

CHRISTIAN ANSWERS

NEWSLETTER

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AN EVALUATION OF THE ONENESS PENTECOSTAL MOVEMENT



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Former "United Pentecostal"

The Oneness Pentecostals, primarily known as the "United Pentecostal Church," grew out of the Pentecostal movement of the early 1900's. The majority rejected "Oneness" teaching as well as the corresponding doctrine of the "baptismal formula." A small group did accept these doctrines, however, and the movement has enjoyed some growth over the past several decades. It is not within the scope of this paper to trace the historical roots of these teachings, though such a study is quite enlightening. We will discuss the Scriptural basis appealed to by those who defend their teachings and show why Christianity has historically opposed these interpretations.

ONENESS

When the "revelation" of baptism in the name of Jesus appeared, it was immediately opposed by the argument that it called into question one's commitment to the doctrine of the Trinity. Baptism has historically been connected with one's commitment to the Father, the Son, and the Holy Spirit (Mat. 28:19). The new doctrine seemed to weaken the importance of this basic truth to Christianity by stating that baptism should be performed in the name of Jesus only. In response, the adherents to the Oneness doctrine proclaimed that the Trinity was not a Biblical teaching and therefore not an accurate reflection of the Christian faith.

THE "NAME" THEORY

The basis of their teaching was that the singular "name" in Matthew 28:19 points us to one name of God. The name, it was concluded, was Jesus. Jesus, then, must be the only person who is God. By this logic Matthew 28:19 is reconciled with Acts 2:38 (and other verses) and the name of Jesus is exalted. The Trinity was pronounced as illogical and a damnable heresy. The terms "Father, Son, and Holy Spirit," only represented roles or offices of the one Person

-son of God. The "simple" solution to the difficult doctrine of the Trinity was quite attractive to those who were tired of struggling with the various controversies and who were constantly searching for something "new."

THE "EVIDENCE"

The Scriptural proofs for this understanding of the Biblical terms consisted in several lines of evidence. The first, and perhaps the main, were those many passages which state and imply that there is only one God (Dt. 6:4, I Tim. 2:5, Gal. 3:20, etc.). It was argued that that this initial point is irreconcilable with the plurality demanded by the Trinitarian doctrine. Of course, one can never equal three. As a result, the Trinity was declared a mathematical absurdity.

The second step in the Oneness doctrine was to prove that Jesus was God. As with the Trinitarian, this was easily produced. "God was manifest in the flesh...In Him dwelleth all the fullness of the Godhead bodily" (Tim. 3:16, Col. 2:9) are the oft quoted passages to demonstrate this truth. The one true God, then, revealed Himself in a human body. The human body, including the human nature in concept, is called the "Son" (Lk. 1:35), while the Spirit of God which indwelt the human body was called the "Father". Jesus said the Father dwelt in Him (Jn. 14:9-11), as well as performed the works which our Lord did. The duality which literally covers our New Testament is accounted for by this principle.

Whenever we see the Father and the Son distinguished, we are to view this as simply a distinction between the divine and the human natures. Simply put, if there is only one God, and Jesus is that God, then He must be the only one Who is God. If one chooses to do much study in this doctrine, he will find that most all passages that are used to teach the doctrine of the Trinity are explained by one of the two principals we have already noted.

The Holy Spirit is explained as God in activity. There is some disagreement as well as a lack of definition with regard to the exact way to understand the Holy Spirit. I have heard some say that the Holy Spirit is only an experience and in no way to be understood as a person. Others recognize the personality of the Holy Spirit but maintain that His personality is in no way distinguished from that of the Father and the Son. Officially, the movement would say the term "Holy Spirit" is simply a "title" or

or manifestation of the one God.

Upon casual observance, it would appear that there are some very good points which make this doctrine appealing.

First, it upholds the unity of God.

Secondly, it defends the deity of Christ.

Thirdly, it is much easier to understand and illustrate.

REFUTATION

Let me first point out in response that we are not to accept a doctrine because it is the most easily understood. When we speak of God, it is my conviction that we can in no way exhaust any of His attributes. God is eternal. That statement is beyond comprehension. If we adopt the idea that we must understand completely everything which we accept, there will be very little if anything received. This is especially true when we are discussing God and His attribute as well as His existence. Those illustrations, then, which are appealing because of their simplicity, are to be compared to the Biblical expressions to see if they are adequate.

To illustrate this point, let me offer a quote from one of their main writers in support of Oneness theology. The author is introducing what he considers to be "contradictions" within the Trinitarian doctrine. He states, "Of course, the most obvious internal contradiction is how there can be three persons of God in any meaningful sense and yet there be only one God" (p. 290, Bernard, *The Oneness of God*). This appears to be grounds for rejecting the Trinity.

DEALING WITH "PARADOXES"

The more one studies various areas of theology and how they interrelate, the more he is encountered with apparent "contradictions". We learn, then, to accept certain teachings under the descriptive term, "paradox" or "antinomy". These difficulties arise from our limited understanding and availability of facts. The bottom line will be, then, that many times the best we can do is to accept the various facts revealed in Scripture and humbly recognize that we do not have all of the materials necessary to satisfy all questions. The writer quoted uses a preconceived definition and understanding of a word, builds an idea, then proceeds to answer all passages which apparently do not fit that idea. It is our belief that this approach is

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"Be ready always to give an answer to every man..." (1 Peter 3:15)

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The Gospel in Brief

There is one, and only one, eternal, true God, almighty, all-knowing, and good. He created everything by His word. God has told us the truth about Himself in the word He has given us, the Bible, which He commands us to obey. God is compassionate and just to all. God is pure and Holy; sin is destroyed in His presence. However, we have all sinned, falling short in the evil we do, and the good we fail to do. Yet our problem is not just what we do, but also who we are; we are selfish, corrupt, and estranged from God. Because God is just, He will punish sin impartially, yet God still bestows his love to all men. So our Savior, Jesus, the only begotten Son of God (the God-man, John 1:1,14), was graciously sent to suffer and die on the cross for our sins and to purify us from all unrighteousness by the sacrifice of His body and blood. He was born of the virgin Mary, lived a sinless life, and was physically raised from the dead and ascended into heaven. Jesus will physically return to judge the world. God commands everyone to repent and to believe in Him. God's Spirit lives in each of us who believe in Him to guide us into truth, convict us of our sins, and to work in us to sanctify us to live a more holy life, pleasing our Lord. God's children will dwell forever with God, and those who reject Jesus will suffer eternal torment. There is no other way for anyone to come to God except through Jesus (Jn. 14:6). Please do not depend on anyone else, your own efforts, your religion, but simply put your faith in Christ our Master. So as Rom. 10:9 says, "That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart the God raised him from the dead, you will be saved." You are urged not to despise God's mercy but call out to the Lord and trust

ONLY in Him. (See also Acts 10:36-43)

Thoughts From The Director



Larry Wessels

Welcome to another edition of our newsletter. This issue deals with the heresy of "Oneness Pentecostalism" and its denial of the historic Christian doctrine of the Trinity. Other cultic "Oneness" related "works salvation" doctrines such as a required baptismal formula and a required speaking in tongues will also be dealt with in these pages.

