

Debate Notebook:

*The Number of Persons
in the Godhead*

As Partial Course Requirement For:
Seminar for Bible Majors
BIB 434

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Table of Contents

PART I - THE AFFIRMATIVE	1
The Proposition.....	1
Arguments.....	3
Questions.....	27
Charts	29
PART II - THE NEGATIVE	53
The Proposition.....	53
Arguments.....	54
Questions.....	63
Charts	64

PART I – THE AFFIRMATIVE

THE PROPOSITION:

- I. The Scriptures teach that there are three separate and distinct persons in the Godhead.
- II. Definition of terms:
 - A. “The Scriptures” - The 66 books of the Old and New Testaments.
 - B. “Teaches” - Instructs, imparts knowledge.
 - C. “Three” - 1+1+1
 - D. “Distinct” - Individual, not the same.
 - E. “Beings” - self-conscious, rational individualities, persons.
 - F. “Godhead” - The state of being God.
 - G. Chart # P-1
- III. What the issue does not commit me to prove.
 - A. The issue is not whether there are three gods, I do not believe there are three gods.
 - B. The issue is not whether there is one God, I believe there is one God.
 - C. The issue is not is Jesus God, I believe He is.
 - D. The issue is not was Jesus man, I believe He was.
- IV. What the issue is:
 - A. The issue is whether there is a relationship of persons in the one Godhead.
 - B. The Scriptures ascribe Deity to all the persons in the Godhead:
 1. The Father - John 6:27
 2. The Son - John 1:1
 3. The Holy Spirit - Acts 5:3,4

V. The importance of arriving at the truth stated by the proposition. To deny the godhead is to deny the deity of the Father, the Son, and the Holy Spirit. It is vital to our eternal life that we understand that the Son was not a created being, and that He was around and participated in creation. The Bible teaches that the Father, the Son, and the Holy Spirit are all God, not three gods as some contend, but one God. While the terms trinity, triune, or godhead do not appear in the original Greek they are terms that certainly apply to God. To define the Godhead is a difficult process, but that does not mean that it does not exist. We must be careful as we study this or any other biblical subject that we do not go beyond what is written, and that we also do not stop short of what is written.

Arguments That Affirm The Proposition:

ARGUMENT NO. 1: THE USE OF PLURAL NAME AND PLURAL PRONOUNS BY BIBLE WRITERS.

I. The argument stated.

A. Chart # SC-1 - Genesis 1:1 "In the beginning *God* created the heavens and the earth." The word for "God" in this passage is plural. "elohim" is the plural form of "el."

B. Genesis 1:26 - Again we see the plural form and plural pronouns, "us" "our."

C. John 1:1,2 - If the Word was God, and it was, and the Word was with God, and it was, then that is at least two in the godhead. One more than my opponent contends.

II. Objections to the arguments.

A. The use of the Hebrew word "elohim" does not prove a plurality of persons.

1. It is true that this word can be used in a plural way.

2. It is also true that this word can be used singularly.

(a) "Chemosh thy god" - Judges 11:24

(b) "Dagon our god" - I Samuel 5:7

B. In reference to Genesis 1:26 "let us" this shows that God was simply talking to someone else. Perhaps an angel or a created being. The use of the words "us" and "our" do not refer to a plurality of persons.

C. Three different Hebrew words are translated "God" in most popular translations: "el," "eloah," and "elohim." If one looks at how the Hebrews words are used it becomes apparent that they are used in relative terms according to whom or what is being referred to. Elohim used with singular articles or verbs always means

Mightiest or Supreme. So perhaps a better translation would be, "In the beginning was the Word and the Word was with the Mightiest and the Word was mighty."

Also before "beginning" the Greek article "the" does not appear, so, this may not be in reference to the actual beginning of time.

III. Response to the objections.

- A. While it is true that "elohim" can be either singular or plural one must ask the question, "How do I know which is being used?" The answer is simple, you must look at the context. The context of Genesis 1:26 shows that the use is plural and in reference to the Godhead.
- B. The explanation for the "let us" does not explain the "our." Whose image was God speaking of, His and the angels? His and the animals? No! He was speaking to the Son and the Holy Spirit
- C. The only problem with this view of John 1:1-4 is that it was not written in Hebrew it was written in Greek. It is vital that we go back to the original language to prove our point. The Greek word used for God is "theos" and John clearly shows that the Word was with theos and the Word was theos. This shows a plurality in the Godhead.

