Christ’ (Col 3:17) means do things as He authorized. When as a carpenter you nail a wood, do you say ‘I nail this wood in Jesus name’ and keep repeating that each time you strike the hammer? In the great commission we are not told what to say during baptism but are informed what to do. We obey Jesus when we immerse someone ‘in the name of the Father, and of the Son and of the Holy Spirit.’ We don’t have to mention another name since Father, Son and Holy Spirit are nouns and a noun is a name. The meaning of the Greek phrase ‘into the name of’ makes the baptized individual an owned possession or slave of the Godhead.”

The objection cannot stand under close scrutiny. The Greek of Mt 28:19 actually states: “baptizing them **into** the name of...” The name of the entity in which all the fulness of the Godhead dwells is Jesus Christ. Anyone baptized into that name would establish a relationship with the Godhead. Thus, the scripture states that the children of God by faith are those who have been **baptized into Christ** (Gal 3:26-27). Nowhere does scripture teach that we are baptized into three distinct persons, as some posit.

Col 3:17 begins with “*whatsoever ye do in word or deed.*” It is addressed to the church not to carpenters. It refers to what saints do collectively in religion or what an individual does as a Christian. Christ has not mandated his church to go nailing wood but to engage in spiritual service. In Lk 24:47, he noted “*that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*” Could one go and preach in his name without mentioning that name? No! Phillip preached Christ in Samaria, not that the people should believe in an unnamed or anonymous Saviour. In doing so, Philip baptized those who believed in the name of the Lord Jesus. In whose authority could Philip have immersed people other than by the authority of the Lord whom he preached? The emphasis in Acts 8:16 is NOT ‘by whose authority did Philip baptized’ but ‘into which name are the Samaritans immersed.’

Peter was an original recipient of the great commission and he demonstrated obedience to that charge on the day of Pentecost and at Cornelius’ house. Peter never commanded people to be baptized in the name of a Trinity or in the authority of a Trinity. Christ need not instruct: ‘baptizing them in the authority of the Father, and of the Son, and of the Holy Ghost’ since he just declared that all authority is vested in himself! Why did Peter reiterate Mt 28:19 baptism command by saying “be baptized in the name of Jesus Christ” in Acts 2:38? This is a query that many have not resolved.

In order to deny that Christ is personification of the Godhead, many refuse to mention his name while immersing a penitent but prefer to recite the phrase in Mt 28:19 as a formula. Before dipping a convert in water, do such not insist the penitent must confess that ‘Jesus Christ’ is the Son of God or hear that name mentioned? No baptizer from the Lord’s church would be satisfied with a penitent saying: “I believe in the Son of God and his authority” without the very name verbalized to identify the Son!

In telling us what to do, the scriptures has indicated how to do it **and impliedly limited the essence of what is to be said by both the baptizer and the penitent**. Dipping someone into water with neither party saying anything on what is being done and why, is not really a baptism. A penitent must confess Jesus Christ (Rm 10:9-10) or call on His name (Acts 2:21; 22:16) to demonstrate that he believes (Acts 8:35-37) in order to receive remission of sins via immersion in water (Mk 16:16). Thereafter, the one baptizing immerses such penitent into the same Christ who embodies the Godhead. Neither of them should fail to say the name. Paul wrote unto saints in 1 Corinthians 1:12-15

*Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; **Lest any should say that I had baptized in mine own name.***

Paul herein refers to the actual name mentioned when immersing a convert in water. It is the name of the crucified Christ, the one with all authority who commissioned gospel ministers hence they could not have uttered any other name or baptized disciples into any other relationship. [Sometimes, ‘in the name of’, ‘in his name’, ‘in my name’ refers to the actual name i.e. ‘Lord Jesus Christ’ not merely ‘in his authority,’ see Mt 12:21; 24:5, Acts 3:16; 16:18] Converts are buried with Christ in baptism –Col 2:12

To assert that ‘Father, Son and Holy Spirit are **nouns** and a noun is a name’ is to aver that you immerse people into three distinct names. Do you dip the person thrice? The grammatical construct of Mt 28:19 show that the Father, the Son and the Holy Spirit all bear the same name. This is not surprising since it is one God who operates in these roles. So, “*baptizing them in[to] the name of the Father, and of the Son, and of the Holy Ghost*” refers to a definite name. “Father, Son, Holy Spirit” are nouns but are not proper nouns. These appellations describe God in various capacities while his name is Jesus Christ. Likewise, I am a father, a son, a husband, a lecturer, etc. but these designations merely describe my roles while my actual name is Olumuyiwa Asaolu.

Surely, Peter, Phillip and Paul got it right when they baptized people in water in the name of the Lord Jesus Christ; to insist otherwise is to charge them with error! A disciple baptized *in the name of Jesus Christ* is the possession and servant of Christ (1 Cor 7:22-23). In scripture, such individual is neither literally described as ‘a servant of the Father, and of the Son, and of the Holy Ghost’ nor does he wear their titles as a new name. We were redeemed with the precious blood of Christ (1 Pet 1:18-19) and are the “*the church of God, which he hath purchased with his own blood*” (Acts 20:28). Therefore, God named us ‘**Christians**’ (Isa 62:1-2, Acts 11:26; 15:14) because each disciple is once baptized into **Christ** (Rm 6:3-4, Eph 4:5) not thrice into three distinct persons. We belong to the general assembly of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

### **A review of two different analogies about the Godhead**

There are various analogies that have been put forward in an attempt to explain the Godhead or bring it closer to human understanding. Let us examine two. The first is as stated by some brothers {6} who uphold the Trinity view while the second is my original composition.