Of course, readers of God's Word know that the apostle Paul, in I Corinthians 11:18-19, said, "...I hear that there be divisions among you... for there must be also heresies among you, that they which are approved may be made manifest among you." Just because people come together in a church and call themselves Christians in no way means that they are free from doctrinal error, in fact, Paul says, "there must be also heresies." These "heresies" can be minor or major depending on the doctrinal issue at stake. Paul over and over in the Scripture emphasizes the importance of "sound doctrine" based upon God's Word as a defense against errors and heresies (I Timothy 1:10, 4:6, 13, 16, II Tim. 3:16, 4:2-3, Rom. 16:17 to name a few). Unsound doctrine is a serious matter.

The most dangerous false prophets and heretics are the ones that look like real Christians but their doctrine is damnable (II Corinthians 11:13-15). What doctrines of Scripture can be more important than the very nature of God and the way of salvation. A denial of the Trinity necessarily affects the very nature of Jesus and in their case Oneness Pentecostals end up denying the Eternal Sonship of Christ which means their Jesus is "different" than the one presented in the Scripture (see John 17:5 and II Cor. 11:4). Their required baptismal formula and accompanying speaking in tongues changes the gospel of grace into a different gospel (Rom. 4:1-16, Eph. 2:8-9). Oneness Pentecostals talk and look like the genuine article but their denial of the very nature of God (the Trinity) and their "works righteousness" gospel of a required baptismal formula in "Jesus' Name Only" and speaking in tongues only betrays the fact that they are false prophets with a damnable false gospel (see Galatians 1:6-9).

Unfortunately, the visible Christian church, by and large, is very weak doctrinally and scripturally ignorant. It is probably safe to say that a majority of people who claim to be Christians are simply deceiving themselves. It is no wonder then that Oneness Pentecostals and their doctrines can be so easily accepted by those in the "church" and such doctrines as the Trinity can be dismissed as unimportant. To those of us who take God's words seriously, however, palming off the nature of God for the sake of unity with heretics is totally unacceptable (Titus 1:9-16).

This issue features fine articles by Mark A. McNeil who is a former Oneness Pentecostal and the 1990 Valedictorian of their Texas Bible College in Houston, TX and apologist and evangelist Jerry Johnson who has worked with numerous ministries in the Christian apologetic field for many years. There is a lot of material packed into this newsletter so take your time and please read it carefully. God bless you all.

What is Christian Answers

Our ministry name is derived in part from Peter 3:15 which states, "But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have." (NIV). This is the goal of **Christian Answers** in an increasingly anti-Christian society here in America and throughout the world.

The Biblical commands to "fight the good fight of faith" (I Tim. 6:12), to be "set for the defense of the gospel" (Phil. 1:17), to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3), to "be able both to exhort in sound doctrine and to refute those who contradict" (Titus 1:9), to "put to the test those who call themselves apostles, and they are not" (Rev. 2:2), to "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves." (Matt. 7:15), to "examine everything carefully; hold fast to that which is good" (I Thess. 5:21), "with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth" (2 Tim. 2:25), to follow the example of Paul and Apollos who "vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was Christ." (Acts 18:28). These are but a few of the marching orders for the call to ministry.

The inerrant Word of God (2 Tim. 3:16-17) whereby the gospel is preached, which is "the power of God unto salvation to everyone that believeth" (Rom. 1:16), is the weapon of our evangelism. As Hebrews 4:12 states, "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even dividing soul and spirit, joints and marrow: it judges the thoughts and attitudes of the heart." This is the evangelical missionary methodology of **Christian Answers**— to bring the Biblical perspective to a culture that is almost completely ignorant of it. To bring Christian truth, Christian answers to those who, as the prophet Isaiah said, have made "lies...and falsehood" their refuge (Isa. 28:15). To smash lies and falsehoods with the "hammer" of God's word (Jer. 23:29).

Christian Answers utilizes all outreach that God allows us including television, radio, audio cassettes, video tapes, speaking engagements, and the printed page. The materials we have been able to produce have been used by churches, Bible teachers, Christian apologists, laymen and others as well as those seeking life in Christ.

We are not afraid to stand up for Jesus Christ in public forums or wherever the Lord leads. Of course this type of ministry is not for the faint of heart and very often leads to the same type of suffering and persecution that we find in the books of Acts. But as the old saying goes, "one life will soon be past, only what's done for Christ will last," and as Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:14) Amen!

Our ministry is "exempt from federal income tax under section 501 (a) of the Internal Revenue Code as an organization described in section 501 (c) (3) by the Internal Revenue Service". Donations to our ministry are tax deductible, therefore those who contribute will receive a donation receipt good on your US income tax. This applies to donations only, not sales. We are legally registered in the state of Texas.

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invalid and faulty. We should gather the biblical material essential to the areas we are attempting to understand, take them for what they mean then consider how those truths relate to one another.

MONOTHEISM

It is faulty to accuse Trinitarianism of polytheism. It has always been maintained that God is one in a very real sense. The question must be, however, in what sense is God one? The Bible tells us that a husband and wife are one. The fact remains, however, that marriage does not make two people one person. They are still two persons. Our conclusion must be that they remain two yet are made one. This cannot be termed a mathematical absurdity, however, because we are speaking of two numerical categories. Almost everything we observe can be viewed as both plural (in components or parts) and singular (united into a single object).

It would be absurd to say that one apple equals two apples in number. This is not true and never could be. An apple can be both one and three, though. It can be viewed as a single object with several parts that can be identified. Neither truth should be viewed as detracting from the other. Both are true. The body of Christ is said to be one (Eph. 4:4, Jn. 17:21). The body is composed of many members, however. Our point is simply that the term one does not exclude a plurality in a different sense than the unity. These analogies help us to recognize this truth yet all such examples fall short of illustrating the doctrine of the Trinity. Trinitarianism has always maintained that God is one in essence.

DISTINCTIONS

Trinitarian thinking continues by affirming that within the one essence of God there are three distinctions. That point has yet to be proven, but if it can be shown to be Biblical, we cannot be legitimately charged with Tritheism or polytheism.

It is through understanding these principles that the first group of texts is answered. It is important to note that most Oneness proponents begin with the narrow definition and concept of "one" essential to their doctrine and conclude that there can be no Trinitarian thought. We respond that this is extremely faulty and dangerous. As already pointed out, this seriously strains many texts of Scripture which we will bring out as we proceed.

