

# Jesus Only – The Modalism Doctrine

## Compare Matthew 28:19 with Acts 2:38-39

### Introduction

Note: this paper deals with an error known as “the oneness” or “Jesus only” or “modalism” doctrine. This teaching holds that God is one person who has manifested Himself at different times in history as the Father, Son, or Holy Spirit. It thus denies the Trinity. Often associated with this teaching is the view that baptism must be in the name of Jesus only and not in the Father, Son, and Holy Spirit. Adherents of this doctrine challenge us to explain the apparent contradiction in the two verses shown below. What follows is a look at what the Bible has to say on this subject.

### Matthew 28:19

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

### Acts 2:38-39

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

**Question:** Is there a contradiction in what Jesus commands and what Peter says? Are we to baptize in “the name of the Father, and of the Son, and of the Holy Ghost”? Or are we to baptize in “the name of Jesus Christ” only?

In seeking an answer to the above question, let’s make sure our answers come from the Bible alone. We don’t want to base our beliefs on human opinions, human tradition, or upon creeds or pronouncements of early church fathers or anyone else for that matter outside of God’s Inspired Word. We certainly don’t want to partake in any way of the pagan concepts of God that have infiltrated into the church over the centuries.

One other thing: I firmly believe that the Bible, all of the Bible, is inspired of God; that it is in harmony with itself; that any apparent contradiction is in my reading of it and not in God’s Word. It is a revelation of Himself. By careful, consistent, Holy Spirit led study, I believe we can know the truth.

So, what does God say about Himself in His inspired Word?

“Hear, O Israel: The LORD our God is one LORD.” Deut 6:4.

“Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.” Deut 4:35.

“I am the LORD, and there is none else, there is no God beside me...” Is 45:5.

“And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.” Zech 14:9.

The oneness of God is confirmed in the NT:

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord, And thou shalt love the Lord thy God with all thy heart ...” Mark 12:29.

“For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) <sup>6</sup> But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” 1 Cor 8:5-6.

“There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup> One Lord, one faith, one baptism, <sup>6</sup> One God and Father of all, who is above all, and through all, and in you all.” Eph 4:4-6.

“For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Tim 2:5.

The Bible clearly teaches that there is one and only one God. There are not multiple gods as the pagans teach and believe.

Taking one of the texts above, we can drill down a little further into this truth about God.

“For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) <sup>6</sup> But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” 1 Cor 8:5-6.

Paul is here contrasting the heathen view of polytheism with the truth about God: that there is only one true God. But notice how the Scriptures describe the one God, “there is but one God.” Then it says this one God consists of “the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

Notice the prepositions “of” and “by” whom are all things. This confirms the role of the Father and the Son (Jesus Christ) in the work of creation. We see this same theme show up elsewhere:

“In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him; and without him was not any thing made that was made.” John 1:1-3.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup> Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” Heb 1:1-2.

Who made the worlds? God. By whom did he make them? “By his Son.” Do we see this in the OT account of the creation?

“And God said, Let us make man in our image, after our likeness...” Gen 1:26.  
“And the LORD God said, Behold, the man is become as one of us...” Gen 3:22.

“Us...our...our...us.” Clearly God is speaking of Himself in the plural. Additionally, the Holy Spirit was involved in creation.

“In the beginning God created the heaven and the earth...And the Spirit of God moved upon the face of the waters.” Gen 1:2.

We see also that all three members of the Godhead are involved in our redemption. The following is part of a prophetic passage spoken by Christ.

“Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.” Is 48:16.

“...I [the Father] have put my spirit [the Holy Spirit] upon him [the Messiah]: he shall bring forth judgment to the Gentiles.” Is 42:1.

But we have to ask the question: Could all the above references be referring to different manifestations of God as a single person but with different names or roles? In other words, are the Father, the Son, and the Holy Spirit different names for a single person?

There are several ways the Bible provides light on this subject, but one of these ways is through the beautiful and God-given institution of marriage.

“And God said, Let us make man in our image, after our likeness...” Gen 1:26.

“So God created man in his own image, in the image of God created he him; male and female created he them.” Gen 1:27.

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” Gen 2:24.

Speaking of this, Jesus said, “Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.” Matt 19:6.

How are a man and his wife joined together to become “one flesh”? Are they really one flesh, one person? No. But they are one in purpose, in unity, in character. They share all things

together; they walk through life as one. They are a family, a single unit; yes, they are two distinct persons with different personalities; yet, they are united together in perfect harmony as one.

The beautiful union of marriage is a fitting representation of the perfect union of the three members of the Godhead; one God; three distinct persons, united in purpose and character. In a way similar to the makeup of God, we humans are created male and female, “in the image of God.”

