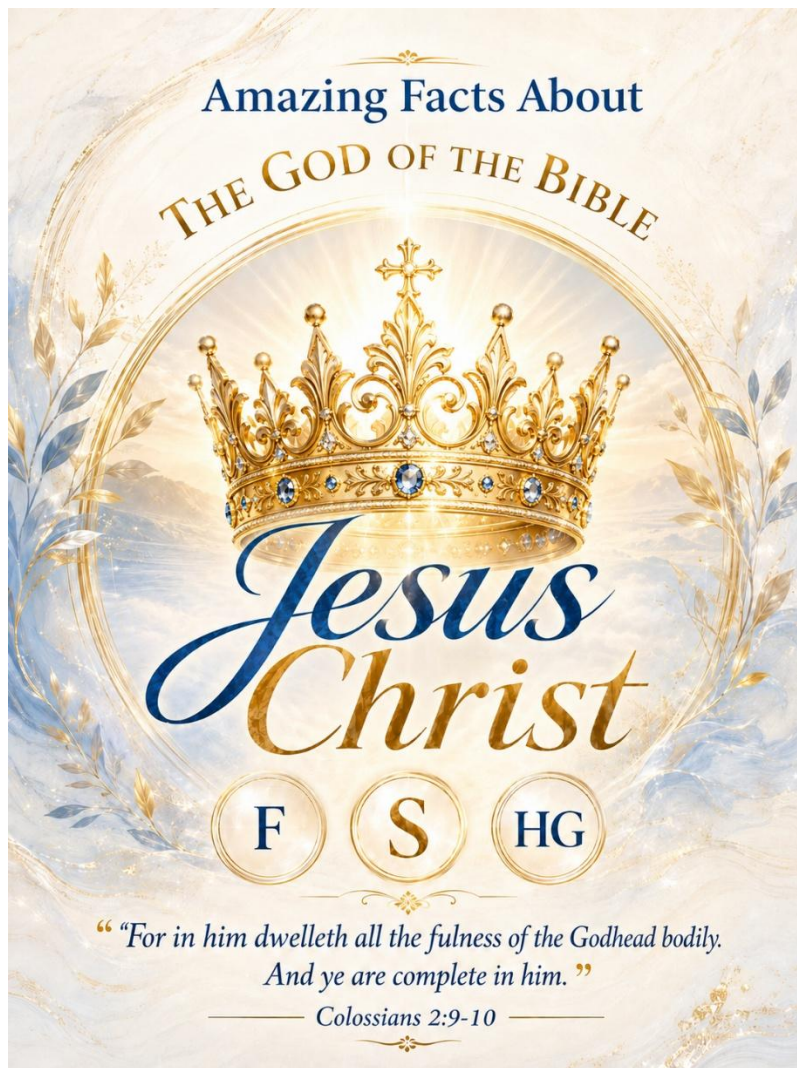


AMAZING FACTS ABOUT THE GOD OF THE BIBLE
JESUS CHRIST



Restoring Oneness Apostolic Truth
In The Last Days
Comprehensive Study Guide Series

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Introduction — One God or Three?

The question of **Oneness versus Trinity** is not a matter of wording, terminology, or minor doctrinal preference. It is a question of **who God actually is**. At its core, this is not semantics—it is identity. The God you believe in, worship, and pray to is shaped by how you understand Him. If that understanding is wrong, then the object of worship is not the God of the Bible, but a concept formed outside of Scripture.

The doctrine of the Trinity teaches that God is **three distinct persons**—the Father, the Son, and the Holy Ghost—yet somehow still one God. While this language is widely accepted across much of Christianity today, it is important to recognize something often overlooked:

The Bible never once says God is “three persons.”

That language does not appear in Scripture. Instead, it originates from later theological formulations, most notably expressed in creeds such as the Athanasian Creed, which is historically a **Roman Catholic doctrinal statement**. Yet despite its origin, the concept it defines has been widely adopted and taught across many non-Catholic denominations as well.

Consider how this doctrine is defined:

“The Father is God, the Son is God, and the Holy Ghost is God;
And yet they are not three Gods, but one God.”