THE PERSON OF CHRIST

In conclusion, we can be Trinitarians and also be monotheists. We acknowledge that our definition is in some ways different from that of the Oneness doctrine but we feel that it can be demonstrated from the Scripture that such a definition is necessary to incorporate all of the evidence we have into a harmonious whole.

Regarding the second essential point to Oneness doctrine, we agree entirely that our Lord was both God and man. The union of deity and humanity in the person of Christ is expressed in such passages as John 1:1, 14, 1 Tim. 3:16, Heb. 2:14-16, etc.

Our point of disagreement, however, is in explaining the duality of the New Testament as interaction between these two natures. The Oneness doctrine is essentially that Christ was

two persons, though this exact expression is denied. In reality, there is no real distinction between two persons and the Father-Son relationship.

Another objection to this explanation is that the same distinction is maintained BEFORE the incarnation had occurred. John 1:1 and 17:5 make this truth clear. This point destroys the Oneness argument on virtually every text in the New Testament.

TERMINOLOGY

Let it also be noted that those who uphold the doctrine of the Trinity recognize the limitation of human terminology. When we speak of the three "persons" of the Trinity, it is not intended to suggest that God is three persons in the same way that three human persons are distinct. When one recognizes that there are internal distinctions to be made within the one true God, the next point is to define what type of distinctions we are speaking of. Because the Father, the Son, and the Holy Spirit are revealed as being personal as opposed to impersonal in their relationships and descriptions, we shorten those points and simply refer to the "three persons."

THE HOLY SPIRIT

Concerning the Oneness interpretation of the Holy Spirit, it is in many ways extremely deficient

First, the Holy Spirit is clearly revealed as personal, and in that sense a person. He says, "I" (Acts 13:2). He can be "grieved" (Eph. 4:30, this is not possible for a mere force or power). He "teaches" (1 Cor. 2:13). The personal pronoun "He" is used of the Spirit (Jn. 14:26).

In addition to these points, the Holy Spirit is distinguished from the Father and Son in such a way that it is to be viewed as a personal distinction. He "hears" from the Father (Jn. 16:13). He "receives" and "testifies" of the Son (Jn 15:26, 14:26). He is mentioned separately from the Father and the Son (Mat. 28:19). He is "another" than the Son (Jn. 14:16). To blaspheme the Son is not blaspheming the Holy Spirit (Mk. 12:32).

These descriptions are meaningless unless we allow for the doctrine of the Trinity. One must ask, can I use the language of the Bible and still maintain my theology?

SCRIPTURAL EVIDENCE

The Trinity is comprised of several points which are clearly and solidly grounded on the evidence of Scripture.

First, we believe that God is both one and personal (Dt. 6:4, that God is personal is seen throughout the Bible).

Secondly, as Trinitarians, we believe that the Father, Son, and Holy Spirit are each God (Eph. 4:4-6, Jn. 1:1, Heb. 1:8, Acts. 5:3-5). This point is agreed upon by those of the Oneness position.

Thirdly, we hold that Father, Son, and Holy Spirit are personal. By this we mean that those necessary elements that constitute personality can be demonstrated in each.

PERSONAL DISTINCTIONS IN SCRIPTURE

Fourth, we hold that they are distinct enough so that they can perform actions toward each other. This is the main point of distinction between the doctrines we are discussing.

Scriptural proof for the final statement is abundant. The Father knows, loves, speaks to

sends, gives to, sanctifies, and knows the Son (Mat. 11:27, Jn. 3:35, 5:23, 10:36, this list is not exhaustive, nor are any of those which follow).

The Son likewise knows, loves, received from, and hears from the Father.

The Holy Spirit hears from, testifies of, receives from, intercedes to, and is sent by the Father and the Son (Rom. 8:26-27).

Please note that these are internal actions, not actions in relationship to men. Our point is simply that one's theology must allow for these personal distinctions. The Trinity is the only doctrine which both preserves the integrity of our Lord's person and allows for the Biblical expressions of plurality while upholding the unity of God.

A QUESTION

To the Oneness reader my simple question is:

Doesn't the New Testament distinguish between the Father, the Son, and the Holy Spirit?

Isn't it true that all are called and described as being God? How is it not true, then, that we are justified in believing and upholding to some type of distinctions within the one being of God? If some type of distinction is admitted, one has in essence taken the first positive step toward recognizing the Trinitarian doctrine.

WATER BAPTISM

The Oneness movement teaches that water baptism must be administered in the name of Jesus Christ and it is for the remission of sins. By "in the name of Jesus Christ" is meant that this phrase must be orally invoked at the point of baptism. Because the washing of sins is directly the result of the name of Jesus being called, one has not been forgiven of their sins unless they have been so baptized. In other words, eternal condemnation will result if one is not baptized with this particular formula invoked at baptism. Because historic Christianity has understood Matthew 28:19 to be the formula or model to be followed at baptism, all of these "believers" are immediately consigned to hell.

It goes without mention that baptism is viewed as essential to salvation without which no one will enter into the kingdom of God. By "for the remission of sins" is meant "in order to obtain" the forgiveness of sins.

THE EVANGELICAL RESPONSE

The immediate response to this teaching that most evangelical Christians will give is an inquiry into the final state of those who were saved during the life of Christ. What about the thief on the cross next to Christ? What about all of the Old Testament saints? To this it is answered that these are to be understood as being under the old covenant. Baptism is specifically associated with the new covenant which did not go into effect until after Christ's death (Heb. 9:16-17).

JUSTIFICATION BY FAITH

The obvious answer to this response is that the Bible states in no uncertain terms that all have been saved on the same basis—FAITH. This was Paul's argument in Romans four where Abraham's justification is given as an illustration of how we are justified before God (Rom. 4:1-5). Also, the passage in Hebrews 9 says nothing of the condition(s) of entering into a covenant, only the initial institution of a covenant. To be a valid argument, it must be shown the requirements were different. We maintain they are the same concerning justification before God under both covenants.

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"BAPTISMAL FORMULA"

How should we understand the "baptismal formula" issue? Let us ask several questions to determine the validity of such a teaching.

First, does the Bible ever place the eternal destiny of individuals on the wording spoken at baptism? Is there any verse which describes the judgment of individuals where God is recorded as saying, "Depart from Me for you were not baptized with the right words spoken"? Are there any verses which say, "If you are not baptized with these words spoken, you will spend eternity in hell"? It is obvious to all who have read the Bible that no such verses exist.

Secondly, does the Bible give us a specific wording that must be spoken at baptism? Does the Bible give us any incident which says anything like, "He baptized them saying..."?

