

THE FOLLOWING IS AN EMAIL RECEIVED FROM A MAN WHO HAS BEEN ATTENDING OUR CHURCH OFF AND ON FOR ABOUT A YEAR BUT HAS MADE NO PROGRESS TOWARDS THE TRUTH AS WE BELIEVE IT. I AM SHARING HIS EMAIL (WITHOUT NAMES) AND MY RESPONSE TO HIM FOR YOU TO USE AS YOU SEE FIT. MY HOPE IS THAT THIS MAY HELP YOU IN SOME SITUATION IN WHICH YOU MAY FIND YOURSELF.

THE EMAIL (8-12-19)

Gentlemen,

I sure love you guys.

I think of you and pray for you often. My heart is stirred this morning as I read the scriptures, over and over and over I think of you.

"Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace"

Paul had been in the throne room (the Third Heaven) He writes in the name of God the Father AND the Lord Jesus Christ.

There are two here, not one. Are you all saying that you know more than or better than Paul? Are you saying that somehow you have a greater revelation than Paul did?

I'm afraid, that as much as you love God and as much as you have chased after your tradition, you are teaching a false doctrine.

The Oneness doctrine is a false doctrine and has kept your whole denomination isolated from the rest of the body of Christ. This grieves the Holy Spirit, the Spirit that gives us the power to live life and raised Jesus from the dead, It grieves Jesus who gave His life as a ransom for ours and it grieves His Father, Who spoke the worlds into existence and sits on a throne in unapproachable light..

They grieve when the Body of Christ is separated or quarreling or sparring with one another. Just like an earthly Dad grieves when his kids are separated by a feud.

It has not separated you from me, but unfortunately the other 95% of the body does not know you the way I do. They judge from afar and I am afraid you may also do the same?

The split early on from the greater Pentecostal movement was very unfortunate and served in a sense as a rejection to all the oneness people. I think that the spirit of rejected from that original kick out, and the hurt and separation that has followed over

the years, has certainly served the enemies cause.

I pray that you can rejoin the greater body of Christ and not be cast away, so that your later years can be greater than your first and your true destinies can be realized.

I love you and I am praying for you... It is more serious because you are teachers and teaching others and asking people to follow you in this false doctrine. (James 3:1)

I believe you love Jesus just like me. I will always be your brother and friend in Jesus and we will keep coming to Antioch. We have made many friends that are really amazing people.

Love will always win over doctrine, but I am concerned for you.

"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

By this all men will know that you are My disciples, if you have love for one another"
John 13:34-35

With all my love and respect,

MY RESPONSE TO HIS EMAIL:

My Friend,

I thank you for your expression of concern for us and our doctrine and for your prayers. If you are willing, I would be very happy to have a personal discussion of this subject with you at any time that our schedules would mesh and allow that to happen. I love you and I pray for you even as you pray for me/us. However, I will attempt at this time to provide some degree of a response knowing that it is impossible to fully respond in the time and space that I currently have available. I want to say again that this is a response to a conversation that you have initiated. Because of the specific points of concern that you have expressed, I feel the liberty to be somewhat more direct in my response to your points than I would normally be in any personal communication that I initiate.

Let me begin by saying that personally I did not get "my doctrine" from any tradition, but directly from the Word of God. I think that I have shared my testimony with you I believe, but I did not study ANY *UPCI* books in order to "come up" with this doctrine. "My doctrine" of the Godhead was given to me by God in my personal study of the Bible itself while I was at the Naval Academy with NO access to any other material to study but the Bible. NO PERSON or organization taught me this doctrine. The only "influence"

I had during my time at the Naval Academy were trinitarian believers and fellowships. I fully participated in these discussions, studies, and fellowships. So, I became very familiar with the intimacies of the trinitarian doctrine.

When God began showing me the things that I believe today, I shared it with the only Christians I knew at the Academy to get their feedback. They could not refute it. Of course, as trinitarians, they disagreed with me, but only from the position of their tradition because they could not disprove with Scripture what I was seeing for myself. Consequently, their only rebuttal was “that is not what everyone else believes.” Eventually, seven of them ended up being converted and being baptized in Jesus name and receiving the Holy Ghost even though it was not my purpose to “convert” them at all. I was just trying to find Biblically-confirmed, NON-TRADITIONAL truth for myself.

I participated with these trinitarian believers for over three years until they eventually shunned me. So the separation that took place was on their part not mine. Essentially, as you have communicated, they made my continued participation predicated upon renouncing what I saw in the Bible that they could not disprove – not any of them, whether leaders, chaplains, etc. I believe the Bible, not any church’s or any man’s doctrines! Again, their ONLY “defense” of their doctrines was “this is what ‘everyone’ believes.” These were my friends and my only spiritual fellowship. But, the Word says to “buy the truth and sell it not.” I did not sell truth for their acceptance. I love them to this day. In fact, last year at our 50th Class Reunion, I saw several of them that I had not seen in years and was thrilled to see them. I hold no animosity or ill-feelings towards any of them, in fact, their rejection was A BLESSING to me because it caused me to go back to the Book and reexamine everything again and again to be certain I was not missing something. The result is that I am not afraid or reluctant to discuss the

Godhead with anybody, anytime, or anyplace – regardless of their pedigree – as long as the basis of our discussion is the Bible and only the Bible. I am not interested in any man’s opinions, only what God’s Word says.

Furthermore, personally I have never been comfortable calling what I believe “oneness” even though others who believe similarly to me do use the term. I personally prefer to not use ANY type of extra-Biblical terminology, including the traditional, non-Biblical words “trinity,” “God the Son,” “God the Holy Ghost,” etc. to explain the Godhead. Since God did not supply a “word” or term that we can use to be “all-inclusive” of the Godhead doctrine, I suppose I must use that which is closest to what I believe. So, for lack of a better word, I guess then that I am “Oneness” – certainly NOT trinitarian. God is ONE!

Mark 12:29 (KJV) 9 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

Mark 12:29 (*Young's Literal Translation*)

29 and Jesus answered him--`The first of all the commands [is], Hear, O Israel, **the Lord is our God, the Lord is one;**

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

James 2:19 (*Bible in Basic English*)

19 **You have the belief that God is one, and you do well:** the evil spirits have the same belief, shaking with fear.