ARGUMENT NO. 2: THE BIBLE TEACHES THERE ARE THREE (3) PERSONS IN THE GODHEAD.

I. The argument stated

A. The Godhead consists of three (3) distinct persons. (Simon's debate notes)

1. The Father is God.

(a) John 6:27 "for him hath God the Father sealed."

(b) Ephesians 1:3 "Blessed be the God and Father."

B. The Son is God. Hebrews 1:8 - "But unto the Son he saith, 'Thy throne, O God is for ever and ever.'"

C. The Holy Spirit is God. Acts 5:3,4 - Peter told Ananias that he had lied to the Holy Spirit in verse three. Then in verse four Peter told Ananias that he lied to God.

D. The Son is not the Father. Ephesians 1:3 - "Blessed be the God and Father of our Lord Jesus Christ." This shows two separate and distinct individuals.

E. The Father is not the Holy Spirit. John 14:26 - Notice the Father was going to send another comforter, not Himself.

F. The Son is not the Holy Spirit. John 14:16 - The Son (1) asks the Father (2) to send the Comforter (3).

G. Chart # D-1. What is a person? (Simon's debate notes).

1. Chart # D-2. What is a person? (Simon's debate notes).

2. Chart # D-3. Human Nature (Simon's debate notes).

3. Chart # D-4 Divine Nature (Simon's debate notes).

II. Objections to the argument (The gist of these objections is taken from all the oneness materiel appearing in my bibliography).

- A. Agreement is made concerning that the Father is God, but he is the only one.
- B. The Son was created by the Father, his power was given by the Father. This does not however, make him to be God.
- C. The Holy Spirit is never called God, is never called deity or divine, and you never see him worshipped in the Bible. Romans 8:26,27 helps us to understand Acts 5:3,4. Since the Holy Spirit is an intercessor between God and man when man lies to the Holy Spirit he is in a sense lying to God.

III. Response to the objections.

- A. Show one verse that claims that Jesus was a created being. It cannot be found.
According to John 1:1-4 Jesus has always been around and has always been God.
My opponent cannot claim that Jesus birth as his beginning. This was only the beginning of His earthly existence.
- B. Acts 5:3,4 shows that a lie to the Holy Spirit is the same as lying to God, not to a representative of God, but to God Himself.

ARGUMENT NO. 3: EACH MEMBER OF THE GODHEAD IS A PERSON. (Simon's debate notes)

I. The argument stated

- A. The Father is a Person - Chart # GH-1. These show the characteristics that the Father has that show Him to be a person. If He is missing a characteristic that makes Him a person then my Opponent must show what those characteristics are.
- B. The Son (Jesus) is a person - Chart # GH-2. These show the characteristics that the Son has that show Him to be a person. If He is missing a characteristic that makes Him a person then my Opponent must show what those characteristics are.
- C. The Holy Spirit is a person - Chart # GH-3. These show the characteristics that the Father has that show Him to be a person. If He is missing a characteristic that makes Him a person then my Opponent must show what those characteristics are.

II. Objections to the argument.

- A. With each of these charts the answer is the same, just because something has some, one or even all of these characteristics does not mean that it is a person. Scriptures say that trees speak. Does that make them a person? The Scriptures teach. Does that make the Scriptures a person? We must make sure that we do not try to stretch something to far. A thing can sometimes prove too much, and that is what this argument proves.

III. Response to the objections.

A. My opponent has the responsibility of showing something that has each of these characteristics and is not a person. You must show what these are lacking if they are not a person.

ARGUMENT NO. 4: THE SCRIPTURES TEACH THAT THE FATHER AND SON ARE TWO
SEPARATE AND DISTINCT PERSONS. (Woods debate charts)

I. The argument stated.

A. The Father is not the son. Chart # GH-4.

1. John 16:28
2. John 8:32
3. John 16:27
4. John 13:3

B. The Son left the Father in heaven. Chart # GH-4.

1. Matthew 6:9
2. Matthew 7:21
3. Matthew 18:10
4. Matthew 23:9
5. John 6:38

C. The Father sent the Son from heaven. Chart # GH-5.

1. John 1:1
2. 1 John 1:1,2
3. John 8:42
4. 1 John 4:14

D. The Son returned to the Father in heaven. Chart # GH-6.

1. John 20:17
2. John 14:12
3. John 16:28

4. John 7:33

5. John 6:32

E. The Son now sits on the Father's right hand. Chart # GH-7.

1. Acts 2:33

2. Romans 8:34

3. Colossians 3:1

II. Objections to the argument. (Honea p.3ff)

A. The Father is not the Son.

1. This is true the Father is not the Son. He is the Father of the Son. This does not however prove different persons, just different manifestations of the same God. Everything the Son has came from the Father, and nothing came from Himself.