It is interesting to note that the passages in Acts are not identical to one another. They are oftentimes listed in Oneness writings as though we are to view them as accumulative evidence. To the contrary, the more we look at the several passages, the more we see differences. Out of the four cases referred to in Acts, three of them use a different preposition (translated "in" in the English versions, Acts 2:38, 8:16, 10:48, 19:5). We also find the terms "Lord" and "Christ" interchanged.

The word "formula" demands a strict wording that must be used. This is not found in verses used by Oneness Pentecostals.

"IN JESUS' NAME"

The ideas denoted by the words "in the name of Jesus" are several.

In Acts 2:38 they are most naturally understood as a command to be baptized upon the basis of the saving work of Christ.

Acts 8:16 is understood as being baptized with a view toward our Lord's person and work showing our entrance into the blessings provided through this work.

Acts 10:48 speaks of the authority by which our baptism is performed, namely, the express command of Christ (Mat. 28:19, Mk. 16:16). These definitions can be easily found in the standard Greek Lexicons (Thayer, Arndt and Gingrich, etc.).

It may be noted that we have equated "name" with the PERSON. It is significant that this understanding is substantiated by Paul's wording in Romans 6:3-5 and Galatians 3:27. The same Greek preposition that is found in some of the above verses is found in these verses (eis). The "name", however, is dropped. We are baptized "into (eis) the name of Jesus Christ" (the definition is lexically justified). None of these statements demand a specific wording and none of them is spoken at the point of baptism.

BIBLICAL BAPTISM

We are surely not saying that an invocation of one of these phrases is wrong. What we are saying is that the Bible does not give a "formula" by which to determine or judge the value or efficacy of baptism. Baptism's value is always based on the faith of the person.

Acts 8:37 is an excellent example of this principle. It would be perfectly legitimate to say, "Upon the grounds of your faith in the saving

work of our Lord Jesus Christ, I baptize you in relation to the name of the Father, Son, and Holy Spirit."

The statement expresses the truth of all of the statements that reflect on this matter in both Matthew and Acts. We must emphasize again that this expression is not demanded because the Bible does not give this as a formula. Furthermore, it does not guarantee the salvation of the person, for this is only received on the basis of faith. If Acts 8 serves as an example, we could simply ask the person if he has trusted in the saving work of Christ. If he has, we can baptize on that basis. This would constitute Biblical baptism.

ACTS 22:16

Some have offered Acts 22:16 as proof of a formula. This is in no way accurate, however, because the Greek word for "calling" is in the middle voice which means in this passage that Paul is to do the calling. James 2:7 and Acts 15:17 are also referred to because of the Greek word for "calling upon" which is used.

Unfortunately, baptism is in the context of neither of these verses. Both are in a Hebrew context (one is a quotation from Amos and the other is addressed to the "twelve tribes scattered abroad"), and find their meaning in the Old Testament Hebraism. Their meaning is simply that they have become the possession of the Lord (note the Internal Critical Commentary on James 2:7).

MATTHEW 28:19

One of the most common challenges offered by the Oneness believer against using Matthew 28:19 as a baptismal expression is based upon the supposed absence of any indication that the apostles understood Christ to mean such by His words. A few have attempted to argue that the passage is an interpolation. Most have resisted such a temptation, however, because of the strong textual support.

We can respond to this observation bringing forth several points. First, the meaning of Matthew 28:19 is essentially that baptism points to the Father, Son, and the Holy Spirit. To do so, then, should certainly not be termed a damnable heresy. The passage stands on this basis and as the Word of God should have a bearing on our practice.

A second consideration is that the Bible indicates that doing an action "in Jesus name" implies the relationship of the Father, Son, and Holy Spirit. For example, when discussing baptism in Romans 6:3-5, Paul points out that Christ was raised from the dead by the "glory of the Father." The relationship of the Father, then, is an intricate part or the fundamental meaning of baptism. Also consider Colossians 3:17 where we are instructed to give thanks unto "God and the Father" when we do all things "in the name of the Lord Jesus." To appreciate what "in Jesus name" means there must be an awareness of the Father to Whom we have been reconciled through the Son.

IS BAPTISM A PART OF SALVATION?

In summary, we have failed to find a single verse which either prescribes a specific wording for baptism, records the words spoken at baptism, or conditions the eternal destiny of individuals on the wording spoken at baptism. In short, the Oneness doctrine is bankrupt for Scriptural support

in this matter. We will conclude our comments on baptism with a few words about the supposed necessity of baptism for salvation. The question here is, does a person enter into the kingdom of God without baptism? Several verses are used to say that such is not possible. Because of the limitations of this writing, we cannot in any way deal with all the verses that could be used or answer exhaustively any of those we will mention. There are many good works that are available, however, that deal thoroughly with this question. We will comment on some of the verses that are most commonly used.

Mark 16:16. Important to note here is the presence of faith before baptism as well as the absence of any mention of baptism when it comes to the subject of condemnation. We all agree that the one who believes and is baptized will be saved. The question remains, however, "Will the lack of baptism send one to hell?" The verse does not say any such thing.

This principle can be illustrated by expanding the verse. "He that believeth and is baptized, takes communion, prays, and reads his bible will be saved." This statement is true. We could not legitimately conclude, though, that if one believes but dies before being able to carry on a life of Bible study that he will be condemned to hell. This is not even applied because condemnation is specifically associated with the absence of faith. Where is the lack of baptism made the basis of condemnation?

Another important point that can be viewed in this particular verse is that baptism is separated from faith. The two actions are distinguished and therefore it is erroneous to confuse the two actions as though one is necessarily included in the other.

Acts 2:38. The Greek word "eis" here is highly debated. The basic idea is "motion toward" an object. The exact intent of the motion is not revealed by "eis." To understand baptism as a visible expression of an inner spiritual experience which speaks of the remission of sins brought through Jesus Christ is perfectly allowable. In short, the issue cannot be decided from this passage alone or from "eis."

I Peter 3:21 Important to notice in this verse is the word "figure." The second matter of importance to our subject is the phrase, "not the putting away of the filth of the flesh." This clearly reveals that baptism does not literally remove sins (cf. II Cor. 7:1).

These are frequently used passages on which we felt it necessary to include a few remarks. The disagreement on this matter is not confined to the Oneness movement and therefore is not unique to them. Our primary concern is that area on which they basically stand alone, the baptismal formula.

SPIRIT BAPTISM

The Pentecostal movement is viewed as a separate branch within the Christian religion because of its views on the work of Holy Spirit, specifically with regard to the matter of baptism in or with the Holy Spirit.

Most groups classified as "Pentecostal" hold that the Spirit baptism is an identifiable experience distinct from initial faith which is for the purpose of empowerment for service and is evidence initially by the sign of "speaking with ton-

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-gues." Again, it is beyond the purpose and limitations of this paper to deal with these matters extensively. There are good books available on the different sides of this question.