“The Father is uncreated, the Son is uncreated, and the Holy Ghost is uncreated...
And yet they are not three uncreated, but one uncreated.”

“So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord;
And yet not three Lords, but one Lord.”

Rather than bringing clarity, these statements introduce a structure that the Bible itself does not articulate—**three distinct persons, each fully God, yet somehow not three Gods**. This creates a framework that must be explained philosophically because it is not plainly stated scripturally.

In contrast, the Bible presents God in the simplest and most consistent terms:

God is one. Not divided. Not multiple persons. One.

The Oneness of God is not a theological invention—it is the repeated, unmistakable declaration of Scripture. God is not a committee, not a partnership, and not a shared identity among multiple persons. He is **one indivisible Spirit**, who has revealed Himself in different ways, but has never ceased to be one.

The greatest revelation of this one God is found in Jesus Christ.

1 Timothy 3:16 (KJV)

“And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

This does not say “one of three persons was manifest.”

It does not say “the second person of a Trinity was manifest.”

It says plainly:

God was manifest in the flesh.

Jesus Christ is not a separate divine person alongside the Father—He is the **visible manifestation of the one invisible God**. The fullness of God was not divided among three—it dwelt completely in Him.

This Bible study will not rely on creeds, traditions, or theological systems. It will simply allow the Scriptures to speak for themselves.

And when they do, they consistently reveal one truth:

There is one God—and that one God is revealed in Jesus Christ.

1. The Prophet Isaiah Was Oneness

One of the clearest witnesses to the oneness of God in all of Scripture is the prophet Isaiah. Writing under divine inspiration, Isaiah repeatedly declared that God is alone—without equal, without partner, and without any other beside Him. These statements are not vague or symbolic; they are absolute. God plainly affirms that He created all things by Himself, alone. There is no room in these declarations for multiple divine persons or co-creators. Isaiah establishes a foundation that cannot be broken: **there is one God, and He alone is the Creator.**

God Created All Things Alone (Isaiah 44–46)

Isaiah 44:6, Isaiah 44:8, Isaiah 44:24, Isaiah 45:5, Isaiah 45:6, Isaiah 45:12, Isaiah 45:18, Isaiah 45:21, Isaiah 46:9

These passages consistently declare:

- “I am the first, and I am the last; **and beside me there is no God.**”
- “I am the LORD that maketh all things... that stretcheth forth the heavens **alone**... that spreadeth abroad the earth **by myself.**”

Isaiah leaves no possibility for another divine being participating in creation. God did not say “we,” but “**I... myself... alone.**”

Jesus Christ Created All Things

The New Testament reveals that **Jesus Christ is the Creator**:

Colossians 1:16–17

“For **by him [Jesus] were all things created**, that are in heaven, and that are in earth... **all things were created by him, and for him**: And he is before all things, and by him all things consist.”

John 1:10

“**He was in the world, and the world was made by him**, and the world knew him not.”

If Isaiah says God created all things **alone**, and the New Testament says **Jesus created all things**, then the conclusion is not complicated:

Jesus Christ is that one God.

Isaiah Identifies God as the Father and the *Everlasting* Father

Isaiah also directly calls God the Father:

Isaiah 63:16, Isaiah 64:8

These passages affirm:

- “Thou, O LORD, **art our father...**”
- “O LORD, **thou art our father...**thy name *is* from **everlasting.**”

There is no division presented—God Himself is the *everlasting* Father.

The Son Is Called the Everlasting Father

Isaiah then makes a profound declaration concerning the coming Messiah:

Isaiah 9:6

“For unto us a child is born, unto us a son is given... and his name shall be called... The mighty God, **The everlasting Father...**”

The Child born—the Son given—is called:

- **The mighty God**
- **The everlasting Father**

This is not a separate identity, but a revelation of who He is.

Conclusion for the Section

Isaiah teaches:

- God is **one**
- God created all things **alone**
- God is the **Father**

The New Testament reveals:

- Jesus created all things
- Jesus is called **the mighty God**
- Jesus is called **the everlasting Father**

There is only one conclusion that fits all Scripture:

Jesus Christ is the one God revealed in the flesh.