2. The Son is merely an instrument of the Father, does nothing of Himself, but from the Father. He was given all He has, and was made, not eternal.

B. The Son left the Father in heaven.

1. It wasn't that He left Him there, but that the Son was created here on earth.

2. Jesus Himself said in Matthew 23:9, "call no man your father on the earth: for one is your Father, even he who is in heaven." Now trinity doctrine would have one to believe that everyone called father in the Bible is the God. We know this is not the case. Just like we call earthly men father this does not make them deity.

C. The Father sent the Son.

1. This is the point we are trying to make. Jesus was sent from God. Not to be God, but to do the fathers will. This does not prove plurality of persons, this proves Jesus was sent to do God's will.
 2. The Father made Jesus:
 - (a) Judge - Acts 10:42
 - (b) Lord and Christ - Acts 2:36
 - (c) Priest - Hebrews 5:6
 - (d) Prince and Savior - Acts 5:31
 - (e) Head of the church - Ephesians 1:22
 - (f) Minister - Romans 15:8
- D. The Son returned to the Father.
1. Is simply one manifestation returning to its place of origin.
 2. This does imply in any way a plural number of persons.
- E. The Son now sits on the Father's right hand.
1. The phrase "the right hand of God" is always used as a figurative expression in the Bible.
 2. God is omnipresent and can therefore be everywhere.
 3. If God is everywhere, then there is nowhere without Him. Therefore it is possible for Him to occupy a position to the right of God (literally, according to my opponent).
 4. If God has (literally) a right hand, then it must follow that He has a right knee. The problem is found in Philippians 2:10 - "at the name of Jesus every knee

should bow.” My opponent has the first person of his godhead bowing and worshipping the second person.

5. Thus making the Father subordinate to the Son. This would be heretical even in his Bible.

III. Response to the objections.

- A. The Father is not the Son. One cannot return to himself as my opponent claims. This of necessity constitutes two persons.
- B. The Son left the Father in Heaven. Again one must ask the question, “Can I leave myself somewhere else?” This is what my opponent is stating.
- C. The Father sent the Son from heaven. This not only shows the eternal nature of the Son, but also the fact that there are at least two persons.
- D. The Son returned to the Father in heaven. Jesus himself stated that He was returning to someone else. Either He did, or He was a liar.
- E. The Son now sits on the Father’s right hand. I did not say that Jesus was, “the Father’s right hand”, I stated that He sits at the right hand. This is a literal place of prominence, not a figurative expression.

ARGUMENT NO. 5: THE BAPTISM OF CHRIST - LUKE 3:21,22 - CHART # GH-8. (Lipe-Lewis
p.32)

I. The argument stated.

- A. There is a voice speaking from heaven, to whom does it belong?
- B. We have the Holy Spirit descending as a dove, who was this?
- C. Finally, who was the one on earth who was just baptized?
- D. Did Jesus simply use trickery to make the people around Him think that the Father was actually speaking? This seems dishonest to me if Jesus is simply throwing his voice to make the people believe that this is someone else.
- E. Here we can see three separate and distinct persons in the godhead. The Father, speaking from heaven; the Holy Spirit, descending like a dove; and the Son, who was just immersed in water.

II. Objections to the argument. (Lipe-Lewis p.20)

- A. The baptism of Jesus simply shows the omnipresence of God. That is, deity is everywhere at all times. God can be at all places at all times.
- B. Nothing is said in this passage about there being different persons. In fact, the word "persons" does not appear in this passage. So the writer knew nothing of different persons being present.

III. Response to the objections.

- A. It is clear from this passage that three different persons are different, whether it uses the word person or not.
- B. The Son is in the water, the Holy Spirit is descending, and the Father is speaking from heaven. That is three, separate persons.

ARGUMENT NO. 6: THE PRAYERS OF JESUS - CHART # SC-2.

