

General Trinitarian View - Oneness View

Water Baptism

The recognized belief of the ecclesiastical realm of today, relevant to the Godhead, is the "Holy Trinity" as they call it. The word "Trinity" is not found once in the scriptures. Doctor Webster defines the word as follows: "The union of three persons or hypostases (the Father, the Son, and the Holy Ghost) in one Godhead, so that all the three are one God as to substance, but three persons or hypostases as to individuality."

We know history tells us that the Roman Emperor Constantine evoked all the bishops of the Church for a general council at Nicea in the year 325 A.D. The principal work of this council was the settlement of a discrepancy which was concerning the nature of Christ. The Trinitarian view was brought forth by Athanasius of Alexandria. As a result, the council accepted and formed a creed known as the "Nicene Creed." During the latter part of the fourth century, Emperor Theodosius made Christianity the state religion which was given the name "Catholic." It still embraces the dogma but hasn't yet proved and confirmed it with the Bible as being the Apostles doctrine (Acts 2:42; Jude 3) which we are suppose to earnestly and diligently adhere. The following information has been taken from the "Creed of Athanasius."--Vol. 7, pg. 366, Anti-Nicene Fathers. These are derivatives from it, pertaining to what they define as the Godhead. Article 6 says, "But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one: the glory equal, the majesty co-eternal. Article 25, and 26 reads as follows:

"And in this trinity none is before or after another; none greater nor less than another. But the whole three persons are co-eternal together, and co-equal. He, therefore, that will be saved, must thus think of the trinity.

That the Trinitarian View is incomprehensible is acknowledged by Trinitarians but the Bible says it can be known. See Rom 1:20. Most people who hold the Trinitarian view of the Godhead explain it as follows: God the Father, first person; Jesus, the Son, is the second person; and the Holy Spirit is the third person, all eternally co-equal in power, existence and eternal, without an end or beginning. I agree with the authentic statement Swisenburg said, "Confessing with their mouths one God but with their

thoughts and heart believe in three distinct co-equal persons. Those who hold the "Trinitarian view" encounter many difficulties in trying to extricate themselves but superfluously. Article 25 mentioned above state "none is greater, or less than another." But Jesus plainly declared as the Son of God, "My Father is greater than I." The Trinitarians have always misconstrued the scriptures, "ever learning but never able to come to the knowledge of the truth" (II Tim. 3:7).

Since the Bible exhorts us to diligently and earnestly contend for the faith once delivered to the saints and apostles. We will now see what the Apostles and New Testament saints say of Jesus. John the Baptist said, "He that cometh from above is above all" (Jn. 3:31). Compare this with Paul's statement in Rom. 9:5 "Christ who is over all, God blessed for ever." See also I Chon. 29:11,12 and Psalm 83:18, where Jehovah is declared to be "above all" proving Jesus to be God and Father of all for there is only one according to Eph.4:5-6. Let me remind you, this is the Oneness View of the Godhead which is the only view of the Godhead recorded in the Bible. Jeremiah 10:10 says, "Jehovah is the true and the living God" and protests against idolatry. Apostle John states that Jesus is "the true God and eternal life. Little children, keep yourselves from idols" (I Jn. 5:20-21). After having much doubt, Thomas arrived to the great truth and said, "my Lord and my God" to Jesus (Jn 20:28). Paul speaks of Jesus' blood as the blood of God. "Fee the church of God which he hath purchased with His own blood" (Acts 20:20). He states in Col. 2:9 that "in Christ dwelleth all the fulness of the Godhead bodily", and in I Timothy 2:3 he speaks of "God our Saviour". And in Titus 2:13 he said, "Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ". Don't forget that Jehovah said ". . . beside me there is no Saviour". (Isa. 43:11). Jude speaks of ". . . the only wise God, our Saviour." Jude 25.

The Israelites spoke against God bringing on themselves fiery serpents as a result. Paul tells us "they tempted Christ (I Cor. 10:4-9) Ananias spoke of ". . . the Lord, even Jesus, who appeared to thee"(Acts 9:15) and Paul quotes him as saying, "The God of our fathers"(Acts 22:14). Jesus says, "He is a chosen vessel unto Me" and Ananias says, "God of our Fathers hath chosen thee." (Acts 9:15). James speaks of ". . . the Lord of Sabbath," Who shall come (Jn 5:4,7) He who will come is Jesus (Acts 1:11) and the title of Lord Sabbath is better translated in Hebrew as the Lord of Host which is given two-hundred and eighty-two times in the Hebrew Scriptures.

There are a numerous amount of scriptures which only prove and vindicate the "Oneness View." Scriptures reiterates it; the true church believes it, and God Almighty sanctions it!

You can take any phrase of the Apostles doctrine and invariably confirm the, Oneness View of the Godhead. Let us tersely look into the Godhead from the standpoint of the water baptism. Now, the Trinitarians believe in using the formula "Father, and the Son and the Holy Ghost," which they interpret Matt. 28:19 to teach. Let us see just how well this formula can pass the tests. What about its frequency: Is the phrase "in the name of the Father, Son and Holy Ghost" used elsewhere in scripture? Not once. Did Jesus use the phrase "in the name" on other occasions? Yes-Ma. 18:20; Mk. 9:37; Jo. 14:14,26; 15:16; 16:23, etc. Is the Trinitarian formula for baptism ever based on that argument? None whatever! But there has been on baptism in the name of Jesus. In Cor.1:13 ". . . is Christ divided? Was Paul crucified for you? Were ye baptized in the name of Paul?" Scrupulous analysis will elucidate an obscure mind that the one who was crucified for him is the name of whom he should use in water baptism. No one should ever be baptized in any other name, that displaces Christ from His position. For his name is the only name under heaven given to men whereby we must be saved. (Acts 4:12). Another test is that of Practice. Did the disciples ever baptize in the 3 - fold name? No, they baptized in the name of Jesus Christ - Always! See Acts 2:38; 8:12-17; 10:44-48; 16:14-15, 25-34; 18:1-11; 19:1-7.

The Bible has laid down a principal which nullifies the Trinitarian formula for baptism in water. Paul wrote saying, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). Certainly the word "whatsoever" includes the water baptism which is a rite involving both word and deed.

The Encyclopedias confirm this formula of Oneness baptism in water. Refer to: Britannica Encyclopedia 11 Edition, Vol. 3, page 365-366. Baptismal formula changed by Catholic Church; Catholic Encyclopedia Vol. 2, pag. 33, Athanasian Creed; Americana Encyclopedia Vol. 20, pg. 311 Nicene Creed came from Catholic Church; New International Encyclopedia Vol 22, pags. 476-477 Trinity Doctrine.

In conclusion, truly we can say now that great is the mystery of godliness, God was manifest in the flesh; that He was in Christ reconciling the world unto himself; that the fulness of the Godhead dwelleth in Jesus

bodily and thus confess from our hear, as Thomas, did to Jesus, "My Lord and my God."