2. The Holy One

One of the most striking yet often overlooked truths in Scripture is the consistent use of divine titles to reveal the identity of God. In the Old Testament, the LORD is repeatedly called “the Holy One,” a title that emphasizes His absolute purity, uniqueness, and divine nature. This same title is not left behind, but appears again in the New Testament—now applied directly to Jesus Christ. This is not a coincidence or a mere similarity in language, but a deliberate revelation of identity. The Bible does not present multiple “holy ones,” but consistently points to one Holy One, revealing that the God of the Old Testament and Jesus Christ are one and the same.

Old Testament — “The Holy One” (40 references)

(Referring to God — the Father)

2 Kings 19:22, Job 6:10, Psalm 16:10, Psalm 71:22, Psalm 78:41, Psalm 89:18, Isaiah 1:4, Isaiah 5:19, Isaiah 5:24, Isaiah 10:20, Isaiah 12:6, Isaiah 17:7, Isaiah 29:19, Isaiah 29:23, Isaiah 30:11, Isaiah 30:12, Isaiah 30:15, Isaiah 31:1, Isaiah 37:23, Isaiah 40:25, Isaiah 41:14, Isaiah 41:16, Isaiah 41:20, Isaiah 43:3, Isaiah 43:14, Isaiah 43:15, Isaiah 45:11, Isaiah 47:4, Isaiah 48:17, Isaiah 49:7, Isaiah 54:5, Isaiah 55:5, Isaiah 60:9, Isaiah 60:14, Jeremiah 50:29, Jeremiah 51:5, Ezekiel 39:7, Hosea 11:9, Habakkuk 1:12, Habakkuk 3:3

New Testament — “The Holy One” (6 references)

(Referring to Jesus Christ)

Mark 1:24, Luke 4:34, John 6:69, Acts 2:27, Acts 3:14, 1 John 2:20

Example Proof Texts (KJV)

Old Testament (The Father)

Isaiah 43:3

“For I am the LORD thy God, **the Holy One of Israel**, thy Saviour...”

Psalm 78:41

“Yea, they turned back and tempted God, and limited **the Holy One of Israel**.”

Isaiah 30:15

“For thus saith the Lord GOD, **the Holy One of Israel**; In returning and rest shall ye be saved...”

New Testament (Jesus Christ)**Acts 3:14**

“But ye denied **the Holy One** and the Just, and desired a murderer to be granted unto you;”

Mark 1:24

“Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, **the Holy One of God**.”

Luke 4:34

“Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; **the Holy One of God**.”

Conclusion for the Section

The Scriptures identify the same title — “the Holy One” — with both God in the Old Testament and Jesus Christ in the New Testament.

There can be one Holy One.

3. The Revelation of Jesus Christ

The book of Revelation is not given to conceal truth, but to **reveal** it. It is the final and fullest unveiling of who Jesus Christ truly is. One of the clearest ways this revelation is given is through a set of divine titles that appear throughout the book:

- **The First and the Last**
- **The Alpha and Omega**
- **The Beginning and the Ending**

These are not scattered or disconnected titles. When carefully followed, the Scripture shows something remarkable:

One speaker—one identity—claims all six of these titles.

These title pairs are simply different ways of expressing the same truth:

- **First and Last** → eternal existence (no beginning, no end)
- **Alpha and Omega** → the complete expression (the first and last)
- **Beginning and Ending** → the source and the conclusion of all things

Together, they describe **the one eternal God who encompasses all things.**

The question is not what these titles mean—but **who is claiming them.**

The First and the Last — The One Who Died

Revelation 1:17–18 (KJV)

“Fear not; **I am the first and the last**:

I am he that liveth, and **was dead**; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

The speaker identifies Himself clearly:

- He is **the First and the Last**
- He **was dead**
- He is now **alive for evermore**

Only **Jesus Christ** fits this description.

So the One who died is the One who claims to be:

“the First and the Last.”

Alpha and Omega — The Same Speaker

Revelation 1:8 (KJV)

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, **the Almighty**.”