I. The argument stated.

- A. John 17:1-26 - It is clear to see that Jesus is speaking to another individual, another person.
- B. Matthew 27:46 - Did Jesus forsake himself?
- C. John 11:41,42 - Was Jesus saying, "I thank myself" or that people may believe that he sent himself.

II. Objections to the argument.

- A. John 17 - My opponent states that it is clear that Jesus is speaking to another. If it is then the Father was not aware of it. In John 17:5 Jesus asked the Father to **GLORIFY** Him with the Father's glory (Emphasis mine). Here is the problem: If Jesus is a separate person from the Father then what is my opponent going to do with Isaiah 42:8, "I am the Lord {Jehovah} that is my name and my **GLORY** will I not give to another." And again, "...and I will not give my **GLORY** unto another" Isaiah 48:11.
- B. Matthew 27:46 - Is where we see the dual nature of Jesus. His divine side and His human side. His question was to the divine nature which had departed because it could not see death.
- C. As with the previous verse, this is Jesus making statements from His human nature.

III. Response to the objections.

- A. The question is simple who is Jesus speaking to, the Father. There can be no other answer.

- B. Notice that my opponent has Jesus as a schizophrenic! Chart #DN-2 (Simons's debate charts) He is talking to himself. On one hand, He asks a question that He doesn't know; but, on the other hand, He knows the answer to the question He just asked.
- C. Again my opponent's argument shows a misunderstanding of the dual nature of Jesus. Notice chart #DN-3 (Simons's debate charts). When Jesus came to this earth and inhabited the body of flesh he subjected himself to the weaknesses of the flesh. Chart # DN-4 (Simons's debate charts).

ARGUMENT NO. 7: CHRIST AND GOD WILL BE DISTINGUISHED AT CHRIST COMING.

(Thornton p.28)

I. The argument stated.

- A. 1 Corinthians 15:24 - "Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power."
- B. The natural question that arises is, "Who will Christ deliver the kingdom to?" According to this passage it will be to God the Father. According to oneness teaching He will deliver it to Himself. If the oneness doctrine is true, then why does Paul make this statement?

II. Objections to the argument.

- A. This argument can be explained in a clear understanding of the different manifestations of God. The manifestation of Christ will appear to be giving the kingdom to Father according to 1 Corinthians 15:24.
- B. Paul makes this statement to teach the Corinthians about death and the return of Christ to set up his kingdom and deliver it to the Father.

III. Response to the objections.

- A. This does not change the fact that we see God receiving something from someone else, Christ. Paul could have made things a lot clearer if he would have called Christ a manifestation. Yet Paul does not use that term to refer to Christ.
- B. At the end of time Christ will be called up to deliver to His Father the kingdom. Perhaps my opponent should share with us the language that Paul could have used to make this clearer to us today.

ARGUMENT NO. 8: THINGS CAN BE ONE IN ONE SENSE AND MORE THAN ONE IN ANOTHER.

(Lipe-Lewis p.17, Simons's debate notes)

I. The argument stated.

- A. Genesis 41:1,5,25 - In these passages it is clear that Pharaoh had more than one dream, yet the scripture says the dream was one. So how do we understand what is under consideration. Both of the dreams were teaching the same truth. Since they were both saying the same thing then, in a sense, they were the same.
- B. Chart #O-2 - Genesis 2:24 and Matthew 19:5 - The husband and wife are said to be one flesh, but we know this doesn't mean they are the same person. This chart shows that the same Hebrew and Greek words are used to represent God as well. In Deuteronomy 6:4 we read, "The Lord our God in **one** Lord." Then in John 10:30 Jesus says, I and my Father are **one**." Using the same reasoning they are one God, but not one person.
- C. Chart #O-3 - There are situations in which plural may refer to one. For example Romans 15:6. The saints mentioned there is in reference to more than one person but they are to have one mind. Notice the other examples found in this chart.
- D. Chart #O-5 - Here we see four biblical examples of how many persons can be one.
- E. Chart #O-4 - Notice how Jesus and His Father are one. They are not one in person, but in agreement.

II. Objections to the argument. (Honea p.36; Hayes debate notes)

- A. Christ's prayer to the Father was for his disciples and there He expressed the desire that his disciples be one. It is clear that this expression did not make Jesus

and the Father the same God anyone more than it made all Christians the same person.