At this time, I am affiliated with the *UPCI* (the largest "oneness" organization) NOT because I believe what they do, but ONLY because they believe the closest to what God showed me for myself that I can find. I do believe in the importance of being a part of a Biblical fellowship. Therefore, I have peace fellowshiping with the UPCI even though on numerous occasions, both in private and in national meetings, I have publicly declared the exact sentiments stated in this paragraph and the previous ones.

I must say that I have a problem with accepting your implication that "love" is more important than the Word of God. The Lord has magnified His Word above even His Name! (Psalms 138:2). As I have already quoted, He said to "buy the Truth and sell it not." (Proverbs 23:23). However, probably most importantly, Christ is the LOGOS (Word) made flesh. I cannot devalue the Word and what it teaches without denying Christ Himself. In addition, Jesus declared that knowing and believing Who and what God is to be the First or the Greatest commandment.(Mark 12:28-31). Jesus condemned religious tradition while defining it as placing the thoughts and ideas ("commandments") of men on an equal level with God and His Word. (Matthew 15:1-14; Mark 7:5-13). Furthermore, adding to or taking away from the Word brings great condemnation and judgement. (Deuteronomy 4:2, 12:32; Proverbs 30:5-6; Revelation 22:18-19). Finally, we are saved by and through the Word of God.

1 Peter 1:22-25

22 **Seeing ye have purified your souls in OBEYING THE TRUTH through the Spirit unto unfeigned love of the brethren,** see that ye love one another with a pure heart fervently:

23 **BEING BORN AGAIN, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever.**

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 **but the Word of the Lord endureth for ever. and this is the Word which by the Gospel is preached unto you.**

(See also John 15:2-3; 17:15-17,19; Romans 6:16-18; 2 Thessalonians 2:13-14; Hebrews 5:9; to just include a very few).

Is love important? Absolutely! Are we supposed to choose “love” over His Word? Absolutely NOT! It is true that “God is love.” It is also true that God is the Word! According to the Apostle Peter, true Biblical “love” for my brothers can only be a product of knowing, believing, and obeying the TRUTH through the Spirit. Paul emphatically declared the following concerning knowing and loving the truth:

2 Thessalonians 1:7-9

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 in flaming fire taking vengeance on them that know not God, and that OBEY NOT the Gospel of Our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2 Thessalonians 2:7-12

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And **with all deceivableness of unrighteousness in them that perish; BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH, that they might be saved.**

11 **and for this cause God shall send them strong delusion, that they should believe a lie:**

12 **that they all might be damned WHO BELIEVED NOT THE TRUTH, but had pleasure in unrighteousness.**

So, while I love you and pray for all who name the name of Christ, I cannot and will not compromise Biblical truth for anyone’s fellowship.

Paul’s concern for all believers and his admonish to them was/is that we would value “fellowship” so much that we would put it ahead of truth:

2 Corinthians 11:1-4

1 Would to God ye could bear with me a little in my folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him.

In fact, Paul was even more emphatic than this:

Galatians 1:6-12

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto ANOTHER gospel:

7 Which is not another; but there be some that trouble you, and would PERVERT the Gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Do I desire fellowship? Yes! But, if my inclusion is dependent upon me renouncing that which I have received by revelation, then I will just continue without it. I remind you that the verses quoted above are NOT MY WORDS! I did not write them! However, I believe them with everything in me. I may have misunderstood your words and/or their meaning, but it seemed to me that your assertion was that my "Godhead doctrine" is false and that if I would just change it, then I would be accepted. If that is your message, then I cannot accommodate you. I believe the WORD; it is the final authority in my life. I will ONLY change as the Word teaches me to do so. I will never be persuaded to accept a doctrine that tells me that I cannot know and understand the Godhead and uses totally un-Scriptural terminology to explain it — no matter the cost.

From your email, it is clear that you do not understand what I believe or what is taught at Antioch. Like you, in the single verse that you cited, I do not see "one" but two. But the question is two what? Surely not "persons" or "personalities" or "two Gods." When we go back before there was anything else but God, it is impossible for there to be more than One Deity, One Being, GOD – One Spirit Being. There is no possible way Biblically or mathematically to believe in the existence of more than one eternal,

“invisible” (to all that is finite) Spirit. The One Spirit Being (God) is infinite and from everlasting to everlasting (Psalms 90:1-2) and He existed before everything. In Genesis 15:7, to Abraham He identified Himself as *YHWH* or as we say it “Jehovah,” which is defined as the “Self-Existent **ONE**.” He NEVER identified Himself as the “self-extended **THREE**.” To Moses He identified Himself as “I AM,” NOT “we are.”

I believe in the exact same God as Abraham, Moses, David, etc. as well as Paul, Peter, and John. God did not “change” in substance, nature, being, “singleness,” etc. just because He chose to be manifested to mankind so that He could become our Savior. In fact, it is impossible for God to change at all (Malachi 3:6; Hebrews 13:8). Therefore, Whoever and whatever was “God” in the Old Testament must also therefore be “God,” by definition, in the New. The Old Testament believers who were dogmatically “monotheistic” were specifically expecting that ONE God to make Himself known as Messiah to save mankind (and I believe that too). It is impossible to get a true Jewish, monotheistic believer to ever accept a multiple “personality” God. Any “New Testament” doctrine of the Godhead that cannot be harmonized with the monotheism of the Old Testament is not of God. As Paul clearly stated, “the law (Old Testament) is our schoolmaster to bring us to Christ” (Galatians 3:24). Jesus clearly stated that He did not come to do away with the law, but to fulfill it (Matthew 5:17-19).