This introduces the titles:

- **Alpha and Omega**
- **Beginning and Ending**
- **The Almighty**

Some attempt to separate this from Jesus. But the same chapter brings the titles together under one voice:

Revelation 1:11 (KJV)

“Saying, I am Alpha and Omega, the first and the last...”

John then turns and sees the glorified Son of God:

Revelation 1:13–16 (KJV)

“And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.”

This is not a secondary or lesser figure.

This is a vision of overwhelming divine glory.

John does not respond casually:

Revelation 1:17 (KJV)

“And when I saw him, I fell at his feet as dead...”

The One John sees—the glorified Son of God—is the same One who speaks, the same One who declares He was dead and is alive forevermore.

Now the titles are unified in one speaker:

- **First and Last**
- **Alpha and Omega**
- **Beginning and Ending**

Not divided. Not shared.

All claimed by the same One.

The Almighty — Not a Second Identity

In Revelation 1:8, the speaker also declares:

“the Almighty.”

This is the highest possible title of deity. It cannot belong to multiple beings without creating contradiction.

When the same speaker is shown to be:

- The One who was dead
- The First and the Last
- The Alpha and Omega
- The Beginning and the Ending

then the conclusion is unavoidable:

Jesus Christ is the Almighty God.

Where Jesus Declares Himself to Be God

Many say, “Jesus never claimed to be God.”

Yet Revelation gives one of the clearest declarations in all of Scripture:

Revelation 21:6–7 (KJV)

“And he said unto me, It is done. **I am Alpha and Omega, the beginning and the end.** I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”

Here, the same identity:

- **Alpha and Omega**
- **Beginning and End**

declares:

“I will be his God.”

This is not a separate speaker. This is not a different identity.

This is the same One whose titles have already been revealed—the One who was dead and is alive forevermore.

Jesus Christ.

Conclusion for the Section

Revelation does not divide God—it reveals Him.

The three title pairs:

- **The First and the Last**
- **The Alpha and Omega**
- **The Beginning and the Ending**

are not separate identities—they are **six titles claimed by one speaker**.

And that speaker is the One who:

- Was dead
- Is alive forevermore

There are not multiple beings sharing these titles.

There is only one.

Jesus Christ is the One who holds all six titles—the Almighty God revealed in His fullness.

A Note on Revelation 21:6–7

It is worth observing something that many readers may not have noticed. In some Bibles, the words of **Revelation 21:6–7** are printed in red, while in others they are printed in black.

This difference is not random.

Red-letter editions are intended to highlight the direct words of Jesus Christ. Yet when it comes to this passage—where the speaker declares, **“I am Alpha and Omega, the beginning and the end... I will be his God”**—there is disagreement among translators and editors about who is speaking.

Some place these words in black, assigning them to the Father. Others place them in red, recognizing them as the words of Jesus.

This same inconsistency appears earlier:

Revelation 1:8 (KJV)

“I am Alpha and Omega, the beginning and the ending, saith the Lord... the Almighty.”

In some editions, this entire verse is printed in black.

In others, it is split—part in red, part in black.

Why?

Because acknowledging this as the voice of Jesus means acknowledging that **Jesus is claiming to be the Almighty**.

Rather than allowing the titles to interpret themselves, the formatting is sometimes adjusted in a way that separates what Scripture joins together.

But Scripture itself resolves the question.

When we follow the titles throughout Revelation:

- **The Alpha and Omega**
- **The Beginning and the End**
- **The First and the Last**
- **The One who was dead and is alive forevermore**

we find that **one identity claims them all**.

That identity is **Jesus Christ**.

The issue is not the color of the ink—but the clarity of the revelation. The titles do not belong to multiple speakers. They belong to the same One revealed in chapter 1, the glorified Son of God.

So while editions may differ in presentation, the Word of God does not contradict itself.

The Alpha and Omega is Jesus Christ.

As you read, take note of your own Bible.

Is this passage printed in red or black?

And more importantly—

does your understanding align with the titles God has revealed?

