

99 - The Lord is One

Barbara and I met with the pastor and the board of “elders” of a church about a year ago. They were concerned about us. We seemed to be a threat to their “system” – the way they did things; the order they had established; and the way they were “building” on relationship, as they put it, rather than on “the gifts” (as in the gifts of the Holy Spirit). The head elder – we could tell he was the one in charge just by the way he quietly wielded authority over the others including the pastor – said, “I don’t even know where you stand concerning “the cardinal doctrines.” That term rankled me then, because it assumes that doctrines or teachings which have been part of the Judeo-Christian Church since its earliest history and just brought along throughout its history are unquestionable. Anyone who has been a part of “*Light Up the Scriptures*” for any length of time, or has read my book, GO GOD, knows that I don’t have much in common with mainstream Christianity – any more than, as a wellness specialist for over 20 years, I have anything in common with modern medicine.

All I care about – what we share in *Light Up the Scriptures* and on the ScriptureDoc blog – is what God reveals through His inspired word. When anyone establishes a teaching – much less a “Cardinal Doctrine” – based on an erroneous reading of the scriptures, I won’t have anything to do with it, and it’s been my accountability to God to share what His word DOES say – what His Word DOES teach. So, if I have cardinal doctrines, they are these:

1. Jesus Christ is God’s only begotten Son, born of a virgin; Who lived, died, was raised again the third day, ascended to sit at the Father’s right hand, sent the Holy Spirit, just as He said He would, to guide us into all the truth; Who will come again in power to establish His kingdom on earth and reign 1,000 years; and in Whose name every knee will bow and every tongue will confess, to the glory of the Father (Romans 14 and Philippians 2).
2. Correctly cutting the word of the truth is the means of presenting ourselves to God qualified (2 Timothy 2:15). This instruction from the Spirit of God through the Apostle Paul **requires** that we read and, more importantly, apply the scriptures properly, for teaching, exposure, correction, and discipline in righteousness (2 Timothy 3:16). Wisdom, insight, and understanding of God, His ways, His purpose, our role in it, and the patterns we would do best to follow, are found in the scriptures, but only when we are diligent about correctly cutting His word.
3. God is sovereign, according to Psalm 139 and many other scriptures we have examined in detail, and He is operating His Purpose of the eons according to the counsel of his will (Ephesians 1:11). The idea of human free will being able to

thwart or delay the achievement of His purpose is preposterous, if not purely stupid.

4. Jesus is the savior of all mankind and God will save all mankind, exactly as and in the order declared in the scriptures. Jesus accomplished His redemptive work on the cross, just as He said, and that includes everyone, regardless of anyone's decision to reject Him in this eon. No one is left out ultimately in God all in all in 1 Corinthians 15. Therefore, there is no scriptural basis for the Christian doctrine of a place of eternal torment, or hell. Philippians 2:10 and other scriptures clearly indicate a celestial, terrestrial, and subterranean location, but there is no scriptural place of "eternal" anything. The Christian ideas of heaven and hell are so far removed from "correctly cutting the word of the truth," that they produce a caricature of God as impotent and incapable, let alone incompetent.
5. God is ONE. He is the Father, Whom Jesus addressed throughout His life; and He is also our Father (Romans 8:15). Jesus Christ is the Father's begotten Son. The Holy Spirit is the Father's spirit, and I believe it is only the portion, or measure, of Himself He pours out over us that we mere mortals can stand. In any case, the Christian doctrine of "the trinity" obscures God's nature and character; it makes Him and His word incomprehensible; and it confuses us unnecessarily.

We have not examined the notion of the trinity per se in our studies to date. In fact, I don't deal with it in the current edition of my book, GO GOD. I've alluded to it at times, and in August, 2010, the title of **Light up the Scriptures** was, "*The Word, The son, The Father, and the holy Spirit.*"

As I sought the Lord for His direction for our time together, I was directed to the subject I've had "on the shelf," so to speak. Right or wrong, it has seemed almost too heady, too tedious to tackle. After all, what difference does it make? The term doesn't even appear anywhere in the scriptures, and I doubt that anyone listening wonders about it much, he or she goes through daily life. But it shows up in Sunday School lessons and sermons, hymns sung in churches and songs by Christian artists, and it's part of nearly every church's "statement of faith" since the Nicene Creed was adopted under pressure by Emperor Constantine in 325AD.