At Antioch, we believe that the One True God, Jehovah of the Old Testament, is manifested in the flesh as the Lord Jesus Christ of the New Testament. The exact same God! The “greatest commandment” is to know and acknowledge Him as being only “ONE”:

Deuteronomy 6:3-5

3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD [Jehovah] God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: the Lord [Jehovah] Our God Is One Lord [Jehovah]:

5 And thou shalt love the LORD [Jehovah] thy God with all thine heart, and with all thy soul, and with all thy might.

In quoting Deuteronomy 6:4-5, the Lord Jesus Christ personally confirmed this commandment as the first or “greatest”:

Mark 12:28-30

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, **the first of all the commandments is, Hear, O Israel; the Lord Our God is One Lord:**

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

The scribe who asked Jesus the question about which was the “first commandment” responded to Jesus’ answer this way,

Mark 12:32 And the scribe said unto him, **Well, Master, thou hast said the truth: for there is one God; and there is NONE OTHER BUT HE:**

Notice that Jesus did not refute the scribe’s “interpretation” of the command as being a declaration that there is only ONE GOD – “None other but HE”! So, while the verse literally says that the Lord our God is ONE Lord, the scribe gave the accepted meaning of that day and Jesus by His response affirmed that interpretation of the verse – THERE IS ONLY ONE GOD! Knowing and believing that FACT is the subject/focus of the Greatest Commandment. Any doctrine that clouds the clarity of that declaration is not from God!

This same Jehovah (the One True and Living God) clearly and definitively declared the following concerning Himself:

Isaiah 43:10-14

10 Ye are my witnesses, saith the LORD [Jehovah], and my servant whom I have chosen: **that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.**

11 **I, even I, am the Lord [Jehovah]; and BESIDE ME there is no Saviour.**

12 I have declared, and have saved, and I have shewed, when there was no strange god among you: **therefore ye are my witnesses, saith the Lord [Jehovah], that I AM GOD.**

13 Yea, **before the day was I am he;** and there is none that can deliver out of my hand: I will work, and who shall let it?

14 **Thus saith the Lord [Jehovah], your Redeemer, THE HOLY ONE OF ISRAEL;** For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

NOTE: No place in the Scripture does God ever refer to Himself OR does anyone else IN THE BIBLE every refer to Him as the “Holy Two,” or the “Holy Three,” or the “Holy Trinity.” He is ALWAYS the “HOLY ONE”!

Isaiah 44:6-8

6 Thus saith the LORD [Jehovah] the King of Israel, and his redeemer the LORD [Jehovah] of hosts; I AM THE FIRST, AND I AM THE LAST; AND BESIDE ME THERE IS NO GOD.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 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 45:5-8,18-25

5 I AM the Lord [Jehovah], and there is none else, there is no god beside me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, **that there is none beside me. I am the Lord [Jehovah], and THERE IS NONE ELSE.**

7 I form the light, and create darkness: I make peace, and create evil: I the LORD [Jehovah] do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD [Jehovah] have created it.

18 For thus saith the Lord [Jehovah] that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I AM THE LORD [JEHOVAH]; AND THERE IS NONE ELSE.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD [Jehovah] speak righteousness, I declare things that are right.

20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? **Have not I the Lord [Jehovah]? and there is no god else beside me; A JUST GOD AND A SAVIOUR; THERE IS NONE BESIDE ME.**

22 Look unto me, and be ye saved, all the ends of the earth: FOR I AM GOD, AND THERE IS NONE ELSE.

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, **that unto me every knee shall bow, every tongue shall swear.** (See Philippians 2:5-11)

24 Surely, shall one say, in the LORD [Jehovah] have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

25 In the LORD [Jehovah] shall all the seed of Israel be justified, and shall glory.

A Jew who truly believes the above verses (and the many other similar ones) will never be persuaded to believe that these verses are talking about “two”! And neither do I. Just because Paul clearly differentiates on occasion between the deity and the agency of that deity’s manifestation to mankind does not make “two gods” or even two persons of God.

Furthermore, why is it that in every verse where Paul is making note of this distinction between the two natures (Deity and Humanity) or manifestations of God (Spirit and Word made flesh) is the “third person” (the Holy Ghost) NEVER mentioned. Isn’t “he” “important”?

So, is there “two” in Paul’s statements similar to what you have quoted? Yes, absolutely! But not two persons, two manifestations of the One, True and Living God.

Additionally, this “separation” was only made to emphasize a distinction that only existed in regards to time and man:

John 10:37-38

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: **that ye may know, and believe, THAT THE FATHER IS IN ME, AND I IN HIM.**

John 14:9-11

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **He that hath seen me hath seen the Father; and how sayest thou then, shew us the Father?**

10 **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.**

11 **Believe me that I AM IN THE FATHER, AND THE FATHER IN ME: or else believe me for the very works' sake.**

John further clearly expounds on the relationship between God the Father and His manifestation into time and space as follows:

John 1:1-3,10-18

1 **In the beginning was the Word, and the Word was with God, and the Word was God.**

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

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

Notice John 1:18 specifically where the Apostle declares that the ONLY WAY we can know (or “see”) the Father is through the Son, Christ.

The Man Christ Jesus (the Son of God, the LOGOS made flesh) declares His “oneness” with the Father (the Spirit, the Lord) in His prayer:

John 17:20-24

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; **as thou, FATHER, ART IN ME, AND I IN THEE**, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 **I in them, and thou in me**, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Jesus also declared that this “separation” (distinction) was not into “two” of anything, but only to help us understand fully the purpose and plan of God:

John 10:30-33

30 I AND MY FATHER ARE ONE.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and **because that thou, being a man, makest thyself God.**

The One True and Living God of the Old Testament (and before time) was manifested – “made visible” – in the flesh of the Man Christ Jesus. The word or “title” *Christ* is always representative of His humanity, i.e., “God” cannot die and He does not “pray,” only flesh prays, only flesh dies – the Man Christ Jesus did both but God did/does neither. But, Paul clearly identifies the “Deity” that was/is IN the Man Christ Jesus when he said,

2 Corinthians 5:19 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.

That is why Paul declared the Deity in Christ this way,

1 Timothy 3:16 And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

God was NOT the flesh, but He was IN the flesh of the Man Christ and was manifested to the world in, by, and through the Man Christ. Thus, Peter declared,

Acts 2:36 Therefore let all the house of Israel know assuredly, **that God hath made that same Jesus, whom ye have crucified, BOTH LORD AND CHRIST.**

The title *Lord* always refers to the Deity (the Father) that is IN Christ. Therefore, the full appellation/designation “Lord Jesus Christ” declares who Jesus is in BOTH of His natures (God AND Man). There is only ONE LORD (Ephesians 4:5) and the Lord is ONE GOD and is the ONLY GOD; therefore, if Jesus is Lord as well as Christ, then the Deity in the Man Christ Jesus can ONLY be the Father. For this reason, Christ is declared to be the visible representation or manifestation of the ONE True God – NOT a separate person of God.