[That is not to say that one member of the Godhead is male and another is female; not at all.]

God took special care to instruct His followers to not allow themselves to be confused between the sexes. He wanted them to make sure there was no confusion between a man and a woman.

“The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.” Deut 22:5.

Just as God requires that we maintain the distinction between man and woman, He also draws a distinction between the members of the Godhead. (Remember, humans are made in the image of God—in marriage, separate persons, distinct from one another, yet one.)

Another way that the Bible reveals the nature and makeup of God is by allowing us to listen into the communications that occur between the members of the Godhead. Let’s listen in as they talk with each other.

“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: <sup>17</sup> And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” Matt 3:16-17. See also, Mark 1:11; Luke 3:22.

All three members of the Godhead are involved at the anointing of Jesus.

At the transfiguration of Jesus:

“While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.” Matt 17:5.

“For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.” 2 Peter 1:17.

Peter clearly differentiates the Father from the Son in the above text.

The prayer of Jesus to His Father in John 17 is probably the clearest passage showing that Jesus and the Father are two distinct persons.

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: <sup>2</sup> As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. <sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:1-3.

Just listen to the names and pronouns as Jesus pours out His soul to His Father in heaven. Throughout this chapter, Jesus is clearly talking, not with Himself, not with some fictitious manifestation of Himself known as “the Father,” but with a genuine, distinct person, God the Father. The love, loyalty, and unity come through in clear tones.

In verse 3, Jesus addresses His Father as the “only true God, and Jesus Christ, whom thou hast sent.” This should not throw us off. Jesus does not need to proclaim that He [Jesus] is also truly God in this case. Elsewhere, He refers to Himself as the “I Am” (John 8:58). Philippians 2:5-6 tells us that, “...Christ Jesus... Who, being in the form of God, thought it not robbery to be equal with God.” Christ is definitely a full member of the Godhead. In fact, Colossians 2:8-9 tells us of, “...Christ... For in him dwelleth all the fulness of the Godhead bodily.”

Returning to the prayer of Jesus to His Father in John 17, we note the many references to His Father as a separate, distinct person. In reading this prayer, we are struck with the fact that this is a touching, tender, passionate conversation between two individual, distinct persons who are clearly in a very special and harmonious relationship.

<sup>5</sup> I ... thee...I ...thou...me...O Father...me...thine own self ...I had **with** thee before the world was.

<sup>6</sup> I ...thy name...thou...me ... thine ...thou ...me...thy... <sup>7</sup> ...thou ...me ...thee. <sup>8</sup> ... I ... thou ... me ... I came out from thee ... thou didst send me. <sup>9</sup> I

... I ... thou ... me ... thine. <sup>10</sup> ... mine are thine, and thine are mine ... I ...

<sup>11</sup> ... I ... **I come to thee**. Holy Father, keep through thine own name those whom thou hast given me, that **they may be one, as we are**. <sup>12</sup> ...I ... I ... thy name ...thou ... me I ... <sup>13</sup> And now come I to thee ... I ... my ... <sup>14</sup> I ... thy ... I ... <sup>15</sup> I ... thou ... thou ... <sup>16</sup> ... I...

<sup>17</sup> ... thy ...thy ... <sup>18</sup> ... thou hast sent me into the world, even so have I also sent them into the world. <sup>19</sup> ... I ... myself ...

<sup>20</sup> ... I ... me ... <sup>21</sup> That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. <sup>22</sup> ... thou ... me I ... that they may be one, even as we are one: <sup>23</sup> I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

<sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. <sup>25</sup> O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

<sup>26</sup> And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.”

John 17 leaves no doubt that Jesus, the Son of God, is holding intelligent communication with another Person, His Father. To say otherwise is to reduce Christ to talking with Himself.

Notice also, how He says in verse 11, “I come to thee.” Clearly, this portrays Jesus as being separate from the person of His Father. Later, after the resurrection, Christ tells Mary,

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” John 20:17.

Christ makes an important comparison in John 17:18. Here Jesus describes the Father sending Him (Jesus) into the world and how Jesus also likewise sent *His* followers into the world. Clearly, the Father and Jesus are separate persons just as Jesus and *His* followers are separate persons.

Note also that in John 17:11, Jesus prays that His followers may be one as He and His Father are one. If we believe that Jesus and the Father are the same person, then would we not have to then say that Jesus was praying that all of His followers be united into one person? No, of course it would not make sense to say that. Instead, when Jesus prays that His followers become one just like Jesus and His Father are one, He clearly means the oneness and unity of purpose, the perfect harmony that exists between the Father and the Son. This is what happened on the Day of Pentecost where they were all of one accord (Acts 2:1). Then, the Holy Spirit could be poured out upon them.

