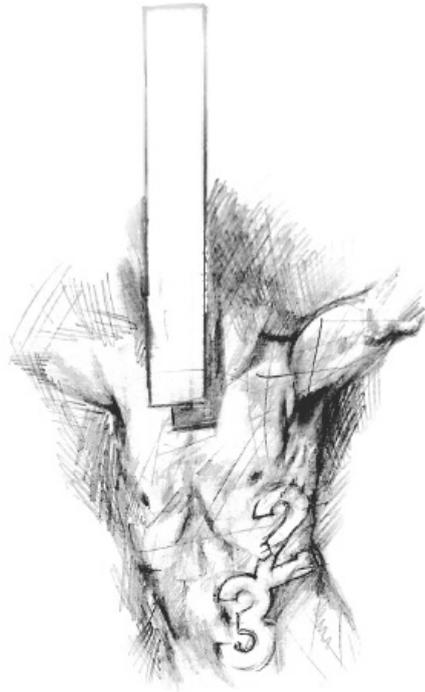


# MONOTHEISM

IMAD AWDE





# MONOTHEISM

IMAD AWDE

## **Revelation 14:12**

Here is the patience of the saints: here are they that keep  
the commandments of God, and the faith of Jesus.

**[www.revelation1412.org](http://www.revelation1412.org)**

*All verses quoted are from the  
King James Version unless otherwise stated.*

*All emphasis supplied.*

Cover art work: Michael Vincent-Rori

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# Acknowledgment

This book would not have been written had it not been for my friend Paulo Conceicao who kept insisting over few months that I should put these thoughts into a book. Thank you Paul for your friendship and support.

Before I embarked on this project, I was aware of the amount of work involved in writing a book, especially for me, whose first language is not English. In light of this, I am greatly thankful for my dear sister in Christ, Sabrina Barich, who was of an immense help in editing and rewriting parts of this book to make it fit the English rules.

I am also thankful for others such as Paul Williams, Margaretha Tierney, and Susan Coon who took time to read and edit the book.

A very special thank you to my dear brother and friend, Michael Vincent-Rori who blessed me with the cover art work.

I am also eternally thankful for my lovely wife, Melissa, and children, Daniel, Marcus and Raphael for enduring with me, loving me and supporting me as I continue to do this work.

And last but not least, I am thankful for my Jesus without whom my life would be worthless.

# INTRODUCTION

Upon completing my Bachelor's Degree in 2001, I began seeking employment. During one of my interviews, I had to complete a written test. One of the questions asked was:

“Do you overlook little details?”

This is a seemingly easy question to answer, right? You may think so. However, one important detail to mention is that I had not been in Australia for very long prior to this interview. English is not my first language, and at that time I had not yet “mastered” the English language.

My answer to that simple question depended on my understanding of the term “overlook.” Unfortunately, I had not heard that word before and hence was not sure what it meant. So I tried to process it in my mind.

Here is how I processed it:

I knew what the word “overcook” meant. It means you have cooked the meal a little more than you should have. In other words, the word “overcook” means “cooked too much.” Since it sounded similar to “overlook,” I

concluded that it must have the same principle in it and therefore must mean “look too much” or “look very closely.”

With this understanding, I answered the question with a big “YES.” Needless to say, I did not get the job and since then I’ve learned what the word means.

The point I want to bring out of this story is that my wrong understanding of the term led me to giving a wrong answer. Even though I was sincere with my answer, I was sincerely wrong.

In the same way, a correct understanding of Biblical terminology is crucial to understanding Biblical truth.

What does the term “**one God**” mean?

Different understandings of this term have led people to varying conclusions. Below are some ways the term “one God” has been understood.

1. Tritheism: That “one God” means “one *Godhead*” – three divine Beings who make up one Godhead or one “*God family*.”
2. Monotheism: That there is only one divine being referred to as God. While this may seem simple, this understanding alone produces several different ideas.
  - a. Trinitarianism: One God who is triune in nature, consisting of three, coequal, coeternal Persons – God the Father, God the Son, and God the Holy Spirit. Three Persons in one substance.
  - b. Modalism or Sabellianism, which are various aspects of a similar doctrine:
    - i. Modalism: One divine being manifesting

Himself as the Father, Jesus and the Holy Spirit simultaneously.

- ii. Sabellianism: One divine being who manifests Himself in any of these three modes at different times and for different purposes. Also referred to as “chronological modalism.”

(Both reject the idea of multiple, distinct, and coexisting persons in the divine nature. The bottom line is, there are not two or three different persons. There is only one God being, who chooses to reveal Himself in three, different modes.)

- c. Strict Monotheism: There is only one, true God, who is Jesus’ Father. Therefore, Jesus cannot be God Himself. This line of thinking also produces a few different conclusions:
  - i. Jesus is a lesser God than the Father.
  - ii. Jesus is an angelic being.
  - iii. Jesus is a man who did not exist prior to His birth in Bethlehem.

I propose to you that each of these conclusions are faulty, and result from a misunderstanding of the term “one God.” Most strict monotheists, because they understand the term to mean “only one being called God,” conclude that Jesus cannot be called God. However, the fault is not in calling Jesus God, it is found in a wrong understanding of what the term “one God” means.

To better understand this term, we need to examine what the Bible has to say about who God is, and how many divine Beings are revealed and referred to as God

in the Scriptures. Hence the purpose of this book is to explore the Biblical understanding of Monotheism (One God).

**Note:** This book is based on a series of presentations I shared in Wellington, New Zealand in April 2018.

# THE ONE GOD OF THE SCRIPTURES

To come to the correct understanding of *Who* God is, one must consult the Bible, not tradition or man's philosophical ideas. The first and most basic fact we need to establish in order to study this topic is that there is one God.

The monotheistic (one God) teaching is a widespread belief not only within Christendom, but also in other religions, such as Islam and Judaism. However, not all monotheistic believers worship the same God.

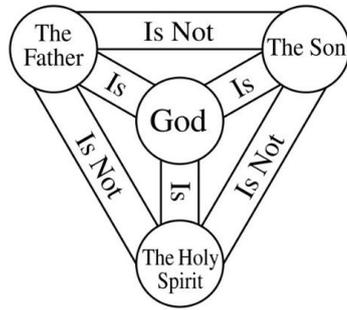
Our concern is the God of Christianity. Almost all Christians agree that there is one God, yet not all understand the same thing by "One God" as we saw earlier.

Some believe in a triune monotheistic God, while others believe in a one, numerical, monotheistic God.

The most prominent example of a triune monotheistic God is the Trinity which teaches that the one God is made up of three Persons – God the Father, God the Son, and God the Holy Spirit. Notice that the trinity is a monotheistic teaching not polytheistic.

The Athanasian Creed states:

*“...we worship one God in Trinity, and Trinity in unity; ...So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty; and yet they are not three almighties, **but one almighty**. So the Father*



*is God, the Son is God, and the Holy Spirit is God; and yet they are **not three Gods**, but **one God**. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; and yet they are not three Lords, but **one Lord***

I, however, believe the “*One True God*” of the Scripture is a one, numerical, Monotheistic God. He is one, individual “Being” known as God the Father. He has a Son (Jesus Christ), and the Holy Spirit is the Spirit or Life of God which comes to us through His Son. Two divine Beings, yet one God (one Source) and Father of all, who is above all, and through all and in you all (1

Corinthians 8:6; Ephesians 4: 4-6).

It is rather obvious that holding to a monotheistic belief does not automatically mean one is holding to Biblical truth. The Bible clearly teaches there is one God. Both the Old and New Testament testify that “*God is one*”

(Galatians 3:20)‘

## **Monotheistic Statements:**

- “*Hear, O Israel: The LORD our God is one LORD.*”

Deuteronomy 6:4

- *“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that **there is none other God but one.**”* <sup>1</sup>

Corinthians 8:4

This truth, Monotheism, was taught and believed by Jesus, the disciples, and all the Jews in the first century. The problem is that Trinitarian theology, the Oneness theology, and the One True God theology all agree that there is one God. Hence, simply stating that there is “one God” does not clearly define where one stands.

For example, a Trinitarian can say “*Amen*” to the verses we looked at and still hold to his Trinitarian belief, because according to the Trinity, there is one God. Yes, this God is made up of three persons, but at the end of the day, God is one. The same with the individual who believes in the Oneness theology or the One True God theology. All of these theologies are monotheistic, but they are not all Biblical.

### **Both Father & Son Referred to as “God”:**

To add to this confusion, the Bible says there is one God, yet both Father and the Son are referred to as God.

Jesus is called God more than once in the New Testament. Thomas called Him “*My Lord and My God*” (John 20:28). God the Father also refers to Him as God in Hebrews 1:8. And though Jesus testified that He is the Son of God, and never directly claimed to be God, the New Testament presents Him as:

- Equal with God (Philippians 2:6)
- Divine (John 1:1)

- Using the name of God (John 8:58)
- Receiving worship (Matthew 14:33)

Thus, the New Testament (N.T.) clearly presents Jesus as “God”; and the Old Testament (O.T.) testifies to this as well. Here are some examples:

## Isaiah

In the gospel of Matthew we read the following about John the Baptist:

*“For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”* Matthew 3:3

Matthew was quoting from Isaiah 40:3 where it says:

*“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD [Jehovah], make straight in the desert a highway for our God [Elohim].”*

Isaiah 40:3

This prophecy speaks about John the Baptist, who would prepare the way for the Messiah. Interestingly, Isaiah calls the Messiah Lord (Jehovah) and our God (Elohim).

I believe this is what Thomas was referring to when he said *“my Lord and my God”!* (John 20:28). Thomas was a Jew and no doubt he knew these prophecies and was awaiting the promised Messiah like all the other Jews. By his words *“my Lord and my God”* (John 20:28) Thomas was proclaiming to Jesus, “you are the One Isaiah prophesied– the promised Messiah to whom the prophecies pointed!”

## Joel

Another example is found by comparing the prophecy in Joel with Peter and Paul's applications of it:

*“And it shall come to pass, that **whosoever shall call on the name of the LORD [Jehovah] shall be delivered**: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.”* Joel 2:32

Both Peter and Paul quote this verse in reference to Jesus. Notice:

*“And it shall come to pass, that **whosoever shall call on the name of the Lord shall be saved**.”* Acts 2:21

Peter was referring to Jesus in his discourse on the day of Pentecost. If you keep reading you will come to verse 36 where he says:

*“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both **Lord and Christ**.”* Acts 2:36

This is the conclusion he wanted to reveal. Jesus is the Lord and Christ. He is divine; He is the One who was prophesied in the Scriptures. He does this by taking a prophecy which speaks of Jehovah and applies it to Jesus. It shows Peter's convictions of Christ's deity. Paul does the same in Romans 10:13 *“For whosoever shall call upon the name of the Lord shall be saved.”*

*(Also in Acts 2:21)*

There are numerous verses one can use to show that Jesus was called God and was referred to by the name of God both in the O.T. and N.T.

Another common verse says He will be called: *“mighty*

God [Elohim]” Isaiah 9:6

So is Jesus God? Yes, *most certainly* and *unequivacally*, Jesus is God.

This presents a problem in some people’s understanding:

- If the Father is God, and Jesus is God, yet there aren’t two or three Gods but only one God, then doesn’t this mean the Trinity is the most logical answer to this conundrum?

To harmonize these apparent problems, some have resorted to believing in the Trinity while others deny that Jesus is God (either by denying His deity altogether, or describing Him as a *lesser God* than the Father). Both positions are extreme and miss the intended meaning of the Scripture. To better understand these issues and come to a harmonious and Biblical understanding, we need to address the following questions:

- What does the Bible mean when it says there is one God?
- Who is it referring to?
- Why is Jesus called God?