#### **Analogy: Humanity contrasted to God**

The Godhead is one; a mystery to humans understanding. God is one and there are three members of the Godhead. There are three distinct divine beings; the Father, the Son and the Holy Spirit. These three are co-equal, co-eternal, co-existing and one substance. Each of these 3 Personalities is in the class of God (Godhead). They all have same purpose; each has all the attributes of God: Self-existence, among others. For instance: in the class of man, there are masculine (man) & feminine (woman). They are separate entities but both man in nature, each of them has the full attributes of a man, none is less of a man. Now there are about 8 billion humans on earth, but how many humanity do we have? Note, by humanity, I am not talking about races, ethnic groups or nationalities. In all of the earth there is **ONLY ONE HUMANITY / human nature**. If this is true, why do you find it hard to understand or accept that God is one and composed of three beings who share the same essence, nature and purpose? Christ is one of the beings that is God. Like you and I are members of humanity. Humanity is one single entity like God is one single entity with three members. The Bible separates them. This does not make them three Gods.

**Remark:** For you, the Godhead means ‘three distinct persons’ whereas I understand it as ‘divine nature.’ You nevertheless need to make up your mind on whether those beings are equal or not since you also argue that Christ can’t be the Father because he stated: “*My Father is greater than I.*” How could they be co-eternal/co-existent when the Father said unto the Son: “*This day have I begotten you*”?

It has been explained that one God now manifests in various roles or offices which are not necessarily equal or established at the same time.

You see divinity as made of three beings the way humanity is made of two sexes (male/female). I previously pointed out that God made man in 'His image' not in 'THEIR image or His IMAGES.' Likewise, "That man is made in the image and after the likeness of God is multi-faceted; it covers the appearance as well as the character aspect... intelligent mind who acts in certain ways."

When Adam alone was made, inspiration states: "*God created man in his image, in the image of God created he him...*" (Gen 1:27). Notice that singular pronoun is used for the Creator and for man. When God decided that it is not good for the man to be alone, the woman was then created as a helpmeet for Adam (Gen 2:18).

Note that Paul states: "*For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.*" -1 Cor 11:7

It was after Eve was made that the concluding part of Gen 1:27 records: "*male and female created he them.*" The created is now plural while the Creator remains singular.

Also, Jesus is called "*the express image of his person*" in Heb 1:3. These facts show that sexes or duality of gender is not God's image as you posit, so your theory of multiple beings in a class of God fails.

You aver that the members of the Godhead are God [distinct persons] while the members of humanity are humans [distinct sexes/genders]. However, if the Godhead is one but has three members, each of which is God then it has three Gods. Anyone who worships three distinct beings worship three gods!

You forgot that humanity is one because it started from *one human -Adam*. Later it had two members because another was fashioned from the original so they could have companionship and reproduce. Now humanity has many members; 8 billion humans, yet their population keeps growing. Aside the two basic sexes, there are few humans classified as hermaphrodites as well as those with indeterminate gender. Which of the three members of the Godhead is the one from which others proceeded forth or are begotten? Is there mutation in their class? Does the membership and population of the Godhead vary with time depending on the forms in which God is revealed in any dispensation?

You posit of a race of divine beings (gods) in heaven. Trinity was formulated in 4<sup>th</sup> century in Rome due to a misunderstanding of scripture and the influence of contemporary heathen polytheistic beliefs.

### **Analogy: The Presidency and the Godhead**

In the New Covenant, the Godhead refers to the divine nature; the essence and expression of Godhood. God appointed messengers including angels and prophets to minister unto mankind. The last messenger was the Word made flesh or Son of God; Jesus Christ. The Presidency refers to the leadership of government of a nation. The President may in his discretion, appoint any qualified person as a Federal Minister assigned with the responsibility for any business of the Government of the Federation {8}.

In a Presidency, the President is the Commander-in-Chief (C-in-C) of the Armed Forces, the Head of State and, the Chief Executive of the Federation. In Nigeria, Gen. Muhammadu Buhari is currently the President and he also operates as the Minister of Petroleum Resources. Similarly, one LORD who is God and the Word operates as the Father, the Son and the Holy Spirit. God has always functioned as a Spirit while a President functions as Chief Executive by default. God is the head and father of creation just as a President is Head of State. In the beginning of any administration, the C-in-C was with the President and the C-in-C was the President just as the Word was with God and the Word was God. There was no Minister of Petroleum until President Buhari decided to appoint himself; the C-in-C into that cabinet role. Likewise, the Word was with God and there was no Son until the Word became flesh.

The following are analogous between the Presidency and the Godhead:

God the Father ≡ Head of State (Gen 1:1-3, 1 Cor 11:3)

The Spirit ≡ Chief Executive Officer (1 Cor 2:11, Zech 4:6)

The Word ≡ Commander-in-Chief (Rev 19:11-14, Jn 1:1-3,14)

The Son ≡ Minister of Petroleum (1 Jn 4:14, Rm 15:8, Col 2:9)

The role of the Father is to plan redemption, send the Saviour & the Spirit and ensure the plan is carried out. The Son's role was to teach men about the kingdom, die for sinners and when raised to be Advocate/Intercessor, etc. The Holy Spirit's role is to reveal and confirm the truth through apostles, indwell saints via the word, convict the world of sin, etc.

Likewise, the Head of State is the one who represent us at international fora, his duty is to head statutory aspects such as be the Visitor to Federal universities, chair Council of State meeting, etc. The Commander-in-Chief is his role on military, defense and security issues. He superintends the armed forces, deplore and manage the men and materials, etc. The Chief Executive of the Federation is the role to Chair Federal Executive or Cabinet, propose and implement national budget, etc.

That God is the Word and Spirit from the beginning is not such a big deal, it is the fact that he became his own servant or Son in order to save the world that is astonishing. That is a task considered so vital that He would not delegate but execute by himself. Likewise, that the President is C-in-C, Head of State and Chief Executive Officer is not such a big deal, it is the fact that Buhari decided to be his own Minister of Petroleum that is surprising. He considered the role or office so vital to execute by himself.

A Minister can and does make request to his superior from time to time. Based on issues or needs in the petroleum ministry, as Minister, Gen Buhari could send a request via a Memo to the President. As Head of State greater than a minister, he sees the bigger picture and how to allocate resources to every sector (ministry) thus may partially or fully grant or even turn down the request he sent as a Minister. That informs why the Son prayed unto the Father and learned obedience in humility.