4. The Throne and the Lamb — Distinction of Role, Not Persons

One of the most commonly misunderstood elements in the book of Revelation is the imagery of “**one seated on the throne**” and “**the Lamb**.” Many assume this represents two separate divine persons. But when examined carefully, this language is not teaching multiple persons within the Godhead—it is using powerful, symbolic imagery to reveal **different roles of the same God**.

Revelation is a book filled with signs, symbols, and prophetic imagery. It uses vivid language—sometimes even exaggerated or layered descriptions—to communicate truth. This is often referred to as **apocalyptic imagery**, where realities are shown in ways that emphasize meaning rather than literal separation.

One Throne, Not Many

Revelation 4:2 (KJV)

“...and, behold, **a throne was set in heaven, and one sat on the throne.**”

There is not a plurality of thrones.

There is not a council of divine persons seated together.

There is **one throne** and **one sitting on it**.

This establishes the foundation: **God is one**.

The Lamb Appears — A Revealed Role

Revelation 5:6 (KJV)

“And I beheld, and, lo, **in the midst of the throne... stood a Lamb as it had been slain...**”

Now we see the Lamb—clearly representing **Jesus Christ in His sacrificial role**.

Notice:

- The Lamb is not described as a second throne occupant
- The Lamb appears **in the midst of the throne**

This is not separation—it is **revelation**.

The Lamb represents:

- The incarnation
- The sacrifice
- The redemption

It is **God revealed in flesh, offered for the sins of the world.**

The Lamb Takes the Book

Revelation 5:7 (KJV)

“And he came and took the book out of the right hand of him that sat upon the throne.”

This is often used to argue for two persons—but consider what is being shown.

This is symbolic language:

- The **right hand** represents power and authority
- The act of taking the book represents **the authority to redeem and to execute God’s plan**

This is not one divine person handing authority to another.

It is a vision showing that **redemption is accomplished through the Lamb**—through the manifestation of God in flesh.

The Lamb Is Worshiped as God

Revelation 5:13 (KJV)

“...Blessing, and honour, and glory, and power, be unto **him that sitteth upon the throne, and unto the Lamb for ever and ever.**”

At first glance, this appears as two recipients—but look deeper.

Throughout Scripture, **God alone receives worship.**

Yet here:

- The One on the throne receives worship
- The Lamb receives the same worship

Not divided worship. Not lesser worship.

The same worship.

Because the Lamb is not another God—
the Lamb is **the revealed manifestation of the one God.**

The Throne and the Lamb Become One

By the end of Revelation, the imagery resolves completely:

Revelation 22:3 (KJV)

“...the throne of God and of the Lamb shall be in it; and **his servants shall serve him.**”

Not “them.”

“Him.”

Two titles—one throne—one object of service.

The distinction is not between persons, but between:

- **God in His eternal, invisible majesty (the One on the throne)**
 - **God revealed in redemption (the Lamb)**
-

Conclusion for the Section

Revelation uses powerful imagery to communicate truth.

The distinction between:

- **The One on the throne**
- **The Lamb**

is not a division of persons within the Godhead.

It is a distinction of **roles**:

- **God as eternal Spirit**
- **God manifested in flesh as the sacrifice for sin**

The imagery may appear dual—but the identity is singular.

There is:

- One throne
- One God
- One Redeemer

And that one is revealed throughout Revelation as:

Jesus Christ — the Lamb and the Almighty, one and the same.

5. Worship God Alone

One of the clearest commandments in all of Scripture is this:

God alone is to be worshiped.

There are no exceptions. No secondary objects of worship. No shared glory.

Matthew 4:10 (KJV)

“Then saith Jesus unto him, Get thee hence, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve.**”

Jesus Himself establishes the rule:

- Worship belongs to **God**
- Worship belongs to **God alone**

This creates a powerful and undeniable test:

If Jesus is worshiped—and that worship is accepted—then Jesus must be God.

Jesus Christ Is Worshiped

The New Testament records multiple instances where Jesus is worshiped. Not once does He refuse it. Not once does He correct it.