To answer these questions, we will examine the Scriptures in relation to five stages:

1. **The Old Testament:** Who did the Jews worship? What did monotheism mean to them? Was their monotheistic God a trinity or was He one, individual, divine Person?
2. **John the Baptist:** What did this man who was divinely chosen to announce the coming of the Messiah understand about God?
3. **The Gospels:** During His incarnation, what did Jesus teach about God? What version of

monotheism did He advocate? And what did the Jews in His day believe?

4. **The Apostle's writings, from Pentecost onward:** What version of monotheism did they advocate?
5. **The Revelation:** In this book which gives us insight into the future and what goes on in heaven, what version of monotheism is presented?



# MONOTHEISM

## ACCORDING TO THE OLD TESTAMENT

Did the Jews in the O.T. worship God as a trinity?

Keep in mind, the Jews did not worship what you and I today understand from studying both the Old and New Testaments. They worshiped what they understood from their Scriptures, the Old Testament. So, who did they worship and what did they believe?

I will first state some facts as presented in the Scriptures.

1) There is evidence that **God is One**.

- “Hear, O Israel: The LORD our God is **one LORD**”  
Deuteronomy 6:4
- “Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. **Is there a God beside me? Yea, there is no God; I know not any.**”  
Isaiah 44:8
- “I am the LORD, and there is **none else**, there is no God beside me: I girded thee, though thou hast not known me:”  
Isaiah 45:5

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

2) The word “Elohim,” translated as “God” in English, is a plural noun in Hebrew.

3) Though there is only one God, there is evidence of **two divine Beings**.

- Sodom and Gomorrah:

*“Then the LORD [Jehovah] rained upon Sodom and upon Gomorrah brimstone and fire from the LORD [Jehovah] out of heaven.”*

Genesis 19:24

In Genesis 18:22, 26 we read that the One who appeared and spoke with Abraham was Jehovah:

*“And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD [Jehovah]. And the LORD [Jehovah] said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.”* Genesis

18:22, 26

Jehovah, who appeared to Abraham with the two angels, rained down fire and brimstone from Jehovah up in heaven. This is evidence of two Beings referred to as Jehovah.

- Joshua in the Wilderness:

*“And he said, Nay; but as **captain of the host of the LORD** am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?”*

Joshua 5:14

Joshua worshiped the Captain of the host of the LORD.

Two Beings are mentioned in this verse:

1. The *captain* of the angels (or host).
2. Jehovah, whom the heavenly host belong to.

We know that the captain cannot simply be a high-ranking angel, because angels reject any worship from men:

*“... And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things Then he saith unto me, “**See thou do it not:** for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: **Worship God.**”*

Revelation 22:8-9

Joshua worshiped the Being who appeared before Him, who identified Himself as the “*captain of the host of the LORD*” and did not reject Joshua’s worship. This indicates that this Being is divine and, therefore, worthy to accept worship. This gives us evidence that the LORD (Jehovah), who the Captain is speaking of, is a divine Being, but the Captain Himself is also a divine Being. Therefore, we see here two divine Beings.

- 4) There is mention of an entity referred to as the *Holy Spirit*, or the *Spirit of God*, in the account of creation and other places. (Genesis 1:2, etc.)

To summarize, the facts we discover when examining the O.T. are as follows:

- There is one God.
- There are two divine Beings referred to as Jehovah.
- The word translated as *God* is a plural word.
- There is another entity identified as the Holy Spirit.

What should we conclude from these facts?

1. That God is a Trinity of Father, Son and Holy Spirit?
2. Or, that there is One God, the Father, of whom are all things, who has an equally divine Son, by whom are all things, and can be in all places present by His omnipresent Spirit – His very own life, with all of His power, attributes, and characteristics?

Note that both of these conclusions harmonize with the facts mentioned thus far.

As we continue to delve into the question at hand, “*What did the Jewish people believe from the Scriptures?*” Please keep in mind that we are not interested in what 21<sup>st</sup> century Christians understand from these Scriptures. We want to know what God’s chosen nation understood, and who they worshipped. Did they worship a triune monotheistic God, or a single monotheistic God (only one divine being, referred to as the God of the Bible)?

With the sole exception of Tritheism, all Christians—Trinitarians, Modalists, and One True God believers—agree there is one God. We are all Monotheists. But when we properly investigate, what should we deduce from the O.T.?

The conclusion we arrive at will depend upon how we understand these key points:

- The plurality of *Elohim* ...
  - How do we read it?
- The presence of the Holy Spirit in the O.T. ...
  - How do we understand it?
- The presence of more than one divine Being referred to as God ...
  - How do we interpret it?

Let us look at each one of these three points to determine what the Bible says:

### 1. The plurality of the word *Elohim*.

Yes, the word *Elohim* is the plural form of the word “*El*.” But it does not automatically imply that God is a Trinity. The plural form of the word *Elohim* can be used for a singular person.

For example:

*“And the LORD said unto Moses, See, I have made thee a god <sup>[Elohim H430]</sup> to Pharaoh: and Aaron thy brother shall be thy prophet.”* Exodus

7:1

God said to Moses, I will make you an *Elohim* to pharaoh, meaning:

*“I will make you very great.”*

*“And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was **very great** in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.”* Exodus 11:3

Though *elohim* is a plural noun, it is used in reference to a singular person to indicate greatness and majesty, and thus it can also be used for God. We still see this today when a king or queen uses the pronouns “we” or “our,” though they are only referring to themselves – one, singular person. This is called the “plural of majesty,” and is why God used this plural noun to describe how He would make Moses mighty and powerful in pharaoh’s eyes.

The Jews did not read tri-unity into the plural word *Elohim*. Hence, it is not a decisive argument to use the plural form of *El* as proof of a trinity. However, neither is it a decisive argument to use the plural of “majesty” as proof of the One True God belief or modalism.

The fact is that the plural word *Elohim* can be used either to describe a singular Being using plural of majesty, or to describe a plurality of Beings. It is simply up to interpretation, which is why it is not an argument that can stand alone. We must look at the full weight of Biblical evidence, and *then* allow our conclusion to determine how we interpret the word *Elohim*.

## **2. What about the references to the Holy Spirit in the O.T.?**

Below are the key O.T. references in regards to the Holy Spirit. Let us examine them to see what we can learn:

- *“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And **the Spirit of God** moved upon*

*the face of the waters.”* Genesis 1:1-2

The first thing we need to note is the possessive terminology used in this verse. *“The Spirit of God.”*

It **does not** say: “God the Spirit.” Big difference!

It is clear there are two Beings referred to as Elohim in the O.T. Hence, I believe that. But nowhere do we read about a third being called “Elohim the Spirit.” None. The Holy Spirit is simply referred to as the Spirit of Elohim. Notice what else we read about the account of creation:

*“By the word of the LORD were the heavens made; and all the host of them by the breath*  
(H7307) *of his mouth.”* Psalms 33:6

The Hebrew word for “breath” (H7307) is “ruach” which is the same word translated “Spirit” in Genesis 1:2.

*“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit* (H7307) *of God moved upon the face of the waters.”*

Genesis 1:2

The meaning becomes clear when we compare these verses: *the Spirit of God is the breath of God.*

This is confirmed further by Jesus in John 20, verse 22:

*“And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.”* John 20:22

Jesus breathed His own Spirit upon them. In the

same way, it is *the Spirit of God* that is mentioned in Genesis 1:2, not God the Spirit. “*Spirit of God*,” can also be translated “*breath of God*”:

“*The Spirit of God hath made me, and the breath of the Almighty hath given me life.*” Job

33:4

The Spirit of God is the breath – the life – of God. That is what the word *ruach* means.

Therefore, all that this text reveals to us is that when God created the world, His Spirit, or His breath, moved upon the face of the waters. It is interesting that when you speak, your breath comes out with your words. The Bible tells us that “*by the word of the Lord the heavens were made*”

*Psalms 33:6*, and that “*He spake and it was*” *Psalms 33:9*.

Hence, we have the creative words,

“*Let there be light: and there was light.*” Genesis

1:3

➤ “*The Spirit of the LORD (Jehovah) spake by me, and his word was in my tongue.*” 2 Samuel

23:2

It is the Spirit of Jehovah. Jehovah, by His Spirit, spoke through David. “*His*,” Jehovah’s, word was in David’s tongue. The “*his*” refers to Jehovah, not to another entity called God the spirit. It is a possessive pronoun. The *word* belongs to Jehovah, just as the *Spirit* belongs to Jehovah. The following verse sheds light on this as well:

“*Cast me not away from **thy presence**; and take not thy holy spirit from me.*” *Psalms 51:11*

The Holy Spirit is equated with the presence of God. God can be everywhere present through

His Spirit. It is His very own life, breath, and energizing presence with which He anointed His prophets.

- *“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”*

Isaiah 61:1

Just as God anointed His prophets in the Old Testament, Jesus would also be anointed with the Spirit or life of God. This is revealed in the prophecies of Isaiah and in the account of Jesus’ baptism:

*“And **the spirit of the LORD** shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.”*

Isaiah

11:2

*“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put **my spirit** upon him: he shall bring forth judgment to the Gentiles.”*

Isaiah 42:1

*“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw **the Spirit of God** descending like a dove, and lighting upon him:”*

Matthew 3:16

These verses say nothing about “God the Holy Spirit,” but speak of the Spirit of a holy God. And because the Spirit of God is the life and presence of God, God the Father Himself was in Jesus

Christ reconciling the world unto Himself as we read in the following verses:

*“To wit, that **God was in Christ**, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”* **2 Corinthians**

**5:19**

*“Believest thou not that I am in the Father, and **the Father in me**? The words that I speak unto you I speak not of myself: but **the Father that dwelleth in me**, he doeth the works.”* **John 14:10**

- *“Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.”* **Isaiah 48:16**

A very brief look at this last verse in the original language reveals that it has been mistranslated and misunderstood. Here is the same verse in a few other translations:

- *“...and now the Lord God has sent me, and given me his spirit.”* **(Bible in Basic English)**
- *“And now the Lord GOD has sent me and his Spirit.”* **(Revised Standard Version)**
- *“And now the Lord Jehovah hath sent me, and His Spirit.”* **(Young’s Literal Translation)**

According to the context, the speaker appears to be Christ. It was God the Father who sent Jesus on His mission to earth (John 3:16).

When Jesus came into the world as the Messiah, God sent His Holy Spirit to rest upon Him as

mentioned earlier (Isaiah 11:2; 42:1; 61:1–3; Matthew 3:16; Luke 4:18–21; John 1:32, 33; Acts 10:38).

In this text Christ was simply saying that God the Father sent Him and anointed Him with His Spirit. There was only *one sender* (the Father) *not two*.

Jesus expressed this in the New Testament many times (John 5:30, 36, 37; 6:39, 44, 57; 8:16, 18, 29, 42; 12:49; 14:24; 17:21,25; 20:21; Galatians 4:4-6; 1 John 4:10, 14).

As a matter of fact, Jesus indirectly explained this text by saying:

*Then said Jesus to them again, Peace be unto you: **as my Father hath sent me, even so send I you.** And when he had said this, he **breathed on them**, and saith unto them, Receive ye the Holy Ghost: John 20:21, 22*

Jesus sent the disciples in the same way the Father sent Him. He gave them the commission to go, and breathed on them the Holy Spirit (John 20:22). That is exactly what the text says in the Bible in *Basic English translation*. Here it is again:

- “...and now the Lord God has sent me, and given me his spirit.”  
(Bible in Basic English)

The O.T. does not teach the Holy Spirit is a third member of the Godhead or is an individual named “God the Spirit.” Rather, it teaches that it is the “*ruach*,” the breath of God; the Spirit and life of God. It is His own presence.