Colossians 1:15-19

15 **Who is the IMAGE OF THE INVISIBLE God**, the firstborn of every creature:

16 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:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 **FOR IT PLEASSED THE FATHER THAT IN HIM SHOULD ALL FULNESS DWELL;**

Colossians 2:8-9

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and **not after Christ.**

9 **FOR IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY.**

Again, according to Paul's "revelation" of God (that you referred to in your email), there is no person of Deity outside of Christ than the ONE Who is dwelling IN Christ. The "fulness of the Godhead" (qualitatively not quantitatively) dwells IN THE BODY of Christ. Whoever the Deity is outside of Christ (the Father) is the same Deity that dwelt in and was manifested (revealed, made known, made visible) FULLY through Christ.

Is there a distinction between the Father and Christ? Of course, the title "Father" (as well as "Lord") refers to God's Deity, while the title "Christ" (as well as "Son") refers to the humanity THROUGH WHICH the Father made Himself known to man.

Paul further declared the distinction between God and Man in Hebrews,

Hebrews 1:1-5

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 **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;

3 **who being the brightness of his glory, and the EXPRESS IMAGE OF HIS PERSON**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

The “Son” (Christ) is the “express image” of the Father’s “person” not a different “person” of Deity. Paul continues the declaration of this eternal principle of the Godhead in 2 Corinthians,

2 Corinthians 4:3-6

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of **Christ, who is the IMAGE of God**, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, **hath shined in our hearts, to give the light of the KNOWLEDGE of the glory of God IN THE FACE OF JESUS CHRIST.**

According to these writings of Paul, what is the most significant element of the Gospel that the “god of this world” has blinded the minds of people from “seeing”? He does not want souls to see that the Man Christ Jesus is the IMAGE of the invisible God and/or to see that the knowledge of the person of God is known in the “FACE” of Jesus Christ. Notice please that Paul did not use the title “Lord” here in regards to Jesus because he is emphasizing the source of the manifestation, the humanity of Christ Jesus. So, the “Lord” is manifested in “Christ” thus becoming the “Lord Jesus Christ.” Again, the question is, “Who is the Lord?” The Lord is the Deity, the Father:

1 Corinthians 8:4-6

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.**

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 **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.

In this text, Paul made it very clear Who He believes that God is: THE FATHER. The only way that the Lord Jesus Christ can be God at all is because He is indwelt by the Father, is the image of God THE FATHER, and is the manifestation of God THE FATHER in the flesh to mankind. This is further confirmed by the fact that while Christ (the Son) lived in the flesh on the earth and He prayed, He ALWAYS prayed to the FATHER. If the “Holy Ghost” is a separate person of God, then why didn’t the “Son” ever pray to the Holy Ghost? The man Christ Jesus NEVER addresses the “Holy Ghost” as one would a “person” – AT ALL! Ever!

Another very important question is this: Why did Christ, the Son of God, pray? The answer: Because He was flesh!

Psalms 65:1-2

1 Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

2 **O Thou that hearest prayer, unto thee shall ALL FLESH come.**

Hebrews 5:5-10

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

7 **Who in the days of HIS FLESH**, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 **Though he were a son, yet learned he obedience by the things which he suffered;**

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

Acknowledging the “flesh” (humanity) of Christ does not “un-deify” him. Why? Because his flesh was not divine (deity). The Deity of Jesus is the indwelling “FATHER.”

The prayers of Christ present another unsolvable conundrum for trinitarians. ONLY FLESH PRAYS! God NEVER prays! “God” surely did not pray to “God”! But FLESH PRAYS TO GOD! The man Christ, the Son of God, prayed to God. Some ask, If Christ is God, Whom did He pray to? If God was IN Christ, then Whom did He pray to? Yet, most all believers claim to have God IN THEM; YET, they pray! Whom do they pray to? As has been and will be discussed further, God (the Father) was IN Christ; yet, He was also OUTSIDE of Christ. ALL of God could never be contained in one place, body, etc.

So again, the whole crux of the Godhead doctrine rests on this one question: Who is the Deity IN Christ? “God the Son” OR the Father? There is absolutely NO Scripture in either the Old or New Testament that even remotely describes or addresses the Deity in the Son of God (Christ) as being someone called, “God the Son.” That Scripture simply does NOT exist! As has been stated above and confirmed with numerous Scriptures, the Deity in Christ, the Son of God, was THE FATHER.

The reason that Peter used the phraseology on the Day of Pentecost, “God has made that same Jesus (whom you crucified) both Lord and Christ,” is that the only way that a “man” could be “God” is by God Himself dwelling IN HIM. By God the Father Himself abiding in and being manifest through Christ, Christ then becomes God. However, the flesh does not become God, but as Paul states THREE times, the flesh (Christ, the Son

of God) becomes the image of God to the world (2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3), the only visible representation of the invisible God. This is also the reason that the Body of Christ was called the “Temple of God,” because God dwelt within the Temple. God was NOT the Temple; He dwelt WITHIN the Temple.

As far as “oneness” doctrine being “tradition” as you have opined, I think we need to consider the source of the Trinity. The word “trinity” is not used in “Church doctrine” until after the fourth century. In fact, there was not an “official” distinction made of God being divided into “two persons” until 325 AD at the Council of Nicea. This “council” was called by an “un-baptized” Roman Emperor, Constantine. Even the “Pope” who was the contemporary of that time did not attend this “council.” In fact, of the 1,800 recognized Bishops in the world at that time only 318 attended this meeting (Wikipedia, Encyclopedia Britannica, etc.). It was out of this meeting that the “doctrine” of a separate person from God the Father called “God the Son” came about. Furthermore, it was not until 383 AD at the Council of Trent that the “third person” was added “officially” to the doctrine. Thus, we have the Doctrine of the Trinity — three separate, distinct, co-equal “persons” of the Godhead. THIS is a tradition. It was “catholic” doctrine then, it is still “catholic” doctrine now. When the “protestors” “left” the church of Rome during the “reformation,” they abandoned subservience to the Pope, the worship of Mary, the doctrine of Transubstantiation, etc. But they did not leave Rome’s doctrine of the Godhead. That is why that the Catholic Church has even “officially” stated that they consider all believers in the Trinity to be “Catholics” regards of the “name” of their faith.

