

LORD - FAITH  
ONE  
BAPTISM

Colossians 2:8 - 9 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him (Jesus Christ) dwelleth all the fulness of the Godhead

*Welcome  
to a simple, deductive  
study guide designed to  
help truth-seeking students  
discover Biblical definitions  
for the "one Lord, one faith  
and one baptism" referred to  
in Ephesians 4:5.*

*As you answer a few questions,  
according to the Scriptures, we pray  
a clear understanding of God and  
salvation will come into view.  
Once God has given you a better  
understanding of who He is,  
you will better understand issues  
like prayer, baptism, and receiving  
the Holy Spirit. God bless you  
in your pursuit of Truth!*

**I. To begin with, it is important to note that one understands the Godhead by a personal illumination of scriptural truth.**

Jesus spoke of the Father/Son relationship not as one spirit begetting another spirit, but as the Spirit begetting flesh. The “Oneness of God” is a concept that God wants to reveal to you, personally, through a careful study of His Word.

Luke 10:22

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

Philip, Jesus’ disciple, had to experience a personal revelation:

John 14:6-11

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 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? 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. Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.

Jesus said, “He that hath seen me hath seen \_\_\_\_\_”  
and that “the Father dwelleth in \_\_\_\_\_.”

The man, Christ Jesus, is referred to in scripture as the “Son of God”, not because He is another person in the Godhead but because the body God inhabited (His flesh) had to be distinguished from the all-present God that lived in that body.

It would be good to stop right now and pray for a clear understanding of the One True Living God!

## II. The Bible student would do well to keep in mind that the Apostles and other Bible authors had an Old Testament perspective of God.

One of the scriptures most quoted by Jews' is Deuteronomy 6:4: Hear, O Israel: The LORD our **God is one** LORD:

“God is \_\_\_\_\_.”

Jesus placed great importance on this doctrine:

Mark 12:28-30

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 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, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

Abraham (“The Father of the Faithful”), the Old Testament prophets, and the Jewish people have historically understood God to be One.

The following passages in Isaiah make it clear that God sees himself as one, and the only creator:

Isaiah 45:5-7

I am the LORD, and there is none else, **there is no God beside me**: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. **I am the LORD, and there is none else**. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

Isaiah 45:21-22

Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and **there is no God else beside me**; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for **I am God, and there is none else**.

Isaiah 44:6

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I am the first, and I am the last**; and beside me there is no God.

**God said, “I am the \_\_\_\_\_ ,  
and I am the \_\_\_\_\_.”**

## God is everywhere

Psalms 139:7

Whither shall I go from thy spirit? or whither shall I flee from thy presence?

An all-present God cannot be divided because each “division” would be limited to “its” space. He can, however, be understood by man, or revealed to man, through different manifestations (e.g. Father, Son & Holy Spirit.)

Jesus described Himself as God, not just part of God.

Revelation 1:8

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.

In summary: As seen in Isaiah, God declared himself to be first, last, creator and Savior; Jesus declared himself to be these same things. Jesus could declare Himself to be “The Almighty” because He was God manifest (revealed) in flesh (human form).

### III. God came in flesh as a man.

1 Timothy 3:16

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.

**“God was  
\_\_\_\_\_   
in the flesh.”**



Colossians 1:12-17

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: **Who is the image of the invisible God**, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

Jesus was “the \_\_\_\_\_ of the invisible God.”  
He was God made understandable to mankind.

Isayah refers to Jesus as:

“The mighty God, The everlasting Father.”

Isayah 9:6

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father**, The Prince of Peace.



**WARNING:**

Please notice that the Bible warns us not to allow the traditions of men (philosophies and creeds) to change our view of who Jesus is:

Colossians 2:8-9

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. **For in him (Jesus) dwelleth all the fulness of the Godhead** bodily.

All the fulness of the Godhead dwells in \_\_\_\_\_.

2 Corinthians 5:18-19

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 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.

God was in a human body “\_\_\_\_\_ the world unto Himself.” The manifestation of God in flesh is referred to as the “Son of God” and the “Son of Man”; not because another spirit entity was created but because the God/man, Christ Jesus, was begotten of the Father in order to die on the cross and redeem man.

#### **IV. The “Oneness of God” compared to the “Trinity.”**

David Bernard, author, scholar, and president of Urshan Graduate School of Theology, defines the doctrine of “Oneness” and explains that the doctrine of the “Trinity” did not exist in the first century church but was developed at a later time.

“God is absolutely and indivisibly one with no distinction of persons (Duet 6:4; Gal 3:20). Jesus Christ is all the fullness of the Godhead incarnate (John 20:28; Colossians 2:9). All the names and titles of the Deity, such as God, Jehovah, Lord, Father, Word, and Holy Spirit refer to one and the same being. These various names and titles simply denote manifestations, roles, relationships to humanity, modes of activity, or aspects of God’s self-revelation.”

Oneness and Trinity AD 100-300, by David K. Bernard, page 10

“As a matter of history, orthodox trinitarianism did not come to us from the Bible or the early postapostolic church...

Scholars are unanimous in this assessment, as shown by the following statements of Protestant church historian Jaroslav Pelikan, *The New Catholic Encyclopedia*, and the *Encyclopedia of Religion and Ethics*, respectively: ‘You are not entitled to the beliefs you cherish about such things as the Holy Trinity without a sense of what you owe to those who worked this out for you. To circumvent Saint Athanasius on the assumption that if you put me alone in a room with the New Testament, I will come up with the doctrine of the Trinity, is naive. . . . The dogma of the Trinity . . . Was hammered out during the third quarter of the fourth century. . . . [The key word *homoousios* was] coined by Gnostic heretics, dictated by an unbaptized emperor, jeopardized by naive defenders, but eventually vindicated by its orthodox opponents.