### 3. Who are the two divine Beings?

Are we given any more information?

My study has revealed to me the following information, or titles, which are used to describe the two divine Beings:

#### A. The Lord and His Angel (*Messenger*)

*“And the **angel of God [Elohim]**, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: ...*

*And it came to pass, that in the morning watch the **LORD [Jehovah]** looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians*

*...”*  
Exodus 14:19, 24

Notice also the words in Deuteronomy, referring to the same “angel”:

*“Yet in this thing ye did not believe the **LORD [Jehovah] your God [Elohim]**,*

***Who** went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.”*

Deuteronomy 1:32, 33

The *angel of God* is said to have been the one leading Israel in the pillar of cloud and of fire, yet this individual is also referred to by the name Jehovah, and the title of Elohim. Both God and His Angel are referred to as Elohim and Jehovah, hence both are divine. But nonetheless, One is referred to as *the Angel* or *Messenger of the Other*.

There are two divine Beings, yet One is the Messenger of the Other.

Another interesting insight about this “Angel” is found in Isaiah. He is called *the Angel of His presence*:

*“I will mention the lovingkindnesses of the **LORD**, and the praises of the **LORD**, according to all that the **LORD** hath bestowed on us, and the great goodness toward the house of Israel, which **he** hath bestowed on them according to his mercies, and according to the multitude of **his** lovingkindnesses.*

*For **he** said, Surely they are **my** people, children that will not lie: so **he** was their **Saviour**.*

*In all their affliction **he** was afflicted, and **the angel of his presence saved** them: in **his** love and in **his** pity **he redeemed** them; and he bare them, and carried them all the days of old.*

*But they rebelled, and vexed **his holy Spirit**: therefore **he** was turned to be their enemy, and he fought against them.”*

Isaiah 63:7-10

Here the Angel of God is called the Angel of His presence, who is also called Elohim and Jehovah. We read in verse 8 that Jehovah is the Saviour of His children; and in verse 9 we read that the Angel of Jehovah’s presence saved them.

From this passage we learn:

- a. This Angel of God is the presence of Jehovah. Wherever He is, Jehovah is. He represents

Jehovah. He is the messenger and presence of God.

- b. Both are referred to as having saved the people. Two divine Beings are involved in the work of redemption. Yet One is described as the *presence* of the Other.

Notice further about this Angel. It is important to look at the full context because it sheds some light on the 10 commandments:

*“And God spake all these words, saying,  
I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

***Thou shalt have no other gods before me.”***

**Exodus 20:1-3**

God continued speaking, but the people were afraid, so they asked Moses to speak to God for them.

*“And the people stood afar off, and Moses drew near unto the thick darkness where God was.*

*And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.”*

**Exodus 20:21-22**

The same Being, referred to as Jehovah and Elohim continued speaking with Moses. There is no interruption in the speech until the end of Chapter 23.

Now notice what this same Jehovah, who spoke the 10 commandments, says (at the end of the same conversation, with no interruptions):

*“Behold, I send an **Angel** before thee, to keep thee in the way, and to bring thee into the place which I have prepared.*

*Beware of him, and obey **his voice**, provoke him not; for he will not pardon your transgressions: for **my name is in him**.*

*But if thou shalt indeed obey **his** <sup>(the Angel’s)</sup> voice, and do all that **I** <sup>(GOD)</sup> speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.*

*For **mine Angel** shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.”*

Exodus 23:20-23

Notice two things from this passage:

**Firstly**, God said in verse 22,

*“But if thou shalt indeed obey **his** <sup>(the Angel’s)</sup> **voice**, and do all that **I** <sup>(GOD)</sup> **speak**;”*

In other words, God said, “this Angel will *speak* my *words*; I speak through His voice. He is my Word. He is the Word of God. He is My thought made audible.”

**Secondly**, God said, “*my name is in him*” <sup>Exodus 23:21</sup>, implying that this angel bares God’s own nature and authority.

Now we know this other divine Being is:

- The Angel or messenger of God
- The presence of God
- The voice of God

- The Word of God
- He has the name (nature and authority) of God in Him

With this in mind, who was it that spoke the 10 commandments, and who does the first commandment refer to?

Notice what Stephen said in Acts 7 just before he was stoned:

*Act 7:31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, **the voice of the Lord came unto him,***

*Act 7:32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.*

*Act 7:33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.*

*Act 7:34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.*

*Act 7:35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of **the angel which appeared to him in the bush.***

*Act 7:36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.*

*Act 7:37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.*

*Act 7:38 This is he, that was in the church in the wilderness with **the angel which spake to him in the mount Sina**, and with our fathers: who received the lively oracles to give unto us:*

In light of this, it was the Angel of God who spoke the 10 Commandments; the same Angel that spoke to Moses from the burning bush. However, He spoke the words of God, the Ancient of Days, because He is the voice – the LOGOS or WORD – of God. Interestingly enough, Stephen calls Him “*the voice of the Lord*” (Acts 7:31)

Hence, the commandment that says “*Thou shalt have no other gods before me*”<sup>Exodus 20:3</sup> must refer to Jehovah rather than to the Angel of Jehovah whose voice was heard speaking those words.

Since some of my readers are Seventh-day Adventists, I thought to include the following statements from the writings of *Ellen G. White*, which I found very interesting in light of the truth we have just discovered. Please keep in mind that the point has been established from Scripture not from E.G. White’s writings. Hence, I am not using these statements as authoritative.

*“It was Christ who spoke the law from Sinai. It was Christ who gave the law to Moses, engraven on tables of stone. It was his Father’s law; and Christ says, “I and my Father are one.” .... {Signs of Times, September 4, 1884 par. 13}*

*“When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of his Son, enshrouded in the fire and the smoke on the mount. .... What condescension was this, that the infinite God should stand side by side with his Son, while the law, which is the foundation of his government, was given. He would give his people an intelligent knowledge of his will. He does not command men to obey him when they do not understand what he requires. Here was displayed his wisdom, power, and love. Man was so dear to the Creator of the world that **he spoke to him through Jesus Christ, with an audible voice**, giving unmistakable evidence of his presence and majesty. “*

{Signs of Times, October 15, 1896 par. 4, 5}

Furthermore, notice what else we read about the Angel of Jehovah when He appeared to Moses in the burning bush:

*“And the **angel of the LORD** appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. ...*

*And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.*

*Moreover he <sup>(the Angel of the LORD)</sup> said, **I am the God of thy 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 upon God.”*

Exodus 3:2, 4, 6

Here we see the Angel of Jehovah, or the Messenger of Jehovah saying:

*“I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.”* Exodus 3:6

How are we to understand this claim?

Was the Angel of Jehovah claiming to be the One God of the Bible, or was the One God of the Bible speaking through *His Word*?

Notice who Peter understood the God of Abraham, Isaac and Jacob to be:

*“The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified **his Son Jesus**; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.”* Acts 3:13

According to Peter, the God of Abraham, Isaac and Jacob is the Father of Jesus. Hence, a more accurate understanding of Exodus 3:6 will be that the One God of the Bible was speaking through His Messenger. It was the words of God through the voice of His Angel, who is equally divine with Him.

And so we see two divine Beings—two Beings referred to as Jehovah and Elohim. But so far we have discovered that one of these two Beings is said to be:

- The Angel of Jehovah
- The presence of Jehovah
- The Voice of Jehovah
- The One in whom Jehovah put His name

Even if that was all the O.T. reveals about the two divine Beings, it still does not qualify for a trinity. At best, it qualifies to having two Gods or one God made up of two Persons/Beings.

After all, the evidence so far shows the existence of two, not three, Beings/Persons referred to as Jehovah and Elohim. The Holy Spirit is never referred to as God the Holy Spirit in the O.T. The trinity requires three divine persons, not two.

However, the O.T. reveals more information that sheds light on this topic.

## **B. God and His Son** (Proverbs 8:22-30; 30:4)

*“The LORD possessed **me** in the beginning of his way, before his works of old.*

***I** was set up from everlasting, from the beginning, or ever the earth was.*

*When there were no depths, **I** was **brought forth**; when there were no fountains abounding with water.*

*Before the mountains were settled, before the hills was **I brought forth**:*

*While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.*

*When he prepared the heavens, **I** was there: when he set a compass upon the face of the depth:*

*When he established the clouds above: when he strengthened the fountains of the deep:*

*When he gave to the sea his decree, that the waters should not pass his commandment:*

*when he appointed the foundations of the earth:*

*Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;”* Proverbs 8:22-30

Some would like to apply this passage to the “wisdom” of God since, contextually speaking, that is what is being spoken about. However, if we literally apply the above text to the attribute of wisdom, we will run into deep trouble.

The text clearly states that “wisdom” was “possessed” or “brought forth” at a certain “point” in the days of eternity before anything was created. If the text is referring to the attribute of wisdom, it would be implying that before that “point” God was not wise or did not possess the attribute of wisdom.

Moreover, the way the author records it does not fit with it being simply an attribute. It is more fitting to apply it to a “person” or a “being.”

Notice the following phrases in Proverbs 8:30:

- ...I was by him
- ...as one brought up with him
- ...I was daily his delight
- ...rejoicing always before him

Also notice how Wisdom is spoken of as:

- The giver of life and death (Proverbs 8:35–36)
- The giver of wealth (Proverbs 8:18–21) and security (Proverbs 1:33).
- The source of wisdom, counsel, understanding,

and strength (Proverbs 8:14).

- The source of government, rulership, and authority (Proverbs 8:15).
- The source of happiness (Proverbs 3:13, 18).
- The source of revelation (Proverbs 8:6–10, 32, 34).
- The one who is to be sought after, found, and called (Proverbs 1:28; 8:17).
- The one who loves, and is to be loved (Proverbs 8:17).
- The one who calls to men and seeks for them (Proverbs 8:4).
- The one who leads in the way (Proverbs 3:17; 8:20, 32).

This language is not describing an attribute. It is describing a Person—Jesus Christ. Proverbs 8:22, all the way to the end of Chapter 9, apply to Jesus. Jesus is the “*wisdom of God*.” (See: 1 Corinthians 1:24, 30. Also compare Matthew 23:34 with Luke 11:49).

Furthermore, in Proverbs 8:30 we read:

*“Then I was by him, as a master workman:  
and I was daily his delight, rejoicing always  
before him;”* Proverbs 8:30 (Revised Version)

Contextually speaking, this is referring to the time of creation. The point of the text is that during the work of creation, Wisdom was there as a “*master workman*” or “*architect, skilled workman*.” With this in mind, please notice what we read later on in Proverbs 30:4:

*“Who hath ascended up into heaven, and  
descended? who hath gathered the wind in  
his fists? who hath bound the waters in his*

*garment? who hath established all the ends of the earth? what is his name, and **what is his son's name**, if thou knowest?"*

Proverbs 30:4

Again, while making reference to the work of creation, the author attributes creation to two Individuals, and identifies "Them" by relationship as Father and Son. The Son of God, Wisdom, was with the Father during creation.