From the beginning of the Church on the Day of Pentecost, it was clearly stated that the Apostles and their followers “continued steadfastly” in the what was called the “Apostles Doctrine.”

Acts 2:41-42

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And **they continued stedfastly in the APOSTLES' DOCTRINE** and fellowship, and in breaking of bread, and in prayers.

Where did the Apostles get their “doctrine”? Directly from Jesus Himself.

Matthew 28:18-20

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 **TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU:** and, lo, I am with you always, even unto the end of the world. Amen.

Paul said that the Church is built upon the foundation of the Apostles and Prophets:

Ephesians 2:19-22

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

Was the Church built upon the humans who were the Apostles and Prophets? No, of course not. It was built upon the teachings of the Apostles and Prophets. Again, where did their doctrine come from? Jesus Himself!

The Apostle Jude strongly exhorted us defend the Apostles Doctrine against all efforts to pervert or alter it in any way.

Jude 1:3-4

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and **exhort you that ye should**

EARNESTLY CONTEND FOR THE FAITH which was once delivered unto the saints.

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

Even before the Apostles died there was false doctrines being taught. I fully agree that doctrines divide. Why? Because doctrine is our foundation. If our foundation is flawed no amount of "christian character" can make up for that. The Apostle John (whom some call "the Apostle of Love") declared emphatically,

2 John 1:9-11

9 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. (See Hebrews 6:1-3)

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

So John not only acknowledged that doctrine divided, he encouraged the division. Furthermore, he makes some very pointed declarations about the separation,

1 John 2:3-5

3 And hereby we do know that we know him, if we keep his commandments.

4 **He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.**

5 **But whoso keepeth his word, IN HIM VERILY IS THE LOVE OF GOD PERFECTED: hereby know we that we are in him.**

What was John commanded to do that he believes that we are commanded to obey? Those things that Jesus taught them and commanded that they teach us (Matthew 28:20).

Paul clearly emphasized the foundational doctrines of Christ (the LOGOS made flesh) as being the only acceptable foundation for saving faith:

Hebrews 6:1-3

1 **Therefore leaving the principles of the DOCTRINE OF CHRIST, let us go on unto perfection; not laying again the FOUNDATION** of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

Paul instructed us to “leave” the principles of Christ’s doctrines. However, he is not telling us to ABANDON these doctrines but to progress from them as one would progress from a foundation and continue to build the rest of the building. Again, we are not to abandon doctrine but to continue to build Christ’s building, the Church, UPON HIS foundational doctrines. In fact, anyone who does not believe and practice all seven of these foundational principles of the doctrine of Christ is not standing on the Biblical foundation of the Apostles doctrine which Paul declares Christ to be the original source of.

Again, the reason for the Apostles’ emphasis on doctrine is because of Jesus’ emphasis on doctrine. Jesus COMMANDED them to teach ALL those things to us that He had commanded them:

Matthew 28:18-20

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 **Go ye therefore, and teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Please note that the punctuation mark at the end of verse 19 is a “colon” NOT a period! Therefore the sentence is not complete if we quit reading at the end of verse 19. Verse 20 explains WHAT they were supposed to teach us. So, either the Apostles disobeyed the clear teachings of Jesus OR the only way to be baptized is in the name of Jesus because the Apostles NEVER baptized using the words of Matthew 28:19. As far as the “trinity” is concerned, it is also very curious that the words “father,” “son,” and “holy ghost” are NEVER used in ANY other single verse in all of the Bible — not once. A simple electronic concordance search can easily confirm this. No wonder trinitarians are so adamant about Matthew 28:19. It is the ONLY verse that **SEEMS** to “clearly” state their position. To think that it is abnegated and/or invalidated by Matthew 28:20 (which grammatically is the remainder of the sentence) because the “obedient” Apostles NEVER repeated these words in baptism must be shocking to those who want to tell us to “listen” to Jesus and not the Apostles. **When I am “listening” to the Apostles and following their teachings, then I am listening to Jesus!**

Do I believe in the Father, the Son of God, and the Holy Ghost? Absolutely! Do I believe that these titles describe three separate and distinct “persons” in the Godhead? Never! If that separates me from “all of the rest of ‘christianity’,” then so be it. I mean no disrespect in this statement. Neither do I intend to communicate a lack of sadness over this separation. But I cannot be unfaithful to what I see in the Bible for myself.

Furthermore, if someone was alone on a desert island with only a Bible, no matter how much they searched the Scriptures and prayed, they would NEVER come up with the doctrine of the “Trinity” without someone being present to “indoctrinate” them with it. What I believe and teach can be found by them. How do I know that? Because I have already experienced that for myself!

Another very important point is that I do not believe that the “godhead” is a “mystery” in the way that the word “mystery” is defined in today’s “christianity” to explain away the “unexplainable” nature of the trinitarian doctrine. To define the Greek word translated “mystery” as that which is incomprehensible and unexplainable ignores all scholarship and violates all intellectual integrity. NOT ONE SINGLE GREEK REFERENCE WORK gives that Greek word any such denotation or even connotation as that which is unfathomable or unexplainable. In fact, the word *mystērion* (or as some reference works spell it with the English equivalent letters, *musterion*) actually means “a secret, something hidden.” The Lord God made it very plain that He is not a “mystery,” an incomprehensible being, when He declared the following:

Jeremiah 9:23-24

23 Thus saith the LORD [Jehovah], Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

24 **But let him that glorieth glory in this, that HE UNDERSTANDETH AND KNOWETH ME, that I am the LORD [Jehovah]** which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD [Jehovah].

Paul declared to the Colossians that the “revelation” of this “mystery” was evidence that they belonged to God:

Colossians 1:24-29

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 **even the MYSTERY which hath been HID from ages and from generations, but NOW IS MADE MANIFEST TO HIS SAINTS:**

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; **which is Christ in you, the hope of glory:**

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Thayer's Greek Lexicon defines the Greek word translated “to make manifest” as “to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way.” So, the “mystery” of “Christ in you” is revealed (“made manifest”) to HIS Saints! If the word “Christ” only refers to His “post-birth” humanity, then it is impossible for “Christ” to be “in us.” However, “Christ” is the “anointed Word (LOGOS) made flesh.” Therefore, the anointed LOGOS (Word of God) CAN dwell in us by the Spirit.