Below are **13 references** where Jesus is worshiped:

Matthew 2:11, Matthew 8:2, Matthew 9:18, Matthew 14:33, Matthew 15:25, Matthew 20:20, Matthew 28:9, Matthew 28:17, Mark 5:6, Luke 24:52, John 9:38, Hebrews 1:6, Revelation 5:14

A Few Clear Examples

Matthew 14:33 (KJV)

“Then they that were in the ship came and **worshipped him**, saying, Of a truth thou art the Son of God.”

John 9:38 (KJV)

“And he said, Lord, I believe. And he **worshipped him.**”

Revelation 5:14 (KJV)

“And the four beasts said, Amen. And the four and twenty elders fell down and **worshipped him that liveth for ever and ever.**”

Heaven Is Commanded to Worship Him

This is not limited to men on earth.

Hebrews 1:6 (KJV)

“And again, when he bringeth in the firstbegotten into the world, he saith, **And let all the angels of God worship him.**”

Angels do not worship anyone but God.

Yet they are commanded to worship **Jesus Christ.**

No Correction — Only Acceptance

When men or angels are worshiped in Scripture, they reject it:

- **Acts 10:25–26** — Peter refuses worship
- **Revelation 19:10** — the angel refuses worship

But Jesus never refuses.

Why?

Because He is not a servant receiving misplaced honor.

He is the God who alone is worthy of worship.

Conclusion for the Chapter

Jesus said:

“Thou shalt worship the Lord thy God, and him only shalt thou serve.”

Yet:

- Men worshiped Jesus
- Disciples worshiped Jesus
- The blind worshiped Jesus
- Angels are commanded to worship Jesus
- Heaven worships Jesus

And He never once stopped them.

There is only one conclusion that aligns with Scripture:

Jesus Christ is the Lord God who alone is to be worshiped.

6. Common Titles of God — The Father and Jesus Christ

One of the most compelling ways the Bible reveals the identity of Jesus Christ is through **shared divine titles**. The Old Testament declares who God is, while the New Testament reveals that **those same titles belong to Jesus Christ**.

These are not similar titles. They are not partial titles. They are **exclusive titles of God**—and yet they are applied directly to Jesus.

If God alone holds these titles, and Jesus holds these same titles, then the conclusion is clear:

Jesus Christ is that one God.

The First and the Last

Old Testament (The Father)

Isaiah 44:6 (KJV)

“I am the first, and I am the last; and beside me there is no God.”

New Testament (Jesus Christ)

Revelation 1:17–18 (KJV)

“Fear not; I am the first and the last: I am he that liveth, and was dead...”

The Alpha and Omega

Old Testament (The LORD — expressed as the beginning and the end)

Isaiah 41:4 (KJV)

“I the LORD, the first, and with the last; I am he.”

New Testament (Jesus Christ)

Revelation 22:13 (KJV)

“I am Alpha and Omega, the beginning and the end, the first and the last.”

The Savior

Old Testament (The Father)

Isaiah 43:11 (KJV)

“I, even I, am the LORD; and beside me there is no saviour.”

New Testament (Jesus Christ)

Luke 2:11 (KJV)

“For unto you is born this day... a Saviour, which is Christ the Lord.”

The Holy One

Old Testament (The Father)

Isaiah 43:3 (KJV)

“I am the LORD thy God, the Holy One of Israel, thy Saviour...”

New Testament (Jesus Christ)

Acts 3:14 (KJV)

“But ye denied the Holy One and the Just...”

The Lord of Glory

Old Testament (The LORD)

Psalms 24:8 (KJV)

“Who is this King of glory? The LORD strong and mighty...”

New Testament (Jesus Christ)

1 Corinthians 2:8 (KJV)

“...they would not have crucified the Lord of glory.”

The Shepherd

Old Testament (The LORD)

Psalms 23:1 (KJV)

“The LORD is my shepherd...”

New Testament (Jesus Christ)

John 10:11 (KJV)

“I am the good shepherd...”

The Redeemer

Old Testament (The Father)

Isaiah 44:24 (KJV)

“Thus saith the LORD, thy redeemer...”

New Testament (Jesus Christ)

Galatians 3:13 (KJV)

“Christ hath redeemed us...”

