

LESSON TEN

THE ONENESS TRUTH ANSWERS ALL QUESTIONS

A. THE ERROR OF THE TRINITY DOCTRINE LEAVES CONFUSION:

The erroneous teaching that there are three distinct persons in the Godhead leaves many questions unanswered. There is confusion and contradiction in this man-made doctrine which was formulated in the early days of the Roman Catholic Church. The reason for this, of course, is that it is not built on Scripture, but upon man's natural reasoning. We shall mention just a few of the questions that trinitarianism does not answer:

1. Who was the father of the babe in Bethlehem's manger? The Father or the Holy Ghost? Did the Christ have two fathers?
2. How can the Father be greater than the Son if they are both equal? *"My Father is greater than I."* (John 14:28).
3. Does God pray? How can He be God and need to pray?
4. Can God die? If the Son be God how could he die?
5. Is Mary the mother of God? What then could be wrong with the term, "The blood of God?"
6. If there are three persons already in the Godhead, what could be wrong in adding a fourth? Why not deify Mary?
7. Who are we to worship?
8. To whom are we to pray?
9. How many shall we see in Heaven? How many thrones are there?
10. Why doesn't Jesus know when he will return? (Mark 13:32).
11. How can He be a Son and have no beginning?
12. Are there three spirits abiding in the heart of the Spirit-filled Christians?

These questions may be continued indefinitely, but it would be foolish to do so. The correct answers and explanations to all the above questions prove Oneness. The attempt on the part of Trinitarians to answer the above questions simply lead to contradiction and confusion. Because of the Oneness Truth being built upon the Word of God, the answers to all questions are clear and easily understood and in harmony with all Scripture.

B. WAS THERE NOT THREE AT THE BAPTISM OF JESUS?

It was not necessary for Jesus to be baptized that He might fulfill all righteousness. He certainly was not baptized for His sins, but that He might fulfill the Old Testament Scriptures, and set an example for His church. In like manner it was necessary for Him to be anointed as the priests and kings were anointed in the Old Testament. However, remember that Jesus Christ was the Word-Incarnate from the conception in the womb of Mary. The anointing was there for the same purpose as the baptism - in fulfillment of Scripture.

Let us remember that these manifestations (audible and visible) were for the benefit of John the Baptist (John 1:33). It is questionable whether or not any other person heard the voice or saw the symbol. On the day of Pentecost there were two manifestations in the Upper Room

(audible and visible), tongues of fire and speaking in tongues. Would we say that there were two persons there? If so, which person was the tongues of fire, and which person spoke in tongues? An audible and visible manifestation at the same time does not make two persons any more than the smoke from an exhaust, and the sound of a motor make two engines. In Gethsemane Jesus was both the priest and the sacrifice. What would hinder Deity from manifesting Himself in two or three ways at the same moment?

C. HOW CAN JESUS CHRIST BE AT THE RIGHT HAND OF GOD?

God is spirit and invisible. Apart from Jesus Christ there is no physical body, and therefore neither right nor left hand to Deity. Apart from Jesus Christ, God cannot be seen, for Jesus Christ is the EXPRESS IMAGE of the invisible God. (Colossians 1:15; Hebrews 1:3). Therefore it is clear that the Scriptures which refer to Jesus Christ sitting or standing at the right hand of God do not mean a physical right hand.

What is meant by the right hand of God? The Scriptures refer to the right hand of God as the power and glory of God. This is what is meant by this term. Jesus Christ sits down in the place of POWER and GLORY.

"Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy" (Exodus 15:6).

"...And ye shall see the Son of man sitting on the right hand of power..." (Mark 14:62).

"Hereafter shall the Son of man sit on the right hand of the power of God" (Luke 22:69).

Let us remember that there is only one throne in Heaven. (Revelation 4:2). There is only ONE who sits upon the throne.