Buhari as a Minister may honestly disclose to an audience that certain information is unknown to him if such decision is to be communicated from the President's office and beyond the purview of any other government official. For example, as Minister, he could say that 'I don't know how much funds will be released by the government to the petroleum ministry, no staff or official knows, neither the Minister except the President.' Likewise, the Son does not know the Day of Judgment but the Father only.

The Petroleum Minister could validly proclaim to people that he is the channel to the President to obtain Oil Prospecting Licenses, just as the Son says he is the way to the Father; nobody can get eternal life except such goes through him.

The Father and the Son are two witnesses on redemption issues just as the Minister and the President can separately endorse or testify on petroleum matters from their respective offices.

The President and the Minister are one, not just because they are united in purpose [every appointed Minister or cabinet member is to key into the President's vision] but also because it is the same being that functions in both capacities. Likewise the Father and the Son are one. Since his ministry is beloved above others, the Petroleum Minister sits on the right hand of the President.

Though the President enjoys Constitutional immunity, anyone may validly sue him as Petroleum Minister but nobody can sue the Chief Executive Officer of the federation in court. That the Minister could be sued and railed upon is indicative of forbearance of blasphemy against the Son compared to blasphemy against the Holy Spirit.

Towards the end of an administration, the President dissolves the cabinet and thanks all Ministers (including Minister of Petroleum) who are relieved of their portfolios. The President then becomes all in all as at the beginning, before anyone was appointed to serve. That is akin to God the Father becoming all in all at the end of this age when ministers are rewarded and He shall cease to operate as the Son.

**Unlike Buhari, Christ is omnipotent and omnipresent. It should be easier to believe the scriptures that He functions in various roles/offices simultaneously.**

**Remark:** Attempts by others to fault the Presidency analogy has not really been successful.

**“Can Buhari act as his son and as a father at the same time? If you are talking about roles/office of the President, Jesus also have roles/office - He is a prophet, also a Priest at the same time. He is our king**

also and our elder brother before God, the Father. But I won't agree that God is playing the role of a father and His son at the same time. He is a Priest of Himself, His own spokesman at the same time. It is irrational to say God is His own spokesman, God is His own priest, offered sacrifice to Himself. **Buhari never acts as His own son and also father and elder brother of his son at the same time.** Your analogy is political and therefore irrelevant. Has the office of the President and Petroleum Minister always been fused into one? Was it like that during the period of previous regimes. The President alone does not constitute the government. He has a tenure which is renewable. Does the Godhead have tenure too?"

Those brethren are yet to grasp the illustration, they need to appreciate that an analogy was given not an allegory. We need to understand the difference between the two. Stating that the Presidency dwells fully in the nation's leader, means the roles and powers of Head of State, C-in-C and Chief Executive Officer are all vested in the person who is President. It does not mean that three distinct beings dwell in Buhari who later decided to be his own appointed cabinet Minister in charge of Petroleum Resources.

I never stated that Buhari acts as his own son and father simultaneously! It is the Lord that does so and, that is what is compared to **Buhari's dual role as appointer (President) and appointee (Minister).**

Even the reference to Christ's multiple roles as Prophet, Priest and King reinforces my position since such offices are not usually held concurrently by one person under Mosaic Law. King Uzzai who attempted to function as priest, suffered divine retribution -2 Chro 26:18-21. Some may not agree but the scripture expressly states that Jesus Christ is God manifest in the flesh (1Tim 3:16), God's Prophet or mouthpiece (Deut 18:18-19, Acts 3:22-26), the everlasting Father (Isa 9:6), a Son over his own house (Heb 3:6), the Holy Spirit (2 Cor 3:17) and God's appointed High Priest for the New Testament (Heb 5:5; 10:19-21).

That my analogy is about political positions does not make it irrelevant and rejecting it on that basis is unnecessary. Government rule and associated structure is approved by God (Rm 13:1-5). What opponents ought to do is attempt to show that the items i listed between the Presidency and the Godhead (including Ministers appointment and God sending Messengers) are not analogous. Using earthly things to illustrate or teach heavenly things is permissible today so long there is compatibility of comparisons and none of us claim to be inspired.

That the office of a Minister is separate from that of the President is the crucial matter as the role of a prophet is different from that of God. God could appoint any human as a prophet while unfolding the scheme of redemption. That God would make an exception and come as His own prophet is similar to a President appointing himself as a Minister at a critical period. A President can appoint any citizen including himself as a Minister. Few leaders have done so in Nigeria. During their respective administrations, Obasanjo made himself the Petroleum Minister while Gowon and Babangida each made himself the Defence Minister.

All the details that can be imagined from an analogy or a parable need not apply or be assumed to correspond to a matter of interest save only those items expressly specified by the narrator. For instance, one need not fault the Parable of the Sower (Mt 13:3-23) by asking if God intends to sell or eat the souls that received word and bear fruit. After all, a Sower sells or consumes the bulk of his harvest at the end! Thus, the issue of whether Godhead has tenure should not arise. The analogy simply compared some relevant parts of the Constitutional structure of the Presidency and its administration with that of the Godhead irrespective of the renewability or otherwise of a President's tenure. The President is the one who forms government (cabinet, agencies) by appointing Ministers, aides etc. Likewise, God is the one who ordained principalities, powers and send ministers (prophets/preachers, etc.)

## Response to Frequently Asked Questions

**Question:** There is one God made of three distinct persons. The Godhead is a family with three beings. Each is uniquely different and played different roles. We should just accept that Trinity is implied in scripture even though the word is not there. Isn't the mystery of godliness incomprehensible?

**Response:** The Bible affirms that there is one God. The mystery of godliness and of Christ has been revealed through the holy apostles and documented so that when we read, we may understand (Eph 3:1-5). We should even comprehend it more easily since we have access to all revealed truth about life and godliness. Saints of the first century saw in parts as through a dark glass. The fact that it is one Supreme Being who is the father of all; he that was manifest as the Son and also operates as the Holy Spirit is what makes that mystery great (1 Tim 3:16), if it were different beings it would not be so.