B. Jesus shows that Christians would be “one” with He and the Father, not just “one with themselves.

C. Obviously being one with Jesus and the Father does not mean that we are one God as well.

D. Trinitarians try to use the Hebrew word elohim to prove there is more than one person in the godhead. However, they get themselves into trouble with this type of thinking.

1. II Kings 1:2 - Baalzebub - Is there more than one Baalzebub?

2. Exodus 7:1 - Moses - Is there more than one Moses?

3. I Samuel 28:13 - Samuel - Is there more than one Samuel?

4. Judges 6:31 - Baal - Is there more than one Baal?

5. Exodus 32:8 - Golden calf - Is there more than one golden calf?

E. The Hebrew language could not show comparable degree, i.e. good, better, and best; or much, more, and most. Therefore to show strength or to compare they made a word plural.

F. This oneness here indicates a oneness between natures, of which one is God and one is human.

III. Response to the objections.

A. Is my opponent saying that Jesus prayer was just for the disciples who were listening? This cannot be true because they were asleep and could not hear the prayer. John 17 clearly shows Jesus to be speaking to another person, the Father.

- B. Elohim is a term that must be defined by its context. The word is not always plural nor is it always singular. This must be determined by the immediate context of the discussion in which it is found.
- C. This does not change the fact that sometimes “one” refers to a singular person or thing and sometimes “one” may refer to two or more people or things.

ARGUMENT NO. 10: THE BEGETTAL OF JESUS. (Thornton p.5)

I. The argument stated.

A. Hebrews 1:5 - "For unto which of the angels saith he at any time, 'Thou art my son, This day have I begotten thee.'"

1. Begat means to Father a child.

2. Was Jesus his own Father?

3. If God, Christ and the Holy Spirit are one person then Christ is his own Father.

B. The truth is God the Father using the Holy Spirit as an instrument overshadowed Mary and begat Christ.

C. So we can see that with the birth of Christ, the Father and the Holy Spirit are involved. One plus one plus one equals three.

II. Objections to the argument. (Lipe-Lewis p.23)

A. Jesus was the Son of God, and He was God. Jesus was born, but deity cannot be born. Hebrews 1:5 is in reference to the human nature of Jesus, not divine.

B. Scriptures clearly teach that there is difference between the humanity and the divinity of Jesus and this passage is in reference to the divine side of God and the human side of the Son He begat.

III Response to the objections.

A. Exactly who is the father of Jesus is the question that comes to mind.

1. Was the Father of Jesus the Father?

2. Was the Father of Jesus the Holy Spirit?

3. Was the Father of Jesus the Son?

4. Was the Father of Jesus, Jesus?
- B. Given my opponents position he has Jesus being His own Father. How does this take place if there are three persons making up the Godhead? Simple, it doesn't.

ARGUMENT NO. 11: ALL THREE (3) PERSONS ARE MENTIONED TOGETHER. (Simon's debate notes).

I. The argument stated.

A. Matthew 3:16,17 - "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."

1. Jesus, having just been baptized, was in the water. 1 person
2. The Spirit was descending in the form of a dove. 1 person
3. The Father was speaking from heaven. 1 person
4. How many persons does this add up to? 3 persons

B. 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**."

1. Once again we can count three persons involved.
2. Father, Son, & Holy Ghost = 3.

C. John 14:26 - "But the **Comforter**, which is the **Holy Ghost**, whom the **Father** will send in **my** name, **he** shall teach you all things, and bring all things to your remembrance, whatsoever **I** have said unto you."

D. John 20:21,22 - "Then said **Jesus** to them again, Peace be unto you: as **my Father** hath sent **me**, even so **I** send you. And when he had said this, he breathed on them, and saith unto them, Receive ye the **Holy Ghost**:"

E. Acts 1:4,5 - "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the **Father**,

which, saith he, ye have heard of **me** (Jesus). For John truly baptized with water; but ye shall be baptized with the **Holy Ghost** not many days hence.”

II. Objections to the argument. (Hayes debate notes)

- A. We agree that three are mentioned, but not three persons.
- B. In order for there to be three persons my opponent must produce three bodies or masks. One for each of his persons. He has not done this, nor will he do so.
- C. Even if person could be located they must be found “In The Godhead” for his proposition to stand.
- D. My opponent must show us the Son in the Godhead. Name the verse where the Son is called God in the Scriptures!