When one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the fourth century. It was only then that what might be called the definitive Trinitarian dogma “one God in three Persons” became thoroughly assimilated into Christian life and thought. . . . The formulation “one God in three Persons” was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the fourth century.”

The Trinitarian Controversy in the Fourth Century David K. Bernard Page 57-58

## V. How then should we be baptized?

One of the most important ramifications of an understanding that God is One, is that the deity and the name of Jesus become even more important. It also explains why the disciples baptized in Jesus' name, as a result of Jesus commanding them to baptize in the Name of the Father, the Son and the Holy Ghost (Matthew 28:19); The following passages of scripture will reveal what the disciples considered that name to be, as well as the importance they placed on baptism in Jesus' name.

### How did the Apostles baptize?

Read the following historical accounts and judge for yourself.

Acts 2:21

And it shall come to pass, that whosoever shall call on the **name of the Lord** shall be saved.

Acts 2:38

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.



**Peter commanded these people  
to be baptized “in the  
\_\_\_\_\_ of \_\_\_\_\_.”**

Acts 4:12

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

Acts 8:13-17

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none

of them: only they were baptized in **the name of the Lord Jesus.**) Then laid they their hands on them, and they received the Holy Ghost.

Acts 10:43-48

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And **he commanded them to be baptized in the name of the Lord.** Then prayed they him to tarry certain days.

Acts 19:5-6

When they heard this, they were baptized **in the name of the Lord Jesus.** And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

In the first century church, when people were baptized they were baptized in \_\_\_\_\_ name.

Romans 6:1-6

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so **many of us as were baptized into Jesus Christ were baptized into his death?** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

If baptism is “into Jesus Christ” and if we bear His name, doesn’t it make sense to baptize in Jesus’ name? Have you been baptized in Jesus’ name? Do you, as a child of God, bear the family name? Taking on the name of Jesus is an honor and protection that scripture extends to all who will believe, and obey the command to be baptized.

## VI. What does it mean to “receive the baptism of the Holy Spirit?”

The birth of the church took place on the Day of Pentecost as recorded in Acts chapter two. Just before ascending into Heaven Jesus counseled his followers to wait for power from on high so they could be witnesses unto Him. The Day of Pentecost was distinguished by an unprecedented outpouring of the Holy Ghost (Holy Spirit) on over 3000 people. Observers were aware that something supernatural had taken place because they heard people speaking in languages those people had not learned. The infilling of the Holy Spirit is the power every believer needs in order to have abundant life.

Many people speak of asking Jesus to come into your heart. According to a oneness view of God, Christ can be in you. The Spirit of God joins to your spirit that you may be one with Him. The result of Christ living in you will be reflected in a changed life, but the initial evidence of this experience will be that you will speak in tongues as the spirit gives utterance. (See Acts 2, 10 & 19) The “baptism of the Holy Ghost” is the act of Jesus coming to dwell in those who will believe and receive.

John 14:14-20

If ye shall ask any thing in my name, I will do it. 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; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for **he dwelleth with you, and shall be in you**. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

Jesus referred to the Holy Spirit as the comforter and then said that spirit was with them and would dwell \_\_\_\_ them.

Jesus understood that the Holy Ghost was not a different part of God, but a different manifestation of the same God that was manifest in the man Christ Jesus.

The One God who created the world, robed Himself in flesh, died for man, and promised to dwell in mankind wants to fill your spirit with His Spirit. Many people receive the Holy Spirit while praying at home or some other private place. Many others find it easier to receive this gift with the help of other believers in a church service. May God fill you with His Spirit as you seek Him diligently!

God walked the earth to save you:

"To the only wise God our Saviour,  
be glory and majesty, dominion  
and power, both now and ever.  
Amen." Jude 25

**Before putting this study aside, ask yourself a few probing questions:**

- |   |     |    |
|---|-----|----|
| 1. Do you believe in One God?   | Yes | No |
| 2. Do you believe Jesus is God?   | Yes | No |
| 3. Do you believe Jesus' death on the cross purchased your salvation?                                       | Yes | No |
| 4. Have you repented of your sins?  | Yes | No |
| 5. Have you been baptized in Jesus' Name for the remission of sins?   | Yes | No |
| 6. Have you been filled with His Spirit, evidenced by speaking in tongues as the Spirit gave the utterance? | Yes | No |
| 7. Are you a part of a church who believes in one God and baptizes in Jesus name?                           | Yes | No |

# Seven Ways This Revelation Can Change Your Life!

1. Although it will remain a mystery that God would love us so much and that He would live in flesh as fully God and fully man, understanding Him as one entity need not be a mystery.
2. Realizing your prayers are to the one God of the universe will allow you to pray to one entity - Jesus Christ - in a conversational manner.
3. When you pray in Jesus' name, you will better understand that all the power of the Godhead is brought to bear on those prayers.
4. When you realize that His love was such that he robed himself in flesh, dwelt among us, and died for our sins, you will be more likely to give your all in response to His great grace.
5. As you are baptized in Jesus' name you will identify with Him and recognize that His name will give authority over your spiritual enemies.
6. When you receive the gift of the Holy Ghost as promised in Acts 2:38-39, you will be aware that the same God who made all things has joined His Spirit to your spirit; When you ask Jesus into your heart, you are asking God to live in you.

Ephesians 4:4-6:

“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, **One God and Father** of all, who is above all, and through all, and **in you all.**”

7. Knowing God as one person rather than a mysterious mixture of personalities will allow you to talk to Him and hear from Him in an intimate relationship that will make your life more abundant.

For prayer or more information , please contact:

Acts II Ministries, POB 224,  
Quinebaug, CT 06262  
(888) 433-9901  
[www.ActsII.org](http://www.ActsII.org)