

THE ONENESS OF GOD REVEALED IN JESUS CHRIST

APOSTOLIC DOCTRINE FOR TODAY



A Oneness Apostolic Perspective of the Man Jesus Christ *And Refuting the Modern Ontological Misconceptions*

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” (2 Corinthians 5:19 KJV)

By Pete Wierzbicki

Former Pastor | San Francisco, California

The True Oneness of God Revealed in Jesus Christ

Some people claiming to be Oneness do not understand Oneness. They assume that the Son was merely a human body inhabited by Father, but without realizing it, that reduces the Son to little more than a fleshly carcass possessed by God. On the other hand, others deny the Son as God altogether and turn Him into another being — a tragic fallacy that is increasingly growing within the Oneness movement. Denying the full deity of Christ is a salvational error.

We do not say the flesh is God, but we cannot separate or divide the flesh of the son to deny Jesus as God. Jesus is not another being alongside the Father, nor was He merely a body possessed by God. He is the Father manifested in true humanity. Jesus Christ was the fullness of God manifest as a true, fully human being.

So, the Oneness of God is not the denial of the humanity or deity of Jesus Christ. It is the understanding that the one eternal God, the Father, fully manifested Himself in real humanity. Jesus was not merely a body animated by God, nor was He just a “great human person” alongside the Father. He was God the Father Himself living a genuine human life.

Colossians 2:9 (KJV)

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

This is a mystery to many, who cannot see plainly what is being revealed in plain words revealing a spiritual truth.

2 Corinthians 5:19

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

Imagine if you can, you wake up one morning inside the body of your own parent, brother, or sister — not merely observing them, but actually experiencing life as them while still fully retaining your own consciousness and awareness of who you are.

You see through their eyes. You hear what they hear. You feel their emotions, their physical pain, their fears, their limitations, their struggles, and the weight of their circumstances. You experience every aspect of their existence and humanity firsthand while still remaining conscious of you - yourself. You know who you are, but you are living the experience of another.

From that moment forward, you would know exactly what it feels like to be that person. You would understand them in a way that would have been impossible before because you personally experienced their condition from within.

This, in many ways, is what the Father experienced through Jesus Christ as a human being. You could argue that this is merely philosophy, however, based on scriptural truths, I believe we can draw a similar experience with the Father in the Son as the Son.

Paul taught that man consists of three parts:

1 Thessalonians 5:23

“...your whole spirit and soul and body...”

Jesus was a true man. Therefore, He possessed:

- A human body
- A human soul
- A human spirit

But unlike every other man, Jesus also contained the fullness of the divine Spirit of God.

Colossians 2:9

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

What must be understood is this: when God manifested Himself in flesh, He truly entered into the human experience. God gave Himself a human mind, human emotions, and a human soul. Jesus therefore thought, felt, suffered, prayed, and experienced temptation as a genuine man.

Yet the consciousness operating within that humanity was the Father Himself.

Not another God.

Not another divine person.

The Father living, thinking, suffering, and experiencing life as a man.

This means that the Father Himself experienced suffering and death through the human consciousness of Christ. The Father entered into humanity and experienced human life from within. That is precisely why the man Christ Jesus is fully worthy of the same worship, glory, and honor as the Father, because it was the same divine consciousness operating within Him.

When people worshipped Jesus, the Father received that worship, but He experienced it through human existence, awareness, and manifestation. Yes, the Father continued to be the omnipresent, omniscient, omnipotent God, at the very same time HE was living in Christ, on the earth, limited to human thoughts, emotions, pain, the human senses, temptations, and interactions.

That is why Jesus could say:

John 14:9

“...he that hath seen me hath seen the Father...”

The Son and the Lamb distinguish the incarnate role and experience of God in humanity. The Lamb was the sacrificial manifestation of God in flesh. The Son was not another eternal person beside the Father, but the human manifestation born into the world.

This is why Thomas could say:

John 20:28

“My Lord and my God.”

Thomas was not confused. He understood what he was seeing:
God manifested in flesh.

This also gave Jesus the right to declare Himself Almighty:

Revelation 1:8

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

And again:

Revelation 21:7

“I will be his God, and he shall be my son.”

The Son and the Lamb were found worthy because the man Christ Jesus was the perfect manifestation of God in humanity. Therefore the Lamb receives the same worship, glory, and honor as God Himself.

Jesus was worshiped repeatedly in the New Testament:

Matthew 2:11

“...fell down, and worshipped him.”

Matthew 14:33

“...they... worshipped him...”

Matthew 28:9

“...held him by the feet, and worshipped him.”

John 9:38

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

Luke 24:52

“And they worshipped him...”

Hebrews 1:6

“And let all the angels of God worship him.”

God alone is Savior:

Isaiah 43:11

“...beside me there is no saviour.”

Yet Jesus is Savior:

Luke 2:11

“...a Saviour, which is Christ the Lord.”

Jesus does not merely contain the Savior.

He IS the Savior because the Father Himself was dwelling consciously within the man Christ Jesus.

Thus the Bible freely applies the same divine titles to both God and Jesus:

- God is the Holy One (45 occurrences in scripture) — Jesus is the Holy One (6 occurrences)
- God is King — Jesus is King
- God is Redeemer — Jesus is Redeemer
- God is Alpha and Omega — Jesus is Alpha and Omega

Peter himself prayed directly to Jesus:

Acts 7:59

“...calling upon God, and saying, Lord Jesus, receive my spirit.”

Jesus is not merely “in” the name of the Father, Son, and Holy Ghost.

Jesus IS that name because Jesus is the one God revealed in those titles.

The humanity of Christ is not less worthy of honor because God truly manifested Himself in that humanity.