In Proverbs 8:22-25, Jesus was speaking under the title of wisdom. He said:

*"The LORD possessed me in the beginning of his way, ... I was set up from everlasting ... When there were no depths, I was brought forth; ... before the hills was I brought forth." In other words, Jesus said "I was brought forth <sub>(or begotten)</sub> before anything was created."*

The Son of God, whom we have come to call Jesus, was begotten in the days of eternity before creation took place. He was begotten, *not* created. About Him, Micah said: "*whose goings forth have been from of old, from the days of eternity.*"

Micah 5:2 (marginal reading)

Notice how other translations put it:

- "... whose **family line** goes back to ancient times" (GNB)
- "His **origins** go back to the distant past, to days long ago." (GW)
- "His **beginnings** are from ancient times, from long, long ago" (ERV)
- "... someone whose **family** goes back to ancient times" (CEV)

This is in perfect harmony with Proverbs 8. Jesus' *origins, beginnings, or family line* go back to the days of eternity before creation happened. In the days of eternity, if we can use the term "days," Jesus was begotten of the Father. It is not an "eternal generation" theory. It was a one-time "event"; God brought forth a Son. We *are not* told how, but we are told it happened. Our job is to believe the Word.

So the two divine Beings are YHVH (Jehovah) and His Son. One, the Son, was brought forth (begotten) from the Other, YHVH (Jehovah).

If you remember when Daniel's friends were thrown in the fire, it was the Son of God who joined them:

*"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like **the Son of God.** ...*

*Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent **his angel,** and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God."*

Daniel 3:25, 28

See also Proverbs 30:4.

Obviously, the Hebrew people, God's people in the O.T. understood from the Scriptures that God had a Son, and they attributed the work of creation to both, the Father and His Son (Proverbs 8:22-30; 30:4, Daniel 3:25, 28).

So the two divine Beings mentioned in the O.T. are God and His Son. The Son of God is the Angel of God, the presence of God, the voice of God, and the Word of God. He was begotten (Proverbs 8:24-25)' not created.

### C. A God and His God (Psalms 45: 6,7)

*“Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.*

*Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”* Psalms 45:6-7

From the above text we clearly see the Angel of God, who is called Jehovah, has Jehovah as His God. Put simply, God refers to Himself as the God of His Son.

To sum our study so far, the O.T. presents us with two divine Beings, both referred to as Jehovah and Elohim. Both are involved in the work of creation and redemption.

They are referred to as:

- Jehovah and His Angel
- Jehovah and His Son
- Jehovah's Son and His God (Jehovah)

The reason the Angel of the Lord is referred to as Jehovah and Elohim is because:

- He is the Son of Jehovah
- He is the presence of Jehovah
- He is the Voice/Word of Jehovah
- He has Jehovah's Name in Him

Because He is the Son of Jehovah, He has the very nature of Jehovah, the divine nature. Hence He is Elohim or God by nature. He has the God-nature.

According to the O.T., there is one God yet two divine Beings. The reason we have one God, not two or three, is because the Father is the one Source of all things, including His Son. It is not because God has a triune or biune nature, or because only one Being is referred to as God. The term “one God” means “One Source of all things.”

The Son Himself said:

*“The LORD **possessed** me in the beginning of his way...*

*When there were no depths, **I was brought forth**”*

Proverbs 8:22, 24

In essence – ‘Jehovah gave Me life. He, Jehovah, brought Me into existence before creation took place. He is the source of My life and My existence.’

Think of it this way. If both divine Beings, Jehovah and His Son, are involved in creation, and Jehovah is the source of His Son’s existence, then it follows that Jehovah is the source of all things, including the life of His Son. It is by inheritance that the Son is *equally divine with His Father*. That is why the O.T. explicitly teaches Monotheism, yet it refers to two divine Beings.

One came out of—came forth—was begotten from—the other. He was begotten, *not* created.

The term “*one God*” refers to the One Source of all things, namely, the Father, the Ancient of Days (Daniel 7:9, 13). It does not mean only one, divine being; it means one Source of all things—One

Supreme Being who is above all, who has no God or Father, Who always has been.

The O.T. presents a truly monotheistic picture of God—only one divine Source. It does not teach a triune or a biune monotheistic God. This means that the Jews, including Elijah worshiped the One true God of the Bible—Jehovah, the Father of Jesus, the Father of all, as the one God of the Bible. Views such as trinitarianism or modalism were completely foreign to them.

A crucial point worth mentioning here is that God gave His people, the Jews, special instructions to kill any person, including prophets, and dreamers who would entice them to worship other gods, other than *“the LORD thy God, which brought thee out of the land of Egypt.”* Deuteronomy 13:1-10

We just established from the Scriptures that the One true God is the Father. It was the Father, through His Son, who created, delivered and led the people. He was the One worshipped and adored as the God of Abraham, Isaac and Jacob. It was He who spoke the commandment, through His Son, saying *“thou shalt have no other Gods before me.”*

This implies that anyone else, even if it was an angel of light, who was to come later and teach the people to worship any other god, other than the One revealed in the O.T. would have been stoned, killed.

This is important to highlight because, as our study now moves into the New Testament, we will see that Jesus Himself commended the Jews for their correct understanding of who God is.



## **MONOTHEISM ACCORDING TO THE GOSPELS**

A widespread idea among Christians is that the O.T. did not clearly reveal who God is. It is true that Jesus came to give a fuller revelation of God's character to humanity, but it is often also taught that through His teachings we learn that the God of the Bible is a Trinity.

Is this so? What did Jesus teach? Do His words and teaching support the Trinitarian theology? Are His teachings in harmony with what we discovered in the O.T. Scriptures?

The rest of this book will examine whether this claim is true or not. In this section we will examine the identity of God according to the gospels. We will focus on the main figures presented therein:

1. John the Baptist
2. The Jews
3. Jesus the Christ

The writings of the apostles will be examined in the next section.

## JOHN THE BAPTIST

The man God ordained to declare the fulfilment of the Old Testament prophecies, proclaiming that the Messiah's coming was at hand, was John the Baptist. He was the one prophesied as the "*...voice of one crying in the wilderness*" Isaiah 40:3/Matthew 3:3. His purpose and mission in life was to prepare the way for the Lord.

His birth was a miracle. An angel came from heaven to announce to his parents what would happen (Luke 1:7). While talking about him, Jesus described John as:

- "*The greatest of all the prophets*" Luke 7:28
- The promised Elijah that was to come—the "second" Elijah. Matthew 17:10-13

Surely, John the Baptist knew who God was. Surely, he worshiped the true God of heaven. If John was the one who came in the spirit and power of Elijah, it is only logical to believe that he worshiped the same God Elijah did!

Are we told whether or not John believed in a triune monotheistic God? The fact that he was a first-century Jew is alone enough to tell us that he did not worship a trinity.

Nonetheless, the Bible gives us a very significant detail in Acts 19:1-3 revealing the answer to our question:

*"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,*

*He said unto them, **Have ye received the Holy Ghost** since ye believed? And they said unto him, **We have not so much as heard whether there be any Holy Ghost.***

*And he said unto them, Unto what then were ye baptized? And they said, Unto **John's baptism.**"*

Acts 19:1-3

These twelve people (Acts 19:7) were baptized into John's baptism. Whether John himself, or someone else baptized them is irrelevant at the moment. The point I want to bring out from this text is that these people did not even hear of the Holy Ghost.

Think about it, if John worshiped a triune God; wouldn't he have at least mentioned God the Holy Spirit? You would think he, or his disciples, would have told the people being baptized about the God they were supposed to worship.

It is rather illogical to believe that John worshiped a trinity when those baptized into his baptism had not even heard of the Holy Spirit, let alone, God the Holy Spirit.

Looking objectively at this account, we must accept that John the Baptist, *the promised Elijah*, like the first Elijah, did not worship a trinity. Rather he would have worshipped the same God his fathers – Abraham, Isaac and Jacob – worshiped.

## **THE JEWS**

What about the Jews in the days of Jesus? Did they worship a trinity, a three-in-one God?

Who was their God?

Knowing the answer to this question is very helpful when studying the gospels, especially when reading conversations relating to this topic between Jesus and the Jews of His day. For example, we read of such a conversation in Mark 12:28-29 between Jesus and a

scribe:

*“Which is the first commandment of all?”* Mark 12:28

Jesus’ answer began with the words:

*“The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.”* Mark 12:29

To a Jew, this was the most important verse to memorize. Every Jew knew it by heart. Notice the scribe’s reply to Jesus:

*“Well, Master, thou hast said the truth: for there is **one God**; and there is none other but **he**: And to love **him** with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”*

Mark 12:32, 33

This was the confession of a monotheistic belief – *“There is one God ... none other but he.”* Mark 12:32

Please keep in mind that the scribe was not a 21<sup>st</sup> century, Trinitarian Christian. He was a first-century Jew. Jesus was a first-century Jew as well. Before we read Jesus’ reply to the scribe, we need to understand what the scribe believed and what he meant by his words.

Any 21<sup>st</sup> century Trinitarian can say “Amen” to what both Jesus and the scribe said. A Trinitarian who fully understands the trinity would believe in one God, and refer to this one God as “He” or “Him”!

It is wrong to suppose that the singular terminology used in the Bible in relation to God is proof against the trinity. I myself have made this mistake in the past.

I have wrongly argued that use of the terminology “He, Him...etc.” instead of “they, them...etc.,” when referring to God, serves as evidence against the trinity doctrine. I

see many still use this *faulty* argument.

The Trinity belief is monotheistic. Hence any arguments about the oneness of God will harmonize with it. It's important to accurately understand any concept of God, so as not to misrepresent it. To say that the trinity doctrine is polytheistic is to set up a straw man argument and attempt to defeat it. That is not the way to arrive at the truth.

### 1) Which Monotheistic God?

Let's look at several other discussions Jesus had with the Jews, to clearly identify the "one God" whom they were referring to. After we have come to a conclusion, we will return to Mark 12.

Were Jesus and the scribe referring to a triune monotheistic God? Or to a singular, monotheistic God? What did first-century Jews believe?

We have already shown that the O.T. Jews did not worship a trinity, and neither did John the Baptist. Does the New Testament give us a plain "*thus saith the Lord*" to answer our question?

I believe it does. Let's examine another conversation between Jesus and the Jews in chapter 8 of the gospel of John:

*"... Then said they to him, We be not born of fornication; **we have one Father, even God.***

*Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."* John 8:41-42

Which God were they talking about? Were they talking about a trinity?

If we keep following the conversation, we find the answer:

*“Jesus answered, If I honour myself, my honour is nothing: it is **my Father** that honoureth me; of whom **ye say**, that **he is your God.**”* John 8:54

Please do not miss the intended meaning. Jesus told the Jews: “The one that you say is your God, is my Father! It is your God who honours me.”

Jesus was born as a Jew and lived 33 years among first-century Jews. He mingled with them and worshiped in the same synagogue where they worshiped. He knew what they believed. That is why He told them, “My Father is the one who you, the Jews, say is your God!”

The first-century Jews believed in one, monotheistic God, just as we saw in the O.T. The testimony of Christ to them was that this Individual whom they worshiped was His Father.

## 2) I AM

A few verses later, in the same discussion, is found a commonly misunderstood verse regarding monotheism. Jesus said,

*“Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?”*

*Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.***

*Then took they up stones to cast at him: but Jesus hid himself...”* John 8:57-59

Did Jesus claim the name of God as His? Yes, He did.

Was Jesus the One who spoke to Moses out of the

burning bush? Yes, He was. He was the Angel of the Lord referred to as Jehovah (Lord) and Elohim (God). But do not forget the lesson we learned earlier. The Angel of the Lord who appeared to Moses is the Son of God, He is the Word of God and Voice of God. We also learned that in Him is found the name of the Father: *“My Name is in Him.”*

Exodus 23:21

So, yes, Christ was the One who spoke to Moses saying *“I AM THAT I AM”* Exodus 3:14. But He was speaking the words of His Father. All things proceed from the Father. Back then, in the O.T., He spoke the words of God, and in the N.T. He did the very same thing.

This is not foreign to the N.T. John tells us that Jesus is the Word of God, who was with God in the beginning, and was God (divine).

