

Why I believe in Oneness theology and am no longer a Trinitarian.

All glory to God.

The structure of this document will be as follows:

- Clarifying the Oneness position
- The affirmation of the Oneness of God
- Addressing the counter claims of the Oneness position
- An Overview of John's Prologue, Logos Philosophy & Theology
- Conclusion

Clarifying the Oneness Position

The Oneness position holds that God the Father through His Holy Spirit, - which is His spirit and not a distinct autonomous person unique from the Father, - placed in Mary the seed of Himself so that He/God may come into the world as a genuine man. We do not believe that the Father Himself in His fullness in heaven left heaven and became man, this is because the Father by His nature is infinitely powerful, infinitely intelligent and infinitely glorious, and so He can not reduce Himself to a man in completeness without losing the attributes which make Him God. Though God in the heavens did not reduce His entirety to man, He did indeed become a man in the form of Christ by extension, Christ then being God. We believe that Christ was a man, God in title, rank and in actuality, but as a human had human limitations. Christ is God and so Christ's divine nature had existed eternally as the Father, but Christ the Son did not exist eternally beside the Father as a son as a distinct entity. What needs to be made clear is that those who subscribe to the Oneness teaching do indeed place a distinction between the Father, the Son and the Holy Spirit. The Father is God in His fullness, complete majesty and glory, the Son is God become man, and the Holy Spirit is God in action upon the earth in spirit. They are not each persons in unity, they are one person manifest. The mystery of God, if there must be one, and the truth that confounded the disciples for a time, was how God could become a man as a humble servant.

The Son of God was a man who had the Spirit of the Father in Him. The Son of God and the Spirit of the Father indwelt in the Son are inseparable but both natures are made apparent in the scriptures.

John 14:10 ESV

Do you not believe that I am in the Father and the Father is in me?
The words that I say to you I do not speak on my own authority,
but the Father who dwells in me does his works.

The Son of God in His humanity did not speak in authority, it was the spirit of God indwelt in Him that did. The Son of God grew in wisdom, stature and favor with God and man (*Luke 2:52*). God does not grow, but being the Son of man He grew. God does not have a God, but Christ as a man has a God (*John 20:17*). God does not need to pray, but as a man God prayed. God does not get tempted (*James 1:13*), but as a man He was tempted. God does not have separate wills, but the God become man had a will that a man would have, hence why Jesus said when praying to the Father; "Nevertheless, not my will, but yours, be done." (*Luke 2:52*). The Spirit of God indwelt in Jesus did not have a will distinct from the Father's, but the Son of man had its fleshly desires. The flesh of Jesus did not want to suffer the cross, but even in His tangible state Jesus overcame His fleshly yearnings in all temptations (*Hebrews 4:15*). God knows all things, but God as man was limited in knowledge (*Matthew 24:36*). Jesus Christ, God, was a man that defeated sin and overcame death. When being tempted by the devil in the wilderness, instead of overcoming temptation by His

power as God, Christ overcame temptation even as a man (*Romans 8:3*). Christ could have turned those stones into bread, but instead He as a man continued in hardship in hunger so as to be an example to us because we are expected to overcome temptation not as gods, but as men. The Father was greater than the Son (*John 14:28*), not because God can be superior to God, but because the God as man was not greater than God in absolute unbound glory.

Jesus Christ is the arm of God (*Isaiah 53:1-12*). Just as your arm is a part of you, so was Christ a part of the Father from His manifest inception. An arm does the bidding of the consciousness of the sole operator, it does not have a will of its own because it does the will of the owner. The arm sends signals to the brain when it feels, but it is up to the consciousness of the operator of the arm to decide what to do with these signals. The arm never controls, it is controlled. The arm is a tool, not a unique sentient entity. The arm of God is used metaphorically throughout scripture to represent God's might. The arm is not a person, it is the strength of a person. The arm is the power of God (*Psalms 89:13*), Christ is the power of God, Christ is seated at the right hand of the Father, not in literal terms, but because when He (Jesus Christ) ascended to Heaven, He is seen to be God, the one God in absolute power sitting on the one throne being worshiped by all creation in the revelation that Jesus Christ is the King of kings, the Lord of lords, the one that created the heavens and the earth, the one that brought Israel out of bondage, and the one that became a man to die on the cross for you and I.

Revelation 5:13 ESV

And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying,
"To him who sits on the throne and to the Lamb
be blessing and honor and glory and might forever and ever!"

The Affirmation of the Oneness of God

One should not try to interpret aspects of scripture without first understanding the macro-narrative of scripture. This narrative is the glorification of God through Christ in the redemption of God's chosen people, the Israelites. A very important aspect of this narrative and perhaps the most important is God's ultimate will to become manifest as a man through Jesus Christ so as to express Himself in material form and have a relationship with His family. Christ's advent was not plan-b due to mankind's sin, Christ was the plan all along. God the almighty predestined Himself to be in the form of man as the expressed image of Himself (*1 Peter 1:20, Colossians 1:15*).

God is a spirit (*John 4:24*). He is the invisible God (*Colossians 1:15*). He is unfathomable in His limitlessness. No man can see God and live (*Exodus 33:20*), and so God humbled Himself by becoming one of His own children so that He may co-exist with us in this world that we are a part of and that He became a part of. His dwelling on earth beside His creation was foreshadowed in the Old Testament by the ark of the covenant and the building of the temple which Solomon assembled. God dwelt in these man-made artifacts but did not intend for those dwelling places to be His ultimate abode, His ultimate dwelling on earth would be in the manifestation of a real tangible son of man. The Son of man was the substance of the Father in human form. God before the advent of the Son was nowhere because He is everywhere. He did not have a centre of consciousness because He is infinite. But now, although still maintaining His omniscience and omnipresence, He has a centre of consciousness in Jesus Christ. If you were to be transported to heaven this moment you would see one on the throne, and that one would be Jesus Christ.

Zechariah 9:9 ESV

Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,

humble and mounted on a donkey,
on a colt, the foal of a donkey.

God's relationship with His chosen people as established on Mount Sinai was akin to that between a husband and a wife (*Jeremiah 31:32*). On Mount Sinai God entered into a union with Israel. God set forth conditions for this union, the Israelites agreed, and a covenant was made (*Exodus 19:5-8*). The Israelites hereafter entered into adultery worshiping foreign gods (*Deuteronomy 31:16*) and forgetting their God (*Judges 8:34*) to whom they were supposed to serve. Due to their rebellion and wicked ways, God divorced Israel (*Jeremiah 3:8*), and yet did promise to enter into a new covenant with Israel and to redeem her (*Jeremiah 31:31*). Understanding the laws of God that He gave to Israel helps us to understand this marital relationship, the divorcement and the reunification of marriage between God and Israel.

In Hebraic law as defined by God, a woman whom has been divorced can not enter into a new marriage until her previous husband has died (*Romans 7:2*). So, because God the Father, as to whom the Israelites entered into a formal relationship with, had divorced Israel His wife, the divorced woman that is Israel could not remarry God without God first dying. But herein lies the conundrum, God can not die, for He is God. However, because God who had married Israel became a man and died on the cross shedding His innocent blood, He cleansed Israel of all sin and made it lawful for Israel to remarry Him who had divorced her.

This is the gospel, the good news. Israel's redemption in Christ the God of Abraham, Isaac and Jacob. The New Testament outlines Christ's first advent and prophecy's His second coming to bring all things old to an end and usher in the new world with Himself as King of kings and Lord of lords. The New Testament is about this message as Christ as God saving His people, and is in no way about a supplementary novel doctrine regarding God's supposed true nature as three distinct persons in one being.

For Israel to accept the offer of marriage from God, she must first have known who God is, and they did know who God is, He is the God that brought them out of the land of Egypt, He is the one true God. For God to have hidden His true nature to Israel, it would mean that Israel did not know who she was marrying, and for God to hide His true nature upon a wedding ceremony is uncharacteristic of an honest being. God is not a trickster. Furthermore, it is unlawful by God's law for three persons to be married to the same woman. Men in the Old Testament may have had multiple wives simultaneously, but it would be abhorrent for a woman to have more than one husband (person) simultaneously.

Exodus 20:1-3,8,11,21-22 ESV

1 And God spoke all these words, saying,
2 I am the Lord your God, who brought you out
of the land of Egypt, out of the house of slavery.
3 You shall have no other gods before me.
...
8 Remember the Sabbath day, to keep it holy.
...
11 For in six days the Lord made heaven and earth,
the sea, and all that is in them, and rested on the
seventh day. Therefore the Lord blessed the Sabbath
day and made it holy.
...
21 The people stood far off, while Moses drew near
to the thick darkness where God was.
22 And the Lord said to Moses, "Thus you shall say
to the people of Israel: 'You have seen for yourselves
that I have talked with you from heaven.'

Exodus 20 has God listing the commandments that Israel must abide by so as to stay true to her part of the covenant. God makes it clear that it was He that brought them out of Egypt, and follows that clarification up by insisting that Israel should have no other gods before Him. God also makes it clear that it was He that created the heavens and the earth in six days and that rested on the seventh. God was by

every means making it clear to Israel at the time of their unification with Him that He alone is the God who brought them out of Egypt and created the world. At the end of chapter 20 of Exodus we even see that Israel had seen for themselves that God talked to them from heaven. Exodus 20 clearly illustrates that the Israelites knew who the God was in whom they were marrying. They had no doubt, and it was God who made sure of it.

Jesus' words while talking to the Samaritan woman by the well:

John 4:22 ESV
You worship what you do not know;
we worship what we know,
for salvation is from the Jews.

John 4:22 clearly shows that the "Jews" did know who they worshiped. What makes this statement even more fascinating is that it came from the mouth of Christ Himself before His full revelation as God was made clear to the world. The Israelites did know who they entered into covenant with. Any contract signed between two parties even today is predicated on the basic and commonsense idea that the two parties involved know who each other are. Either the "Jews" worshiped who they knew, or they worshiped who they did not know, and John here tells us plainly that they did know.