III. Response to the objections.

- A. It has been shown in Charts #GH-1, GH-2, & GH-3 - that the Father is a person because He has the characteristics of a person. The Son is a person because He has the characteristics of a person and the Holy Spirit is a person because He has the characteristics of a person. If they are lacking any such characteristic then my opponent must point out which one is missing.
- B. Since all three are persons and all three are mentioned together then that shows them to be separate and distinct individuals and not the same person.
- C. Hebrews 1:8 “But unto the **SON** he (God) saith, Thy throne **O GOD**, is forever and ever. The Hebrew writer is quoting Psalm 45:6. Notice that God calls the Son, God. The Son is distinguished from the Father.
- D. The two natures argument will not stand up to this verse.
 - 1. The Son (flesh) is called “God”

2. God anointed the Son, "God"

ARGUMENT NO. 12: MEDIATE AND INTERCEDE (Simon's debate notes).

I. The argument stated.

- A. 1 Timothy 2:5 - "For there is one God, and one mediator between God and men, the man Christ Jesus..."
 - 1. A mediator is "one who mediates between two parties with a view to produce peace" (Vine, Vol. III, p.54).
 - 2. A mediator is "one who intervenes between two" (Thayer, p.401).
- B. Christ mediates between God and man. A mediator is a go between two different parties. Therefore, God and Christ cannot be the same person or else it would violate the rule of mediator.
- C. A mediator is not a mediator of one; he goes between at least two parties. Note: Galatians 3:20.
- D. Christ is not the sum total of humanity though he was completely a man. Neither is he the sum total of Deity though he was also Divine.
- E. 1 Timothy 2:21 - "I exhort therefore, that... intercessions,...be made for all men."
- F. Hebrews 7:25 - "...he (Jesus) ever liveth to make intercession for them (saints).

II. Objections to the argument. (Hayes debate notes)

- A. By what means does Christ intercede and become our advocate to mediate our cause?
 - 1. 1 Timothy 2:5
 - 2. The means: The humanity not the deity of Christ.
- B. It must be noted that Jesus is distinct from the Father in this passage.
- C. Here we have two attributes at work during the life of a believer.

III. Response to the objections.

- A. This still does not explain the fact that there must be three parties involved in mediation or intercession.
- B. My opponent has Christ as a go between with only two parties involved. This cannot be the case because of the meaning of the terms.
- C. One cannot lean on the straw argument and say that it involves both natures because you then have Jesus in argument with Himself.

QUESTIONS

1. If you should be saved when this life is over, will Jesus confess you before His Father which is in heaven?
 - A. This question will show that there at least two persons in the Godhead. If Jesus does indeed intend to confess us as He promised to do in Matthew 10.
 - B. I hope to show the absurdity of someone trying to prove that Jesus would be confessing someone to Himself.

2. From which nature did Jesus forgive sins in Mark 2?
 - A. This question will be used in order to find where my opponent stand in relation to the dual nature of Jesus.
 - B. I hope to show a fallacy in my opponents teaching on the dual nature.

3. Who is the Father of Jesus? Check all the boxes that apply.

<input type="checkbox"/> The Father	<input type="checkbox"/> The Holy Spirit
<input type="checkbox"/> The Son	<input type="checkbox"/> Jesus

 - A. Eventually the opponent will mark one thing on this question, but eventually say something else in the debate.
 - B. With this question answered I can always go back to it when my opponent has a change of answer. This will show his inconsistency.

4. Who died on the Cross? Check all that apply

<input type="checkbox"/> The Father	<input type="checkbox"/> The Son
<input type="checkbox"/> The Holy Spirit	<input type="checkbox"/> Jesus

 - A. Again this question is aimed at the opponents dual nature doctrine.

B. If he states that it was not Jesus who died, then there is no blood of Christ to wash sins away.

Proposition: The Scriptures teach that there are three separate and distinct persons in the Godhead.

Definition of terms:

“The Scriptures” – The 66 books of the Old and New Testaments.

“Teaches” – Instructs, imparts knowledge.

“Three” – 1+1+1

“Distinct” – Individual, not the same.

“Beings” – self-conscious, rational individualities, persons.

“Godhead” – The state of being God.