Furthermore, if the word *Christ* refers to the ANOINTED LOGOS, then “Who” does the “anointing” of the LOGOS (Word)? The Father! Or, more specifically, the Spirit of the Father, also known as, the “Holy Ghost” or “Holy Spirit.” Remember, Paul said that there is ONLY ONE SPIRIT (Ephesians 4:4; 1 Corinthians 12:13) — not three OR two, just ONE. Jesus also made the point that “God is A SPIRIT”! (John 4:24).

Paul is quite direct about the fact that the “mystery” is now being revealed and explained.

Romans 16:25-27

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, **according to the revelation of the mystery, which was kept secret since the world began,**
26 **but NOW IS MADE MANIFEST, and by the scriptures of the prophets, according to the commandment of the everlasting GOD, made known to all nations for the obedience of faith:**
27 **to GOD only wise, be glory through Jesus Christ for ever. Amen.**

In the following verses Paul leaves no doubt about the focus of the revealed “mystery.”

Colossians 2:1-3

1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;
2 That their hearts might be comforted, being knit together in love, and **unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;**
3 **in whom are hid all the treasures of wisdom and knowledge.**

Paul explains that the “mystery” is focused upon the subject of God, the Father, and Christ. AND, he makes it clear that it is IN this revealed mystery about God, the Father, and Christ. Emphatically, Paul also states that ALL of the treasures of wisdom and knowledge have been “hid” this “mystery.” Once Paul connected these terms and called them a “mystery,” he made it clear that the words/titles could NOT be taken “literally” from a “natural perspective.” If there was any question about that being the case, it is easily cleared up by just continuing to read in the same chapter of Colossians.

Colossians 2:4-9

4 And this I say, lest any man should beguile you with enticing words.
5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.
6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:
7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.
8 **Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.**
9 **For in him dwelleth ALL the fulness of the godhead bodily.**

Paul strongly warns against allowing (permitting) men's intellect, perspective, ideas, and/or their religious reasonings, practices, and traditions from spoiling (stealing away) from us the treasures of the knowledge that Christ is the bodily depository of all of the qualities and characteristics of the Father (Godhead) as revealed by Him to mankind through the Christ.

Jesus Himself the night before His crucifixion tells us that all of the use of the terms "father" and "son" in regards to Deity are "proverbs" (parables, stories used for illustrative and/or explanatory purposes).

John 16:23-29

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 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.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

The Greek word translated "proverb" in verse 25 above is defined by *Thayer's Greek Lexicon* as: "a saying out of the usual course or deviating from the usual manner of speaking, a current or trite saying, a proverb; any dark saying which shadows forth some didactic truth especially a symbolic or figurative saying, speech or discourse in which a thing is illustrated by the use of similes and comparisons, an allegory, extended and elaborate metaphor." By the Holy Ghost providing divine inspiration in choosing this Greek word to record Jesus' statement about the Father and the Son, He plainly revealed that these words (titles), while having a readily understood meaning in the temporal dimension, were used to help us understand a spiritual reality and relationship beyond the natural. The use of this Greek word then makes it very clear that we are not to apply the natural parameters of our temporal lives literally to these words. They are only used to help understand "heavenly things" which are beyond our understanding otherwise.

In contrast to Jesus calling His use of the titles *Father* and *Son* as being parabolic, He told them that He would speak to them "plainly" of the Father. The Greek word translated *plainly* is defined by *Thayer's Greek Lexicon* as: "freedom in speaking,

unreservedness in speech; openly, frankly, i.e without concealment, without ambiguity or circumlocution, WITHOUT THE USE OF FIGURES AND COMPARISONS.” This Greek word is a direct contrast to His use of the word “proverbs.” This further reveals that Jesus fully intended for us to understand that He was using an earthly example (fathers, sons and their relationship) to explain to us heavenly principles and that the proverb/parable was not to be taken literally. To further confirm this, I have not been able to find even once in the Old Testament where God was ever addressed as “Father” in the same manner in which the Man Christ Jesus, the Son of God, refers to or addresses Him. Calling God “Father” was a “new thing” instituted by Christ, the Son of God.

The struggle that we humans have with all of the Lord’s parables is that we want to consider them from a “literal” perspective. Even Nicodemus, a master/teacher of the Jews, could not understand when Jesus told him to be “born again.” He asked if he was supposed to “enter the second time into his mother’s womb and be born” (John 3:4). Notice Jesus’ response to him,

John 3:9-12

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, **art thou a master of Israel, and knowest not these things?**

11 Verily, verily, I say unto thee, **we speak that we do know, and testify that we have seen; and ye receive not our witness.**

12 **If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?**

The Lord was explaining spiritual things to Nicodemus by using natural things that he was familiar with. BUT, Jesus never expected him to take them literally. Then He declared to Nicodemus, If I have told you EARTHLY things and you don’t understand them, then how could you understand if I speak of these same things but from a HEAVENLY perspective. Jesus did not expect us to take having to be born again as a literal act AND He did not expect us to consider His use of the “titles” *Father* and *Son* as literal “persons” either. They are parabolic in nature. They are spiritual things spoken from an EARTHLY perspective. They were not intended be seen as “two persons.”

When Jesus was asked why He spoke in parables, His answer is very significant and eternally impacting:

Matthew 13:10-17

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: **because they seeing see not; and hearing they hear not, neither do they understand.**

14 **and in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:**

15 **for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.**

16 **but blessed are your eyes, for they see: and your ears, for they hear.**

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Once again, as stated above, Jesus declares that “seeing” or “not seeing” is indicative of a person’s heart and openness to His Word. Therefore, the understanding of the “mysteries” is given to those who are His. (NOT MY WORDS BUT JESUS’). When “believers” readily confess that the Godhead is a “mystery” to them, they themselves are identifying who they are and who they are not. If someone confesses to believing that God is a trinity, then by the definition of that very “doctrine” they are admitting that the Godhead is a “mystery” to them. I am not saying what they are or are not, THEY ARE!