*“In the beginning was the Word, and the Word was with God, and the Word was God.”* John 1:1

Moreover, while on Earth, He testified that He spoke the words of His Father:

*“Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you **I speak not of myself**: but the Father that dwelleth in me, he doeth the works.”* John

14:10

*“For I have not spoken of myself; but **the Father** which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even **as the Father said unto me, so I speak.**”*

John 12:49-50

Jesus made the thoughts of God audible. He was the mouthpiece of God, His Father, in both the Old and New Testament. Hence, He continues to be the Word and Voice of God to the human race.

Very often, people will use Jesus' claim to the name of God (I AM), as proof that Jesus is a part of a 3-in-1 triune God. But this conclusion is not correct.

Jesus was simply pointing the first-century Jews to the fact that He had been the One who had appeared to Moses and spoken with him. He was revealing the fact that He had existed before Abraham, using this encounter with Moses as the example, since every Jew knew this story well. In this He demonstrated His divinity, and His identity as the *Voice* and *Word* of God. This is not the same as claiming to *be* the one true God of the Bible, the Ancient of Days. This, Jesus never did. We will see more of what Jesus claimed and taught as we progress in our study.

### **3) Jesus and the Woman at the Well**

We will examine one more account before returning to the conversation between Jesus and the scribe. Jesus met a Samaritan woman at Jacob's well, and revealed to her His knowledge of her history. The woman reasoned that He must be a prophet, and questioned Him, saying: *"Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship."* John 4:20.

Back then, Jews and Samaritans had different understandings of where to worship and whom to worship. Notice how Jesus responded to her:

*“ Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship **the Father**. Ye worship ye know not what: **we know what we worship: for salvation is of the Jews**. But the hour cometh, and now is, when the true worshippers shall worship **the Father** in spirit and in truth: for **the Father** seeketh such to worship **him**. God is a Spirit: and they that worship **him** must worship **him** in spirit and in truth.”* John

4:21-24

Jesus told the Samaritan woman two things:

- **Firstly**, He told her that the Jews know the true identity of God by saying “*salvation is of the Jews.*”
- **Secondly**, He told her whom she should worship, or, who the God of the Jews is. He said, “*...the true worshippers shall worship the Father*” John 4:23

In this conversation, just like in the one before it, the term *God*, used by the Jews and Jesus, did not refer to a triune, monotheistic God; it referred to God the Father.

The Scriptures are clear on whom the Jews worshiped in the first century. They worshiped God the Father.

- The Jews said the Father was their God.
- Jesus told the Jews my Father is your God.
- Jesus told the woman at the well to worship the God of the Jews—the Father.

John the Baptist believed in one, individual, monotheistic God, and so did the Jews.

#### 4) Back to Jesus and the Scribe

Going back to our point, when the scribe said to Jesus:

*“Well, Master, thou hast said **the truth**: for there is **one God**; and there is none other but **he**.”*

Mark 12:32

- Who did he have in mind? Who was he referring to?
- Was the scribe referring to a triune, monotheistic God, or was he referring to God the Father, as the singular, monotheistic God?

This Jewish scribe was referring to God the Father alone. He believed in a singular, monotheistic God. This becomes obvious when we understand that this is what every first-century Jew believed.

This would have been a *perfect* opportunity for Jesus to clarify to the scribe, and to us, the readers, that the one God of the Bible is a unity of three persons. However, instead of a clarification or a correction, Jesus gives an affirmation. Notice how Jesus replied, and how Mark recorded it:

*“And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.”*

Mark 12:34

Based on the scribe’s answer, Jesus said:

- *“...Thou art not far from the kingdom of God.”*

Mark 12:34

This was far from an attempt to change the scribe's understanding of who God is. Jesus affirmed the scribe's beliefs and encouraged him to hold onto it.

Moreover, note how Mark recorded the account in 70 A.D., 40 years after the crucifixion:

*“And when Jesus saw that he answered  
**discreetly**, he said unto him ...”* Mark 12:34

This is what Mark had been taught. Mark believed the scribe answered wisely or *discreetly*. Not only that, but he believed Jesus thought the scribe's answer was correct.

Please do not miss the point. John Mark, the author of the gospel of Mark, was recording what happened. It clearly expresses Mark's understanding of the situation. Mark believed that Jesus was pleased with the scribe's answer, or to say the least, he believed Jesus thought the scribe's answer was wise and prudent.

Although some scholars disagree, the vast majority of researchers believe Mark was the first gospel to be written, sometime around the year 70 A.D. This is some 36 years after Christ's death and resurrection. If the author of this gospel was by then a Trinitarian, he would not have thought the scribe's answer to be wise. The insight this passage gives of Mark's thinking tells us that he was not a Trinitarian, because we've already established that the scribe was not either. It also reveals that Jesus approved of the scribe's understanding of a singular, monotheistic God, and made no attempt to correct him.

This passage alone leaves us with the understanding that the God of the Bible, referred to by Mark, the scribe, and Jesus, is none other than God the Father. No one in this discussion, or its recording, attempted to prove anything otherwise.

## JESUS CHRIST

However, that is not all the gospels reveal. There is more evidence to confirm our study so far. Notice who God is according to Jesus:

### ➤ **The Only True God**

As Jesus prayed to His Father in John 17:3, He said,

*And this is life eternal, that they might know **thee** the only true God, and Jesus Christ, whom thou hast sent.* John 17:3

According to Jesus, eternal life is based upon knowing and having a relationship with *two* Persons or Beings; God and Jesus. Notice that Jesus referred to His Father as the only true God.

According to Jesus there is only one, true God, meaning, one God of all and above all; one Source of all life and being. In His prayer, Jesus did not present this one true God as a unity of three persons, but as a single individual—His own Father.

### ➤ **Prayer**

Jesus taught the Samaritan woman to pray to the Father (John 4:23, 24), and when the disciples asked Him to teach them how to pray, He began by saying:

*“After this manner therefore pray ye: **Our Father** which art in heaven, hallowed be thy name. **Thy kingdom** come. **Thy will** be done in earth, as it is in heaven. ... For **thine** is the kingdom, and the power, and the glory, for ever. Amen.”*

Matthew 6:9, 10, 13

By this Jesus taught that the Father is the God of heaven and earth. It is the Father that we are to pray to, asking that *His* will be done, and *His* kingdom come. All things belong to the Father.

➤ **Lord of Heaven and Earth**

*“In that hour Jesus rejoiced in spirit, and said, I thank thee, **O Father, Lord of heaven and earth**, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.”*

Luke 10:21

According to Jesus, His Father is the Lord of heaven and Earth.

➤ **Jesus Never Claimed to be God**

Jesus never claimed to be the God of the Bible. Yes, He claimed to be divine, equal with God, and He took the Father’s name (“I Am”) upon Himself; but He also clearly stated who He is—the *Son* of God. If we want to arrive at truth, we cannot approach the Scriptures with preconceived ideas. When we do so, we tend to see what we want to see and ignore the rest.

For example, many quote some of Christ’s words yet ignore others which seem to shed a different light on what they are trying to prove. For example:

- Many quote “*I and my Father are one*” John 10:30
  - o yet ignore, “*my Father is greater than I*”  
John 14:28
- They also quote “*Before Abraham was, I am*”  
John 8:58
  - o and ignore the words “*I am the Son of God*”  
John 10:36
- Yes, Jesus did say “*I am the way, truth and the life*” (John 14:6), and that He gives life to whomever He wills (John 5:21)
  - o but He also said “*For as the Father hath life in himself; so hath he given to the Son to have life in himself;*” John 5:26

Two divine Beings give eternal life, and are involved in the redemption of man, yet One received His life from the Other (John 5:26). In other words, the Father is the Source of all life and being, including the life of Jesus, who is the Saviour and the Author of life to the human race

(Acts 3:15)

- Notice also the following words of Jesus. As you read them, please ask yourself the question:

*Who is the God being referred to?*

- “*For God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*” John 3:16-17
- “*And about the ninth hour Jesus cried*

*with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"* Matthew

27:46

- *“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”*

John 20:17

The purpose of Christ’s earthly mission was to reveal God to humanity. In these passages, the following characteristics of God are clearly revealed:

- He has an only-begotten Son.
- He is the God of Jesus.
- He is the Father of Jesus.

Yes, Jesus was speaking as a man, but did He mean what He said? Can I believe His words? Can I build my theology and faith on the teachings of Jesus while on earth?

Jesus declared that God the Father is not only *our* God, but *His* God also. Both before and after His resurrection, He testified that the Father was His God, as seen in the verses above.

Moving on, Jesus also said:

*“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”* John 6:27

The term “God the Father” is not a name. Here is

how it reads in different translations:

“... for him did the Father seal-- *even* God.”  
(YLT)

“... for him the Father, *even* God, hath sealed.”  
(ASV)

“... for him has the Father sealed, *even* God.”  
(Darby)

“... for him the Father, *even* God, hath sealed.”  
(RV)

Jesus was identifying that the God who sealed Him is indeed His Father. Jesus taught that God is a singular, monotheistic deity, just as the Jews of the O.T. and John the Baptist believed.

While on earth, Jesus was not unclear or ambiguous about who God is. He very clearly declared that His Father is the Only True God. He is *my God and your God*.

Yet when speaking about Himself, Jesus declared Himself to be the Son of God:

*“Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.”*  
Luke 22:70

*“Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”*  
John 10:36

Jesus clearly stated who God is and who He is in no uncertain terms. Here are a few other witnesses in the gospels who testified that Jesus is the Son of God:

- a. God the Father (Matthew 3:17, 17:5)

- b. Demons (Luke 4:41, 8:28)
- c. Followers of Jesus
  - i. Martha (John 11:27)
  - ii. Peter (Matthew 16:16)
  - iii. Roman Soldier (Matthew 27:54)
  - iv. All the disciples (Matthew 14:33)
  - v. John (John 1:1) - States that Jesus is the divine Word of God which was with God before time began.

The gospels clearly reveal the Sonship of Jesus. They also equally reveal the divinity of Jesus. Jesus claimed to be divine when:

- He claimed to be the I AM
- He claimed equality with God by claiming to be the Son of God:

*“But Jesus answered them, My Father worketh hitherto, and I work.*

*“Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was his Father**, making himself equal with God.”*

John 5:17-18

- He asked His followers to believe in Him in the same way they believed in God, making Himself equally the object of true faith:

*“Let not your heart be troubled: ye believe in God, believe **also** in me.”*

John 14:1

He wanted His disciples to have the same faith in Him as they have in God. He put Himself on an

equal level with God when it comes to our faith.

Jesus is equally divine with His Father. He is God in that He has the God nature. The Scriptures do not shy away from calling Jesus God, Jehovah, and Elohim; neither should we.

Thomas called Him: *“my Lord and my God”* John 20:28

He is God. Yet all throughout the Scriptures, the O.T. prophets, John the Baptist, the Jews, Jesus, and His followers maintained the singular oneness of God, who is identified as the Father of Jesus Christ.

The gospels clearly reveal that Jesus is divine and God by nature, yet at the same time they tell us *why* He is called God. It is not because He is the God of the Bible, neither is it because He is a third part of the God of the Bible. He is called God because He is the Son of God, the Word of God and the presence of God, as we saw earlier (we will see more on this later).

This is what we discovered in the O.T. as well, two divine Beings yet one God.

Jesus’ teachings in the gospels are in perfect harmony with what the O.T. taught regarding monotheism. They both testify that the monotheistic God of the Bible is God the Father, not a triune God.

Please remember, the aim of this book is to examine what the Scripture teaches about monotheism; about the one God of the Bible. Hence, I am not examining all the verses that have to do with Jesus’ sonship or with the identity of the Holy Spirit. If you would like to explore

these topics further, please refer to my other book “*Unmasked*.”