To further illustrate that the Israelites knew the nature of their God as wholly and completely one and indivisible, I will quote several passages of scripture which clearly show God explaining the nature of His being. Bear in mind this reality, if the Trinitarian doctrine is true, then these passages show not that God was passively neglecting His identity, but that He was actively obfuscating it:

Deuteronomy 4:35-39 ESV
To you it was shown, that you might know that the LORD is God;
there is no other besides him. Out of heaven he let you hear his voice,
that he might discipline you. And on earth he let you see his great fire,
and you heard his words out of the midst of the fire.
And because he loved your fathers and chose their offspring
after them and brought you out of Egypt with his own presence,
by his great power, driving out before you nations greater and mightier than you,
to bring you in, to give you their land for an inheritance, as it is this day,
know therefore today, and lay it to your heart, that the LORD is God in
heaven above and on the earth beneath; there is no other.

Deuteronomy 6:4 ESV
"Hear, O Israel: The Lord our God, the Lord is one.

Deuteronomy 32:39 ESV
"See now that I, even I, am he,
and there is no god beside me;
I kill and I make alive;
I wound and I heal;
and there is none that can deliver out of my hand.

2 Samuel 7:22 ESV
Therefore you are great, O LORD God.
For there is none like you,
and there is no God besides you,
according to all that we have heard with our ears.

1 Kings 8:60 ESV
that all the peoples of the earth may know that the LORD is God; there is no other.

2 Kings 19:15 ESV

And Hezekiah prayed before the LORD and said:
"O LORD, the God of Israel, enthroned above the cherubim,
you are the God, you alone, of all the kingdoms of the earth;
you have made heaven and earth.

1 Chronicles 17:20 ESV

There is none like you, O LORD, and there is no God besides you,
according to all that we have heard with our ears.

Nehemiah 9:6 ESV

"You are the LORD, you alone. You have made heaven,
the heaven of heavens, with all their host, the earth and all that is on it,
the seas and all that is in them; and you preserve all of them;
and the host of heaven worships you.

Psalms 18:31 ESV

For who is God, but the LORD?
And who is a rock, except our God?—

Psalms 86:10 ESV

For you are great and do wondrous things;
you alone are God.

Isaiah 37:16,20 ESV

16 "O LORD of hosts, God of Israel, enthroned above the cherubim,
you are the God, you alone, of all the kingdoms of the earth;
you have made heaven and earth.

...

20 So now, O LORD our God, save us from his hand,
that all the kingdoms of the earth may know that you alone are the LORD."

Isaiah 43:10-11 ESV

"You are my witnesses," declares the LORD,
"and my servant whom I have chosen,
that you may know and believe me
and understand that I am he.
Before me no god was formed,
nor shall there be any after me.
I, I am the LORD,
and besides me there is no savior.

Isaiah 44:6,8 ESV

6 Thus says the LORD, the King of Israel
and his Redeemer, the LORD of hosts:
"I am the first and I am the last;
besides me there is no god.

...

8 Fear not, nor be afraid;
have I not told you from of old and declared it?
And you are my witnesses!
Is there a God besides me?
There is no Rock; I know not any."

Isaiah 45:21 ESV

Declare and present your case;
let them take counsel together!
Who told this long ago?
Who declared it of old?
Was it not I, the LORD?
And there is no other god besides me,
a righteous God and a Savior;
there is none besides me.

Isaiah 46:9 ESV

remember the former things of old;
for I am God, and there is no other;
I am God, and there is none like me,

Hosea 13:4 ESV

But I am the LORD your God
from the land of Egypt;
you know no God but me,
and besides me there is no savior.

Zechariah 14:9 ESV

And the LORD will be king over all the earth.
On that day the LORD will be one and his name one.

See also:

2 Samuel 7:22
2 Kings 19:15
2 Kings 19:22
Job 6:10
Psalm 71:22
Psalm 86:10
Psalm 89:6
Psalm 89:18
Isaiah 5:24
Isaiah 12:6
Isaiah 17:7
Isaiah 29:19
Isaiah 30:15
Isaiah 31:1
Isaiah 37:20
Isaiah 40:18
Isaiah 40:25
Isaiah 41:16
Isaiah 41:20
Isaiah 43:3
Isaiah 43:15
Isaiah 45:5
Isaiah 45:11
Isaiah 46:5

Isaiah 47:4
Isaiah 48:17
Ezekiel 39:7
Habakkuk 1:12
Hosea 11:9
Malachi 2:10

Trinitarians, I can hear your cries from here, “But we also believe in one God.” you say. But you have then missed the point of my argument. My argument is not to straw-man the Trinitarian in saying that they do not believe in one God (though I do think that’s what they believe at heart), my argument is that any man washed clean of the doctrine of the Trinity and made to be ignorant of its teachings will always read these passages of Holy scripture and come to think of one God as one person.

Put yourself in the shoes of the Israelites reading these sacred texts. Can you really expect anything else to have been grasped from them other than strict monotheism? More so, try extrapolating a being of three persons from these texts. These scriptures are God explaining His being. If He did not want us to know who He is in fullness, then these scriptures would not have been put forth. But they were put forth, because God intended for His bride and His cherished possession to know who it was that loved them above all else.

Couple this reality with the following words of God from Deuteronomy:

Deuteronomy 13:1-5 ESV
“If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or wonder that he tells you comes to pass, and if he says, ‘Let us go after other gods,’ which you have not known, ‘and let us serve them,’ you shall not listen to the words of that prophet or that dreamer of dreams. For the LORD your God is testing you, to know whether you love the LORD your God with all your heart and with all your soul. You shall walk after the LORD your God and fear him and keep his commandments and obey his voice, and you shall serve him and hold fast to him. But that prophet or that dreamer of dreams shall be put to death, because he has taught rebellion against the LORD your God, who brought you out of the land of Egypt and redeemed you out of the house of slavery, to make you leave the way in which the LORD your God commanded you to walk. So you shall purge the evil from your midst.

The phrase “which you have not known” from verse 2 presupposes that the Israelites did indeed know who their God was, else how can they have been able to tell if someone is preaching to them a different god/s? So the Trinitarian here is left with two options; either they disagree with scripture, fellow Trinitarians and even the vast majority of scholarship and believe that the Israelites of the Old Testament knew they worshiped a Trinity, or they must assert that the apostles and Christ taught of a god that the Israelites had not known in complete defiance of the instruction of God. A crime punishable by death. The truth is Jesus Christ never introduced a God that the Israelites had not known, He never sinned, He preached one God, the God that the Israelites’ forefathers had known.

The first of all commandments for Israel as described by God was that they love Him with all their heart, soul and mind. How can we be expected to love that which does not reveal aspects of itself which are inherently and necessarily a part of itself? True, we cannot fully comprehend God, but not knowing why God does some things and not others is not necessary to understand because it is not His identity. To love

someone you must first be able to identify them, it is a prerequisite at the most elementary level of a relationship. If I were to ask a Trinitarian if someone can love God without knowing or acknowledging the Holy Spirit and/or the Son, I would be told they cannot. An Israelite of old was totally ignorant of this Trinitarian idea, so how can it be that they loved God if they only loved the person of the Father?

Deuteronomy 6:5 ESV

You shall love the LORD your God with all your heart and with all your soul and with all your might.

God's incarnation as man was a wonderful miracle. Though Christ knew who He was as God, it was not a truth He wanted to gloat to the world from the time of His inception as a child. For thirty years Christ remained as no more than a man to the vast majority of those who met Him, and in fact the vast majority of the world knew of no Jesus Christ. When He was born He did not come out of the womb in flaming chariots of fire, when He was a small boy He did not destroy mountains and bring down the stars, and when He was a grown man He did not make Himself a leader of armies and conquer the world. Indeed a very important part of the message of the gospel is that God came to us as a man. A man who was a carpenter, born in Bethlehem, and raised in Nazareth. Places for which if God had not been associated with directly, would not be in the minds of anybody today. God's willingness to humble Himself in the image of man is the most profound revelation of scripture. God almighty, the creator and destroyer of worlds came to us as a kinsman, so much so a kinsman that we can call Him our brother (*Hebrews 2:11*). The love of God knows no bounds. This divinity of a man that is God is a part of the mystery of Jesus that was revealed throughout the course of His ministry on earth.

The prophesies of Christ in the Old Testament are yet more evidence that God in heaven, the Father of all creation, became by extension born of a virgin and became a son unto Himself to save us.

Prophecy:

Isaiah 7:14 ESV

Therefore the Lord himself will give you a sign.
Behold, the virgin shall conceive and bear a son,
and shall call his name Immanuel.

["Immanuel"; Gesenius' Hebrew-Chaldee Lexicon: *God with us.*]

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Fulfillment:

Luke 1:35 ESV

And the angel answered her,
"The Holy Spirit will come upon you,
and the power of the Most High will overshadow you;
therefore the child to be born will be called holy—the Son of God.

Prophecy:

Psalms 78:1-2 ESV

Give ear, O my people, to my teaching;
incline your ears to the words of my mouth!
I will open my mouth in a parable;
I will utter dark sayings from of old,

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Fulfillment:

Matthew 13:34-35 ESV

All these things Jesus said to the crowds in parables;
Indeed, he said nothing to them without a parable.
This was to fulfill what was spoken by the prophet:
"I will open my mouth in parables;
I will utter what has been hidden since the foundation of the world."

Prophecy:

Isaiah 40:3-4 ESV

A voice cries:

"In the wilderness prepare the way of the LORD;
make straight in the desert a highway for our God.
Every valley shall be lifted up,
and every mountain and hill be made low;
the uneven ground shall become level,
and the rough places a plain.

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Fulfillment:

John 1:23 ESV

He [John] said, "I am the voice of one crying out in the wilderness,
'Make straight the way of the Lord,' as the prophet Isaiah said."

Prophecy:

Psalms 9:7-10 ESV

But the LORD sits enthroned forever;
he has established his throne for justice,
and he judges the world with righteousness;
he judges the peoples with uprightness.
The LORD is a stronghold for the oppressed,
a stronghold in times of trouble.
And those who know your name put their trust in you,
for you, O LORD, have not forsaken those who seek you.

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Fulfillment:

Acts 17:31 ESV

because he has fixed a day on which he will judge
the world in righteousness by a man whom he has appointed;
and of this he has given assurance to all by raising him from the dead."

Prophecy:

Isaiah 40:10 ESV

Behold, the Lord God comes with might,
and his arm rules for him;
behold, his reward is with him,
and his recompense before him.

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Fulfillment:

John 12:38 ESV

so that the word spoken by the prophet Isaiah might be fulfilled:
"Lord, who has believed what he heard from us,
and to whom has the arm of the Lord been revealed?"

Prophecy:

Isaiah 52:6 ESV

Therefore my people shall know my name.
Therefore in that day they shall know that it is I who speak; here I am."