The King

Old Testament (The Father)

Psalms 24:10 (KJV)

“Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.”

New Testament (Jesus Christ)

Revelation 19:16 (KJV)

“And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

The Deliverer

Old Testament (The Father)

2 Samuel 22:2 (KJV)

“The LORD is my rock, and my fortress, and my deliverer.”

New Testament (Jesus Christ)

Romans 11:26 (KJV)

“...There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”

Conclusion for the Section

These titles are not shared among multiple beings. They are not divided across different persons.

They belong to **one God alone**.

Yet every one of these titles:

- The First and the Last
- The Alpha and Omega
- The Savior
- The Holy One
- The Lord of Glory

- The Shepherd
- The Redeemer
- The King
- The Deliverer

is applied directly to **Jesus Christ**.

The Old Testament declares **who God is**.

The New Testament reveals **that Jesus is that God**.

There is not one set of titles for the Father and another for the Son.

There is one set of divine titles—and one God revealed in Jesus Christ.

7. The Name — The Fullness Revealed

From the beginning, God revealed Himself progressively—yet always as **one**. In the Old Testament, His name was made known in stages, most clearly as **LORD (YHWH)**—the covenant name of the one true God. But the full saving revelation of that name was not yet complete.

The prophets pointed forward to a greater revelation—one in which God Himself would come as **Saviour**:

Isaiah 43:11 (KJV)

“I, even I, am the LORD; and beside me there is no saviour.”

The same God who declared there is no Saviour beside Him then revealed **how** He would save.

The Name Revealed in Jesus

Matthew 1:21 (KJV)

“And she shall bring forth a son, and thou shalt call his name **JESUS**: for **he shall save his people from their sins.**”

The name **Jesus** means:

“**The LORD saves**” or “**Yahweh is salvation.**”

This is not a new or separate name from God—it is the **fulfillment of His saving name revealed in flesh.**

Jesus Came in the Father’s Name

John 5:43 (KJV)

“I am come in my Father’s name, and ye receive me not...”

Jesus did not come with a different identity.

He came **bearing the name of the Father.**

The name revealed in the Son is the name of the Father made known.

The Name in Baptism

Matthew 28:19 (KJV)

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

Notice:

- It does not say **names**
- It says **name** (singular)

One name that fully reveals:

- The Father
 - The Son
 - The Holy Ghost
-

The Fulfillment in Acts

The apostles did not hesitate or speculate—they obeyed and fulfilled this command with clarity:

Acts 2:38 (KJV)

“Then Peter said unto them, Repent, and be baptized every one of you **in the name of Jesus Christ** for the remission of sins...”

This was not a departure from Matthew 28:19—it was the **understanding of it**.

The **name** is:

Jesus Christ.

No Other Name

Acts 4:12 (KJV)

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

There is not one name for the Father and another for the Son.

There is **one saving name**.

Conclusion for the Chapter

The Old Testament reveals:

- One God
- One Saviour
- One covenant name

The New Testament reveals:

- That God came to save
- That His name is **Jesus**
- That all authority and salvation are in that name

The name was not changed—it was **fulfilled**.

The invisible God was made known.

The saving power of God was revealed.

The name of the Father is Jesus Christ.

8. The Apostle Paul Was Oneness

The Apostle Paul did not preach a divided God.
He did not teach multiple persons within the Godhead.

Instead, Paul consistently declared **one God**, revealed fully in Jesus Christ. His writings do not merely affirm the deity of Christ—they establish that **all fullness, all identity, and all divine authority belong to one God alone**, revealed in Him.

Below are some of the strongest, stand-alone statements from Paul that clearly articulate the **oneness of God**:

Paul's Oneness Declarations

1. 1 Corinthians 8:4 (KJV)

“...there is none other God but one.”

2. 1 Corinthians 8:6 (KJV)

“But to us there is but **one God, the Father**, of whom are all things... and **one Lord Jesus Christ**, by whom are all things...”

3. Ephesians 4:5–6 (KJV)

“One Lord, one faith, one baptism,
One God and Father of all, who is above all, and through all, and in you all.”