When the scripture states that God purchased the church with his own blood (Acts 20:28), many cannot fathom it and posit it must be another God aside the '**one God, the Father.**' Hence they created a second divine being in their mind and designate that 'God the Son.' Not done, they likewise created a third divine being which they designate 'God the Holy Spirit.' Many reject that one entity could simultaneously manifest in multiple forms, hence the supposition that the Father, the Son and the Holy Spirit must be distinct persons. Christ said:

*...I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. -Matthew 11:25-27*

**Question:** At the transfiguration, the Father spoke from heaven, didn't He?

*Matthew 27:46 - And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

(Is God talking to Himself here?)

*Revelation 1:1 - The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John*

(Did God give Himself the Revelation here?)

**Response:** The key to this is to appreciate that Jesus was both man and God on earth. It is either you admit that there is just **one God, the Father** who though he appeared in human form, did not stop being God OR you refuse to believe that Jesus is God. Is anything too hard for the LORD? His voice could come from anywhere and His presence manifested in multiple places concurrently since he is not limited by our space-time physical realm. That should address the issue of the transfiguration. It seems some have difficulty accepting that Christ as God could be in or appear in different places simultaneously. Note that Christ said he was in heaven while he was speaking to Nicodemus on earth.

**John 3:13** *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

After his resurrection, Jesus was appearing and disappearing while showing himself unto disciples, showing up in rooms with closed doors, etc. On an occasion (1 Cor 15:6), "*he was seen of above five hundred brethren at once.*" It was not specified whether that took place in one location or concurrently at different locations. When he returns on the last day, the whole world will see him (Rev 1:7), irrespective of one's location or time zone! Won't that be an evidence of his omnipresence? The same Jesus whom God gave a revelation declared himself as the Almighty in Rev 1:8

**Question:** Isn't the term "Son of God" seen in the OT (Dan. 3: 25)? David and others mentioned Christ in the Old Testament, using past tense so it shows the Son existed since eternity.

**Response:** King Nebuchadnezzar in Daniel 3 saw a fourth person in the fire aside the three Hebrews boys cast therein. He said the fourth is like "a son of the gods" or angelic, some translators chose to render it as 'Son of God.' The assertion that the Son existed from eternity misconstrue messianic passages, it is akin to saying the church comprising Christians existed from eternity because Isaiah and other prophets spoke of it. While the church was eternally purposed, it was built on the day of Pentecost in fulfillment of Christ's promise (Mt 16:18, Acts 2:47). The Son and the church both existed conceptually in God's mind but not did not become reality until at certain moments in human history. Would you also posit that Jesus started serving as our priest at the moment that **God sworn** unto messiah in David's vision/prophesy (Psalms 110:4) "thou art a priest after the order of Melchizedec"? Did Jesus as man sit on God's throne (right hand) before he was born since David noted that "the LORD **said** sit..." indicating past tense? Has God **descended** and **ascended** back into heaven as a Son when Solomon posed Proverbs 30:4? Was Jesus physically crucified before his birth since he was "*the Lamb slain before the foundation of the world*"? In Acts 4:24-28, the apostles identified those "set against the LORD and against his anointed" (Psalms 2) - Herod, Pontius Pilate, with the Gentiles, and the people of Israel. Did these gather against Christ when David spoke or in the first century?

The Lord did not become the Son till after the incarnation. Although redemption plan of using a messiah was in God's mind before creation, it was not brought forth until during the Roman Empire.

**1 Peter 1:18-20** *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.*

**Question:** During the baptism of Jesus, all 3 personalities were represented -Mt. 3:16-17. Can we say that heaven was empty while Christ was on earth?

**Response:** Positing heaven was empty when Christ was on earth shows lack of understanding of words such as 'manifest, omnipresence, etc.' Even during the 2019 elections, Channels TV used a new technology called hologram projection to make reporters who are far away appear as if in the studio. Facebook could soon make it common feature. That God was in Christ on earth does not preclude him from speaking from heaven. **I could also reverse this query and ask:** based on Jn 1:32, was the Spirit of God absent from heaven when he descended like a dove on Jesus and remained on Christ?

Old Testament prophecies about the Holy Spirit always refer to God himself e.g. "*I have put my spirit upon him: he shall bring forth judgment to the Gentiles* (Isa 42:1, Mt 12:18) ...*I will pour out my spirit upon all flesh.* (Joel 2:28, Acts 2:17)" The OT did not refer to the Spirit as a distinct person from God.

The baptism of Jesus was a significant event as recorded in Mt 3

*And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

The Spirit of God fathered Jesus or is the Father (Lk 1:35) of his own body of flesh made from his Word (Jn 1:14). We know that light travels much faster than sound so it is not surprising that the Spirit was seen descending before a voice from heaven was heard. It was God's Spirit that spoke and descended, the one who begat Jesus. It was for the benefit of people (John the Baptist testifying to Israel, etc.) that the Spirit made a show to identify Jesus as messiah so as to initiate his public ministry.

[It did not mean that Jesus wasn't God at his conception by Mary for He came as Emmanuel and was the Lord even at birth -Lk 2:11]

The purpose of Jesus' baptism (& manifestation of God in various forms) is...

**John 1:31-34** *And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.*

This was the fulfillment of Malachi 3:1

*Behold, I will send my messenger [John the Baptist], and he shall prepare the way before me [I myself; Jehovah Almighty]: and the Lord [God himself as a Spirit], whom ye seek, shall suddenly come to his temple [the body he prepared; the man Jesus which is his Word as flesh], even the messenger of the covenant [New Covenant], whom ye delight in: behold, he shall come, saith the LORD of hosts.*

Three distinct beings do NOT dwell in the body of Jesus. Those who aver that three divine persons were present at Christ's baptism should consider two of those beings **fused** into a single person since the Spirit alighted and remained on Jesus! By their logic, "two-thirds of the Godhead then dwelt in Jesus while the Father was in heaven." They would imagine that after Jesus ascended and sent the Spirit to earth, Christ reverted to one-third of deity. Such suppositions negate Col 1:9 & 2:9.