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Fulfillment:

John 17:6 ESV

"I have manifested your name to the people whom
you gave me out of the world. Yours they were, and you gave them to me,
and they have kept your word.

Prophecy:

Isaiah 45:23 ESV

By myself I have sworn;
from my mouth has gone out in righteousness

a word that shall not return:
'To me every knee shall bow,
every tongue shall swear allegiance.'

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Fulfillment:

Philippians 2:10 ESV

so that at the name of Jesus every knee should bow,
In heaven and on earth and under the earth,

Prophecy:

Zechariah 12:10 ESV

"And I will pour out on the house of David and
the inhabitants of Jerusalem a spirit of grace and pleas for mercy,
so that, when they look on me, on him whom they have pierced,
they shall mourn for him, as one mourns for an only child,
and weep bitterly over him, as one weeps over a firstborn.

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Fulfillment:

John 19:34 ESV

But one of the soldiers pierced his side with a spear,
and at once there came out blood and water.

God did not prophesy that He would send the second person of the Godhead, God prophesied that He would come as a son.

Isaiah 9:6 ESV

For to us a child is born,
to us a son is given;
and the government shall be upon his shoulder,
and his name shall be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.

Isaiah 9:6 tells us a child will be born, that He is God, that He is the everlasting Father - no caveat. This is what the Israelites were expecting, and not a second person of the Trinity. The only mistake some of the Israelites made in understanding this prophecy of God becoming man, is that they believed that this man as God would come in all the magnificence that is due to Him being God. Christ upon His second coming will come as this King of kings and Lord of lords, but His first coming was as that of a servant (*Mark 10:45*).

The disciples recognized something special about Jesus Christ, but initially were not fully aware of His true divine nature. His nature was revealed to them during the course of His time on earth with them. When Christ died and rose again His divinity as God was solidified in their hearts. Throughout the New Testament we have the galvanization of the Oneness understanding of God.

Mark 12:28-29 ESV

And one of the scribes came up and
heard them disputing with one another,
and seeing that he answered them well, asked him,
"Which commandment is the most important of all?"
Jesus answered, "The most important is, 'Hear, O Israel:
The Lord our God, the Lord is one.

Mark 12:32 ESV

And the scribe said to him, "You are right, Teacher.
You have truly said that he is one, and there is no other besides him.

1 Corinthians 8:4 ESV

Therefore, as to the eating of food offered to idols,
we know that “an idol has no real existence,”
and that “there is no God but one.”

1 Corinthians 8:6 ESV

yet for us there is one God, the Father,
from whom are all things and for whom we exist,
and one Lord, Jesus Christ, through whom are
all things and through whom we exist.

Romans 3:30 ESV

since God is one—who will justify the circumcised
by faith and the uncircumcised through faith.

1 John 2:20 ESV

But you have been anointed by the Holy One,
and you all have knowledge.

Ephesians 4:6 ESV

one God and Father of all,
who is over all and through all and in all.

James 2:19 ESV

You believe that God is one; you do well.
Even the demons believe—and shudder!

Again, reading these passages without the indoctrination of the Trinity and you will read them as if God is one person. Furthermore, Christ as well as affirming one God, is affirmed to be that one God, albeit come in the flesh.

John 16:28 ESV

I came from the Father and have come into the world,
and now I am leaving the world and going to the Father.”

John 10:30 ESV

I and the Father are one.” The Jews picked up stones again to stone him.
Jesus answered them, “I have shown you many good works from the Father;
for which of them are you going to stone me?”
The Jews answered him, “It is not for a good work that
we are going to stone you but for blasphemy,
because you, being a man, make yourself God.”

John 8:58 ESV

Jesus said to them, “Truly, truly, I say to you,
before Abraham was, I am.”

Mark 14:61-62 ESV

But he remained silent and made no answer.
Again the high priest asked him, “Are you the Christ, the Son of the Blessed?”
And Jesus said, “I am, and you will see the Son of Man
seated at the right hand of Power, and coming with the clouds of heaven.”

John 10:11 ESV

I am the good shepherd. The good shepherd lays down his life for the sheep.

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Old Testament Parallel

Psalm 23:1 ESV

The LORD is my shepherd; I shall not want.

John 5:27 ESV

And he has given him authority to execute judgment,
because he is the Son of Man.

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Old Testament Parallel

Joel 3:12 ESV

Let the nations stir themselves up
and come up to the Valley of Jehoshaphat;
for there I will sit to judge
all the surrounding nations.

Matthew 25:1 ESV

"Then the kingdom of heaven will be like ten virgins
who took their lamps and went to meet the bridegroom.

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Old Testament Parallel

Isaiah 62:5 ESV

For as a young man marries a young woman,
so shall your sons marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.

Mark 2:5 ESV

And when Jesus saw their faith, he said to the paralytic,
"Son, your sins are forgiven."

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Old Testament Parallel

Psalm 130:7-8 ESV

O Israel, hope in the LORD!
For with the LORD there is steadfast love,
and with him is plentiful redemption.
And he will redeem Israel
from all his iniquities.

See also:

John 1:1,18

John 20:28

Romans 9:5

Titus 2:13

Hebrews 1:8

2 Peter 1:1

Matthew 28:18-20 ESV

And I will ask the Father, and he will give you another Helper,
to be with you forever, even the Spirit of truth,
whom the world cannot receive, because it neither sees him nor knows him.
You know him, for he dwells with you and will be in you.
"I will not leave you as orphans; I will come to you.

When Jesus was leaving His disciples, He said that He would give them a helper. Christ following this statement in verse 18 says "I will not leave you as orphans; I will come to you." The fact that Christ says that He will not leave them as orphans implies that He is their Father. It is also apparent that this helper mentioned is the Holy Spirit, and Jesus says "I will come to you.", proving that He is indeed that very same spirit and that they are not different persons. This indwelling of the Holy Spirit is prophesied in the Old Testament: "And I will put my Spirit within you,..." (*Ezekiel 36:27*). Who's spirit? God's spirit, Jesus Christ's spirit. Christ the Son affirms that He is leaving them, but then establishes that He is only leaving them as the Son of man, not as God in spirit. To further establish that the Father, the Son and the Holy Spirit are modes of one person, we will use a favorite of Trinitarian verses:

Matthew 28:18-20 ESV

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

Though a distinction is made here between the Father, the Son and the Holy Spirit, it is clear that those who are to be baptized by their name will hear but one name; "baptizing them in the name", 'name' being in the singular. Now what is the name of the Father, the Son and of the Holy Spirit? These titles 'Father', 'Son' and 'Holy Spirit' are not names in and of themselves but just that, titles. The name of the Father, of the Son and of the Holy Spirit is Jesus Christ. To prove this we will look at the baptisms carried out by the apostles and see which name they used as the name of God:

Acts 2:38 ESV

And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit."

Acts 8:14-16 ESV

Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit, for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus.

Acts 19:5 ESV

On hearing this, they were baptized in the name of the Lord Jesus.

The book of Revelation is more than a book about the prophecies pertaining to the end of this age. The book of Revelation is the revelation of Jesus Christ as God. The book of Revelation makes it known that Jesus Christ, the lamb (the man) that was slain and who saved us from the second death is the one God who sits on the throne. The word 'revelation' in Greek is 'apocalypse', which means the unveiling of something. Not only is the end of days being revealed in Revelation, but also Christ as God is being made revealed truth.

Revelation 1:4-8,17-18 ESV

John to the seven churches that are in Asia:
Grace to you and peace from him who is and who was and who is to come,
and from the seven spirits who are before his throne,
and from Jesus Christ the faithful witness, the firstborn of the dead,
and the ruler of kings on earth. To him who loves us and has
freed us from our sins by his blood and made us a kingdom,
priests to his God and Father, to him be glory and dominion forever and ever.
Amen. Behold, he is coming with the clouds, and every eye will see him,
even those who pierced him, and all tribes of the earth will wail on account of him.
Even so. Amen. "I am the Alpha and the Omega," says the Lord God,
"who is and who was and who is to come, the Almighty."

When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades.

Revelation 3:12 ESV

The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.

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Old Testament Parallel

Isaiah 62:2 ESV

The nations shall see your righteousness,
and all the kings your glory,
and you shall be called by a new name
that the mouth of the LORD will give.

Revelation 3:21 ESV

The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.

Revelation 4:2 ESV

At once I was in the Spirit, and behold,
a throne stood in heaven, with one seated on the throne.

Revelation 4:8-11 ESV

And the four living creatures, each of them with six wings,
are full of eyes all around and within,
and day and night they never cease to say,
"Holy, holy, holy, is the Lord God Almighty,
who was and is and is to come!" And whenever the living
creatures give glory and honor and thanks to him who
is seated on the throne, who lives forever and ever,
the twenty-four elders fall down before him who is
seated on the throne and worship him who lives forever and ever.
They cast their crowns before the throne, saying,
"Worthy are you, our Lord and God,
to receive glory and honor and power,
for you created all things,
and by your will they existed and were created."

Revelation 15:3-4 ESV

And they sing the song of Moses, the servant of God,
and the song of the Lamb, saying,
"Great and amazing are your deeds,
O Lord God the Almighty!
Just and true are your ways,
O King of the nations!
Who will not fear, O Lord,
and glorify your name?
For you alone are holy.
All nations will come
and worship you,
for your righteous acts have been revealed."

Revelation 16:5 ESV

And I heard the angel in charge of the waters say,
"Just are you, O Holy One, who is and who was,
for you brought these judgments.

Revelation 19:6-7 ESV

Then I heard what seemed to be the voice of a great multitude,
like the roar of many waters and like the sound
of mighty peals of thunder, crying out,
"Hallelujah!
For the Lord our God
the Almighty reigns.
Let us rejoice and exult
and give him the glory,
for the marriage of the Lamb has come,
and his Bride has made herself ready;

Revelation 21:3-7 ESV

And I heard a loud voice from the throne saying,
"Behold, the dwelling place of God is with man.
He will dwell with them, and they will be his people,
and God himself will be with them as their God.
He will wipe away every tear from their eyes,
and death shall be no more, neither shall there be mourning,
nor crying, nor pain anymore, for the former things have passed away."
And he who was seated on the throne said,
"Behold, I am making all things new." Also he said,
"Write this down, for these words are trustworthy and true."
And he said to me, "It is done! I am the Alpha and the Omega,
the beginning and the end. To the thirsty I will give
from the spring of the water of life without payment.
The one who conquers will have this heritage,
and I will be his God and he will be my son.