I am convinced that a correct understanding of who the one God of the Bible is will lay a solid foundation. If Christians accept the teachings of Scriptures that the one God of the Bible is God the Father, then their understanding of the identities of Jesus and the Holy Spirit will be effortlessly built upon that foundation.

## **So What About the Holy Spirit?**

Is the Spirit discussed in the gospels?

Yes, of course it is. Yet it is never presented as “*God the Holy Spirit*” or as a separate being/person other than the presence of God and His Son.

Since the identity of the Holy Spirit is not the main point of this book, I will only deal with the two main passages that are often used to present the idea that the Holy Spirit is a third individual person other than God and Christ. Again, for further study on this important topic please refer to the book “*Unmasked*.”

### **1. The Baptism of Jesus.**

The Bible states it was the Spirit *of* God which descended upon Jesus at His baptism, not “God the Spirit.”

*“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:”*

Matthew 3:16

If you remember, we saw earlier that this was

prophesied in the O.T.:

*“And **the spirit of the LORD** shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;”* Isaiah

11:2

*“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put **my spirit** upon him: he shall bring forth judgment to the Gentiles.”* Isaiah 42:1

When you study the term “spirit’ of God” in the Bible, you will find that it means *life* or *breath* of God. God the Father has put His Spirit, meaning His life, upon His Son.

The verse said: *“I have put my spirit upon him”*

(Isaiah 42:1 & Matthew 12:18)’

Notice God *did not* say I will put “God the Holy Spirit on him.” No, He said, I will put *my spirit*, meaning my breath, life, or my presence upon him.

That is why the Bible says:

*“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”* 2 Corinthians

5:19

How was God in Christ?

This was revealed at His baptism. No doubt the Father’s Spirit was in His Son from birth, but at the baptism it was outwardly manifested for all to see by the Spirit or life of God the Father descending upon Jesus like a dove.

The Bible states that the Holy Ghost came upon Mary <sup>(Matthew 1:20 & Luke 1:35)</sup>. If the Holy Ghost was another person/being other than God the Father, then who is the Father of Jesus? Why did Jesus refer to God as His Father if another being/person called God the Holy Spirit fathered Him?

God the Father was in Christ through His own Spirit or life. The gospels are in harmony with the rest of the Scriptures. They teach that the Holy Spirit is the very life of God, not another divine person other than the Father or the Son.

## 2. Another Comforter

*16 “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”* John 14:16

If we look at the context, comparing verses 15 – 19 we will realize that Jesus was speaking about Himself in the third person, something which He often did.

Here are a few examples:

*“And Jesus said, I am: and ye shall see **the Son of man** sitting on the right hand of power, and coming in the clouds of heaven.”*

Mark 14:62

*“But he that entereth in by the door is **the shepherd** of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.”* John 10:2-3

No one will contest that Jesus Himself is the Son of man, and the good shepherd. In both instances He was speaking about Himself in the third

person. He did this very often, especially when speaking in parables.

With this said, I am aware that what confuses people in John 14:16 is the word “another.” The understanding people have is that by using the word “another” Jesus must have been saying that the Father would send someone other than Christ Himself. Many people aren’t aware that this word translated as “another” can mean another of an identical sort, but in a different *form*.

Notice how the word “another” is used in the following verse:

*“And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into **another** man.”* 1 Samuel

10:6

Did God mean that King Saul would become a different man with a different identity? Or did He mean that he’d become “another man” in that his heart would be transformed as he was filled with the Spirit of God?

It is clear that God meant King Saul would be changed, though he would still be King Saul.

What about in John 14:16, what did Jesus mean by “*another comforter*”?

*“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”* John 14:16

Did He mean “I will send you someone else other than Me,” or did He mean “I will come to you in another form”?

When you examine the context you will realize

that, just as Jesus identified Himself as the Good Shepherd (John 10:14), only two verses later Jesus said:

*“I will not leave you comfortless: I will come to you.”* John 14:18

In these verses, Jesus identified *Himself* as the Comforter. He was speaking in the third person about Himself, just as He did so many other times. Below is a comparison of Jesus’ words about Himself in the first person, and what He said about the Comforter, in verses 15-20. Notice the similarities:

<b>Jesus</b>	<b>Comforter</b>
<ul style="list-style-type: none"> <li>● “the world seeth me no more” Vs 19</li> <li>● “but ye see me” Vs 19</li> <li>● Jesus was with them at that time</li> <li>● “I in you” Vs 20</li> <li>● “I will come to you” Vs 18</li> <li>● “Lo, I am with you always even unto the end of the world”</li> </ul> <p>Matthew 28:19</p>	<ul style="list-style-type: none"> <li>● The world “seeth him not” Vs 17</li> <li>● “but ye know him” Vs 17</li> <li>● “he dwelleth with you” Vs 17</li> <li>● “shall be in you” Vs 17</li> <li>● “give you another comforter” Vs 16</li> <li>● “he may abide with you forever” Vs 16</li> </ul>

When this section of Scripture is read in context, as a single, continuous thought, it becomes clear that Jesus was speaking of Himself in the third person.

If you continue reading this dialogue you will notice that Jesus was speaking to them in parables (John 16:25). The other Comforter is simply Himself in another form, a spiritual manifestation. Here

is an example of Jesus appearing to the disciples in another form:

*“After that he appeared in another form unto two of them, as they walked, and went into the country.”* Mark 16:12

(For a more detailed answer please refer to *Objection #9* in the book *“Unmasked.”*)

As far as the gospels reveal to us, the Holy Spirit is the Spirit of God and the Spirit of Christ. Not someone else.

Think about it. It was Jesus who took upon Himself humanity. He was the One who walked in our shoes, and experienced hunger, discomfort, weariness, betrayal, and all the trials of this life:

*“For in that **he himself hath suffered** being tempted, he is able to succour them that are tempted.”* Hebrews 2:18

Because He suffered being tempted, He is able to *succour*, meaning: help, relieve and comfort those who are tempted. He can comfort us because He has been ‘in our shoes’.

If the Holy Spirit is another person, other than Jesus Christ, then can he, who never was human, comfort me when he doesn’t know what it means to be...

- ...human?
- ...hungry?
- ...poor?
- ...tempted by sin?

The hope of our glory is *“Christ in you”* (Colossians 1:27), not someone else in you.

## Parakletos

Another helpful and interesting insight is learned when we compare all the occurrences of the word “paraklētōs” (G3875). It is a term used four times in the NT. It is only by John and translated as “Comforter” in John 14. Here are the verses in which John uses this term:

The term is used three times by Jesus in one discourse (John 14-16):

*And I will pray the Father, and he shall give you another Comforter (G3875), that he may abide with you for ever; John 14:16*

*But when the Comforter (G3875) is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: John 15:26*

*Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter (G3875) will not come unto you; but if I depart, I will send him unto you. John 16:7*

In His discourse He said how the comforter will come unto you, the comforter will teach you all things, and the comforter will show you things of the Father.

However, please note that in this discourse, Jesus was speaking to the disciples in proverbs. When the disciples wondered at what He was saying (John 16:18), He spoke plainly to them and said:

*These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. John 16:25*

Notice, He no longer said the Comforter will show you as He said earlier (John 16:15). Now, He spoke plainly to them saying “*I will see you again*” *John 16:22*, and “*I shall*

*shew you plainly of the Father”* John 16:25

It is rather obvious that Jesus was speaking about Himself in the third person while teaching the disciples in proverbs.

However, this becomes very clear when we read the fourth instances in which John uses the term “*paraklētos*”.

*My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate (G3875) with the Father, Jesus Christ the righteous:* 1 John 2:1

John, the one who wrote Jesus’ discourse in John 14-16, the only disciple who used the term “*paraklētos*”, plainly identified who this comforter is. He said “we have a *paraklētos* with the Father, Jesus Christ the righteous”

John is not the only one who plainly identified the comforter, or the spirit of truth, as Jesus Christ.

The apostle Paul did the same as well. Notice the following three verses:

*But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* 1 Corinthians 8:6

After stating there is one Lord, Jesus Christ, Notice who he identifies the Lord to be:

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

He clearly said Jesus is that spirit. He also said that Jesus was made a life giving spirit:

*And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.* 1 Corinthians 15:45

Both John and Paul clearly identified the spirit of truth, the “*paraklētos*”, to be Jesus Christ.

## Two Divine Beings, Yet One God

Returning to our main focus, the gospels reveal two divine Beings, yet one God. They reveal One who is identified as the ultimate Source of all things, including the life of the Son, and “*the only true God*”<sup>John 17:3</sup>; while the other divine Being is identified as:

- The Son of God
- The Word of God
- Equally divine with God

The gospels agree with the testimony of the O.T., declaring that the Father of Christ is the “one true God” of the Bible. While they solidify our understanding that His Son, Jesus Christ, is equally divine, they confirm that there is only one, ultimate Source of all things—God the Father. He is the one God of all, above all, and Source of all. Thus far, we’ve learned that the two divine Beings are:

Old Testament	Gospels
<ul style="list-style-type: none"> <li>● Jehovah and His Angel (Exodus 14:19, 24)</li> </ul>	<ul style="list-style-type: none"> <li>● God and His Messenger (John 17:25, 26)</li> </ul>
<ul style="list-style-type: none"> <li>● Jehovah and His Son (Proverbs 8:22-30; 30:4)</li> </ul>	<ul style="list-style-type: none"> <li>● God and His Son (John 17:3)</li> </ul>
<ul style="list-style-type: none"> <li>● With Jehovah being <i>the God of His Son</i> (Psalms 45: 6,7)</li> </ul>	<ul style="list-style-type: none"> <li>● With God the Father being <i>the God of His Son</i> (John 20:17, etc.)</li> </ul>

We’ve also learned *why* the Son of God is divine:

Old Testament	Gospels
<ul style="list-style-type: none"> <li>• He is the Son of Jehovah (Proverbs 8:22-30; 30:4)</li> <li>• He is the presence of Jehovah (Isaiah 63:9)</li> <li>• He is the Voice or Word of Jehovah (Exodus 23:22)</li> <li>• He has Jehovah's name in Him (Exodus 23:21)</li> </ul>	<ul style="list-style-type: none"> <li>• He is the Son of God (John 10:36)</li> <li>• He is the presence of God (<i>"I and My Father are one."</i>) (John 10:30)</li> <li>• He is the Voice or Word of God (John 1:1; 12:49)</li> <li>• He has God's name in Him (I am) (John 8:58)</li> </ul>

Both the O.T. and the gospels testify of the relationship between God and His Son.

They both testify of two divine Beings, yet one God of all and one Source of all, whom we have come to know as God the Father.

## MONOTHEISM ACCORDING TO THE APOSTLES

As far as the Bible is concerned, we all have the same words spoken by Jesus recorded in the gospels. You would think this would allow us all to come to the same conclusion about the identity of God. But as you already know, not all Christians share the same understanding about God.

The problem is not in the words written, but in how the reader understands them.

Jesus once asked a lawyer:

*“What is written in the law? **how** readeest thou?”*

**Luke 10:26**

*“How”* do you read it? How do you understand what you read?

All Christians have the same Bible. But not all read it in the same way. A Trinitarian reads the same words, but understands them differently than I do.