The Oneness believers are unique on this matter, also, as they claim conversion. In short, one is not saved unless he has been baptized with the Holy Spirit including the "initial sign" of tongues.

AN ILL-FOUNDED ASSUMPTION

This doctrine is based on the assumption that every work of the Spirit described in the Scriptures is conversion. The filling of the Spirit at Pentecost (Acts 2:4) is actually the birth of the spirit mentioned in John 3:5. The same argument used by the other Pentecostal are used by the distinction between regeneration and empowerment is dissolved.

IS IT IN THE BIBLE?

Perhaps our first question with regard to this teaching is, can we find one single clear reference that enunciates this doctrine in the whole of Scripture? In other words, does the Bible ever say, "All speak with tongues," or, "those who are born again of the Spirit speak in tongues," or, "the initial evidence of salvation is tongues?"

The answer to all of these statements is NO. We are left to the conclusion, then, that no verse of the Scripture states this requisite to salvation. This doctrine is never expounded in any didactic portion of Scripture. This is amazing in light of the fact that large portions of several books are devoted to the exposition of salvation (Romans and Galatians). None of these even casually mentions the connection of tongues with this experience. We can demonstrate, however, that tongues are explicitly separated from salvation in the Bible.

CHRIST'S TEACHING

Christ spoke of salvation throughout His ministry. In fact, He came for the express purpose of bringing salvation to those who come to Him. The matter of tongues, however, only comes from His mouth one time in all of the words recorded by Him. Those words that were recorded were sufficient, however, to let us know Who Jesus was and that through believing in Him we could have eternal life (Jn. 20:31).

The one time that Jesus mentioned tongues, they were explicitly separated from salvation. Mark 16:16 mentions that one who believes and is baptized shall be saved. The Oneness believer cannot believe this. The person must also speak with tongues. Jesus continues by saying that the one who does not believe would be condemned, not the one who does not speak with tongues. No such reference can be cited anywhere in the Word of God.

Following His instructions regarding salvation and condemnation, Jesus refers to a number of signs which would follow the believer, or according to verse 16, the one who is saved. I do not know of anyone who takes all of the signs mentioned by Christ and says they are essential evidence of regeneration. This is a perfect example of the arbitrary hermeneutics of the Oneness believers. It is without warrant to take tongues

out of a list of signs and give a place of essentiality to it without warrant for such an interpretation out of a list of signs and give a place of

-essentiality to it without warrant for such an interpretation.

"TONGUES" IN ACTS

Like the Campbellites, Oneness Pentecostals allege that the book of Acts is the only book of the Bible which records actual salvation experiences. They say that salvation could not be received under the New Covenant until after the death of Christ. A whole new plan, then, was to be presented. It is exactly this that is claimed for Acts 2:38, the most often quoted passage in the movement, as well as in Campbellism. When John 3:5 is coupled with Acts 2:38, and then Acts 8, 10, and 19 are added as substantiating evidence, the case has been built for the Oneness view of the salvation experience.

Our answer to this construction consists of several vital points. First, we have already shown that salvation has always been received on the grounds of Christ's saving work by faith (Rom. 4). This point alone does away with the idea that a new "plan" was instituted. Secondly, the book of Acts upholds the doctrine of salvation by faith (16:30-31). Third, the Oneness movement has misprinted John 3:5 and therefore begins on a faulty basis. John 3:5 says nothing of water baptism. Christ's words were an allusion to the Old Testament idea being presented under the figure of "water" (Ezekiel 36:25-26). Nicodemus was rebuked for not understanding these things on the basis of the fact that he was a "master of Israel" (Jn. 3:10). As a leader in Jewish law and spiritual life, he should have been familiar with the ideas Christ was speaking of. Not even Oneness believers claim the Old Testament teaches baptism as essential to salvation. In short, this use of Scripture is faulty and must be rejected.

"TONGUES" IN THE EPISTLES

It is quite enlightening to observe in the three chapters where Paul discusses the spiritual gifts of prophecy and tongues, not one single statement is made that would indicate tongues were essential to regeneration (I Cor. 12-14). In fact, Paul argues that the purpose of the gifts is edification of the Body of Christ or those who share the common experience of salvation (I Cor. 12:13). In harmony with the picture we see in Acts, the experience of salvation and justification is identified with the point of faith. Because of the absence of any statement that would support their cause in the Epistles, the Oneness Pentecostal must limit the discussion of salvation to the book of Acts. We would argue, however, that the purpose of Acts is not to define the plan of salvation but rather to record the powerful rise of the Christian Church through the enabling power of the Holy Spirit (Acts 1:1-8). This purpose is in harmony with and reflects clearly the emphasis of both books authored by Luke.

"TONGUES" AND ISAIAH 28

Because it is often used, it would be appropriate to comment on the Oneness interpretation of Isaiah 28:11. It is claimed that this passage is a prophecy concerning the Spirit baptism. The justification for this is found in I Corinthians 14:21-22.

First, the context of the quotation in I Corinthians is NOT the Spirit baptism, but the gift of tongues to members of the assembly.

Secondly, this passage is NEVER quoted to substantiate tongues being part of salvation or

even the baptism in the Holy Spirit.

Third, the context of Isaiah is the Assyrian invasion of Israel which was brought about because of their sin. God would speak to His people through a foreign tongue. The ones whom He would speak would be those that He had promised rest and refreshing to, yet they would not hear. For this reason, judgment would result.

Paul does not say that this passage was "fulfilled" in New Testament tongues, he only cited an Old Testament reference and applied the principle of the passage to a New Testament situation. Such application can be viewed throughout the writings of Paul. The use of this verse as support for their doctrine of salvation is a perfect example of lifting a passage from its immediate context and the context of its application in order to build a doctrine.

CHURCH HISTORY

It is also worthy of note that NO group in the history of the Christian church at any point ever taught that one must speak with tongues to be saved. It cannot be demonstrated that any group taught this at any time before the Oneness movement of this century. For this reason, we would have to conclude that no group has ever had the truth regarding the Spirit of baptism until now.

SUMMARY

By way of summary of all that we have commented on, I will list some questions that the Oneness believer may want to consider.

Is it true that the term "one" can be used in such a way that allows for the doctrine of the Trinity?

Can I use Scriptural expressions freely without having to constantly "explain away" such?

How are we to understand John 17:5?

How are we to understand John 16:13?

Was Christ two persons? If not, what is the difference between the relationship described in the Scripture between Father and Son and that between two persons?

What verse of Scripture bases the eternal condemnation of a soul on the word spoken at baptism?