Revelation 22:13,16 ESV

13 I am the Alpha and the Omega,
the first and the last, the beginning and the end."

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16 "I, Jesus, have sent my angel to testify to you
about these things for the churches.
I am the root and the descendant of David,
the bright morning star."

-

Malachi 3:6 ESV

"For I the LORD do not change; therefore you,
O children of Jacob, are not consumed.

God never changes. He is immutable. If the Son was co-eternal and had co-equality with the Father as a distinct person, then how can we not say that the second person of the Trinity losing power and becoming a man is not God changing? What could be a more profound change than God becoming one of his creations and losing certain essential attributes? From the Oneness perspective Jesus as a man and God never changing synchronizes without issue, this is because God never changed who He is by reducing Himself to a man but He did create a child in His likeness and filled the child with His spirit. Jesus is the same yesterday, today and forever (*Hebrews 13:8*), this is true when you see that the Son of God was born into actuality in a time and place, if however you were to believe Christ existed as a limitless power in heaven as a second person of a triune god, then the writer of Hebrews is terribly mistaken when saying that Christ has always been the same.

Hebrews 1:5 ESV

For to which of the angels did God ever say,
"You are my Son,
today I have begotten you"?
Or again, "I will be to him a father,
and he shall be to me a son"?

Hebrews 1 here is quoting Psalm 2:7 and 2 Samuel 7:14 which is referencing the birth of Solomon and relating his birth to Jesus Christ's. "... today I have begotten you", "I will be to him a father and he shall be to me a son"; these quotes from Hebrews are clear indication that Christ, although forever in the mind of the Father, was made realized in time on earth. Just as king Solomon was begotten in a time and place so was the Son of man.

Luke 1:35 ESV
And the angel answered her,
"The Holy Spirit will come upon you,
and the power of the Most High will overshadow you;
therefore the child to be born
will be called holy—the Son of God.

Christ is called the Son of God because of His virgin birth. "... therefore the child to be born will be called holy—the Son of God."; 'Therefore' literally means 'for that reason', so it is for that reason - the Holy Spirit overshadowing Mary to give her a child to be born - that Jesus Christ is the Son of God. Furthermore, Jesus being the Son of the Father would mean that the Father should be the one to implant the seed into Mary, as it is He who has the direct paternal relational dynamic with the Son, but when we read scripture we find that it is the Holy Spirit who plants the seed in Mary. This is by no means a contradiction from our point of view, because the Holy Spirit is the Father's spirit and not a distinct person from the Father as Trinitarians would have you believe. Luke 1 shows that it is the Holy Spirit that would visit upon Mary to give her the child, and the Father is not mentioned directly because there is no need, as the Holy Spirit is the spirit of the Father. God was called the Father before Christ's advent because He is the Father of all creation and the Father of Israel (*Isaiah 64:8, Jeremiah 31:9*), and not because He had a son person sitting next to Him in Heaven from eternity.

A common misconception regarding Oneness theology is that it was not what the first Christians espoused or believed, and that Trinitarianism was the doctrine of original faith. However, this is not the case. Not only were the Oneness (referred to by alternative titles below) Christians at the very least a large portion of the first Christians, but also the leading Trinitarian apologists of the time that have been accepted by the modern orthodoxy were not coherent in their understanding of what we now know as the Trinity.

American Eastern Orthodox church historian Jaroslav Pelikan in The Emergence of the Catholic Tradition wrote:

"Many of the passages in ancient Christian writers sound like Modalistic Monachianism."

"Modalistic Monarchianism... turns out to have been a systematization of popular Christian belief in ancient Christian theology."

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German Church historian Friedrich Loofs in The History of the Primitive Church wrote:

"... the Modalist's were the successors to the apostles and not the Trinitarians. The Trinitarians expropriated the term 'catholic' (universal) from the writings of Ignatius. When they increased in power and in numbers, they branded the Modalists who preached one God as heretics, and styled their group as 'catholic'..."

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British Church historian J.N.D Kelly in Early Christian Doctrines. - When describing the theology of Ignatius and early second century Christians of Asia Minor wrote:

"... as an undifferentiated monad in His essential being, the Son and the Spirit being merely forms or modes of the Father's self-revelation"

"There can be no doubt that the apologists' thought was highly confused; they were very far from having worked the threefold pattern of the church's faith into a coherent scheme... As regards the relation of the three, there is little to be gleaned from Justin beyond his statement that Christians venerate Christ and the Spirit in the second and third ranks respectively."

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New Advent Catholic Encyclopedia under 'Arianism':

"Arianism from an early date affirmed the likeness, either without adjunct, or in all things, or in substance, of the Son to the Father, while denying (denied) His (Christ's) co-equal dignity and co-eternal existence. These men of the Via Media were named Semi-Arians... while they affirmed the Word of God to be everlasting, they imagined Him as having become the Son to create the worlds and redeem mankind... Five ante-Nicene Fathers are especially quoted: Anthenagoras, Tatian, Theophilus of Antioch, Hippolytus, and Novatian, whose language appears to involve a peculiar notion of Sonship, as though He did not come into being or were not perfect until the dawn of creation. To these may be added Tertullian and Methodius. Cardinal Newman held that their view, which is found clearly in Tertullian, of the Son existing after the Word, is connected with the antecedent with Arianism."

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American Harold Brown in Heresy and Orthodoxy in the History of the Church wrote:

"It is impossible to document what we now call orthodoxy in the first two centuries of Christianity."

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Tertullian in Tertullian Against Praxeas, Translation by Souter, D. Litt Pg. 31 wrote:

"All simple people, not to say the unwise and unprofessional (who always constitute the majority of believers), since even the rule of faith itself removes them from the plurality of "the gods" of this world to "the one true God," become greatly terrified through their failure to understand that, while He must be believed to be one, it is along with His economy, because they judge that economy, implying a number and arrangement of trinity, is really a division of unity, whereas unity, deriving trinity from itself, is not destroyed by it, but made serviceable. Therefore they now circulate the statement that two and three are preached by us, while they judge that they are worshipers of one God, just as if the irrational contraction of unity did not produce heresy and the rational expansion of trinity did not establish truth. "We hold to monarchy," they say, and even Latins, even artisans, give such character to the word itself with their voices, that you might suppose they understand "monarchy" as well as they articulate the word. But the Latins are anxious to preach "monarchy," while even the Greeks are unwilling to understand "economy.""

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Origen in Origen's Commentary on the Gospel of John, book 1, chapter 23 wrote:

"The Title "Word" is to be interpreted by the same method as the other titles of Christ. The Word of God is not a mere attribute of God, but a separate person... I wonder at the stupidity of the general run of Christians in this matter... it is worth our while to fix our attention for a moment on those scholars who omit consideration of the most of the great names we have mentioned [Word/Logos] and regard this as the most important one. As to the former titles, they look for any account of them that any one may offer, but in the case of this one they proceed differently and ask, What is the Son of God when called the Word; The passage they employ most is that in the Psalms, "My heart hath produced a good Word;" and they imagine the Son of God to be the utterance of the Father deposited, as it were, in syllables, and accordingly they do not allow Him, if we examine them farther, any independent hypostasis, nor are they clear about His essence."

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German Adolf von Harnack in History of Dogma, Vol 3 wrote:

"The really dangerous opponent of the Logos Christology in the period between A.D. 180 and 300 was not Adoptianism, but the doctrine which saw the deity himself incarnate in Christ, and conceived Christ to be God in a human body, the Father become flesh. Against this view the great Doctors of the Church — Tertullian, Origen, Novatian, but above all, Hippolytus — had principally to fight. Its defenders were called by Tertullian "Monarchiani", and, not altogether correctly, "Patripassiani"... Hippolytus tells us in the Philosophumena, that at that time the Monarchian controversy agitated the whole Church, and Tertullian and Origen testified, that in their day the "economic" trinity, and the technical application of the conception of the Logos to Christ, were regarded by the mass of Christians with suspicion. Modalism, as we now know from the Philosoph., was for almost a generation the official theory in Rome. That it was not an absolute novelty can be proved... It was in opposition to Gnosticism that the first effort was made to fix theologically the formulas of a naive Modalism, and that these were used to confront the Logos Christology in order (1) to avert Ditheism, (2) to maintain the complete divinity of Christ, and (3) to prevent the attacks of Gnosticism. An attempt was also made, however, to prove Modalism by exegesis. That is equivalent to saying that this form of doctrine, which was embraced by the great majority of Christians, was supported by scientific authorities, from the end of the second century... But the sympathies of the vast majority of the Roman Christians, so far as they could take any part in the dispute, were on the side of the Monarchians, and even among the clergy only a minority supported Hippolytus... The formula of Callistus was the bridge, on which the Roman Christians, who were originally favourable to Monarchianism, passed over to the recognition of the Logos Christology, following the trend of the times, and the science of the Church."

Addressing the Counterclaims of the Oneness Position

Just as the previous section was not thorough and exhaustive in its scope, neither will this section be. Instead, in order to exist outside of the confounds of being a book in length, I will try to cover only some of the main counterclaims to the Oneness position so as to make the reading of this document surmountable in one reading.

To reestablish an important point of the Oneness position, we do hold to the distinction between the Father and the Son. We are not Patrapassianists which hold that the Father left His heavenly abode and died on the cross as the Father, alternatively, Oneness believers hold that the Father extended His being into humanity and became an authentic man who had qualities unique to a man while also being imbued by His Holy Spirit. These two natures of the Son are inseparable, fully God, fully man. I believe this is where many Trinitarians misunderstand our position. Many of the arguments made against the Oneness belief are surrounding the distinction between the Father and the Son. However, where Trinitarians say that these distinctions are because of the unique personalities of the triune God, we espouse that the distinctions illustrated in scripture made between the Father and the Son are of God the Father limitless and God as a son unto Himself restricted within a human body (though with the power of the Holy Spirit within Him.)

Supposed scriptural refutation 1

John 8:17-18 ESV

In your Law it is written that the testimony of two people is true. I
am the one who bears witness about myself,
and the Father who sent me bears witness about me.”

Before understanding this passage, let us first read the leading verses.