As further proof of this “oneness” perspective of God, all that is necessary is to consider God and His visible Image in eternity. When we observe “Christ” after His ascension, we see Him in His full Glory. What is that glory? He is sitting on the throne of Heaven as the only visible part of the infinite, invisible God – FOREVER. The Apostle Paul prayed for us that God would give us “the spirit of wisdom and REVELATION in the knowledge of Him”:

Ephesians 1:15-23

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, **may give unto you the spirit of wisdom and revelation in the knowledge of him:**

18 **the eyes of your understanding being enlightened;** that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And **what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,**
20 **which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,**
21 **far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:**
22 **And hath put all things under his feet, and gave him to be the head over all things to the church,**
23 Which is his body, the fulness of him that filleth all in all.

The one who was “raised from the dead” is the same one who was seated on the Throne of Heaven. The “right hand of God” is not a literal location but a figure of speech denoting the place of power and authority. This point is made clear by the Scripture when Jesus declared the following:

Revelation 3:21-22

21 **To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in [NOT “BESIDE”] his throne.**

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Jesus called the throne “my throne.” He acknowledged that it was the throne of the Father. The most important point here is that there is only ONE THRONE in heaven and ONE sitting on that throne (as the succeeding verses declare). The ONLY WAY that both the Father and Christ can be sitting on the same throne at the same time; and yet, as stated below, only ONE is ever “seen” sitting on that ONE THRONE is by the man Christ Jesus, who is the IMAGE of God, being the ONE “SEEN” sitting on the throne and God the Father abiding IN HIM!

Revelation 4:1-4

1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 **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: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Revelation 4:9-11

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

10 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,

11 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.

John makes it very clear that the ONE sitting on the throne is GOD:

Revelation 19:4 And the four and twenty elders and the four beasts fell down and worshipped **GOD that sat on THE throne**, saying, Amen; Alleluia.

After His resurrection, Jesus made the following declaration:

Matthew 28:18 And Jesus came and spake unto them, saying, **all power is given UNTO ME in heaven and in earth.**

If there is any “person” in the Godhead in heaven except God the Father as made visible through the LAMB or the Lord Jesus Christ, then they have NO POWER/AUTHORITY at all. Why? Because ALL “power” (KJV) (the Greek word is *exousia* which means “authority”) is in the possession of the Lord Jesus Christ!

Because the last book of the Bible is entitled *Revelation* and actually begins with these words, “The Revelation of Jesus Christ,” we can expect to see the Lord Jesus Christ fully revealed in this book. The *Book of Revelation* is as much about the revelation of Who and what Jesus is as it is about prophecy of future events. Therefore, one of John’s (and the Holy Ghost’s) summations of the relationship between God and the Lamb (the Christ, the Image of God) is most “revealing”:

Revelation 21:22-23

22 And I saw **NO TEMPLE** therein: **for the Lord God Almighty AND the LAMB are the temple of it.**

23 **And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the LAMB is the LIGHT thereof.**

In Revelation 21:22, John is recording what the Spirit is saying to him in regards to the absence of a building in the New Jerusalem that would be the “temple.” We know that the temple throughout Scripture is a building (whether a physical building in the Old Testament or a spiritual building in the New Testament) where God could dwell among His people and from which He could manifest Himself.

While Christ was upon the earth, He was the Temple:

John 2:19-21

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 **But he spake of THE TEMPLE OF HIS BODY.**

After His ascension, the Body of Christ, the Church became His “Temple”:

Ephesians 2:19-22

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 **In whom all the building fitly framed together groweth unto AN HOLY TEMPLE IN THE LORD:**

22 **In whom ye also are builded together for AN HABITATION OF GOD THROUGH THE SPIRIT.**

However, in the New Jerusalem there was NO TEMPLE “building.” Why? Because the LAMB (the image of the invisible God Who is now sitting on the throne of the universe) IS the temple because He is indwelt for all eternity by God Almighty.

Revelation 21:22 **And I saw no temple therein: for the Lord God Almighty AND the LAMB are the temple of it.**

Why does the Scripture use the word “LAMB” here rather than Christ. Because the Church, the “body of Christ,” will be in heaven also at this same time. So, in order to make the distinction of whom the actual eternal Temple in the New Jerusalem actually is the Holy Ghost used the word *LAMB* rather than *Christ* to make this distinction very clearly.

The main point of including this verse here is that it clearly “reveals” the eternal relationship between the I AM God (who is invisible and infinite) and His conduit or mediator or means to be visible — the LAMB! The LAMB is the “building,” the Temple, and the Almighty God, the I AM, is the One God Who is dwelling in the Temple, and therefore, also dwelling with all who are included in His eternal kingdom.

In Revelation 21:23 the discussion is the source of “light” for all of time for the New Jerusalem. John said that there was no need for any kind of “natural” light because the “glory of God” would “lighten” the city and the LAMB would be the “light” of it. The full revelation here requires that we examine the divinely inspired words in the original and

not the words of the translators. First, the word *lighten* means in the Greek, “to shed rays, i.e. to shine” (*Strong’s*); or, “to give light, to shine; to enlighten, light up, illumine” (*Thayer’s*). So, the “glory of God” is the actual “light” which all who are in the city of New Jerusalem will see by. However, where does that “light” come from? The *King James* word *LAMP* means in the Greek, “a portable **LAMP** or other illuminator” (*Strong’s*). So, the body of the LAMB is the actual LAMP from which the “glory of God” shines and thereby enlightens all of the New Jerusalem.

Paul had this “light/lamp” eternal relationship in mind when he said, “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Corinthians 4:6). This is the same “glory of God” that will enlighten the New Jerusalem.

Based then on both of these declarations of revelation (the Temple and the Light), we clearly do not see two “separate and distinct ‘persons’ in heaven,” but we see the two primary elements of God that are mutually dependent one on the other in regards to the infinite God’s relationship with finite humankind for all of eternity.

The I AM God doesn’t just fill all space and time, but ALL of space and time is in Him. He is infinite and unmeasurable. However, in His relationship with His creation (space and time), He relates to it through His Word made flesh, the Christ, the LAMB, Who is the image of the invisible God for all of eternity. Are there “two” here? Only based on what one is counting. Two Gods? Absolutely not. The infinite God and His manifestation to and in the finite of His creation? Yes, there are “two.” NOT two God’s, but One God existing infinitely, and that same God relating to time and space, the finite, through His manifestation to all of creation.