For example:

Inspired words	Trinitarian understanding	My understanding
<ul style="list-style-type: none"><li>• One God</li><li>• Son of God</li><li>• Spirit of God</li><li>• Only Begotten Son</li></ul>	<ul style="list-style-type: none"><li>• Triune God (3 in 1)</li><li>• God the Son</li><li>• God the Spirit</li><li>• Unique Son</li></ul>	<ul style="list-style-type: none"><li>• God the Father</li><li>• Son of God</li><li>• Spirit/Life of God</li><li>• Only born of God</li></ul>

I want to examine in this section how the disciples understood the teachings of Jesus. They heard the same words we read in the gospels. How did *they* understand them in regards to Biblical Monotheism?

Surely, the disciples who walked and talked with Jesus, saw Him ascend to heaven, received the Holy Spirit on Pentecost, and wrote the New Testament, would have correctly understood Jesus’ teaching about God.

So what did *they* understand from the O.T. and the teachings of Jesus on this topic?

Did they believe in monotheism? And if so, what type of monotheism?

Let us begin by addressing the first question:

### 1) Did the disciples believe in monotheism (one God)?

Here is what they had to say:

*“Seeing it is **one God**, which shall justify the circumcision by faith, and uncircumcision through faith.”* Romans 3:30

*“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that **there is none other God but one.**”*

1 Corinthians 8:4

**“One God** and Father of all, who is above all, and through all, and in you all.” Ephesians 4:6

*“For there is **one God**, and one mediator between God and men, the man Christ Jesus;”*

1 Timothy 2:5

*“Thou believest that there is **one God**; thou doest well: the devils also believe, and tremble.”* James 2:19

It is rather obvious that they believed in Monotheism. However, one who believes in the Trinity, Modalism or one, singular God and His Son can say “Amen” to these verses. We need to understand what they *meant* by **one God**.

## 2) What did they understand about the identity of this one God?

Let’s see how Paul, James, Peter and John understood the Scriptures and the teachings of Jesus on this topic:

### ➤ Paul

In **1 Corinthians 8:4** he said *‘there is no other God but One.’* In verse 6 he tells us who this one God is:

*“But to us there is but one God, **the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.**”* 1 Corinthians 8:6

So when Paul said “one God,” what did he mean by it? Did he mean a triune God, or was he referring to one, singular God, God the Father?

Remember, we are trying to discover what the

disciples understood and meant by “one God,” not what a 21<sup>st</sup> century Christian understands. The question is not what you, dear reader, understand. The question is, what did Paul understand; what did he believe and teach?

Paul was not uncertain about who the one God of the Bible is. It is the Father, the Source of all things. He repeatedly brought this point out:

*“That ye may with one mind and one mouth glorify God, even **the Father of our Lord Jesus Christ.**”*

Romans 15:6

*“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, **One God and Father of all, who is above all, and through all, and in you all.**”*

Ephesians 4:4-6

Notice in the above verse, that although Paul mentioned one Spirit and one Lord, he still emphasized only **one God**. He also specified who this one God is. It is not the Spirit, neither is it the Lord, neither is it a combination of all three. It is the Father.

*“Blessed be **God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ...**”*

2 Corinthians 1:3

If Paul believed in a triune God, 1 Corinthians 8:6 would have been the perfect place to reveal this! He could have easily said, “But to us, Christians, there is but one God, the Father, Son, and Holy Spirit, of whom are all things...” But he didn’t. He identified his “one God” as the Father alone, who is the Source of all things.

He then presented Jesus Christ as his one Lord,

or Master, *“through whom are all things.”* Thus expressing that the Father is the Source of all things, and His Son is the channel through whom God creates, sustains, and redeems His creation. Paul described this in several other places:

*“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds ...”*

Hebrews 1:1, 2

*“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ ...”*

Ephesians 3:9

*“Who is the image of the invisible God, the firstborn over every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.”*

Colossians 1:15-17

Notice what else he had to say in the following verse:

*“And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him that God may be all in all.”*

1 Corinthians 15:28

Jesus will be subject unto the Father! Why?

- So that God, the Father, might be all in all. Why?
- Because the Father is *the Source of all things*, including the life of His Son.

Paul simply understood the term “one God” in the Scriptures and Christ’s teachings to refer to God the Father, the one Source of all things.

He understood that there were two divine Beings, both involved in creation. However, One is the *Source* (the Father) of all things; the Other is the *Channel* (the Son) by whom God made all things. According to Scripture, there is only one Source of all things, and that is the Father.

This is what we discovered in the O.T. as well—two divine Beings, yet only one Source. Two involved in the work of creation and redemption, but One is the Son of the Other. One is the messenger, presence and word of the Other.

This is important to understand because *the Bible refers to Jesus as God*. Jesus is divine and worthy of our worship. He was begotten, not created.

Unless we understand this foundational principle brought forth in the Bible— that *the term “one God” refers to the one Source of all things*, the Father—we will run into all kinds of confusion.

### ➤ **James**

Remember that James said: “*Thou believest*

*that there is one God; thou doest well: the devils also believe, and tremble.”* James 2:19

What did he mean by one God? A triune God or God the Father?

*“Therewith bless we God, **even the Father**; and therewith curse we men, which are made after the similitude of God.”* James 3:9

According to James, this one God is the Father. Just like Paul, James tells us that the God whom Jesus and the O.T. spoke about, the God they worshiped and who we ought to worship is the Father of Jesus Christ.

I believe it is safe for us to understand the words of Jesus in the same way that His disciples understood them. Don't you?

### ➤ **Peter**

*“Blessed be the **God and Father** of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”* 1Peter 1:3

Peter is repeating the same understanding. The one God of the Bible is the God and Father of our Lord Jesus Christ. He is not only our God, but He is the God of Jesus as well.

### ➤ **John**

*“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.  
<sup>10</sup> Herein is love, not that we loved God, but*

*that he loved us, and sent his Son to be the propitiation for our sins.”* 1 John 4:9-10

According to John, who is God?

It is He who had a Son to send. It is the Father of Jesus.

*“If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.”* 1 John

5:9-12

How do we read these words?

Who is the term “God” referring to? Again, it must refer to the One who has a Son, which can only be the Father.

This is one of my favourite passages in the Bible. It beautifully highlights what God has done for us and what He has given to us in His Son.

*“God hath given to us eternal life, and this life is in his Son”* 1 John 5:11

Eternal life is not found in words, deeds or efforts. Eternal life is found in a Person, Jesus Christ, the Son of God. He who has the *Son* has eternal life. If life is found in the Son, then the enemy of souls is aiming to take away your

eternal life by taking the Son of God from you.

Tragically, the enemy has managed to do this in many people's lives by replacing the Son of God with "God the Son." These titles might sound similar, but in reality, they are worlds apart.

The term "Son of God" identifies whose Son He is. This identity qualifies Him as the only possible Saviour of the world, as the only divine Being who could die on man's behalf. However, the term "God the Son" no longer identifies a true Son, but rather introduces another god whose title is "Son."

I usually illustrate the difference with the following parallel:

"The dog of John" vs. "John the dog."

I hope you can see what a big difference in meaning this makes!

In Eden, Satan sought to rob Eve of her eternal life by separating her from God. Today, he is robbing people of their eternal life by separating them from the Son of God. Eternal life is only found in God's Son, as He is the only Mediator between God and fallen mankind.

Please keep in mind that the term "Son of God" is not a name. It is the familial identity of this divine Being.

Jesus told the Jews,

*"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life."*

John 5:39-40

Eternal life is not found in the Scriptures themselves. The purpose of the Bible is to point us to Jesus in whom is found eternal life. Jesus said to them, “You are reading, studying, and meditating, but you are not coming unto me to have eternal life. You can *only* receive life by coming unto me.”

Through deception, Satan robs the only begotten Son of God from the believer by replacing Him with God the Son.

For those who receive Jesus into their hearts, John goes on to say:

*“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”*

1 John 5:13

As a believer in the Son of God, you already have eternal life because our eternal life is the life of Jesus Christ. We can have it right now because we can have Christ, the Son of God, IN US, right now. Jesus wants to live out His life in your mortal flesh, giving you the same victory He obtained over all sin and darkness.

*“...that the life also of Jesus might be made manifest in our mortal flesh.”*

2 Corinthians 4:11

Do you know the treasure God has given you in the person of His Son?

The human race lost everything, but God said, “I will give you everything you need for this life and the life to come, in my Son. If you receive Him, if you let Him live in you, you will have all things.”

*“He that spared not **his own Son**, but delivered him up for us all, how shall he not with him also freely give us all things?”*

Romans 8:32

This is why the Scripture says you are complete in Christ (Colossians 2:10)’

You are a new creature in Him (2 Corinthians 5:17)’

This is so because the Son of the Living God is the One who is living His life in you:

*“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”*

Galatians 2:20

In Jesus, the Son of God, is found salvation and eternal life for all sinners. But without the Son, you can do nothing. Jesus said:

*“If the Son therefore shall make you free, ye shall be free indeed.”*

John 8:36

The enemy hates this because only the Son of God has the right to sit with His Father on the throne of heaven. Yet, when we receive the Son, we are adopted as God’s children and also obtain this right, a right that Satan will never have. That’s why he tries to hide this truth by giving us another Jesus —“God the Son” – instead of the Son of God.

Going back to John’s words about the one God, we read:

*“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are*

*in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”*

1 John 5:20

Some people quote this verse and understand it to be saying that Jesus is the true God. Is this what John was saying?

Let us read it again:

*“And we know that the Son of God is come, and hath given us an understanding, that we may know **him that is true**, and we are in **him that is true**, even in **his** Son Jesus Christ. This is **the true God**, and eternal life.”*

1 John 5:20

*Him that is true* has a Son named Jesus. *Him that is true* is therefore the Father.

According to Jesus, in the gospel of John, the Father is the only true God. In prayer to His Father, Jesus said:

*“And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent.”*

John 17:3

Remember it was John who wrote that gospel. Do you think that John, in his later letter, would contradict the words of Jesus that he himself recorded?

Absolutely not.

Jesus referred to His Father as the only true God. John is simply reiterating the same idea—that Christ’s Father is the true God.

*“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He*

*that abideth in the doctrine of Christ, he hath **both** the Father and the Son.”* 2 John 1:9

Who is “God” in the above verse? Let’s compare the two sentences:

Two Beings are mentioned in the first sentence—**Christ** and **God**. John is explaining that if you reject one, you reject the other. In the next sentence he presents the opposite scenario—that if you have one, you also have the other—and here he identifies God as **the Father**, and Christ as **the Son**.

This is in perfect harmony with the words of Jesus recorded by John in his gospel:

*“Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and **we** will come unto him, and make **our** abode with him.”*

John 14:23

In his second letter, John again echoed the words of Jesus as recorded in the gospel, revealing the existence of two divine Beings, God and His Son.

According to Paul, Peter, James, and John, the one true God of the Bible is the Father. The apostles, after Christ’s death and resurrection, and after receiving the Holy Spirit to guide them into all truth, believed in and taught that God is one, singular individual. They did not teach that God was a trinity of three persons.



## MONOTHEISM ACCORDING TO THE BOOK OF REVELATION

What about the last book of the Bible, the book of Revelation?

What did God reveal to us through John in this last book? Do we still find monotheism? And if so, is it a triune or a singular monotheistic God?

Let us examine some verses to see what we can learn:

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

Revelation 1:1

God gave this revelation to Jesus. Who is the term “God” referring to?

If God gave something to Jesus, the identity of God *cannot include* Jesus. It must be a different individual, whom the following verses clearly identify as His Father.

*“And from **Jesus** Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*

*And hath made us kings and priests unto **God and his Father**; to him be glory and dominion for ever and ever. Amen.”* Revelation 1:5, 6

Not only does the book of Revelation confirm that God is the Father of Jesus, but it also confirms that the Father is the God of Jesus:

*“Him that overcometh will **I** make a pillar in the temple of **my God**, and he shall go no more out: and **I** will write upon him the name of **my God**, and the name of the city of **my God**, which is new Jerusalem, which cometh down out of heaven from **my God**: and **I** will write upon him my new name.”*

Revelation 3:12

This is consistent with our discoveries in the O.T., the gospels, and the Apostle’s writings.