John 8:12-13,16 ESV

12 Again Jesus spoke to them, saying,
“I am the light of the world.
Whoever follows me will not walk in darkness,
but will have the light of life.”
13 So the Pharisees said to him,
“You are bearing witness about yourself;
your testimony is not true.”
-
16 Yet even if I do judge, my judgment is true,
for it is not I alone who judge,
but I and the Father who sent me.

Christ here asserts that He is the light of the world, the messianic figure spoken of in Isaiah 49. The Pharisees, who were well versed in the law challenged His claim by stating that there should be more than one witness to attest to it, and so Jesus affirms that there is more than one witness beyond Himself, that being the Father. The Father was the spirit of God dwelt within Him (*John 14:10-11*), Jesus was both the Son as man and had the Father’s spirit in Him. If the Trinity were so true, Christ knowing the law even more than the Pharisees would have made mention of the fact that in two or three witnesses a thing shall be established (*Deuteronomy 19:15*), so then why did He not call upon a third witness in the Holy Spirit? In verse 19 of John 8 the Pharisees continue to challenge Christ and ask Him concerning this second witness “Where is your Father?”, and Jesus answered them by asserting that the Father is Him “If you knew me, you would know my Father also.” The Son of man who was God in flesh was a witness, and the Spirit of the Father indwelt in the Son was the second witness. The human nature distinguished from the divine nature yet again. Not YHWH-1 witnessing on behalf of YHWH-2, rather YHWH witnessing alongside Jesus Christ the Son of God who was a man and the mind of God expressed into human form. John 5 expresses that Christ was granted life from the Father.

John 5:26 ESV

For as the Father has life in himself,
so he has granted the Son also to have life in himself.

A god can not be given life but men can be given life. The duality displayed in the New Testament between the Son and the Father is the relationship between the Son of God as a man and God in the heavens in infinite glory. So the Son that was granted life in Himself by the Father was a witness, and the Father that always has been life was the second witness.

Supposed scriptural refutation 2

Genesis 19:24 ESV

Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.

According to many Trinitarians this account of God destroying Sodom and Gomorrah proves that YHWH-1 is playing some kind of cataclysmic celestial volleyball game with YHWH-2 as they heave sulfur and fire out of heaven in tandem. As if God needs a teammate to destroy these cities. All we have in Genesis 19 here is the text showing one God raining on these cities sulfur and fire out of heaven from Himself. No ancient Israelite heard or read this text and came up with a new ditheistic religion consisting of two Lords, and that's because they believed God when He stated that the Lord their God is one. The Israelites understood this account as representing one God-person doing all of these acts, and so do we.

Supposed scriptural refutation 3

John 17:5 ESV

And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

This verse is a part of the prayer that Christ made to the Father just before He was betrayed and consequently hung on the cross. Christ's mission as a man was coming to a close, His death on the cross and His resurrection are the final acts of Christ before He ascended into heaven to be glorified with the Father. From that moment of ascension Jesus Christ was no longer God in flesh, He is now the one God seated on the throne in all glory. God said He will not give His glory to any other (*Isaiah 42:8*), so either we have God stepping back on His word, or He is glorifying the Son, who was flesh, into His ultimate position as God absolute. 1 Timothy synopsis this fact very well:

1 Timothy 3:16 ESV

Great indeed, we confess,
Is the mystery of godliness:
He was manifested in the flesh,
vindicated by the Spirit,
seen by angels,
proclaimed among the nations,
believed on in the world,
taken up in glory.

God was manifested in the flesh, justified by the spirit of God within that flesh, He completed His mission and was then taken into heaven to be glorified as that same God that manifested Himself. Jesus Christ the kinsman redeemer always existed in the mind of God before the world existed, but it was not until God uttered His voice and spoke His mind that Christ came into physical manifestation. In Thayer's Greek-English Lexicon of the New Testament it says this concerning the Greek word 'para' (with you): "indicates that something is or is done either in the immediate vicinity of someone, or (metaphorically) in his mind." As mentioned previously, God's whole purpose for the world was Emmanuel (God with us). God had a plan to create a universe in which He could inhabit with His children. Just as we were known by God before the foundation of the world (*Ephesians 1:4*), so was the Christ. 2 Timothy synopsis this fact very well:

2 Timothy 1:9-10 ESV

who saved us and called us to a holy calling,
not because of our works but because of his own purpose and grace,

which he gave us in Christ Jesus before the ages began,
and which now has been manifested through the appearing
of our Savior Christ Jesus, who abolished death and
brought life and immortality to light through the gospel,

Paul tells Timothy that they were given a holy calling which was given to them by God in Christ Jesus before the ages began. But then Paul says “and now which has been manifested”, meaning that although God as a timeless being always had us and His plans in His mind - and so by that fact we existed in some degree - we are not made to be actualized until God chooses to make us so.

Again, the Trinitarians have an issue here, if Jesus Christ is the second person of the Godhead, then how did he lose His glory? - God does not change. It says “the glory that I had with you”, which indicates Jesus in this moment does not have that same glory. Jesus continuing his prayer in John 17 says:

John 17:24 ESV

Father, I desire that they also, whom you have given me,
may be with me where I am,
to see my glory that you have given me because you
loved me before the foundation of the world.

God loved you and I before the foundation of the world (*Ephesians 1:4*) just as He loved the Son, and the Son was glorified in the mind of God before the foundation of the world. Just as the lamb was slain before the foundation of the world (*Revelation 13:8*), so was Christ glorified with God before the foundation of the world. The lamb wasn't literally slain before the foundation of the world but in the mind of God it was a thing predestined. The issue for Trinitarians here is that the glory mentioned in John 17 is a glory that was given to the Son. A god does not get given anything let alone glory which is an aspect intrinsic and necessary to be God. The Son being given glory begs a question: When did the Father give the Son glory? This question alone undermines the Son's co-equal and co-eternal nature. The answer to this question from the Oneness side is simple; John 17 opens with Jesus praying to the Father saying “Father, the hour has come; glorify your Son that the Son may glorify you”. The hour of the Son's glorification in time and space are His final acts of death, resurrection and ascension, this is when the Son completed His mission as a man and so it was at that hour that the Son was glorified as God and made known without question to the disciples concerning His deity.

John 7:39 ESV

Now this he said about the Spirit,
whom those who believed in him were to receive,
for as yet the Spirit had not been given,
because Jesus was not yet glorified.

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Supposed scriptural refutation 4

1 Timothy 2:5 ESV

For there is one God, and there is one mediator
between God and men, the man Christ Jesus,

1 Timothy here is establishing that there is one God and one mediator and that they are the same person. Other translations of this verse omit the first comma you see in the above translation, but even so it still says that the one God is Jesus Christ and the one mediator is Jesus Christ. When Christ said He came to fulfil the law (*Matthew 5:17*), a part of that fulfillment was Jesus Christ becoming our high priest. God before His incarnation could not be a priest, but since becoming a man He now has the legal right to be that priest, and since becoming a man knows what it is like to be tempted.

Hebrews 2:17-18 ESV

wherefore it did behove him in all things to be made like to the brethren,
that he might become a kind and stedfast chief-priest in the things with God,

to make propitiation for the sins of the people, for in that he suffered,
himself being tempted, he is able to help those who are tempted.

Hebrews 4:15 ESV

for we have not a chief priest unable to sympathise with our infirmities,
but [one] tempted in all things in like manner -- apart from sin;

Since becoming a man by extension God lived as a man and so knows life as a man lives life in temptation, and because of the fact of His becoming man He also was able to be made our chief priest while also being the one God. 1 Timothy does not refute Oneness theology it refutes Trinitarianism; if we are to read this verse as Trinitarians do then what we have is one God-person, the Father, who has a mediator-person, the Son, that intercedes on our behalf; two beings, one the God and one the mediator which is not God. However, there is not one God plus a mediator, there is one God and one mediator both of which are Jesus Christ and the same person.

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Supposed scriptural refutation 5

Daniel 7:9-10,13-14 ESV

9 "As I looked, thrones were placed,
and the Ancient of Days took his seat;
his clothing was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames;
its wheels were burning fire.

10 A stream of fire issued
and came out from before him;
a thousand thousands served him,
and ten thousand times ten thousand stood before him;
the court sat in judgment,
and the books were opened.

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13 "I saw in the night visions,
and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.

14 And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed.

Trinitarians interpret Daniel's vision as if he experienced a literal out of body experience and saw literal happenings in that place in that time, forgetting that Daniel "saw a dream and visions of his head as he lay in his bed." (*verse 1*). This was a highly symbolic dream in which Daniel also saw four great beasts come out of the sea by four winds and where one of these beasts was like a lion with wings of an eagle which were then plucked off of the beast and then the beast was made to stand up like a man. Alongside the obvious symbolic quality of the dream, this was also a dream prophetic in nature, a future telling. With the foundation of the understanding of Daniel's dream made clear, let us now try to understand more about the Ancient of Days who is spoken of. As mentioned in Daniel, His clothing was as white as snow, and the hair of his head like pure wool, and ten thousand times ten thousand stood before him.

Matthew 28:3 ESV

His appearance was like lightning, and his clothing white as snow.

Revelation 1:14 ESV

The hairs of his head were white, like white wool, like snow.
His eyes were like a flame of fire,

Revelation 5:11 ESV

Then I looked, and I heard around the throne and the living creatures
and the elders the voice of many angels,
numbering myriads of myriads and thousands of thousands,

The Ancient of Days is Jesus Christ. The Son of man seen here was Daniel seeing the future God come as flesh. Later in Daniel 7, Daniel has his dream interpreted, and it says concerning the horn; that it made war with the saints and that it prevailed over them until the Ancient of Days came (*verse 21-22*). If the Ancient of Days came, then the Ancient of Days is Jesus Christ. God is a Spirit and is not a man nor a son of man, only when the Holy Spirit impregnated Mary supernaturally did God become a son of man. Trinitarian apologist Dr. James White put it forward very well when he said:

“Why could not the one who made man enter into that human existence? He does not cease to be eternal; he does not cease to be infinite. His human nature is a true human nature so that’s not infinite, that’s not eternal. That particular individual had not existed for eternity past.” - The Great Trinity Debate, London, 2010.

Numbers 23:19 ESV

God is not man, that he should lie,
or a son of man, that he should change his mind.
Has he said, and will he not do it?
Or has he spoken, and will he not fulfill it?