What verse or passage of Scripture gives a description of a baptismal event where the words are recorded that were spoken?

Is there a verse which suggests, "When you baptize say...?"

Can any Biblical reference be cited where re-baptism is performed on any other than incorrect or incomplete FAITH?

Does any verse of Scripture make the presence of tongues essential to regeneration and conversion?

Does any verse of Scripture state that eternal condemnation will result from one not speaking in tongues?

Many other questions could be posed. These should serve to demonstrate how insufficient a foundation these doctrines have in the Word of God.

An Evaluation of the Oneness Pentecostal Movement by Mark A. McNeil

The article above is a condensed version of the complete work which is featured in this handy booklet.

PAM-3, 16 pages, \$2 + S&H

**THE HISTORY OF THE TRINITY:
THE FOUNDATION OF ORTHODOXY**

BY: JERRY JOHNSON
apologist/evangelist

Numerous cults, like the Jehovah's Witnesses and Oneness Sabellians, continue to misrepresent the historical doctrine of the Trinity by stating that the doctrine was formulated at the Council of Nicea in A.D. 325, thereby implying that the doctrine of the Trinity was NOT believed by the early Church. This is a gross historical error. Though we can say in one sense that the full formulation of the doctrine of the Trinity was written down in creedal form at Nicea and further clarified by the Council of Constantinople in A.D. 381, it would be a total distortion of history to say that the doctrine of the Trinity was not believed until Nicea.

So you may ask, "Why did the doctrine of the Trinity need to be explained?" As the first and second century came and went, the biblical doctrine on the Nature of God came under attack. Most of the time this attack took place upon the Deity (state of being God) of the Lord Jesus Christ. This was the reason for the Council at Nicea. The Arians, who got their name from the main proponent of their doctrine, a man called Arius, was teaching that the Lord Jesus Christ was NOT God Himself, but, a created lesser god not equal with the Father. Nicea was not dealing with the Sabellian heresy per se. Nicea was not called to create the doctrine of the Trinity, but to confirm that the Bible taught that Jesus was fully God. A doctrine in which the Sabellians were in agreement with the orthodox party. Nicea, therefore, was Christological not Trinitarian.

It must further be noted that Trinitarian Christians do not believe the doctrine of the Trinity because some early church father said to. Nor do we believe it because of some creed or council decided for us. We believe the doctrine of the Trinity because Scripture teaches that there is but one God (monotheism), and yet there is a person called the Father who is referred to in personal pronouns and is accredited with personal attributes, there is a person called the Son, who is referred to with personal pronouns and converses with the person of the Father, and there is a person called the Holy Spirit, who is referred to with personal pronouns and personal attributes, and yet the Bible says that there is only one God.

What follows is a small sampling of the understanding of the Nature of God, as understood by the early Church up through the time of Nicea in A.D. 325.

The Didache, which appears to have been a teaching manual for new converts, and is dated at between **A.D.60 to A.D.80** (the latest date suggested is **A.D.150**), states, "But concerning baptism, thus shall ye baptize. Having first recited all these things, baptize in the name of the Father and of the Son and of the Holy Spirit in living (running) water...But if thou hast neither, then pour on the head thrice in the name of the Father and of the Son and of the Holy Spirit." (J.B. Lightfoot, ed., **The Apostle Fathers**, Eerdmans, 1976, p. 126.)

Ignatius, writing around **A.D. 110-120** in responding against those who denied the eternality

of the person of the Son wrote, " We have also as a physician the Lord our God, Jesus Christ, the Only begotten Son and Word, **before time began**, but who afterwards became also a man, of Mary the virgin." (Alexander Roberts and James Donaldson, eds. **The Ante-Nicene Father**, Eerdmans, 1975, vol. 1 pg. 52.)

Another of the defenders of Orthodoxy, **Justin Martyr**, who lived between **A.D. 114-168** wrote, "For in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they receive that washing with water." (**First Apol.**, LXI. Ibid. Vol. 1, p. 183.)

Theophilus, a Greek pagan who was converted to Christianity, was the first to use the word Trinity in writing ca. **A.D. 170** to describe the relationship between the persons in the Godhead. (E. Calvin Beisner, **God in Three Persons**, Tyndale House, 1984, pg. 90. This book is an excellent study on the doctrine of the Trinity both exegetically from Scripture as well as from Church history.)

Irenaeus, who wrote between **A.D. 182-188** and was a disciple of Polycarp who was in turn a disciple of the apostle John, wrote against the Gnostics and stated, "Know thou that every man is either empty or full. For if he has not the Holy Spirit, he has no knowledge of the Creator, he has not received Jesus Christ the life; he knows not the Father who is in heaven..." (**Against Heresies** 3:16.)

Athenagoras, writing between **A.D. 170-180** in response to the Greek thinking that it was absurd for God to have had a Son stated, "Nor let any one think it ridiculous that God should have a Son. For through the poets (he is referring to the poetic Greek philosophers), in their fictions, represent [their] gods as no better than men, our mode of thinking is not the same as theirs, concerning either God the Father or the Son." (Roberts and Donaldson, **Ante-Nicene Fathers**, vol. 2, p. 133.) It must be noted that in the construction of this statement, "...either God the Father or the Son" that the word "God" proceeded by the word "either" demands that "God" is placed before both "Father" and "Son" so that it would render, "...either God the Father or [God] the Son."

Athenagoras does not stop with his understanding of the Doctrine of the Trinity and Christology, but also has a well developed doctrine of the Holy Spirit when he wrote, "The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of sun. Who, then would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declared both their powers in union and their distinction in order..." (ibid., vol. 2, p. 1333)

Hippolytus, in his work **Against the Heresy of Noetus**, who was the forerunner of Sabellius, wrote, "If, then the Word was with God and was also God what follows? Would one say that he speaks of two Gods? I shall not indeed speak of two Gods but of one; of two Persons however and of a third economy (disposition), viz., the grace of the Holy Spirit. For the Father indeed is One but there is [another] Person because there is also the Son; and there is a third the Holy Spirit... The

economy of the harmony is led back to one God; for God is One. It is the Father who commands and the Son who obeys and the Holy Spirit who gives understanding; the Father is above all, and the Son who is through all and the Holy Spirit who is in all. And we cannot think of one God, but by believing in truth in Father and Son and Holy Spirit." (**Against the Heresy of Noetus**, chapter 14.) **Hippolytus** was born in **A.D. 170 and died in A.D. 236**. This commentary was on John 1:1.