Jesus as man could say "*the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works*" whereas as God, he said "*Destroy this temple, and in three days I will raise it up.*" (Jn 14:10 & 2:19-21)

**Question:** There is one Spirit (Eph 4:4) means that the Spirit is three-in-one. There are several divine beings. Even the book of Revelation mentions the seven Spirits of God, right?

**Response:** We should be careful in building a literal doctrine upon a figurative statement in the book of Revelation or Daniel. The symbols in both books are decoded there or explained elsewhere in the Bible.

Eph 4:4 *There is one body, and one Spirit, even as ye are called in one hope of your calling*

This simply means that there is a solitary Spirit, not many. The verse can only teach of three spirits united in purpose IF AND ONLY IF it also teaches of many denominations constituting the body, and many distinct hopes agreeing in unity! To confirm that 'one Spirit' does not refer to three distinct spirits, notice how inspiration uses the same phrase earlier in this book

Eph 2:18 *For through him we both have access by **one Spirit** unto the Father.*

This surely isn't teaching that through Christ we have access by three divine spirits unto God who is a Spirit. That would be nonsensical. You regard the Godhead as having members which are 3 distinct personalities. However, the three major roles of deity are all mentioned in this verse so if 'a member' is identified as "one Spirit," it does NOT include the other two!

The Holy Spirit is one spirit but seven-fold in nature to depict his perfect range of expression.

Note that in symbolic Rev 5:6, Christ is described as the Lamb "*having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*"

Recall that in the Jewish synagogue, Jesus read from the book of Isaiah: "*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor...*" -Lk 4:18.

Isaiah actually revealed the seven attributes of the Holy Spirit.

**Isaiah 11:1-2** *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And **the spirit of the LORD** shall rest upon him, the spirit of **wisdom and understanding**, the spirit of **counsel and might**, the spirit of **knowledge** and of **the fear of the LORD**.*



God's Spirit is one not many. Christians are plainly instructed in 1 Corinthians 12:4-11

*Now there are diversities of gifts, **but the same Spirit**. And there are differences of administrations, **but the same Lord**. And there are diversities of operations, **but it is the same God** which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

Why was this passage written? Plausibly to dispel the notion that Christians who had the gift of tongues received a distinct Spirit from those who could work miracles or prophesy; some saints in Corinth might have posited that there were at least 9 Spirits just because the Holy Spirit empowered individual saints in different ways via varying spiritual gifts. Unfortunately, such thinking led to the concept of Trinity after the apostolic era. Such view disbelieves the uniqueness, omnipotence and omnipresence of God. That three roles are simultaneously effected by deity does NOT necessarily mean that three distinct beings are divine. One divine being is the God above us, the God with us and the God in us. The Lord is God. We do not worship three Gods. Whether we worship Christ or the Holy Spirit or the Father, we worship God. They are one and the same God who manifested Himself in various ways to mankind.

**Question:** Jesus said He would pray the Father to send another Comforter, how come you say He referred to himself?

**Response:** Christ gave several hints to His apostles that He was the one coming as the Spirit. Recall that He earlier stated that He is the truth (Jn 14:6), how could the Spirit of truth be another being?

**John 14:16-18** *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.***

**John 14:26** *But the Comforter, which is the Holy Ghost, whom the Father **will send in my name**, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

**John 16:7** *Nevertheless I tell you the truth; It is expedient for you that I go away: **for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.***

Christ was talking of sending the Spirit as the Comforter to be with the disciples while he is away and they remain alive on earth. Christ hinted that the Spirit is not a stranger to the disciples for he dwells with them and they know him! Jesus was the one living with them whom they knew not an invisible spirit. Christ said he would not leave them comfortless; **"I will come to you."** This coming was to be the Comforter on earth; it isn't about living in mansions with him in heaven. Christ the Lord our God was the one to return in another (invisible) form before the visible return on the last day. If these inferences are a hard saying, why don't you accept the following direct statement and inspired statement?

***The Lord is that Spirit...*** -2 Corinthians 3:17

In Acts 5, inspired Peter said Ananias and his wife lied to the Holy Ghost (vs 3) therefore lied to God (vs 4) and conspired to tempt **the Spirit of the Lord** (vs 9). Since Jesus Christ is the Lord, it becomes evident that the Holy Spirit is not different from the Spirit of the Lord Jesus. It is Christ working as the omnipotent and omnipresent.

**Question:** Jesus said that he is the Vine, we are the branches and the Father is the husbandman. Aren't these distinct persons? He prayed for his disciples to be one, even we that believe today in Jn 17:17 - "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Did He mean that we should all become one person?

**Response:** I perfectly agree that Jesus prayed that believers be one just as He and the Father are one. The Son is a different role from the Father so if construed as 'another personality,' the two may agree or disagree. They are one in a sense that they are united in purpose. Even when Jesus would have preferred to be spared from death, he submitted to the Father's will during prayer at Gethsemane. [But the same entity functions in those roles. Even a single human may have multiple personality disorder or reflect orderly personalities if such are in harmony] Believers can be one though we are different personalities and not one person. I do believe the cited passages as well as 2 Cor 13:14

**Question:** The Bible clearly affirms I Thessalonians 1:10 that the Father raised Jesus from the dead. John 2:19-22 says that Jesus declared he would raise himself from the dead. Yet in Romans 8:11, the Apostle Paul said the Spirit raised Jesus from the dead. The Apostle Paul blended all three at Athens as he simply stated that God raised Jesus from the dead (Acts 17:30-31). So where lies the (manifest) on I Tim. 3:16? The idea of "manifest" is a mere human imagination casting shadow over the cosmological constituency of the human mind.

**Response:** When the scripture states that the Father raised Christ, that Christ raised Himself, that the Spirit raised Christ and that God raised Christ... it is simply restating the same fact in different ways and showing their equivalence. I don't dispute any of these statements.

