How Many Persons Are in the Godhead? – part two
by Heath Rogers

Oneness Pentecostals claim that the Godhead consists of only one Person whom the Bible sometimes identifies as the Father, the Son, and the Holy Spirit. Last week we showed that the Godhead consists of three different individuals with their own personalities. This week we will consider how the Oneness doctrine contradicts some plain passages of Scripture.

The Bible begins with an affirmation of the plurality of the Godhead. "In the beginning God created the heaven and the earth" (Genesis 1:1). The word "God" in this verse is translated from the Hebrew word ELOHIM, the <u>plural</u> form of ELOAH, which is the Hebrew word for "God." The fact that this noun is in the plural tense is confirmed by the pronouns used for it later in the chapter. "And God said, Let <u>us</u> make man in <u>our</u> image, after <u>our</u> likeness" (Gen. 1:26). Again, after the fall of man, "And the LORD God said, Behold, the man is become as one of <u>us</u>" (Gen. 3:22). Why would this word for God be in the plural tense? Why would God use plural pronouns when referring to Himself? Logic tells us that there was more than one person present within the Godhead.

The three persons of the Godhead were present and active at the baptism of Jesus. "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: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16-17). If the Father, Son, and Holy Spirit are the same person, as Oneness doctrine insists, then I have a question: Where was He on this occasion? Was He really on earth throwing His voice back into heaven, or really in heaven projecting a false image upon the earth? Either way He was deceiving John by making him believe He was in both places.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). Only the Father knows when the Second Coming will be. The Son does not. How would this be possible if the Father and the Son are the same person? Is there anything that you do not know but also happen to know? Does that make sense to you? Of course not, yet that is the reasoning of the Oneness doctrine.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46). If the Father and the Son are the same person, then Jesus was saying to Himself that He commends Himself to Himself. This doesn't make sense, does it? Perhaps Oneness advocates can help us understand their logic.

"It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me" (John 8:17-18). Jesus is appealing to the statement in the law that two witnesses are necessary in order to support a fact. He then says that His two witnesses are Himself and His Father. Yet, if Jesus *is* His Father, then He doesn't have two witnesses, He only has one.

"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 many individuals did Stephen see when he looked into heaven? If Oneness doctrine is correct, he should have seen only one, but he didn't. He saw two. This statement was made while Stephen was being stoned to death by the Jews. Perhaps poor Stephen had been hit in the head by too many stones and was seeing double?

The passages we have considered in this short article could be multiplied, but these will suffice. The Bible teaches that the Godhead consists of three persons – the Father, Son, and Holy Spirit. We may not understand everything about God, but our failure to understand does not give us the right to support a doctrine that calls the integrity of the Son of God and the logic of the Scriptures into question.

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