Tertullian, writing between **A.D.190** and at the latest **A.D. 240** though most scholars say no later than **A.D. 220**, was the first of the Latin writers to use the word Trinity. He wrote, "The Word, therefore, is both always in the Father, as He says, 'I am in the Father,' and is always with God, according to what is written, 'And the Word was with God'; and never separate from the Father, since 'I and my Father, [We] are one.'" (**Against Praxeus**, chapter 8.) Note: John 10:30 which states, "I and my Father are one." The Greek word employed by John from "one" is **hen**. It is in the neuter and not the masculine followed by **sumas** which is in the plural. Therefore the transliteration of John 10:30 is "I and my Father, we are one." The plural "we" relates to the subjects "I" and my "Father." Two persons no matter which way you look at it.

Novatian, writing no later than **A.D. 250**, stated "He [Jesus] never either compared or opposed Himself to God the Father. He remembered throughout His earthly ministry, that He was from the Father." (**Ancient Christian commentary**, InterVarsity Press, 1999, vol. III, p.241.) The word "from" is **ek** meaning an extension of one from another. As in Matt. 2:15, "Out of Egypt I called my Son."

Gregory Thaumaturgus of Neo-Caesarea ca. **A.D.270** wrote... [God is] a perfect Trinity, not divided nor differing in glory and eternity and sovereignty. Neither, indeed, is there anything created or subservient in the Trinity, not introduced, as though not there before but coming afterwards; nor, indeed, has the Son ever been without the Father, nor the Spirit without the Son, but the Trinity is ever the same, unvarying and unchangeable." (Beisner, **God in Three Persons**, pg. 81.)

We could continue to cite quotes from the first three centuries of the church, but, the point has been demonstrated. Enemies of the Trinity, who either out of **ignorance or deceit** maintain that the doctrine of the Trinity was **not** taught by the early Church have clearly been refuted. Please note that the last quote from Gregory Thaumaturgus was 65 years before the Council of Nicea and that the first quote from the **Didache**, which gave the Trinitarian formula for baptism, was 265 years before the Council of Nicea and no less than 175 years and was possibly written before the Apostles John, Peter, and Paul were martyred!

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 Jesus is God: Col. 2:9; Heb. 1:8; Titus 2:13; John 20:28; I Tim. 3:16
 The Holy Spirit is God: Acts 5:3-4, 13:2-4, 15:28, 28:25; John 14:16, 26
 Distinction of Persons: Matt. 3:16-17, Luke 3:21-22, John 1:1, 6:38, 8:17-18, 17:5



Bob L. Ross

Author, speaker, Director of Pilgrim Publications, editor of *Baptist Biblical Heritage*, host on "Pilgrim Publications Presents"



Mark McNeil

Writer, former member of the United Pentecostal Church, Valedictorian at Texas Bible College (UPC), Houston, TX



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Director of Christian Answers, involved in counter-cult ministry since 1981, graduate of the University of Texas at Austin.

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WHY I AM NOT A "ONENESS SABELLIAN PENTECOSTAL"

BY: JERRY JOHNSON
Apologist/Evangelist
HISTORY

Oeness Pentecostalism traces its roots to the Azusa Street Revival of 1906. Approximately seven years later some of the key figures in the revival rejected the Biblical and historical doctrine of the Trinity which teaches that there is one God in three distinct persons. They also objected to the Trinitarian formula spoken by the Lord Jesus Himself in favor of baptizing in "Jesus'" name. In 1917, the newly formed Assemblies of God, after much discussion and debate, declared the Oeness teaching **heretical**, labeled the adherents as a **cult** and adopted a Trinitarian statement of faith. About 157 clergy, holding the Oeness Sabellian teaching left in disgrace. In 1944 two of the largest groups, The Pentecostal Assemblies of Jesus Christ, Inc., and The Pentecostal Church, Inc., merged to form the United Pentecostal Church International. In 1990 they had 503,600 members in the U.S. and Canada (Source: *Handbook of Denominations*, ninth edition, pg. 193). Not all Oeness Sabellian groups joined the newly formed denominations. Some remained independent. Estimated figures vary, though some sources number the adherents at about four million.

The "new revelation" as it was dubbed, was really nothing new, but the rebirth of an ancient heresy that had been condemned numerous times in early Church history. Paul of Samosata who was a modalist, promoted a view that depersonalized the Son or Logos as simply the inherent rationality of God. He and his view were condemned by the Synod of Antioch in 268 A.D. Sabellius articulated a more advanced view of modalism. Sabellius taught that God was a single solitary "one". He believed that God appeared in "modes" or "forms" and that the Father alone was God and that the Son and Holy Spirit were simply the Father changing His appearance and becoming the Son and the Holy Spirit. This view is attributed to Greek philosophy in that "the Greek concept of unity, as perfect oneness, excluded any internal distinction." (*Eerdman's Handbook of the History of Christianity*, pg. 110.) The Oeness Sabellian view was condemned at Nicea in A.D. 325 and at Constantinople in A.D. 381, as well as by the Athanasian Creed. The current Oeness Sabellian heresy still holds to the main tenets of modalism with only slight differences. They declare that Jesus was the Father, Son and Holy Spirit, hence the name "Jesus Only."

THEOLOGICAL DISTINCTIVES

The Bible: Oeness groups have a tendency to be King James Only. Many believe that God inspired the translators of the King James Version in much the same way He inspired the original autographs. For them there is no other Bible. It should also be noted that knowledge of the original languages, Hebrew and Greek, is severely lacking in Oeness Sabellian Pentecostals among the pastorate.

The Godhead: Oeness Sabellians teach that God is a solitary One. Though they agree that the Father, Son and Holy Spirit are God, they do not believe that they are distinct persons. They hold

that Jesus is the person as well as the being of God and that He has merely manifested Himself in three different modes. They explain that just like actors put on different masks during different parts of a play that during the Old Testament period Jesus wore the mask of the Father. When He came to earth He wore the mask of the Son, and since the resurrection He has worn the mask of the Holy Spirit.

The Lord Jesus Christ: Oeness Sabellians teach that Jesus (who was the Father) was the incarnate Deity that became flesh in Jesus (the physical body). They explain that when Jesus prayed to the Father this was humanity praying to His deity. In other words, Jesus (the body) was praying to Jesus (the God) which was inside of Him.

Justification: Most "Oeness churches" teach that in order to be really saved one must first reject the Biblical and historical doctrine of the Trinity (which they label as paganism) in favor of the Oeness Sabellian view. Second, be baptized in "Jesus' Name" (if you have been baptized in the Trinitarian formula you must be rebaptized.) Third, you must speak in tongues to be a child of God (they believe this is initial evidence that you have the Holy Spirit which is evidence that you are saved) and fourth, follow an extra-Biblical code of holiness.