It was well known by prophecy unto the Rabbis that the Christ would be God in human form. The only snag was many of them did not believe that Jesus was that messiah when he came. His disciples believed on his divinity before and after his resurrection -Lk 5:8, Mt 16:16, Jn 20:28. The issue we are studying now is whether it was the same one known God of the Old Testament that came in the flesh or another divine being.

It is interesting some are uncomfortable with the inspired wording of

**1 Timothy 3:16** *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.*

The following caution is germane

**1 John 4:2-3** *Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.*

**Question:** Jesus is the mighty God; he is not the Almighty God. He is a Father of the ages not that he is God the Father. Even the Isaiah 9:6 says He shall be "called" ...the Everlasting Father. It didn't say he shall be the everlasting Father. Who is doing the calling? How can someone be his own son and father at the same time?

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. - Isaiah 9:6*

**Response:** The LORD is the mighty God and is also called the Almighty God. The former is to proclaim that he is mighty while the latter is to affirm that his might exceed that of any other being.

**Psalms 50:1** *The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.*

**Jeremiah 32:18** *Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name.*

The one who appeared to Abraham as Almighty was the same who appeared to John.

**Genesis 17:1** *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*

**Revelation 1:8** *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.*

**Revelation 15:3-4** *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

Do you believe that Jesus Christ is Alpha and Omega, the King of saints and the Lord? If Yes, then Jesus Christ is the **Lord** God Almighty because to us “*there is one Lord, Jesus Christ*” (1 Cor 8:6). The Lord is the Father of spirits (Heb 12:5-9). It is immaterial whether you construe Isaiah’s phrase as ‘the Father of ages’ or ‘the Father of eternity’ or ‘the everlasting Father’; a point the prophet established is that the son who is given is both God and a perpetual Father. Christ as God over all (Rm 9:5) is the Father of creation and of the Patriarchal age, the Mosaic age, the Gospel age and, the age to come.

**If you deny that Christ is the everlasting Father and posit He shall merely be called so though He is not THEN you should equally deny that He is the Mighty God and Prince of Peace!** Why do you find it difficult to believe one phrase out of many in Isa 9:6? Concerning everything stated in that verse, Isaiah immediately said, “*The zeal of the LORD of hosts will perform this.*” Do you also deny Isa 7:14, Jere 23:6, Mt 2:23 & Lk 1:35 which state: “*...and shall call his name Immanuel ...this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS... He shall be called a Nazarene ...shall be called the Son of God*”? Inspiration said that He shall be called... and same inspiration called Him: Emmanuel (Mt 1:22-23), the Son of God (Mt 16:15-17), Jesus of Nazareth (Jn 1:45, Acts 2:22; 10:38), the Lord of Peace (2 Thess 3:16), our God and the Father (2 Thess 1:1), etc. Those who truly believe God’s word and trust in Christ call Him by all these appellations while doubters do not.

*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* -2 Corinthians 6:17-18

To ask how ‘someone can be his own son and father’ is to reason **carnally** of conception in natural terms; using sperm to fertilize a woman’s egg. The moment it is realized that God who is a Spirit overshadowed a virgin, without sperm he activated her egg and became a child born as Emmanuel, it would be clear that son is actually his own father.

**Question:** The LORD of the Old Testament is not one individual. Consider the passage below.

**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.*

“The LORD the King of Israel” is one member of the Godhead while “his redeemer the LORD of hosts” is another divine person. The use of ‘and’ indicates more than one LORD is under consideration.

**Response:** It is incorrect to assert that ‘and’ in Isa 44:6 is to distinguish between two individuals. The conjunction could refer to the same entity. It is possible the LORD who is the King of Israel is also ‘the LORD of hosts & redeemer.’ Indeed, the King is not different from the redeemer. Isaiah earlier saw one Lord in a vision and identified that individual as “the King, the LORD of hosts.”

**Isaiah 6:1,5** *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple... Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen **the King, the LORD of hosts.***

John 12:36-41 acknowledged that the one whom Isaiah saw in this vision was Jesus in his glory.

Jeremiah also identified the King as the mighty God whose name is the LORD of hosts.

**Jeremiah 51:57** *And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith **the King, whose name is the LORD of hosts.***

**Jeremiah 32:18** *Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, **the Mighty God, the LORD of hosts, is his name.***

If it is insinuated that Isa 44:6 alludes to two members of the Godhead, where was the third? One entity is revealed in the Old Testament not two or three. The Lord Jesus is the first and the last - Rev 1:8-18; 22:12-16. He is not merely 'the second person of the Godhead' as some posit.

In Isa 44:1-5, one LORD is referenced that people will want to associate with. The message from that LORD in verse 6 is "**I am the first and the last, beside me there is no God**" not "**we are the first and the second, beside us there is no God.**" Assuming without conceding that two distinct 'LORDS' [Redeemer & Lord of hosts] were referred to as posited, then the latter disclaimed the former a few verses down, in claiming to have created everything by himself, alone.

**Isaiah 44:24** *Thus saith the **LORD, thy redeemer,** and he that formed thee from the womb, I am the **LORD that maketh all things;** that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.*

However, Isaiah identified the creator as the LORD of hosts so this entity must be the redeemer.

**Isaiah 37:16** *O **LORD of hosts, God of Israel,** that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: **thou hast made heaven and earth.***

**Question:** From Eph 4:3-4, each of the items Christians are mandated to "anchor faith upon" are distinctly specified?

**Response:** Yes, each of those items is as listed in the passage.

**Ephesians 4:3-6** *Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.*

- a) One Body - the church of Christ, universal collection of the saved across all time who have been redeemed by the blood of the Saviour. His blood covers the people who trust in him across all dispensations, both Old and New.
- b) One Spirit - The Holy Spirit, the lone invisible divine being who seeks true worshipers and now operates specially as Comforter to saints.
- c) One Hope - the single expectation of eternal life reserved in heaven, which God who cannot lie promised before the world began.
- d) One Lord - the only sovereign (ruler) and master, he is a single entity not many, none share his glory or power.