God sorts out so many things that don't directly determine our character. I have thought that, perhaps, the issue of the trinity was not one to Him, or. At least, was not high on His "hit parade." I also know that I can't shake it, so I beg your indulgence while I clarify what to me is one of the muddiest areas in Christian understanding. Muddy is a proper term here, because the concept of the trinity muddies God's image, I believe, if for no other reason than He did not inspire the concept. I also believe that that is itself undermining if not destructive, and that undermining characteristic is a hallmark of satanic operation. So, if for no other reason than to expose a lie of the adversary and

declare the singular specialness of the Father, the son and the holy spirit, let's dive head first into the deep end of 1,700 years or more of unquestioned Christian tradition.

The concept and doctrine of the trinity has always bothered me. God in three persons has never made any sense, and I've been persuaded by God, for more than 40 years, that He **makes** sense, and that when He doesn't **seem** to make sense, one of two things is true:

1. God is doing something that is completely beyond my ability to understand—in the same way David wrote in **Psalm 139:6** *"Such knowledge is marvelous beyond me; it is impregnable; I cannot reach to it."*—or . . .
2. Someone other than God is teaching something they don't *really* understand, and passing it off as truth.

Today, the trinity – the Triune God, or God in three persons -- is not so much taught as it is assumed by Christian ministers, teachers and theologians. The trinity is presented as if it is simply the truth.

I had occasion, about three years ago, during a small gathering at a home meeting, to be asked what I thought about the trinity. I looked at Barbara and she said, "Go ahead. Tell them." They were sweet, loving people, and after I shared what I have come to believe **from the scriptures**, one of the pastors smiled and said, "Well, this is just one of the great mysteries that only God knows." I'm sorry, but that's not good enough for me. I believe that where there is a lack of clarity (some may romanticize it and call it mystery) distance is created, and the clearer our perception and our understanding of God, the purer and closer our relationship to Him can be.

If you have the concordant Literal printed version, you will see that nearly every reference to The Father has the definite article, either in the text itself or rendered as a symbol in front of the word Father, as in **John 20:17**: *"Lo! I am ascending to My [the] Father and your Father, and My God and your God."* Where the article does not appear, The Father is preceded by the word, "God," which DOES have the article, as in **Ephesians 5:21**: "Our [the] God and Father..."

Otherwise, The Father is being addressed directly, such as Jesus did in many instances; here's just one:

Mark 14:

32 And they are coming into a freehold, the name of which is Gethsemane. And He is saying to His disciples, "Be seated here till I should be praying."

33 And He is taking Peter and James and John aside with Himself, and He begins to be overawed and depressed.

34 And He is saying to them, "Sorrow-stricken is My soul to death. Remain here and watch."

35 And, coming forward a little, He fell on the earth and prayed that, if it is possible, the hour may pass by from Him.

36 And He said, "Abba, **[the]** Father, all is possible to Thee. Have this cup carried aside from Me. But not what I will, but what Thou!"

We'll look at other examples, but doesn't it seem obvious that Jesus and the Father could not possibly be two parts of a so-called trinity and have conflicting wills?

Ephesians 5:18-21

be filled full with **[or "in"]** spirit, **[no article]**

19 speaking to yourselves in psalms and hymns and spiritual songs, singing and playing music in your hearts to the Lord,

20 giving thanks always for all things, in the name of our **[the]** Lord, Jesus Christ,

21 to our **[the]** God and Father, being subject to one another in the fear of Christ.

Deuteronomy 4:6 –

Hear, O Israel: The LORD our God, the LORD is one. (NIV)

Hear, Israel! Yahweh is our Elohim. Yahweh [the only] One. (CVOT)

The words, "the only," are added for readability, but they do not appear in the actual text, so we would better read **Deuteronomy 4:6** like this:

Hear, Israel! Yahweh is our Elohim. Yahweh...One.

To me, the matter is settled by Deuteronomy 4, but I have to confess that I've never seen anything in the scriptures that is confusing about the Father, the Son, and the Holy Spirit. They are never referred to as one person or as three persons in one. The Father is always designated specifically as such, and so is the son. The Holy Spirit, is seen without capitals and mostly without a definite article. "It" is referred to as "him" only once:

John 14:26

26 Now the consoler, the holy spirit, **which** the Father will be sending in My name, that will be teaching you all, and reminding you of all that I said to you.

John 15:

7 "But I am telling you the truth. It is expedient for you that I may be coming away, for if I should not be coming away, the consoler will not be coming to you.

8 Now if I should be gone, I will send **him** to you. And, coming, **that** will be exposing the world concerning sin and concerning righteousness and concerning judging...