WHAT THE ISSUE IS AND IS NOT

***WHAT THE ISSUE IS NOT:**

1. THE ISSUE IS NOT WHETHER THERE ARE THREE GODS.
2. THE ISSUE IS NOT WHETHER THERE IS ONE GOD.

***WHAT THE ISSUE IS:**

1. THE ISSUE IS WHETHER THERE RELATIONSHIP OF PERSONS IN THE ONE GODHEAD.
2. THE SCRIPTURES ASCRIBE DEITY TO ALL THE PERSONS IN THE GODHEAD:
 - (1) THE FATHER JOHN 6:27
 - (2) THE SON JOHN 1:1
 - (3) THE HOLY SPIRIT ACTS 5:3,4

*Taken from Lewis-Lipe Debate by David Lipe

“In the beginning **God** created the heavens and the earth.”

Genesis 1:1

“And **God** said, ‘Let **us** make man in **our** image, after **our** likeness.’”

Genesis 1:26

“In the beginning was the Word, and the Word was **with** God, and the Word **was** God. The same was in the beginning **with** God.”

John 1:1,2

WHAT IS A "PERSON"?

=====

WEBSTER'S THIRD NEW INTERNATIONAL DICTIONARY
(UNABRIDGED), 1971 edition, page 1686.

"8a: a being characterized by conscious
apprehension, rationality, and a moral
sense"

THE AMERICAN HERITAGE DICTIONARY OF THE ENGLISH
LANGUAGE, 1975 edition, page 978.

"2 The composite of characteristics that make
up an individual personality"

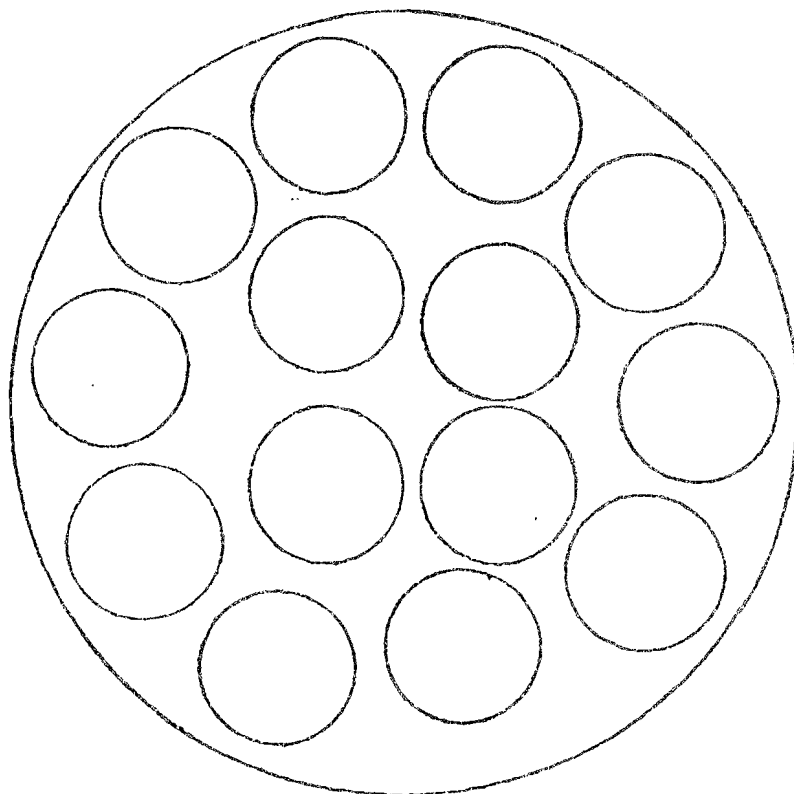
"8 Theology The separate individualities of
the Father, Son, and Holy Spirit, as
distinguished from the essence of the
Godhead that unites them"

WHAT IS A "PERSON"?

=====

FUNK & WAGNALLS NEW STANDARD DICTIONARY OF THE ENGLISH LANGUAGE, page 1843.

- "2. An individual and rational being; a being possessed of self-consciousness, cognitive memory, powers of rational inference, and with ethical and esthetic feelings, conceptions, and ideals, as distinguished not only from the inorganic, but also from the merely organic and animal existences."
- "5. Theol. One of the three individualities in the triune God; hypostasis; also, the individual character distinguishing them from the essence of the Godhead."