- e) One Faith - a single system of belief i.e. the gospel message preached unto Abraham and all today, which was once delivered unto the saints and which has the burial, death and resurrection of Christ as its core.
- f) One Baptism - an immersion in water in the name of Jesus Christ and for the remission of sins.
- g) One God and Father of all - One self-existent Creator and progenitor of all.

**Question:** Jesus said when a man leaves his parents and cleaves to his wife, they are no longer two but one flesh. Are not the Father, the Son and the Holy Spirit also distinct but are one?

**Response:** While a man and his wife are distinct persons, your illustration is inadequate.

**Matthew 19:4-6** *And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.*

The passage does not say ‘they are one’ but rather proclaims that ‘they shall be one flesh’ as written in Gen 2:24. There is a difference between these two concepts since the sense in which they ‘become one’ is specified: it is their flesh that becomes one when they come into sexual union. Either of them could be a Christian while the other is not so they may not be ‘spiritually one’ though they agree and unite to attain same family goals. God is not a physical entity but His Word or self-expression was made flesh. Thus, Christ as man could be viewed as the Son compared to his original form. For a married couple to be analogous to the Godhead, you need to have the Father, the Son and the Holy Spirit come into a union in some particular way, before “they are no more three but one deity.” That is absurd as it posits three Gods unite to form one Godhead as two humans unite to form one flesh.

**Question:** Tell me why Jesus who is the only one in all and manifests in all doesn’t know the day and time that he (himself) has appointed?

**Matthew 24:36** *But of that day and hour knoweth **no man**, no, not the angels of heaven, but my Father only.*

**Mark 13:32** *But of that day and that hour knoweth **no man**, no, not the angels which are in heaven, neither the Son, but the Father.*

**Response:** Jesus spoke as human in these passages, a man like you and I. Someone who doesn’t know everything and can be tired, hungry, sleepy, etc. Jesus Christ as the Lord our God or as God the Father knows the day. Jesus as a **man** just viewed as the Son, does not know the day. To claim the Father knows is to aver that his Spirit does. Recall...

*For what man knoweth the things of a man, save the spirit of man which is in him? **even so the things of God knoweth no man, but the Spirit of God.** -1 Corinthians 2:11*

**Question:** Since you insist that Christ is the Father and the Holy Spirit, why is that a blasphemy against Christ and God is forgivable, and that of the Holy Spirit is unpardonable, since he is the same, why? Please concise scripture answer and not assumption.

**Response:** Your question about why blasphemy against the Spirit is unpardonable can only be addressed by reasoning since Christ did NOT expressly state why. I guess **even you** would have provided an answer to this query in a Bible Class based on ‘assumption’ and not based on ‘concise scripture.’

The reasonable answer is that the Spirit is the one working in Christ (Mt 12:22-32) before those Jews and Christ is the last mouthpiece of God (Heb 1:1-2). The Spirit’s miracles were indisputable to those who witnessed the messiah’s exploits on earth (Jn 11:47-48) and his apostles’ (Acts 4:16). Those who

reject such testimony have no other opportunity to have God send and confirm another message. The Spirit whom they spurned and blasphemed is God in his original form hence they cannot be forgiven.

**Question:** I believe the Son sat at the right hand of the Father pleading on our behalf? Why do you ignore Revelation 4 & 5 where John described the throne room of Heaven and clearly tells us of that there is one who is indescribable sitting on the throne and then tells us of the Lamb (Jesus Christ) standing in the midst of the throne? Or Daniel 7 where the Son of man came to receive a kingdom?

**Response:** Do a thorough scriptural study on ‘the arm of the Lord’ and ‘the right hand of God.’ You think of it in **physical terms only** but it often connotes His glorious power or place of might and favour. See Exo 15:3-6, Deut 33:2, 1 Sam 5:11, Job 19:21, Pls 18:35; 21:8; 44:1-3; 80:14-17, Isa 48:13; 53:1 In non-apocryphal passages, no prophet ever saw more than one entity sitting on the heavenly throne; it is always the Lord alone e.g. Isa 6:1-5, Eze 1:1,26-28. Even in Rev 4:2-3 it was one that sat on the throne, the Lord that created all things for his pleasure (vs 11) which is Christ (1 Cor 8:6, Col 1:16).

In Rev 5, the symbolism means no human was found worthy to ‘open the book of redemption’ or of being the Saviour of mankind. Then the Lord on the throne manifested as the Lamb (God-in-human-flesh or Jesus who was crucified) to redeem man and sit on God’s throne and be exalted. The exaltation is also stated in the vision of Dan 7:13-14. Some scholars consider the Septuagint version to be more accurate {3} viz; “*As the Ancient of Days he came, those standing before him approached him.*”

If you take the KJV passages literally and see two distinct persons then you not only have two gods but also have other incongruities. For instance, the Lamb came from the midst (center) of the throne (Rev 5:6), and after glorification remained in the midst (Rev 7:13-17) not on the **literal right hand** side.

**Recall** that in messianic Psalms 16:8, David prophesied of the Christ saying that “*the LORD is at my right hand, I shall not be moved*” whereas in Psalms 110:1, David foresaw the LORD said unto the Christ: “*Sit thou at my right hand, until I make thine enemies thy footstool.*”

**God and His anointed one would not be on each other's literal right hand if sitted and aligned!** This would be resolved if the LORD himself is the Christ and single occupier of the throne.

Recall the prophecy that the BRANCH shall sit on the LORD’s throne and rule harmoniously as priest (Zech 6:13). The BRANCH is the Lord our Righteousness or Christ (Jere 23:5-6). God was in Christ reconciling the world unto himself (2 Cor 5:19, Col 1:19-20). Upon ascension back into heaven, the man Jesus reigns on God’s throne to wield all authority (Mt 28:18). That is “*Christ as a son over his own house*” (Heb 3:6a) serving as “*an high priest, who is set on the right hand of the throne of the Majesty in the heavens*” (Heb 8:1b). He is the mediator between mankind and God (1 Tim 2:5).