Of course, there are many other occasions when Jesus talked with or about His Father. While in Gethsemane and upon the cross, Jesus prayed to His Father in heaven.

“...and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” Matt 26:39.

“Then said Jesus, Father, forgive them; for they know not what they do...” Luke 23:34. “...Jesus...said, Father, into thy hands I commend my spirit...” Luke 23:46.

Scriptures clearly portray three coeternal, coexistent, members or persons of the Godhead.

Jesus Himself plainly reveals the relationship between Himself and His Father.

“Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth...” John 5:19-20.

If the Son is only a manifestation of the Father (same person), then the above text simply doesn't make sense. God would be in love with Himself.

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” John 5:30.

Other texts show distinct and separate persons in the Godhead. For example, Daniel in vision saw Christ coming to the Father as the judgment is being set up.

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.” Daniel 7:13.

“...Jesus Christ...Who is gone into heaven, and is on the right hand of God...” 1 Peter 3:21-22.

The Bible shows Christ as our great High Priest, interceding for us before the throne of God. He is the mediator. Can there be a mediator unless there are at least two other parties?

“For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Tim 2:5.

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” Heb 12:24.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” 1 John 2:1.

Who is our advocate? Jesus Christ. Who is he advocating with? The Father.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” Heb 9:14.

Christ offered Himself to Whom? To God. By Whom? The Eternal Spirit.

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.” Heb 8:1.

So, we see that Christ, our High Priest, has sat down on the right hand of God. This is more clearly shown in Revelation.

Jesus says, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Rev 3:21.

Repeatedly, God’s Word reveals the distinctness of the members of the Godhead.

“And from Jesus Christ, who...hath made us kings and priests unto God and his Father...” Rev 1:5-6.

The following passage is important as it reveals who Christ saw Himself as and how He related to His Father.

<sup>15</sup> He saith unto them, But whom say ye that I am? <sup>16</sup> And Simon Peter answered and said, Thou art the Christ, the Son of the living God. <sup>17</sup> And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” Matt 16:15-17.

Did Jesus agree with Peter that indeed He is the “Son of the living God” and that that God (His Father) had revealed that truth to Peter? And where did Jesus say that His Father was at that present time? “In heaven.”

At the trial of Jesus, the high priest asked Jesus to state under oath whether He was the Son of God. Jesus answered that He was; not a manifestation of God, but **the** Son of God:

“But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, **the Son of God.** Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Matt 26:63-64.

Some other texts:

“But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.” Acts 7:55.

“How God anointed Jesus of Nazareth with the Holy Ghost...” Acts 10:38.

“To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, **and** the Lord Jesus Christ.” Rom 1:7.

The evidence is overwhelming. “He that hath an ear, let him hear what the Spirit saith unto the churches.” Rev 3:22.

The Bible reveals that the Father, Son, and Holy Spirit were active at all times throughout both the Old Testament and the New Testament.

“...the Spirit of God moved upon the face of the waters.” Gen 1:2.

“The spirit of the LORD spake by me, and his word was in my tongue.” 2 Sam 23:2.

“...the spirit entered into me,” “the Spirit of the LORD fell upon me,” “the spirit took me up” (Ezekiel 2:2; 11:5, 24).

“I am full of power by the spirit of the LORD...” Micah 3:8.

The New Testament recognizes the role of the Holy Spirit in the Old Testament prophets.

“And Jesus answered and said... For David himself said by the Holy Ghost...”  
Mark 12:35-36.

Paul believed that Isaiah spoke by the Holy Spirit:

“...after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers.” Acts 28:25.

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1:21.

“<sup>1</sup> And the LORD spake unto Moses, saying, <sup>2</sup> See, I have called by name Bezaleel... <sup>3</sup> And I have filled him with the spirit of God...” Ex 31:1-3.

In the following passage we see that Christ was present in the OT as the Guide for Israel:

<sup>1</sup> Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup> And were all baptized unto Moses in the cloud and in the sea; <sup>3</sup> And did all eat the same spiritual meat; <sup>4</sup> And did all drink the same spiritual drink: for they drank of that spiritual Rock **that followed them:** and that Rock was Christ.” 1 Cor 10:1-4.

Notice the following interesting passages:

“And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” Ex 31:18. See also Deut 9:10-11.

Now this:

“But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.” Luke 11:20.

Notice the parallel passage in Matthew:

“But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” Matt 12:28.

According to these two passages, “the finger of God” is another way of saying “the Spirit of God.” Now that’s interesting, but what is the significance? Remembering that God wrote the Ten Commandment law on the two tables of stone with “the finger of God,” let’s look at a couple of NT passages.