It was one like the son of man that Daniel saw, and so he can not have seen God as an actual son of man in that time and place, but instead what Daniel saw was a symbolic vision of future events. This is why after immediately introducing this Son of man figure Daniel also immediately tells of the things given to Him, and yet those things given to Him - dominion, glory, a kingdom with all people, nations and languages serving Him - are not things that Jesus Christ has until a future point in time. The Son of man seen by Daniel and who was given the things aforementioned was a dream-vision given to him by God telling Daniel of a reality that was not, but was to come.

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Supposed scriptural refutation 6

Exodus 3:1-6 ESV

Now Moses was keeping the flock of his father-in-law, Jethro,
the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb,
the mountain of God. And the angel of the LORD appeared to him in a flame of fire
out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed.
And Moses said, “I will turn aside to see this great sight, why the bush is not burned.”
When the LORD saw that he turned aside to see, God called to him out of the bush,
“Moses, Moses!” And he said, “Here I am.” Then he said,
“Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.”
And he said, “I am the God of your father, the God of Abraham, the God of Isaac,
and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.

Trinitarians use their doctrine to make sense of what confounds them. They insert Trinitarianism into scripture so that aspects of scripture perplexing to them will make sense regarding their preconceived notions. They have missed the heart of the message of the gospel, that message being the one God becoming man and delivering us from death. They do not strictly hearken to the words of God in scripture first and then understand theology through that lens, they instead first adhere to a theology that itches their ears and then make scripture comply to their philosophies. Those who adhere to the Oneness understanding read explicit such as “See now that I, even I, am he, and there is no god beside me” (*Deuteronomy 32:39*) and proceed to interpret curiosities from that standpoint, whereas Trinitarians first try to interpret curiosities and then make explicit conform to that formulated idea. They make use of this reverse-order with their apprehension of what some call the theophanies, or Christophanies. An

example of this eisegetical approach is with regards to Moses where God calls out to him from the burning bush. Many Trinitarians claim that we see Jesus Christ in the Old Testament when He reveals Himself as an angel, such as the one that talked to Moses from the bush. It is perplexing that this idea can be considered when all the text says is that God called out to Him from the bush. According to Trinitarian doctrine, God is three persons, and yet somehow they insert a single distinct person of the Godhead that is the Son into the text. When you ask Trinitarians regarding these theophanies where it plainly states that it is Jesus Christ that is the only one of the persons of the Godhead present, they will admit that it doesn't but that it is implied due to their presupposition. The same is true of the Holy Spirit in the Old Testament, instead of understanding that the Holy Spirit is God's spirit working, they claim through retroactive reasoning that it must be the third person of the Godhead. They try to sidestep the issue present in their understanding of these supposed Christophanies by calling upon scripture where it says no man can see God's face and live, and then by that reason it must be the Son who was seen, else Moses would have died - which is curious because I thought the Son is God also. Apparently though, the only person of the Godhead so glorified enough to kill when seen by men is the Father - even though they share the same substance according to Trinitarians.

Show me from these theophanies one clear distinction of the father the son or the holy spirit, show me three persons, show me co-equality or show me co-eternality. The simple fact of the matter is, is that these so called theophanies only present the reader with what some might think to be unusual forms of God and/or His messengers interacting with men. From reading the text alone you can not exegete the trinity, instead Trinitarians eisegesis their doctrine into the text. Assuming the Trinity, If Moses saw God then He must have seen the Trinity, because God is the Trinity, if Moses saw only one of the persons of the trinity then the text would have made it known, because the Son alone is not God, the Father alone is not god nor is the Holy Spirit according to their teachings, God is these three persons in perfect unison, not each one a separate god.

Besides the above point, let's not forget the ancient Israelites. Even though they were the ones who experienced and consumed this information from God contemporaneously with the happenings, they never developed a Trinitarian doctrine. They held to the one God person, and did not create puzzling theological understandings from these experiences and understandings as the modern orthodoxy now does, and of which claims to have a superior and holistic understanding of.

An Overview of John's Prologue, Logos Philosophy & Theology

Trinitarians claim that John in John 1 was referencing Greek philosophical thought with regards to Logos, the Word. Beyond simply referencing Greek philosophy, Trinitarians claim that John was indeed using their understanding of Logos and applying it to his writings and making a comparison between their Logos and the Christ. The reason some Trinitarians believe this is because Logos philosophy espoused a duality and also a triunity within God.

Logos philosophy had its genesis with Heraclitus, he was a Greek philosopher that introduced the idea that the Logos and the cosmos were in constant flux, and that the only thing constant in life was change. After Heraclitus the next prominent philosopher to discuss the idea of Logos was Plato, who was influenced by Heraclitus and himself espoused that there is the Logos that comes in forms and then that there is the Logos as the divine mind that expresses these forms. For Plato and the neo-Platonists who were pagan, they had no issue espousing two or three separate gods from their concepts, the mind of god as one god, and the mind expressed (Logos) another, etc. It wasn't until Philo of Alexandria who himself was a student of Platonic thought that the Logos philosophy was attempted to be restricted within the confounds of one god. Philo was a Jew from Alexandria, and because of His Jewish beliefs, molded the Logos philosophy to His own religious parameters. After Philo came the so called church fathers who highly respected him and were often students of Greek philosophy themselves. But as Philo

was not a Christian and ignored the writings of the New Testament, the church fathers had to again remold the Logos philosophy so that it would fit their Trinitarian doctrine. Some Trinitarians believe that during the second temple period of the Israelites, that many Israelites started to have a proto-Trinitarian understanding by coming to the belief that there was a second person of the Godhead existing as the Logos, and it is believed it was due to this Greek Philosophical thought. What must be remembered is that the second temple was destroyed by God's authority for a reason.

The second temple period lasted from 516BC to 70AD. Initially the Israelites of Judea and the temple were under the control of the Persians (polytheists), who were then defeated by the Greeks (polytheists) under Alexander in 332BC. From this Greek control Hellenistic thought and culture heavily influenced the people of the land. It was from this Hellenistic influence that the Israelites true to their God rebelled against the Hellenised population and the Greek Seleucids who controlled the land. Under the leadership of the Hasmoneans, the Israelites tired of the yoke of offensive Greek rule revolted and formed the Hasmonean dynasty which lasted from 165BC to 37BC. It was only during this small period of time under the Hasmoneans that the Israelites true to God enjoyed the worship of their God as they had been instructed to do so. The Maccabean revolution was a stand against the very Hellenistic thought that came to invade Christianity in later centuries. Even so, some of the Hasmoneans themselves later on in the dynastic line were corrupt and offensive to God. Second temple Judaism fostered the way for the sects of the Pharisees and Sadducees to become the religious elite of the land. Second temple Judaism saw the rise of the Edomites power over the Israelites, and gave them power over the Temple. Second temple Judaism was influenced by Babylonian (polytheistic) thought and is where the Talmud had its inception due to the Israelites spending 70 years in their land just previous to their domination by the Persians. After the Greek Seleucid kingdom's control over Judea it was the Romans (polytheists) turn to hold dominion over the political and religious climate of the land and people.

"Hellenistic ways of life, thought and expression were integral to Jewish Palestinian culture from at least the mid-third century [BC] on, and these tendencies affected Pharisaism and later Rabbinic writings. Hellenistic schools were especially influential on Jewish modes of organization and expression. The emergence of definable sects, Pharisees, Sadducees, etc. and more importantly the attention given to them fits most comfortably into the Greco-Roman world with its recognized philosophical schools, religious societies and craft associations." - Anthony Saldarini. Scholastic Rabbinism.

God was not inspired by Greek philosophers, and neither was John, John was inspired by God. If any connection can be made between John's Logos and the philosophers', it is God correcting them, not borrowing from them. The Logos (the Word) throughout the Old and New Testaments is a concept familiar to the English reader today as the word (no pun intended) then had no substantial difference in meaning than it does today. The Word as characterised by John is God's mind, and when God expresses His mind by utterance of words then His thoughts are made manifest. God as a timeless being always had the creation of the universe in His mind, but it was not until He spoke His mind and used His voice concerning these things that His mind's ideas became a physical reality. Indeed this idea of the Logos as the mind of God was not one unfamiliar to the Greek philosophers, but where they were incorrect and where the Trinitarians are incorrect is in their separating of the mind of God from the being of God. John 1 is not saying that the Word is a second person of the Godhead, it is saying that the Word is the Godhead. Again, the Trinitarians when speaking of John 1 are working backwards from their position. They invented the Trinity then fashion John 1 to be their kind of magnum opus. John 1 conforms perfectly with the rest of scripture in asserting that the Word is the one God.

Philo of Alexandria was a great influence on the Trinitarian godfathers. Philo believed the Logos to be a secondary and inferior deity who was an emanation from God in time. Philo is known to have had an inferior understanding of Greek, and due to his shortfalls, when reading the Greek Old Testament he mistakenly took the two titles of God and conformed them to his ideas. YHWH in the Septuagint was rendered 'Κύριος' and God 'Θεός'. He took these two titles and attributed them to the two divine faculties. Beyond this, Philo was a controversial figure for another reason, that being his hyper-allegorical take on the Old Testament. An example of this allegorical take is his interpretation that many characters of scripture are actually aspects of a person, and he says the creation of Eve from Adam's ribs is an improbable myth and that the myth can only be appreciated accurately when you understand that the

ribs are actually the power of Adam's mind. Plato was a great influence on Philo. Plato, a Greek by birth travelled to Egypt where he was likely to have been pervaded with the allegorical practice he displays in his writings. Logos philosophers interpreted from Plato a belief in two powers, one power being the self-existent god, and the second being the intellect or Word emanating from the self-existent one. The historian Gibbon says concerning this philosophy:

"The divine sanction which the Apostle had bestowed on the fundamental principle of the theology of Plato, encouraged the learned proselytes of the second and third centuries to admire and study the writings of the Athenian sage, who had thus marvellously anticipated one of the most surprising discoveries of the Christian revelation." - Decline and Fall.

Interestingly when reading the ideas of the Logos philosophies you will soon learn that there is no consistent thought among the different philosophers or even among their own writings introspectively. In fact, even Philo seems to go against the grain of typical Logos thought when he explains the Logos in the way a Oneness theologian might when he says:

"... an architect constructs a building after an idea which he has previously formed of it in his mind,... in like manner, we must judge concerning God, who, intending to build a magnificent city, first devised the plan of it, from which he formed the visible world, using it as a pattern. As the pre-conceived plan of the building in the mind of an architect has no existence externally, but is stamped upon the mind of the artist, in like manner this world of ideas has no place but the divine logos, which disposes all things. For what other proper place can there be to receive, and contain, not only all ideas, but even a single idea. It is a world-creating power, which has its force in the true good." - De Mundi Opificio.