D. HOW CAN JESUS CHRIST PRAY:

Jesus Christ is man and He is God. As man He prays. The answer to this so-called problem is clear: humanity prays to Deity. If the trinity theory were correct then we find one God praying to another God. If a God needs to pray, is He any longer God? Can Deity at any time be needy of prayer? Also, if the second person in the Godhead prays to the first person in the Godhead, God is divisible, and we have at least two Gods. The explanation is very clear: Jesus Christ prayed as a man.

E. WAS NOT JESUS CHRIST FORSAKEN BY GOD AT CALVARY?

Again it was the flesh, the humanity of Christ, that cried out, "My God, my God, why hast thou forsaken me?" We may see the reason for this as we read II Corinthians 5:21, *"For he hath made him to be sin for us, who knew no sin."* He laid upon Himself the iniquity of us all. He became our scapegoat carrying the awful load of sin and paying the price of sin. The humanity of Christ had to taste of this awfulness to the full. Sin separates from a holy God. Jesus Christ had to experience this terrible sensation of a separation from God. It was the flesh, which suffered and died; it was the flesh, which cried out. Actually God was there all the time for the true nature of Christ did not change at any time. In other words, there was no moment when Jesus Christ was not God manifested in flesh.

Again referring to the trinity argument, if one person in the Godhead can forsake another person in the Godhead, then certainly God is divisible, and there are at least two Gods. We know that this cannot be.

F. WHAT WAS THE GLORY THAT CHRIST HAD BEFORE THE WORLD WAS?

Scriptural Reference:

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5).

Here Jesus is praying for glorification which is still future as far as time is concerned, but which was in the plan and mind of God from the beginning. Remember when Jesus prayed it was the human nature of Jesus praying to the Divine - humanity to Deity. Just as Christ was a Lamb slain from the foundation of the world, even so was Christ glorified from the foundation of the world.

This scripture does not make an Eternal Son for Sonship refers to time. God dwells in Eternity.

G. HOW MANY DID STEPHEN SEE?

Scriptural Reference:

"And they stoned Stephen, calling upon God, and saying Lord Jesus, receive my spirit" (Acts 7:59).

How many did Stephen see? Certainly only one. Whom did Stephen see? Jesus Christ. What name did Stephen give God? Lord Jesus. Many would like to think that this Scripture proves trinitarianism. However, it shows the Oneness truth conclusively.

H. THE KEY TO ALL QUESTIONS CONCERNING THE GODHEAD:

In the incarnation God did a new thing. God became that which He had not been before, but did not cease to be that which He always had been. God manifested Himself in flesh, and the Logos became flesh.

The key is simply this: Jesus Christ possesses a dual nature - humanity and Deity. He was and is very God and perfect Man. As God he dwells in eternity; as man He dwells in time. The Sonship limited to the elements of time is for the THREEFOLD PURPOSE:

1. Redemption;
2. Mediation;
3. Millennial reign and judgment.

I. THE ANSWERS TO TWO QUESTIONS ARISING FROM THE ATTRIBUTES:

1. DOES GOD REPENT?

Scriptural Reference:

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Genesis 6:6).

If God is immutable how can God repent?

Actually God never changes His mind. There is no necessity for this for His foreknowledge tells Him beforehand of every act upon the part of man. God's character never changes but His dealings with men change as they change from ungodliness to godliness and from disobedience. When a man bicycling against the wind, turns about and goes with the wind, the wind seems to have changed although it is blowing just the same as it was before. It was the man who changed; not the wind.

2. DOES GOD HATE?

Scriptural Reference:

"These six things doth the Lord hate: yea, seven are an abomination unto him" (Proverbs 6:16).

The nature of love demands a hatred for that which would injure or destroy the object of that love. God loves the sinner but hates sin. There is nothing inconsistent here. Rather God would not love the sinner if He did not at the same time hate that which is hurting the sinner. This hatred along with God's anger is not a carnal human emotion but rather the reaction of a holy God to sin, which is expressed in terms that man can understand.

God's nature is not vindictive but rather vindicative.

LESSON TEN

SELF HELP TEST

A. Explain how Jesus Christ can be at the right hand of God.

B. Explain clearly John 17:5.

C. If God is immutable, how can God repent?