**Question:** Is it not deceit on the part of Jesus Christ to be telling people while on earth that there is a Father in heaven if he is all in all as you assert?

**Response:** It is inspiration that expressly refers to Christ as ‘*all in all*’ (Eph 1:23, Col 3:11), our God and Father (Isa 9:6, Philemon 1:3), the Holy Spirit (2 Cor 3:17), these are **not** assertions.

God spoke a lot about the messiah in the OT. There were times he referred to the anointed as:

- a) God or himself e.g. Isaiah 40:1-5.
- b) His Wisdom / Word that had existed from everlasting e.g. Micah 5:2-5.
- c) A man chosen by God e.g. Isaiah 53:1-12.
- d) Both man and God [or as himself yet switch in same passage as though he is referring to a human e.g. Zech 12:10-13:9.

Since only Jehovah exists from everlasting (Isaiah 63:16, Jeremiah 10:10), it follows that the messiah is God in human form. The everlasting Father of Isaiah 9:6 is the everlasting God in Romans 16:26

The LORD said in Malachi, “*I will send my messenger before **my** face*” but Christ quoted it as “*I send my messenger before **thy** face,*” why?

It was because Jehovah had appeared in human form called Jesus, and wanted the Jewish audience to see him as the prophet spoken of, by Moses. It was alright for the anointed one to present himself as ‘the Son of God.’ It was held from the people to really grasp that God was in their midst so Christ indirectly taught them about his deity. Since He was born as a human and people knew him as Jesus from childhood; presumed son of a carpenter, he could not just start his ministry and proclaim: “hey everyone, I am the mighty God and everlasting Father!”

It was plausibly divinely hidden from people (especially the conceited religious rulers) to recognize him as such. If Christ had declared outright that he was God and proved it then everyone would be constrained to believe and the essence of using the gospel to draw out those who love God would be defeated. Irrespective of the proof presented even in such scenario, some would be hardened and unconvinced until he appeared in his glory and thereby slay them. [Recall Exodus 33:18-20]. He wanted us to respond in faith to his demonstrated love and to believe without seeing. Saul of Tarsus that saw Christ in a vision was blinded (Acts 26:9-19). Paul knew that the LORD of the Old Testament was the one who identified himself as Jesus on the road to Damascus. Paul knew that Christ is God (a Spirit) in human flesh; the King of kings and Lord of lords (Rev 17:14, 19:16). Paul wrote:

**1 Timothy 6:14-16** *That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; **whom no man hath seen, nor can see:** to whom be honour and power everlasting. Amen.*

**Question:** I believe, that in Christ, the three Divine members (Father, the Word and the Holy Spirit) united in their fullness to accomplish human redemption. How that unity worked out is what I don’t know but certainly it is not merely a role. It is something more?

**Response:** You have SEEN a danger with your position and quickly reframed ‘the members of the Godhead’ from “Father, Son and Holy Spirit” UNTO “Father, the Word and Holy Spirit.” You probably find it uncomfortable to state that the Son dwell in Christ! This now shows you CONCEDE to the view that there was no Son until the Word became flesh as stated in Jn 1:14. All of deity, God who is a Spirit literally inhabits the human body of Christ (Col 2:9). It was a prepared body (Heb 10:5) which originated from his Word. That is why Christ is worshipped. He totally constitutes divinity because the Spirit dwelling in him is the Father that begat him. When viewed as a man in that body, he is called the Son. In other to nurture the church and convict the world, he operates as the Comforter or Holy Spirit. *On the last day the role of mediator shall cease, the role of comforting saints invisibly and of convicting the world shall cease too because saints shall be in his presence to be glorified and sinners shall be punished* “*when he cometh **in the glory of his Father** with the holy angels*” (Mark 8:38b).

**1 Corinthians 15:24-28** *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

Christ will function as the Father and King of glory in the new age and no longer as the Son.

**Revelation 21:6-7** *And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and **I will be his God, and he shall be my son.***

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## Review Questions

1. God is the Lord (Psalms 118:27) and the Lord is God (1 Kings 8:60) - True or False?

Answer:

2. The Lord our God is one Lord (Mk 12:29) - True or False?

Answer:

3. The LORD [Jehovah] of the Old Testament (Mal 3:6) is the Lord Jesus Christ in the New Testament (Heb 1:10-12; 13:8) - True or False?

Answer:

4. God is a Spirit (Jn 4:24) - True or False?

Answer:

5. The Lord is that Spirit (2 Cor 3:17) - True or False?

Answer:

6. Is the Holy Spirit distinct from each of the following?

a) The Spirit of Christ (1 Pet 1:11, Rm 8:9, Phil 1:19)

b) The Spirit of God (Gen 1:2, Mt 12:28, 1 Cor 2:11)

c) The Spirit of the Lord (Lk 4:18, Acts 5:9)

d) The Spirit of our Father (Mt 10:20)

Answer:

7. There is “one God, the Father” and “one Lord, Jesus Christ” (1 Cor 8:6) - True or False?

Answer:

8. The Father is Lord of heaven and earth (Mt 11:25) - True or False?

Answer:

9. In scripture, “the mighty God, the everlasting Father” (Isaiah 9:6) is the same supernatural Being known as “God our Father and the Lord Jesus Christ” (2 Thess 1:2) - True or False?

Answer:

10. God is manifest in the flesh (1 Tim 3:16) means “all the fulness” of the Godhead dwells in Christ in bodily form; there is no other deity, He is omnipotent and omnipresent - True or False?

Answer:

11. Would you gladly exclaim unto Jesus Christ: “My Lord and my God” (Jn 20:28) and affirm that He is our only Lord God Almighty; there is none beside Him?

Answer:

12. The scriptural way to baptize “in[to] the name of the Father, and of the Son, and of the Holy Ghost” (Mt 28:19) is to baptize “in the name of the Lord Jesus Christ” (Acts 2:38; 8:16; 19:5). This requires the baptizer to immerse the penitent into Christ after the penitent has confessed Christ - True or False?

Answer:

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To receive any consideration, a Rejoinder to this article **must** first address these review questions.