In comparison, Philo displays an unclear idea regarding the titles of God in scripture in relation to their having articles or not. To him the true God is prefixed with the article, whereas the gods that are many are not, and he also has an understanding of the Logos that would make the Logos a thing produced in time:

"The true God is one, but those who are figuratively so called are many; wherefore the sacred word on this occasion distinguishes the true God by the article, I am the God, but he that is so called figuratively without the article; he that appeared to thee in the place, not of the God, but only of God. For here he gives the name of God to his most ancient logos, not being solicitous about the name, but respecting the end which he proposed." - De Somniis.

"God, who made all things, not only made them to appear, but produced what was not before, being not only a former, but a creator." But of the Logos he says: "... he being produced, imitating his Father, and regarding his patterns, reduced things into form." - De Confusione Linguarum.

The Trinity found its establishment into Christian "orthodoxy" centuries after Christ's advent. Not until the pagan-influenced Christian convert Constantine who was the Roman emperor in the fourth century was the Trinity made a necessary function of faith. Due to Christianity's rise to popularity within the Roman empire, the emperor Constantine legalized Christianity, and being of a political persuasion believed that a unified Christianity would unify the empire. This idea of the unification of the faith came about due to the Arian controversy. Arians did not believe in the deity of Christ whereas the Trinitarians did but espoused the Son to be a co-eternal and co-equal person. The Arians were outnumbered at the council of Nicaea which Constantine called together, and subsequently the Trinity was ostensibly made the one way of faith in the Empire. These men that attended the council and attached their name to the doctrine of the Trinity were largely students of Greek philosophy and admirers of Greek thought concerning God. Clement of Alexandria, a teacher and influential man to men who attended the council said thus:

"The Greek philosophy cleanses the mind and prepares it for the reception of faith, on which truth builds knowledge." - Strom.

Even Justin Martyr seems to espouse a kind of Oneness position in regards to Plato's three principles and neglects the personification of these properties in this instance:

"Plato's three principles are God, and matter, and idea; God the maker of all things, matter which was prior to all production, and which furnished materials for it, and idea the pattern of every thing that was made." - Ad Graecos.

Though Martyr seems to have grasped Plato's philosophy of the Logos as explained above, he nevertheless believed in something different:

"I will show you from the scriptures, that in the beginning, before all creatures, God produced from himself a rational power, which is called by the holy spirit, the glory of God, sometimes the Son, sometimes wisdom, sometimes an angel, sometimes God, sometimes Lord, and logos. Sometimes he calls himself commander in chief, having appeared in the form of a man to Joshua. He has these names from his being subservient to his Father's will, and from being produced at his Father's pleasure, such as we experience in ourselves. For, on our uttering any word (i.e. logos) we generate a logos, not that any thing is cut off from us so that we are diminished by that means, but as we see one fire lighted by another, that not being diminished from which it was lighted, but continuing the same. In proof of this, I can produce the word of wisdom, shewing that he is a God produced from the Father of all, being the logos, the wisdom, the power, and the glory of him that generated him." - Dialogue with Trypho.

Origen too seems to understand Plato's instance of understanding of the Logos:

"The pattern is the mind of God, which he also calls idea, by attending to which in his mind God made all things." - Philosophumena.

However, don't be fooled by these sentiments alone, for as many church fathers and Logos philosophers as there are, there are different understandings of the Logos. As much as the church fathers appreciated Plato, modern Trinitarians avoid the fact that their philosophical heroes had an understanding of Logos that was contrary to their newly formalised doctrine. Cyril of Alexandria says thus concerning Plato's idea:

"It is plain that the first God is immovable, but the second, on the contrary, is in motion. The first is employed about intelligible things, the second about things intelligible and sensible." - Contra Julianum.

"Plato calls the supreme God the good, and says that nous, the immediate maker of the world, sprung from him, the first God being immovable. He also introduces a third, viz. the soul, by which he says every thing was moved and animated."

"From him is generated nous (which is perfected by the contemplation of him) who they call a second God, and the maker of the world. Him they make subordinate, and place in the second rank. The third they make the soul of the world, which had nothing from itself, but is made more divine by its relation to the nous, and stronger with respect to its quickening power." - Ibid.

Tatian says:

"... having been alone before the creation of the world, that everything was in him, by the power of the logos, and the logos came out of him, who was a simple being, and became the first production of the spirit. This logos was the ἀρχή to the external world." - Ad Graecos.

Athanasius says:

"We believe that God generated him spontaneously, and voluntarily." - De Syn. Arim.

Tertullian says:

"God was not always a Father or a judge; since he could not be a Father before he had a Son, nor a judge before there was sin; and there was a time when both sin and the Son, which made God to be a judge and a Father, were not." - Ad Hermogenem.

Clement of Alexandria says:

"God, as the author of all good, was the author of the Greek philosophy; and this was the schoolmaster to the Greeks, as the law was to the Jews, preparing the way for christianity." - Strom.

"God gave the Greek philosophy by the inferior angels." - Ibid.

Quite frankly, I could go on and on quoting the confused "church fathers" in relation to the Trinity. However, to save the reader from having to suffer more heretical Trinitarian-philosophical jargon, I will cease. The above information should be enough to help anyone understand that the Trinity as they think they know it today is not what some of the early Trinitarians taught. Even today Trinitarians are confused and divided among themselves in regards to their doctrine. Among them you have what is called the social-Trinity, the Latin/psychological-trinity, the constitutional-Trinity, and what some have come to call Trinitarian-mysterianism - among others. Dr. James White even admits that if evangelical Trinitarians were to take a test on the definition of the Trinity that perhaps 75% of them would fail and that most would probably actually test as being Modalists. Many Trinitarians argue that the Trinity is inherently beyond our capacity for understanding and that we must believe it in principle. God is not the author of confusion, and if He is not the author of it then surely he cannot be the embodiment of it.

1 Corinthians 14:33 ESV

For God is not a God of confusion but of peace.
As in all the churches of the saints,

God gave us a spirit of understanding, He gave us minds to reason, and He made man in His image.

2 Timothy 2:7 ESV

Think over what I say, for the Lord will
give you understanding in everything.

To further illustrate the claim that the Trinity is merely confusedness masked by the intricate language of philosophers, I will quote many a learned men of whom some are Trinitarians which admit to the perplexing and void nature of the doctrine of the Trinity.

“The most accurate consideration of the subject will lead us to acquiesce in the statement as a general truth, that the doctrines in question [viz., the Trinity] have never been learned merely from Scripture.” - Cardinal Newman (1801-1890). *The Brothers Controversy*.

“The word Trinity is never found in the Divine Records, but is only of human invention. Far better would it be to say God than Trinity.” - Martin Luther (1483-1546). *Postil Major*.

Our belief in the Trinity, the co-eternity of the Son of God with his Father, the proceeding of the Spirit from the Father and the Son, these with such other principle points are in Scripture nowhere to be found by express literal mention; only deduced they are out of Scripture by collection.” - Richard Hooker (1554-1600). *Eccles, Polity*.

“It must be owned that the doctrine of the Trinity, as it is proposed in our Articles, our Liturgy, our Creeds, is not in so many words taught us in the Holy Scriptures. What we profess in our prayers we nowhere read in Scripture, ‘that the one God, the one Lord, is in person not only one, but three persons in one substance.’ There is no such text in Scripture as this, that ‘the Unity in Trinity, and the Trinity in Unity, is to be worshipped’. No one of the inspired writers hath expressly affirmed that in the Trinity none is afore or after other, none is greater or less than another.” - Bishop Smalridge (1662-1719). *Sixty Sermons*.

“This doctrine [the Trinity] does not, it appears to me, belong strictly to the fundamental articles of the Christian Faith; as appears from the fact that it is explicitly set forth in no particular passage of the New Testament; for only one in which his is done, the passage relating to the three that bear record (1 John v. 7), is undoubtedly spurious, and by its unguine shape testifies to the fact how foreign such a collocation is from the style of the New Testament writings. We find in the New Testament no other fundamental article, besides that of which the Apostle says, that other foundation can no man lay than that is laid - the preaching of Jesus as the Messiah; and the foundation of his religion is designated by Christ himself as the faith in ‘the only true God, and in Jesus Christ whom he hath sent.’” - August Neander (1789-1850). *History of the Church*.

“It must be allowed that there is no such proposition as this, that one and the same God is three different persons, formally and in terms to be found in the Sacred Writings, either of the Old or New Testament; neither is it pretended that there is any word of the same significance or importance with the word Trinity, used in Scripture with relation to God.” - Dr. South. *Considerations on the Explications of the Trinity*.

“We ought to believe that there are three persons in one essence in the Deity, God the Father, God the Son, and God the Holy Ghost, though you never find in Scripture these sublime and remarkable words.” - Johann Cochlaeus (1479-1552). *Tracts for the Times*.

“If Theophilus was the first who employed the word Triad, Trinity, that abstract term, which was already familiar in the schools of philosophy, must have been introduced into theology of the Christians after the middle of the second century.” - Edward Gibbon (1737-1794). *Roman History*.

“... that the three distinct Persons are to be worshipped - Father, Son, and Holy Ghost - and that each of these is very God...; and that Christ is very God and very man in one and the same person... This I call at once dogma [the Trinity] and above our comprehension. If they be intelligent agents, they must have three independent wills of their own, and what becomes then of the Unity of the Deity?... We cannot

be called upon to believe that which we do not understand, and which, after all, is only handed down to us by tradition." - R.H. The Duke of Sussex.

"I have ever disliked the use of the word Trinity in prayer to God, as not being a name whereby God reveals Himself to us, and as savouring of scholastic theology." - Reverend James Carlile (1784-1854).

"I ask with all humbleness where the idea of Threeness is expressed in the New Testament with doctrinal sense and force? Where is the Triune God held up to be worshipped, loved, ad obeyed? Where is He preached and proclaimed in that threefold character? We read 'God is one', as too, 'I and the Father are one'; but nowhere do we read that Three are one, unless it be in a text long since known to be interpolated... To me the whole matter is most painful and perplexing, and I should not even speak as I now do, did I not feel on the threshold of the grave, soon to appear before the Throne of all truth... Certainly not in Scripture do we find the expression 'God the Son', or 'God the Holy Ghost'. Whenever I pronounce the name of God, simply and first, I mean God the Father, and I cannot help meaning that, if I am meaning anything." - Cardinal Newman (1801-1890).