4. Colossians 2:9 (KJV)

“For in him dwelleth **all the fulness of the Godhead bodily**.”

5. Colossians 1:15–16 (KJV)

“Who is the image of the invisible God...
For by him were all things created...”

6. Colossians 1:19 (KJV)

“For it pleased the Father that **in him should all fulness dwell**.”

7. Colossians 2:10 (KJV)

“And ye are **complete in him**, which is the head of all principality and power.”

8. 1 Timothy 2:5 (KJV)

“For there is **one God**, and one mediator between God and men, the man Christ Jesus.”

9. 1 Timothy 3:16 (KJV)

“God was manifest in the flesh...”

10. 2 Corinthians 5:19 (KJV)

“To wit, that **God was in Christ**, reconciling the world unto himself...”

11. 2 Corinthians 4:6 (KJV)

“...the light of the knowledge of the glory of God **in the face of Jesus Christ**.”

12. Philippians 2:9–11 (KJV)

“...that at the name of Jesus every knee should bow...
And that every tongue should confess that Jesus Christ is Lord...”

13. Romans 9:5 (KJV)

“...Christ came, who is over all, **God blessed for ever. Amen.**”

14. Titus 2:13 (KJV)

“...the glorious appearing of **the great God and our Saviour Jesus Christ**.”

15. 1 Timothy 1:17 (KJV)

“Now unto the King eternal, immortal, invisible, the only wise God...”

(Compare with Colossians 1:15 — Jesus as the image of the invisible God)

Conclusion for the Section

Paul's writings are not fragmented or contradictory. They form a unified testimony:

- There is **one God**
- That God is **in Christ**
- The fullness of God **dwells in Him**
- Jesus Christ is identified as **God, Savior, Creator, and Lord of all**

Paul does not present:

- One God in one place
- And another divine person in another

He presents **one God revealed**.

God was in Christ.

The fullness is in Him.

All things are in Him.

There is no division in Paul's doctrine.

The Apostle Paul preached one God—and that one God is revealed in Jesus Christ.

Final Conclusion — The One True God Revealed

Throughout this study, we have not relied on tradition, creeds, or theological systems—we have simply followed the **Word of God**.

And the testimony of Scripture is consistent from beginning to end:

- There is **one God**
- He created all things **alone**
- He declares there is **none beside Him**
- He alone is **Saviour, Redeemer, King, and Deliverer**

Yet in the New Testament, we see something extraordinary:

That same God is revealed in **Jesus Christ**.

We have seen:

- The **Holy One** of the Old Testament is the same **Holy One** revealed in Christ
- The **Creator who made all things alone** is the same One by whom **all things were made**
- The **Father** declared in Isaiah is revealed in the Son as the **Everlasting Father**
- The divine titles—**First and Last, Alpha and Omega, Beginning and Ending, the Almighty**—are all claimed by **one speaker**, and that speaker is Jesus Christ
- The One who sits on the throne and the Lamb are not two persons, but **one God revealed in different roles**
- The Bible commands that **God alone is to be worshiped**, yet Jesus is worshiped repeatedly—and never once refuses

The evidence is not scattered—it is unified.

The message is not complex—it is clear.

God was manifest in the flesh.

1 Timothy 3:16 (KJV)

“And without controversy great is the mystery of godliness: God was manifest in the flesh...”

This is the central revelation of Scripture.

Not that God sent another.

Not that God existed as multiple persons.

But that **God Himself came**.

Jesus Christ is not a second person.

He is not a lesser being.

He is not a separate identity alongside the Father.

He is the fullness of the Godhead revealed.

Colossians 2:9 (KJV)

“For in him dwelleth all the fulness of the Godhead bodily.”

This truth carries both **revelation and responsibility**.

Because if Jesus Christ is the one true God, then:

- He alone is to be worshiped
- He alone is to be obeyed
- He alone is the source of salvation

There is no division in God.

There is no second to Him.

There is no one beside Him.

Final Declaration

The God of the Old Testament

The Creator of all things

The Holy One

The Father

is revealed in Jesus Christ.

There is not another.

There is only one.

Jesus Christ is the one true God.