As Paul would say, “finally Brethren,” let’s consider Paul’s terminology as used in the verse that you quoted. To do so, let’s look at some other places where he used similar terminology but with a very different emphasis:

Titus 1:3-4

3 But hath in due times manifested his word through preaching, which is committed unto me according to **the commandment of GOD OUR**

SAVIOUR;

4 To Titus, mine own son after the common faith: Grace, mercy, and peace, **from GOD the Father and the Lord Jesus Christ OUR SAVIOUR.**

So, in verse three Paul refers to “God our Savior.” Then in verse four he speaks of “God the Father” AND “the Lord Jesus Christ our Savior.” Well, since you, my Friend, see “two” in verse four, I must now ask the following questions: JUST HOW MANY SAVIORS ARE THERE? JUST HOW MANY GODS ARE THERE? The answer? ONLY ONE! (See the verses above from Isaiah where God declared several times that HE ALONE was the Savior.) God IS the savior according to verse three (which is written

just as much by Paul as verse four), while verse four states that the Father is God and that the Lord Jesus Christ is THE SAVIOR. Well, where does that leave us? Right here! By the mouth of two or three witnesses let every word be established. So, let's let Paul clarify this for us:

1 Timothy 2:3-5

3 For this is good and acceptable in the sight of **God our Saviour;**

4 **Who will have all men to be saved, and to come unto the knowledge of the truth.** [The Truth? Come to the knowledge of what Truth? Paul answers that question in the next verse.]

5 **For there is ONE GOD, and ONE MEDIATOR BETWEEN God and men, the MAN Christ Jesus;**

Therefore, from Paul's own pen, we understand that He was plainly not separating the Father and the Son (Christ) from being ONE. ALSO, he was not defining TWO GODS or PERSONS OF GOD. Again, God was IN CHRIST (2 Corinthians 5:19 among other verses) – "reconciling the world unto HIMSELF." So, as he is wont to do frequently in his writings, Paul makes a distinction between the Deity and the manifestation of that Deity/THE GOD to mankind both to reveal Himself to man and to provide for man's salvation. The distinction is not about two persons in the Godhead, but a reminder that the infinite, invisible God loves us so much that He did not/does not leave us finite beings in the dark about Himself. He has made Himself visible for all of eternity through the manifestation of His LOGOS in the flesh for all of time – both temporal and eternal "time."

The Angel who spoke to Mary in announcing that she would soon be pregnant by the Holy Ghost (who is the "father" of the son if the Father and the Holy Ghost are separate persons) stated very emphatically Who was IN the Christ, the Son of God Who would be born of her:

Matthew 1:18-23

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, **she was found WITH CHILD OF the Holy Ghost.**

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: **For that which is CONCEIVED in her IS OF the Holy Ghost.**

21 And **she shall bring forth a son, and thou shalt call his name Jesus: for he shall save HIS people from their sins.**

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and **they shall call his name EMMANUEL, which being interpreted is, GOD WITH US.**

The angels words still resound today! Who was this one born of a young virgin girl? God or Man? BOTH! We must notice a few particulars here. If there is a trinity, then who exactly is the “father” of the Son of God? The “Father” or the “Holy Ghost”? The babe was “conceived” by the Holy Ghost! If the Holy Ghost is a different person than the Spirit of the Father, then the Father cannot be the “father” of the Son of God.” One notable trinitarian pentecostal theologian, in trying to get around this obvious contradiction to trinitarian theology, described this as somewhat of a spiritual “artificial insemination.” Seriously? Yes, he said that “seriously”! When one is teaching something that is not Biblical, one must use all kinds of extra-Biblical artifices to attempt to explain away what the Scriptures clearly state. Artificial insemination? Really?

Continuing, the angel said the purpose of this birth was the salvation of those who would be “His.” So, Who was this coming one? In the flesh a man, but in the Spirit He was/is “EMMANUEL,” GOD WITH US!

Isaiah prophesied hundreds of years before of this coming child/son:

Isaiah 9:6-7

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, THE MIGHTY GOD, THE EVERLASTING FATHER, the Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

This “child”/“son” was going to be called “the MIGHTY GOD, THE EVERLASTING FATHER” (NOT Everlasting Son). We know Him as the Lord Jesus Christ! He is all that Isaiah 9:6 says and even more! So, if the Son is the “Everlasting Father” and His Deity is not the indwelling God the Father, then there are TWO FATHERS!

My Friend, I long ago committed to not judge the Word by “good people” who were not fully obeying it; but, I committed to let the Word always be the “judge” of both myself and everyone else. Like you, I know many good people, but SOME of them are more committed to “their faith” than they are to what the Bible actually says. Their faith is based on what they “think” the Bible says. But Jesus said,

Matthew 22:29 Jesus answered and said unto them, **YE DO ERR, NOT KNOWING THE SCRIPTURES, nor the power of God.**

John 5:39 **Search the scriptures; for in them YE THINK ye have eternal life: and they are they which testify of me.**

Lastly, Jesus made it forever clear who is going to be saved who is not. Those who both “hear” AND “obey His Words” will be saved. Why? Because He plainly declares that He is speaking the Father’s Words. If anyone rejects the Father’s Words, then they will be lost – no matter how “good” of a person they are OR how faithful of a “christian” they appear to us to be. Can someone be saved who is not obeying the Father? Is that not “unbelief”? When it comes down to a choice between following “good people” or following the Word, the **ONLY CHOICE** is to follow the Word, no matter how many more of them there seems to be.

John 12:44-50

44 -- Jesus cried and said, **He that believeth on me, believeth not on me, but on HIM [not them] that sent me.**

45 And **he that seeth me seeth HIM that sent me [because He is invisible].**

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And **if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.**

48 **He that rejecteth me, and receiveth not my words, hath one that judgeth him: THE WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM IN THE LAST DAY.**

49 **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.**

50 **And I know that his commandment is life everlasting: whatsoever I speak THEREFORE, EVEN AS THE FATHER SAID UNTO ME, SO I SPEAK.**

I think Jesus said it all!

God bless you, my Friend, with LIGHT!

Again, thank you for your prayers as I also pray for you. I am willing to try and make the time for us to discuss this in person. I love you!

cmwright