CHRISTIAN RESPONSE

The Bible: It must be pointed out that the King James Version of the Bible is not a Pentecostal nor an independent Baptist translation. It must further be noted that ALL of the translators were Trinitarians. In fact, the statement of faith of the KJV translators can be found in the Thirty-Nine Articles of the Anglican Church. The very first article is titled "Faith in the Holy Trinity" and states, "*There is but One living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and preserver of all things both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Spirit.*" We agree that no other translation of God's Word has come close to the beauty and the prose of the King James Version and that it is a good translation, but, is it not passing strange that Oeness Sabellians, who believe that the most accurate English translation of the Bible, was translated by men who were Episcopalians and Trinitarians?

The Godhead: The Christian Church has always taught that within the nature or being of the one true God there are three persons. This can be traced historically from the close of the first century, as well as into the second century. The doctrine of the Trinity was NOT formulated at the Council of Nicea in 325 A.D. In fact, Nicea was Christological not Trinitarian though the doctrine of the Trinity was enunciated. Passages in the Old Testament declare that God is One, (Deut. 6:4; Is. 44:6). This has never been denied by the Church. THERE IS BUT ONE TRUE GOD! On the other hand, Trinitarians distinguish between the Being of God, which is one, and the persons of God, which is three. (Old Testament passages that speak of God in His plurality- Gen. 1:26; 3:22; 11:7; Is. 48:15-16.) When we get to the New Testament the understanding of

these passages is further revealed. (New Testament passages such as Matt. 3:16-17; 28:18-20; John 1:1-3; John 17; Heb. 1&10; Phil. 2.) Trinitarians are NOT tri-theists (the belief in three separate Gods). For Trinitarians there is but one true God.

The Lord Jesus Christ: Oeness Sabellians deny that Jesus is the eternal Son of God. This is one of the greatest dangers in their theology. It begs the question, "Who died for you?" Did the Father? Did a man? No! It was the eternal Son of God sent by the Father. He who was WITH God in the Beginning was also God. (See John 1:1-3) "*God who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom he has appointed heir of all things, through whom also He made the worlds...*" (Heb. 1:1-2). Through whom were all the worlds made? **The Son !!!** When did the Son make these worlds? **In the Beginning!!!**

Justification: In the midst of their heresy on the nature of God, Oeness Sabellians included the Roman Catholic version of justification by teaching that in order to be saved one must first be baptized. Though the Christian Church has always insisted that baptism is a command of the Lord and without it one cannot be a member of the visible Church, it is not regarded as a work of justification. "*By grace have you been saved through faith, and that not of yourselves; it is a gift of God, not of works, lest anyone should boast*" (Eph. 2:8-9). Baptism is NOT the gospel! "*For Christ did not send me to baptize, but to preach the gospel...*" (1 Cor. 1:17). To be free from the guilt of sin one must simply believe. "...*that whosoever believes in Him (the eternal Son of God) shall not perish but have eternal life*" (John 3:16). Justification. By grace through faith plus nothing!!!

Conclusion: Oeness Sabellian Pentecostalism is heretical because it attempts to define the One True Eternal God in human categories. It denies the Eternal Sonship of Christ and supports false teachings that were condemned not only by Scripture, but also by the early Church and it makes works a prerequisite to salvation.

Christian Answers Live ! Radio: Why You Should Believe the Trinity

Featuring guest Robert Bowman, Jr.

Robert Bowman, Jr. has worked with various Christian ministries including the Christian Research Institute and Watchman Fellowship and has authored numerous books including Why You Should Believe the Trinity and Orthodoxy and Heresy. During the broadcast Robert does an excellent job of historically and biblically explaining the doctrine of the Trinity. The later half of the show features a live debate between Robert and an anti-Trinitarian advocate. Unfortunately for the anti-Trinitarian debater, as the listener will hear, the evidence is overwhelmingly against him. This is a fine tape to add to anyone's Christian apologetics audio library.

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- Jehovah's Witnesses #1** (Larry Wessels)
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- Nation of Islam** (Wilford Darden)
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THE TRINITY AND THE ETERNAL SONSHIP OF CHRIST

by Bob L. Ross

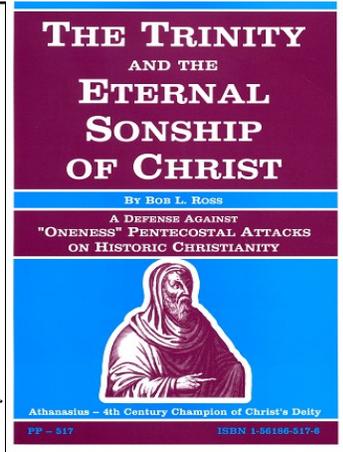
The Scriptures warn the following:

II John 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.*

I John 2:22: *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.*

I John 4:2, 3, 14, 15: *Hereby know ye the Spirit of God... And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and he in God.*

Oneness Pentecostals deny the Eternal Sonship of Christ and are in danger of the above verses. Bob L. Ross has put together thorough research to refute Oneness theology both historically and Biblically. This book also specifically deals with Oneness author David K. Bernard's book, The Oneness of God, in exhaustive detail. All of the cults reject the Eternal Sonship of Christ, namely that Christ is without beginning and of the same essence as the Father. An important book for anyone's library.



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Thank You,
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Boerne, TX

Dear Christian Answers,

Thank you for your donation for the Rowan County Detention Center Inmates. You will never know this side of Heaven what kind of impact this has had on the inmates. May God bless you. Matthew 25:43-45: *I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

In Christian Love,
Chaplain Michael Taylor
Salisbury, NC

Dear Brother Larry Wessels,

Enclosed is a review copy of my book, *Jesus Christ IS God!* It has been on the market for several years but you kindly sent me a copy of your new magazine *Christian Answers Newsletter* and I realized the book might be something your readers would be interested in. Its primary target is Victor Paul Wierwille and his The Way International, but the doctrine of the cults are very similar, especially relating to the Deity of our Lord. I will check with our Raleigh office and if you are not on the mailing list, I will put you on as an exchange subscriber.

Evangelist Robert L. Sumner
Biblical Evangelism Press
Vero Beach, FL

To Whom This May Concern:

A Christian friend loaned me your fliers to read. One is called "Black Muslims-Nation of Islam" and the other is called "Questions Muslims Ask." I was very impressed with what these papers had to say. I am a born again Christian who comes into contact almost daily with people who question, knowingly or not, the divinity of Christ, or the Godhead of the Trinity. I have studied other beliefs and seem to come into contact with Mormons, Jehovah's Witnesses, Muslims & 7-day Adventists. Any

info you can mail to me that will aid in my witness for Jesus would be greatly appreciated. Thank you.

M.H.
Norco, CA

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Please accept this as our order for the items listed below:

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Haifa, Israel
**Editors Note: It is interesting to note that Christian Answers even receives orders for materials from as far away as the nation of Israel.*

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"Give an answer to every man..." I Peter 3:15