26 "Now, whenever the consoler which I shall be sending you from the Father may be coming, the spirit of truth which is going out from the Father, that will be testifying concerning Me.

I learned from studying Greek that personal pronouns, such as "him" in this case, were not always used as personal at all, but as objective pronouns, such as "it." Also worth noting is the word "that" which refers to the consoler—the Holy Spirit—in the next sentence.

John 16:

13 Yet whenever that may be coming -- the spirit of truth -- it will be guiding you into all the truth, for it will not be speaking from itself, but whatsoever it should be hearing will it be speaking, and of what is coming will it be informing you.

14 That will be glorifying Me, seeing that of Mine will it be getting, and informing you.

15 All, whatever the Father has, is Mine. Therefore I said to you that of Mine is it getting, and will be informing you.

As I said earlier this evening, the idea of a trinity—God in three persons—appears nowhere in the scriptures. It is written about by no prophet or apostle, and it is not spoken of by Jesus Himself, but I have a hunch as to where the idea of the trinity originates:

Matthew 28:19

19 Going, then, disciple all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit,

Perhaps Matthew's account of Jesus' advent contributed:

Matthew 1:23, but start in verse 18

18 Now Jesus Christ's birth was thus: At the espousal of His mother, Mary, to Joseph, ere their coming together, she was found pregnant *by holy spirit*.

19 Now Joseph, her husband, being just and not willing to hold her up to infamy, intended covertly to dismiss her.

20 Now at his brooding over these things, lo! a messenger of the Lord appeared to him in a trance, saying, "Joseph, son of David, you may not be afraid to accept Miriam, your wife, for that which is being generated in her is *of holy spirit*.

21 Now she shall be bringing forth a Son, and you shall be calling His name Jesus, for He shall be saving His people from their sins."

22 Now the whole of this has occurred that that may be fulfilled which is declared by the Lord through the prophet, saying:

23 "Lo! The virgin shall be pregnant And shall be bringing forth a Son, **And they shall be calling His name 'Emmanuel,' which is, being construed, 'God with us.'**"

Maybe Jesus' words in **John 10** are part of the confusion:

30 I and the Father, We are one."

But, looking at the whole context, in **John 10:24-38**, we get a more complete picture:

24 The Jews, then, surround Him, and they said to Him, "Till when are you lifting our soul? If you are the Christ, tell us with boldness."

25 Jesus answered them, "I told you, and you are not believing. The works which I am doing in the name of **My [the] Father**, these are testifying concerning Me.

26 But you are not believing, seeing that you are not of My sheep, according as I said to you.

27 "My sheep are hearing My voice, and I know them, and they are following Me.

28 And I am giving them life eonian, and they should by no means be perishing for the eon, and no one shall be snatching them out of My hand.

29 My Father, Who has given them to Me, is greater than all, and no one is able to be snatching them out of **My [the] Father's** hand.

30 I and **the Father**, We are one."

31 Again, then, the Jews bear stones that they should be stoning Him.

32 Jesus answered them, "Many ideal acts I show you from **My [the] Father**. Because of what act of them are you stoning Me?"

33 The Jews answered Him, "For an ideal act we are not stoning you, but for blasphemy, and that you, being a man, are making yourself **God**." **NO ARTICLE!**

34 Jesus answered them, "Is it not written in your law, that 'I say you are gods'?

35 If He said those were gods, to whom the word of **[the]** God came (and the scripture can not be annulled),

36 are you saying to Him Whom the Father hallows and dispatches into the world that 'You are blaspheming,' seeing that I said, 'Son of **[the]** God am I'?

37 If I am not doing My **[the]** Father's works, do not believe Me.

38 Yet if I am doing them, and if ever you are not believing Me, be believing the works, that you may be knowing and believing that in Me is the Father, and I am in the Father."

1 John 4:

2 In this you know the spirit **[out]** of **[the]** God: every spirit which is avowing Jesus Christ, having come in flesh, is **[out]** of **[the]** God,

3 and every spirit which is not avowing Jesus the Lord having come in flesh is not **[out]** of **[the]** God.

Isaiah 65:16

Whoever invokes a blessing in the land will do so by the **one true God [the God of truth]**; whoever takes an oath in the land will swear by the **one true God [the God of truth]**

Deuteronomy 4:35

You were shown these things so that you might know that the LORD is God; besides him **there is no other**.

Deuteronomy 4:34-36 (in Context) Deuteronomy 4 (Whole Chapter)

Deuteronomy 4:39

Acknowledge and take to heart this day that the LORD is God in heaven above and on the earth below. **There is no other**.