“Ye are our epistle written in our hearts, known and read of all men: <sup>3</sup>  
Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” 2 Cor 3:2-3.

This gets more fascinating as we recall that the new covenant involves the writing of God's law in our hearts.

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.” Heb 8:10. See also Jeremiah 31:31-34.

This fits perfectly with the office of the Holy Spirit for He is to guide us into all truth. God's Word (the Bible) is truth: “Sanctify them through thy truth: thy word is truth.” John 17:17. “All scripture is given by inspiration of God...” 2 Tim 3:16.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth...” John 16:13.

So, in summary, the Holy Spirit writes God's law on our hearts just as He wrote the law on the tables of stone at Mt. Sinai. Instead of a dead letter, it is a living experience. We obey God's law from the heart instead of in a legalistic, external obedience. Notice how this is accomplished:

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Rom 5:5.

Finger of God, Spirit of God, writes law on our hearts, sheds love into our hearts. And...

“...love is the fulfilling of the law.” Rom 13:10.

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth...” John 14:15-17.

What is the condition of receiving the Holy Spirit? Keeping God's commandments out of love for Him.

“By this shall all men know that ye are my disciples, if ye have love one to another.” John 13:35.

What is the test or sign of discipleship? If we have love for one another. And “love is the fulfilling of the law.”

Does the NT do away with the God's moral law? No. The ceremonial law is nailed to the cross. However, God's Ten Commandment law is written on our hearts by the Holy Spirit (the finger of God) so that we obey Him from a heart of love. We keep God's law, not for merit or to be saved, but because we love our Savior.

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Rev 12:17.

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Rev 14:12.

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev 22:14.

What is the condition of eternal life? Obedience to all of God’s commandments.

Returning to our two texts at the beginning of this paper (Matt 28:19 and Acts 2:38-39), why then did Peter say, “be baptized every one of you in the name of Jesus Christ”? Was Peter wrong here to leave out the other two members of the Godhead?

Peter was absolutely correct to tell his audience that they be baptized in the name of Christ.

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12.

<sup>25</sup> At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. <sup>26</sup> Even so, Father: for so it seemed good in thy sight. <sup>27</sup> All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” Matt 11:25-27.

<sup>6</sup> Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. <sup>7</sup> If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. <sup>8</sup> Philip saith unto him, Lord, shew us the Father, and it sufficeth us. <sup>9</sup> Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? <sup>10</sup> Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. <sup>11</sup> Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake. <sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” John 14:6-12.

Jesus Christ was and is the ultimate revelation of God to humans. Jesus is the chosen member of the Godhead to reveal God to humanity. And not only to reveal God to humanity, but to also be the Sacrifice and the High Priest and Mediator between God and man. He is our Messiah, our Redeemer, and our Savior. He is our Father, our Elder Brother, our Shepherd, and our King. But as we have seen in numerous texts above (and in many other texts which I have not included), Jesus Christ is not God the Father or God the Holy Spirit. These are distinct persons who are in perfect harmony with Jesus in His salvation work for us. Thus, Jesus could say, If you’ve seen Me, you’ve seen the Father.

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.”  
John 15:26.

At the time of Peter’s sermon, **present truth** involved believing that Jesus Christ was the Son of God; that He was God. The Jews already believed in God the Father. That simply was not an issue with them. The test for the Jews at that time (and Gentiles also) was, *did they believe on the name of Jesus*. Therefore, to be baptized in the name of Jesus Christ really meant something. It meant that you accepted the truth that Jesus was indeed who He claimed to be, the Messiah, the very Son of God.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” 1 John 5:7.

## **Conclusion**

Above we have presented much evidence from God’s Holy Spirit inspired Scriptures that God is one God. That this one God consists of three divine, coeternal persons (the Father, Son, and Holy Spirit) who are “one” in nature, character, and purpose. They are not three Gods, but one God manifest as three persons.

We have seen how that all three members of the Godhead have been active simultaneously throughout history, working in cooperation in a complementary fashion to bring salvation to humankind and to defeat Satan. We’ve listened in as Jesus has talked in intimate conversation with His Father, as He has promised the outpouring of the Holy Spirit, as He has been upheld by His Father at His anointing and at the Transfiguration. We heard the apostles greet the followers of Christ by invoking blessings from the Father AND from Jesus Christ. We’ve read numerous Bible passages showing unmistakably the distinctness of the three members of the Godhead. We thus firmly believe that God’s Word reveals that the Father, Son, and Holy Spirit are indeed distinct persons of the Godhead and that they are all working to bring about our salvation.