As we progress through the book of Revelation, we come to chapters 4 & 5 which also strongly confirm our findings.

In Chapter 4 we read about the throne being set, and “One” sitting on the throne:

*“And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.  
3 And he that sat was to look upon like a jasper and a sardine stone...”* Revelation 4:2-3

*“And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, **Lord God Almighty**, which was, and is, and is to come.*

*And when those beasts give glory and honour and thanks to **him that sat on the throne**, who liveth for ever and ever,*

*The four and twenty elders fall down before **him that sat on the throne**, and worship **him** that liveth for ever and ever, and cast their crowns before the throne, saying,*

***Thou** art worthy, O Lord, to receive glory and honour and power: for **thou** hast created all things, and for **thy** pleasure they are and were created.”*

Revelation 4:8 -11

John saw “One” sitting on the throne who is called: “*Lord God Almighty*” Revelation 4:8. He is worshiped by the 4 beasts and the 24 elders.

**Side Note:** When the angels cry “holy, holy, holy” they *DO NOT* say it three times because of a trinity. No, the context tells us exactly why they say it three times:

*“... Holy, holy, holy, Lord God Almighty, which **was**, and **is**, and **is to come**.”* Revelation 4:8.

God is Holy in **the past**, Holy in **the present**, and Holy in **the future**. Remember, there is only “One” sitting on the throne. We are about to find out who He is. Notice what John saw next:

*“And I saw in the right hand of **him** that sat on the throne a book written within and on the backside, sealed with seven seals.”* Revelation 5:1

The Lord God Almighty who John saw sitting on the throne, had a book in His hand.

A few verses later, in Revelation 5:6, another individual entered the scene. John saw One like a slain lamb, standing in the midst of the throne of God and the 24 elders:

*“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a **Lamb** as it had been slain, having*

*seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And **he** came and took the book out of the right hand of **him that sat upon the throne.***” Revelation 5:6-7

No one would deny that the one symbolized by “*the lamb slain*” is Jesus Christ. This means the “One” sitting on the throne in heaven, and worshiped as the One God of the Bible is the Father.

This vision bears close resemblance to the vision of Daniel 7:

*“I beheld till the thrones were cast down, and the **Ancient of days did sit**, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. ... I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven**, and came to the **Ancient of days**, and they brought him near before him.”* Daniel 7:9, 13

Both visions reveal two Beings involved in the work of redemption and judgment. In both visions, only One of these two Beings is referred to as “*the Ancient of Days*” or “*the Lord God Almighty*.” In both visions, only One was seated on the throne and worshiped as the God of heaven.

Both visions present God the Father as the One God of heaven and Earth.

Moving on in the book of Revelation, we read in chapter 7:

*“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the **throne**, and before the **Lamb**, clothed with white robes, and*

*palms in their hands;*

*And cried with a loud voice, saying, **Salvation to our God** which sitteth upon the throne, **and** unto the **Lamb**.*

*And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped **God**,*

*Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be **unto our God for ever and ever**. Amen.”*

**Revelation 7:9-12**

Notice what the great multitude said:

*“Salvation to our **God** which sitteth upon the throne, and unto the **Lamb**.”*

**Revelation 7:10**

All the redeemed in heaven know who their God is who sits upon the throne.

They understand that the Father is their God, and that His Son is the Lamb. The Father is the “God” the angels worshiped and adored in verses 11 & 12.

Later in the book we also read:

*“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of **God** and of **Christ**, and shall reign with him a thousand years.”*

**Revelation 20:6**

*“And I saw no temple therein: for the **Lord God Almighty** and the **Lamb** are the temple of it.”*

**Revelation 21:22**

*“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of **God** and*

*of the **Lamb**. ...And there shall be no more curse: but the throne of **God** and of the **Lamb** shall be in it; and his servants shall serve him.”* Revelation 22:1, 3

Again, in the verses above, it is very clear who “God” is. Two Beings are mentioned together repeatedly. One is called *God*, and the other is called *Christ* or the *Lamb*.

The book of Revelation portrays the same truth we saw throughout the whole Bible. It is a monotheistic book. It does not reveal a trinity of persons, but a singular individual God, of whom are all things.

Just like the rest of the Bible, the book of Revelation presents us with two divine Beings, represented as:

- God and the Lamb,
- or
- God and His Son.

Two divine Beings, yet One God—One ultimate authority in heaven. It is the will of God the Father, as Jesus said (Matthew 6:19), that is done in heaven.

In light of this, who is the First Angel’s Message speaking about?

*“Saying with a loud voice, Fear **God**, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”* Revelation 14:7

Who is this God we are asked to fear, give glory to, and worship?

Is it talking about a triune monotheistic God, or is it talking about God the Father?

The book of Revelation itself clearly testifies that it is referring to God the Father.

Every time the term *God* is used in Revelation, it refers to God the Father.

Hence, the first angel's message is not instructing us to fear and worship a triune monotheistic God. It commands us to worship God the Father, as the one true God of the Bible, the Sovereign King of the universe.

After all, it was in the gospel of John, the writer of Revelation, that we read the following words from Jesus:

*“But the hour cometh, and now is, when the true worshippers shall **worship the Father** in spirit and in truth: for the **Father** seeketh such to worship him.”*

John 4:23

John was the one who wrote these words of Jesus, which point the true worshiper to worship the Father. Hence, it is illogical to believe John would contradict these words of Jesus in the Three Angels Messages—the very messages which are meant to turn the heart of the true seeker to worship and serve the God of the Bible.

If this is still not enough to convince you that the First Angel's Message is referring to the Father, please consider the following:

After John and Peter were threatened and released by the priests and rulers, they went back to their own company and joined their voices in prayer and thanksgiving to God. Please note their prayer.

They prayed in one accord:

*“And when they heard that, they lifted up their voice to **God** with one accord, and said, **Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: ...**  
<sup>27</sup> For of a truth against **thy holy child Jesus,***

whom **thou** hast anointed, both Herod, and Pontius Pilate ...” Acts 4:24 - 27

John and Peter both believed that their Lord God, “*who made heaven, and earth, and the sea,*” (same words as Rev. 14:7) has a holy child named Jesus. They could only have been speaking to the Father. Jesus is “*the holy child*” of the God referred to in Revelation 14:7.

# MY CONCLUSION ON MONOTHEISM

The Bible is very clear about the *oneness* of God, but it does not leave room for interpretation of what that “oneness” means, or what kind of monotheism is presented. It emphatically teaches that the one true God of the Bible is *one individual Being* whom we have come to call “God the Father.”

This truth is harmoniously taught and revealed in:

- The Old Testament
- The gospels, especially the testimonies of John the Baptist, Jesus, & the Jews
- The writings of the Apostles
- The last book of the Bible, the book of Revelation

This means:

- The 1<sup>st</sup> Elijah (a Jew) worshipped the Father as the One True God.
- The 2<sup>nd</sup> Elijah (John the Baptist) worshipped the Father as the One True God.
- And the 3<sup>rd</sup> Elijah (God’s last-day people, *Malachi 4:5*), will give the Elijah message (the 3 angels’ messages) to point people back to the Father, as the One True

God. Is it a wonder they have the Father's name written in their foreheads (Revelation 14:1)!

If we are to be God's last-day people, proclaiming the three angel's messages to the world, we must believe in and point people to the same God whom the first and second Elijah worshipped and pointed people to.

The trinity doctrine, which teaches triune monotheism, is foreign to the Scriptures. It presents a different God to the One worshiped throughout the Scriptures. At best, it is man's understanding of the Scripture's teaching.

Notice the following:

*“While **no single Scriptural passage** states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers and mentioned several times ... **Only by faith** can we accept the existence of the Trinity.”* (Adventist Review, Vol. 158, No. 31, 1981, p. 4)

**Charles Ryrle** (professor of Systematic Theology and Dean of Doctoral Studies at Dallas Theological Seminary; also served as president and professor at what is now known as Cairn University) in his respected work **Basic Theology**, he writes:

*“Many doctrines are accepted by evangelicals as being clearly taught in the Scripture for which there are no proof texts. The doctrine of the Trinity furnishes the best example of this. It is fair to say that the Bible does not clearly teach the doctrine of the Trinity ... In fact, **there is not even one proof text**, if by proof text we mean a verse or passage that “clearly” states that there is one God who exists in three persons ... The above illustrations prove the fallacy of concluding that if something is not proof texted in the Bible we cannot clearly teach the results ... If that were so, I could never teach the doctrine of the Trinity.”* (Basic Theology, 1999, p. 89, 90)

In light of what Charles Ryrie wrote in the above statement, please notice a challenge put out by the Catholic Church:

*“Our opponents sometime claim that no belief should be held dogmatically which is not explicitly stated in Scripture... but the Protestant churches have themselves accepted such dogmas as the Trinity, for which there is no such precise authority in the Gospels.” - Graham Greene*

(“Assumption of Mary”, Life Magazine, Oct 30, 1950, page 51)

To enforce the acceptance of the trinity doctrine within Christian circles and make it a test of fellowship, is to make man’s understanding and tradition, and *not the Scriptures*, a test of fellowship.

As we have seen, true Biblical monotheism leaves no room for a triune God. The truth of the one true God and His only begotten Son is harmoniously taught and maintained throughout the whole Bible. From the O.T. through Revelation, there are only two divine Beings, presented as:

<b>Old Testament</b>	<b>Gospels</b>	<b>Apostles &amp; Revelation</b>
<ul style="list-style-type: none"> <li>• Jehovah and His Angel (Exodus 14:19, 24)</li> </ul>	<ul style="list-style-type: none"> <li>• God and His Messenger (John 17:25, 26)</li> </ul>	<ul style="list-style-type: none"> <li>• God and the Lamb (Revelation 7:10)</li> </ul>
<ul style="list-style-type: none"> <li>• Jehovah and His Son (Proverbs 8:22-30; 30:4)</li> </ul>	<ul style="list-style-type: none"> <li>• God and His Son (John 17:3)</li> </ul>	<ul style="list-style-type: none"> <li>• God and His Son (Romans 15:6; 2 Corinthians 1:3)</li> </ul>
<ul style="list-style-type: none"> <li>• Jehovah is the God of His Son (Psalms 45: 6,7)</li> </ul>	<ul style="list-style-type: none"> <li>• God the Father is the God of His Son (John 20:17...etc.)</li> </ul>	<ul style="list-style-type: none"> <li>• God the Father is the God of His (resurrected) Son Revelation 3:12</li> </ul>

Two divine Beings, yet *one God*—*One Source of all things*, including His Son. This is Biblical Monotheism.

A correct understanding of what the term “*one God*” means, not only reveals the truth about who the God of the Bible is, but it also explains why, though both the Father and Jesus are divine in nature, there is only *one true God, one source of all things*.

*“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”<sup>1</sup>*

Corinthians 8:6

***More resources available at  
[www.revelation1412.org](http://www.revelation1412.org)***



Monotheism, one God, is a wide spread concept within Judaism, Islam and Christianity. However, a wide variation of this concept is found within the Christian Church. To maintain the oneness of God some believe in the Trinity, others in Modalism, while others deny the divinity of Jesus.

What does the term "one God" mean? Why is Jesus referred to as God & Jehovah? How could there be only one God when the Bible refers to more than one Being as God?

In this book, the author addresses these questions, and more, from a Biblical perspective showing the consistency of the scriptures in regards to this topic.