Deuteronomy 4:38-40 (in Context) Deuteronomy 4 (Whole Chapter)

1 Kings 8:60

so that all the peoples of the earth may know that the LORD is God and that **there is no other**.

1 Kings 8:59-61 (in Context) 1 Kings 8 (Whole Chapter)

Isaiah 45:5

I am the LORD, and **there is no other**; apart from me there is no God. **"There is no Alueim except Me."** (CLV)

Isaiah 46:9

I am God, and **there is no other**; I am God, and there is none like me. **"For I am the Al, and there is no further Alueim, And the limit is as Me."** (CLV)

Romans 3:29-30

29 Or is He the god of the Jews only? Is He not of the nations also?

30 Yes, of the nations also, if so be that **[the] God is One**...

1 Corinthians 8:4-6

4 We are aware that an idol is nothing in the world, and that **there is no other God except One**.

5 For even if so be that there are those being termed gods, whether in heaven or on earth, even as there are many gods and many lords,

6 nevertheless **for us there is one [the] God, the Father**, out of Whom all is, and we for Him, **and one Lord, Jesus Christ**, through Whom all is, and we through Him.

Ephesians 4:5-6

5 **one Lord, one faith, one baptism**,

6 **one God and Father of all**, Who is over all and through all and in all.

1 Timothy 2:5

For **there is one God**, and **one Mediator of God and mankind**, a Man, Christ Jesus

James 2:19

You are believing that **[the] God is one**. Ideally are you doing. The demons also are believing and are shuddering.

Mark 1

9 And it occurred in those days that Jesus came from Nazareth of Galilee, and is baptized in the Jordan by John.

10 And straightway, stepping up out of the water, He perceived the heavens rent, and the spirit, as a dove, descending and remaining on Him.

11 And a voice came out of the heavens, "Thou art My Son, the Beloved; in Thee I delight."

2 John 9:

9 Everyone who is taking the lead and not remaining in the teaching of [the] Christ has not God. He who is remaining in the teaching, this one has **the Father** as well as **the Son**. **(two articles)**

Mark 9:7 – the transfiguration

And there came a cloud overshadowing them. And a voice came out of the cloud, saying, "This is **My [the] Son, the Beloved**. Hear Him!"

Ephesians 1

2 Grace to you and peace from **God, our Father**, and the **Lord Jesus Christ**.

3 Blessed be **the God and Father of our [the] Lord Jesus Christ**,

John 3:17-19

1 Timothy 4

1 Now **the spirit is saying explicitly**, that in subsequent eras some will be withdrawing from the faith, giving heed to deceiving spirits and the teachings of demons,

2 in the hypocrisy of false expressions, their own conscience having been **cauterized** [seared with a hot iron; to make insensible]

Finally this:

Revelation 3:14

'Now this is saying the Amen, the Faithful and **[the] True Witness**, and **[the] God's [the] Creative [the] Original**:

Holy Father, Let there be no doubt: You are One, not three. You are the Father – our Father, our Abba, Papa, the Alueim of truth, and the Father of our Lord, Jesus Christ, Whom You sent to save us, to redeem us, and in Whom you conciliated the word to

Yourself, and through Whom you are bringing us to Yourself. Father, we thank You for sending Your Holy Spirit to fill us and to guide us into all the truth. Father, Jesus said, "Thy word is truth." So, Father, we take You at Your word, today. We refuse doctrines of men, let alone the teachings of demons. Rather, we hold fast to Your word. We feed on Your word. We live by Your word. We depend on Your word for knowledge, understanding, wisdom, correction, encouragement, revelation, instruction, adjustment. Holy God, You are the One, the Father of us all. Lord, Jesus You are Lord of all, and we are your brethren and sisteren, and we thank you for sending the Holy Spirit from the Father to guide us into all the truth. We praise Your holy name, Father; and Yours, Lord Jesus, and may we never be confused by or in Your word; but, rather, may we see clearly – as clearly as we possibly can with these mortal minds. And in seeing clearly, may we become "imitators of You, Father, as Your beloved Children." God, we reject, refuse and rebuke the religious spirit and the traditions of the elders that makes the word of God of no effect. We refuse to be configured to this eon, but we lay claim to the transforming of our minds in Christ Jesus, Our Lord, and we put on the New Humanity with all it's renewed mind – that is, the Mind of Christ. Father, we love You tonight, and we give You all praise and glory and honor in the name of Jesus, the Name that is above every name. Amen.