"Christianity conquered Paganism, but Paganism infected Christianity. The rites of the Pantheon were introduced into her institutions, and the subtleties of the Academy into her creed." - Macaulay.

"The systematic doctrine of the Trinity was kept in the background in the infancy of Christianity, when faith and obedience were vigorous." - Dr. J. H. Newman. Arians of the Fourth Century.

"The Platonic philosophy anticipated one of the most surprising discoveries of the Christian revelation." - Gibbon.

"Platonic converts to Christianity applied the principles of their old philosophy to the explication and confirmation of the articles of their faith. They defended it by arguments drawn from Platonic principles, and even propounded it in Platonic language." - Bishop Horsley (1733-1806).

"For nothing is more manifest than this truth, that the noble simplicity and dignity of religion were sadly corrupted in many places when the philosophers blended their opinions with its pure doctrines... The sacred and venerable simplicity of the primitive times, which required no more than a true faith in the Word of God, and a sincere obedience to His holy laws, appeared little better than a rusticity and ignorance to the subtle doctrines of this quibbling age." - Mosheim (1693-1755).

"It is apparent to me that the Christian religion has been corrupted from very early times, and that these corruptions have been mistaken for essential parts of it, and have been the cause of rendering the whole religion incredible." - The Duke of Grafton.

"The Hellenic philosophy operated from without, as a stimulating force, upon the form of the whole patristic theology, the doctrines of the Logos and the Trinity among the rest." - Schaff (1819-1893). History of the Christian Church.

Epiphanius writes in 350AD regarding the argument of the large body of Christians at the time after the decrees of Rome:

"Well, friend, what doctrine now? Shall we acknowledge one God or three Gods?"

"Dear and blessed God, hadst Thou told me plainly in any single text that the Father, Son, and Holy Spirit are three real, distinct persons in Thy divine nature,... I should have joyfully employed all my reasoning powers, with their utmost skill and activity, to have found out this inference, and engrafted it into my soul... The Deity is not made up of three such distinct and separate spirits." - Dr. Isaac Watts (1674-1748).

"There is scarcely one text alleged by the Trinitarians which is not otherwise expounded by their own writers." - John Locke (1632-1704).

"When we say God hath revealed anything, we must be ready to prove it, or else we say nothing... Some men seem to think that they oblige God by believing plain contradictions, but the matter is quite otherwise." - Archbishop Tillotson (1630-1694).

"Where are the people to be found who learned the doctrine of the Trinity from the works of nature?" - Robert Hall.

"Nature recoils from the doctrine." - Dr. John Owen (1616-1683). Divine Origin of the Scriptures.

"From the principles of nature the Trinity cannot be made known to us." - Hackspan (1607-1659).

"Who will pretend to say that he can, by any stretch of his imagination, or for his reason, see it possible how three persons in one God can be but one Godhead?" - Cardinal Wiseman.

"When it is proposed to me to affirm, that in the unity of the Godhead there be three persons,... I profess and proclaim my confusion in the most unequivocal manner." - Dr. Hey.

"... so very strange and unaccountable, that were it not adored as a mystery it would be exploded as a contradiction." - Dr. South.

"That three Beings should be one Being, is a proposition which certainly contradicts reason - that is, our reason." - Soame Jenyns (1704-1787).

"That God the Father should be one God of himself, God the Son one perfect God of Himself, and God the Holy Ghost one perfect God of himself; and yet that these three should be one perfect God of himself, so that one should be perfectly three and three perfectly one; that the Father, Son, and Holy Ghost should be three and yet be one, but one and yet three! O heart-amazing, thought-devouring, unconceivable mystery!" - Bishop Beveridge (1637-1708).

"... reason stands aghast, and faith herself is half confounded." - Bishop Hurd (1720-1808).

"Before I shall conclude this head, it is requisite I should inform thee, reader, concerning the origin of the Trinitarian doctrine:- Thou mayest assure thyself, it is not from the Scriptures nor reason, since so expressly repugnant; although all broachers of their own inventions strongly endeavour to reconcile them with that holy record. Know then, my friend, it was born above three hundred years after the ancient Gospel was declared; it was conceived in ignorance, brought forth and maintained by cruelty; for though he that was strongest imposed his opinion, persecuting the contrary, yet the scale turning on the Trinitarian side, it has there continued through all the Romish generations." - William Penn (1644-1718).

"Would to God, ye could suffer a little my foolishness, and indeed, ye suffer me. For I am jealous over you, with godly jealousy: for I have prepared you for one husband, to present you as a pure virgin to Christ: But I fear lest as the serpent beguiled Eve through his subtlety, so your minds should be corrupt from the simplicity that is in Christ:"
- 2 Corinthians 11:1-3.

"As ye have therefore received Christ Jesus the Lord, so walk in him. Rooted and built in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving: Beware lest there

be any man that spoil you through philosophy, and vain deceit, through the traditions of men, according to the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily.”
- Colossians 2:6-9

Conclusion

Isaiah 44:6-8 ESV

Thus says the LORD, the King of Israel
and his Redeemer, the LORD of hosts:
“I am the first and I am the last;
besides me there is no god.
Who is like me? Let him proclaim it.
Let him declare and set it before me,
since I appointed an ancient people.
Let them declare what is to come, and what will happen.
Fear not, nor be afraid;
have I not told you from of old and declared it?
And you are my witnesses!
Is there a God besides me?
There is no Rock; I know not any.”

Isaiah 44 is a powerful testimony to the fact that the Israelites knew their God to be one person, that He is their King, that He is their redeemer, that He is the first and the last, that beside Him is no other god, and He asks who is like Him. God then attests to the fact that the Israelites are His witnesses to all of this, and again asks if there is a God beside Him, and asserts that there is no rock but Himself. Jesus Christ is all of these things as made clear in the New Testament, and beside Jesus Christ there is no other.

The Word was with God as the Word is God’s mind expressed (see Strong’s definition or any Greek lexicon), and the mind/wisdom/Word is God. Just as your mind is with you so to is God’s mind with Him. Just as your mind is you, so is God His mind. The Word is not an entity unto itself separate from the progenitor, the progenitor is the same being and person as the mind/Word. “By the word of the Lord the heavens were made, and by the breath of his mouth all their host.” (*Psalms 33:6*). The Son was foreknown by God in His mind, but the Son was expressed at a time for us:

1 Peter 1:20 ESV

He was foreknown before the foundation of the world
but was made manifest in the last times for the sake of you

Funnily enough, Tertullian, one of the heroes of Trinitarian thought and apologetics explains the Logos of God very succinctly and near perfectly, and as a quote is one a Oneness believer would almost expropriate for their own belief.

“Before all things, God was alone. He was a world and place, and all things to himself. He was alone, because there was nothing foreign to himself. But, then he was not absolutely alone, for he had with him, and in him, his own reason; for God is a rational being. This the Greeks called logos, which word we translate sermo [speech] and therefore, we, through simplicity, are accustomed to say that sermo was from the beginning with God, when we ought to have preferred the word ratio [reason] because God was from the beginning rationalis [a being endowed with reason] not sermonalis [endued with speech] and because speech, consisting with reason, has it as its substance. This, however, makes no difference. For though God had not yet emitted his word, he had it within himself, together with his reason, and in his reason, silently thinking and contriving within himself what he was thinking, and disposing with his reason, he made that speech, which he treated with speech. That you may the more easily understand this from yourself, consider, as you are made in the image and after the likeness of God, the reason which you have in yourself, who are a rational creature, not only made by a rational artificer, but animated by his substance. Consider that when you silently muse with yourself, reason is acting within you, that principle concurring with speech to every thought and sensation. Whatever you think is sermo [speech] and whatever you perceive is ratio [reason]-. How much more doth this take place in the mind of God, of whom you are the image and likeness, that he has in himself when he is silent, reason, and in reason speech. I may, therefore, venture to assert, that God, before the constitution of the universe, was not alone; as he had then reason within himself, and in reason speech, which he could make a second principle from himself, by acting within himself.” - Ad Praxeam.

Jesus Christ is the new name that God would be called by (*Isaiah 62:2*). It was God that created us in His image and that's why we to are one person each and not each schizophrenics. Trinitariansim is simply polytheism draped in philosophical terminology and disguised in monotheistic language. No matter the words used to describe it, it is incoherent and contradictory, as many Trinitarians admit. Throughout millennia the oneness of God was upheld and adhered to. Only since the intrusion of Greek pagan thought did the seeds of heresy of the Trinity break through the soil and have its day in the light to be seen by men, and it still took centuries for the weeds to be accepted into mainstream Christianity. Even now though, the doctrine still confounds the best of minds and perplexes the most innocent of heart. The church historian Neander makes a powerful plea to Trinitarians when he says concerning the Trinity:

"I look forward to the time when some brethren, whom God shall condescend to teach, will be thoroughly converted to the primitive religion of Christ, and that such persons, after they have gained their liberty from Anti-Christ, will return freely to the original doctrines of Jesus; and then they will edify the Church, as did Paul."

Quoting James White again:

"... when speaking of the Trinity, we need not to realize that we are talking about one what and three who's. The one what is the Being or essence of God; the three who's are the Father, Son, and Spirit. We dare not mix up the what's and who's regarding the Trinity." - The Forgotten Trinity.

I just have one question for you, Christian: Is your God a what, or is your God a who?

John 8:19,28 ESV

19 They said to him therefore, "Where is your Father?"
Jesus answered, "You know neither me nor my Father.
If you knew me, you would know my Father also."

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28 So Jesus said to them, "When you have lifted up the Son of Man,
then you will know that I am he, and that I do nothing on my own authority,
but speak just as the Father taught me.

In verse 28 where it says 'I am he', the 'he' is not in the Greek, which is why when you read it in some translations the 'he' is italicized, and in Young's Literal Translation it is bracketed. The Father is in Jesus, and Jesus is the I AM. It is when they lifted him up, that's when they would know His truest identity that is as God with us.

"So miserably do men bewilder themselves, when they leave the path of simple truth, abandoning reason, to follow mere imagination." - Joseph Priestly. An History of Early Opinions Concerning Jesus Christ.

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Greater love has no one than this, that someone lay down his life for his friends.

- John 15:13.

Amen.