Revelation 5:13

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

We should not divide God and Jesus into separate entities of flesh and spirit. When Paul distinguishes between God and the Lord Jesus Christ, he is recognizing:

- The eternal God of Israel
- And the human manifestation that walked among men

—not as separate ontological or metaphysical substances, but as different manifestations and experiences of the same one God.

The Father was above us.

The Son was God with us.

The Holy Ghost is God in us.

But it is the same God.

Jesus Christ.

The Son of the Hebrews Text

Hebrews 1:1–9 presents one of the clearest distinctions between the humanity of the Son and the deity dwelling within Him. The passage repeatedly identifies Jesus specifically as “the Son,” which by definition speaks of manifestation, incarnation, inheritance, and humanity — not an eternal second divine consciousness existing independently of the Father. Yet while the Son is clearly presented in His humanity, He simultaneously retains divine qualities, authority, worship, and identity that belong only to God Himself. He is the express image of God’s person, the heir of all things, the one through whom the worlds were made, the brightness of God’s glory, and the one whom the angels worship. Most importantly, the Father Himself declares of the Son, “Thy throne, O God, is for ever and ever.” This creates an unavoidable conclusion: the humanity of the Son did not possess a separate divine consciousness from the Father, but rather the Father Himself was dwelling within and expressed through genuine humanity. Otherwise, we are left either worshipping a mere man, dividing God into multiple divine consciousnesses, or denying that God truly experienced human suffering and temptation Himself. Hebrews 1 does not present two Gods or two divine minds — it presents one God revealed through the true humanity of the Son while fully retaining His own divine identity and authority.

This is the Jesus of the Apostles, worthy of everything that the Father was because Jesus was the Father — the fullness of the Father, having the same power, authority, glory, and worthiness, as a man. This man was not just a human body, he had a mind, and consciousness inside that mind was the Father.

Hebrews 1:1–9 (Relevant Segments, KJV)

“God... hath in these last days spoken unto us by his Son...”

“Whom he hath appointed heir of all things...”

“Who being the brightness of his glory, and the express image of his person...”

“When he had by himself purged our sins...”

“Thou art my Son, this day have I begotten thee...”

“I will be to him a Father, and he shall be to me a Son...”

“When he bringeth in the firstbegotten into the world...”

“Let all the angels of God worship him.”

“But unto the Son he saith, Thy throne, O God, is for ever and ever...”

“Therefore God, even thy God, hath anointed thee...”

The Death and Resurrection

Jesus Christ was fully man: body, soul, and spirit.

His body was His outward man — true human flesh, capable of suffering, bleeding, weariness, pain, and death. His soul was His human consciousness, mind, emotions, and will — the very seat of His human experience through which He felt sorrow, temptation, anguish, compassion, and suffering. His spirit was His genuine human spirit, the same kind of human spirit all mankind possesses, which gives natural human life.

Yet Jesus was also uniquely filled without measure with the Holy Ghost — the eternal Spirit of God Himself dwelling within Him. This is the great mystery of godliness: God was manifest in the flesh. The Father was in Christ.

When Jesus died, He truly experienced human death. His human spirit departed from His body, just as ours does when we die. His flesh lay lifeless in the tomb. His human consciousness entered the sleep of death. He did not merely pretend to die, nor did a separate divine person avoid death by abandoning the humanity. The man Christ Jesus truly died.

But the eternal Spirit of God dwelling within Him could not die.

The Holy Ghost — the Father Himself — remained eternal, living, and incorruptible. Therefore, though Christ's humanity entered death, the indwelling Spirit of God raised Him again from the dead. As the Scripture says, "if the Spirit of him that raised up Jesus from the dead dwell in you... he shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

This is also why the resurrection of Christ becomes the pattern of our own resurrection.

When we die, our human spirit departs from the body, and we enter the sleep of death according to our humanity. But if we possess the Holy Ghost — the eternal Spirit of God dwelling within us — then death cannot ultimately hold us either. The same Spirit that raised Christ from the dead will also raise us up at the resurrection.

Thus the resurrection was not one divine person resurrecting another divine person. It was the eternal Spirit of God dwelling within the true humanity of Christ raising that humanity from the dead.

The Father was in Him.

And the same Spirit that was in Him is the same Spirit given to us.

Our Relationship with Jesus

When I pray – I pray to Jesus.

When He talks to me – it's Jesus talking to me. I hear his voice and as a sheep, I know His voice.

When I worship, I worship Jesus.

When I get to heaven I will cast my crown at the feet of Jesus.

Titus 2:13

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ”

Jesus is the great God and Saviour appearing, when we shall see our God.

Conclusion

So, either the human consciousness of the man Christ Jesus was that of the Father, or it was not.

If it was, then we have one God — the Father — manifest in the flesh, who through His genuine human consciousness remained the Father, the Saviour, the Redeemer, and the same one God worthy of all praise, glory, honour, blessing, and power — whether in heaven or on earth.

If not, then the remaining options become deeply problematic:

1. The Son was merely a fleshly shell, and God Himself did not truly experience humanity — including emotional suffering, temptation, sorrow, anger, hunger, weariness, and the many other realities of human existence.
2. The Son possessed a separate consciousness or persona distinct from the Father.
If that consciousness was merely human, then why was He worshipped repeatedly and why did He claim divine identity? In that case He would either be:

A. the ultimate fraud and blasphemer,

or

B. the true saviour instead of God Himself — meaning the Father is not truly our Redeemer, but merely sent someone else to suffer and die in His place. This is effectively what the traditional Trinity doctrine implies: one divine person sending another divine person — His own Son — to bear the suffering and death instead of coming Himself.

3. If the consciousness of the Son was actually the deity of another distinct divine being, then we inevitably fall into polytheism, pagan-style mythology, and ultimately validate a multi-person godhead rather than one indivisible God.