HUMAN NATURE

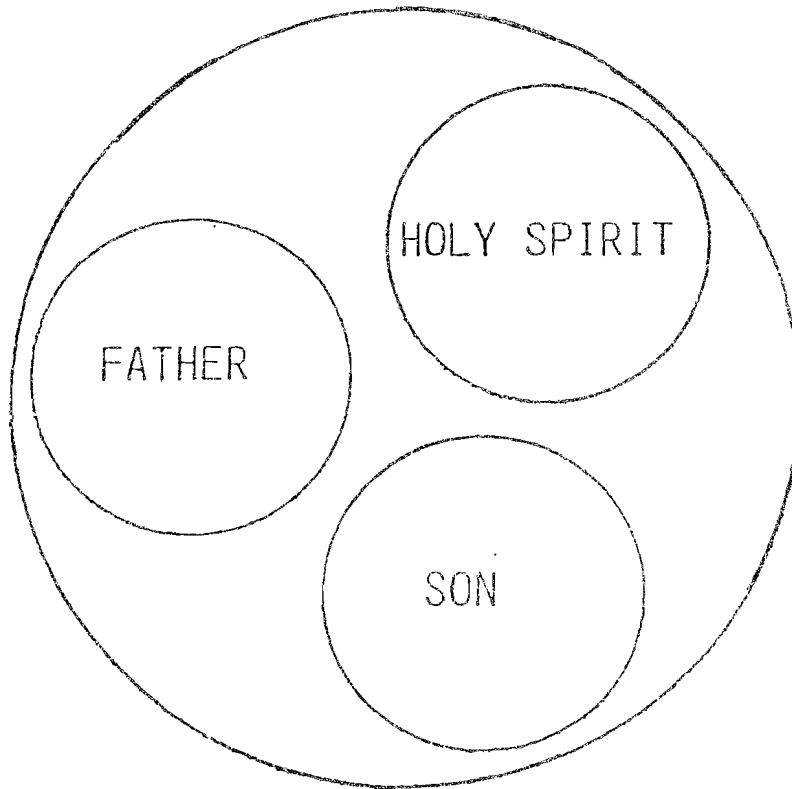
NATURE: "the essential character of a thing; quality or qualities that make something what it is; essence"

[Webster's New Twentieth Century Dictionary of the English Language, 1976 ed., page 1197].

HUMANITY: "the condition or quality of being human; human nature" [The American College Dictionary, 1966 ed., page 588].

DIVINE NATURE

D-4



NATURE: "the essential character of a thing; quality or qualities that make something what it is; essence" [Webster's New Twentieth Century Dictionary of the English Language, 1976 ed., page 1197].

DIVINITY: "the quality of being divine; divine nature ... deity; godhood" [The American College Dictionary, 1966 ed., page 355].

The Father Is A Person

1. He Wills - 2 Peter 3:9
2. He Speaks - Genesis 1:3
3. He Hears - Genesis 30:6
4. He Works - Job 37:14
5. He Knows - Genesis 3:5
6. He Sees - Genesis 16:13
7. He Teaches - Psalm 71:17
8. He Witnesses - Micah 1:2
9. He Appoints - Daniel 5:21
10. He Reveals - 1 Corinthians 2:10

The Son Is A Person

1. He Wills - Ephesians 1:5
2. He Intercedes - Romans 8:34
3. He Hears - John 4:42
4. He Works - John 10:25
5. He Knows - John 21:15-17
6. He Judges - II Timothy 4:1
7. He Teaches - Matthew 7:28,29
8. He Witnesses - John 8:18
9. He Commands - Matthew 10:5
10. He Reveals - Revelation 1:1
11. He Speaks - Acts 2:30,31

The Holy Spirit Is A Person

1. He Wills - II Peter 1:21
2. He Testifies - John 1:33
3. He Speaks - Acts 28:25
4. He Reproves - John 16:7,8
5. He Knows - 1 Corinthians 2:13
6. He Guides - John 15:13
7. He Teaches - John 14:26
8. He Witnesses - 1 John 5:7
9. He Reminds - John 14:26
10. He Appoints - Acts 20:28

THE FATHER IS NOT THE SON!

1. "I CAME FORTH FROM THE FATHER." JOHN 16:28
2. "I PROCEEDED FORTH AND CAME FROM GOD." JOHN 8:42
3. "YE HAVE BELIEVED THAT I CAME OUT FROM GOD."
JOHN 16:27
4. "HE WAS COME FROM GOD." JOHN 13:3

THE SON LEFT THE FATHER IN HEAVEN!

1. "OUR FATHER WHICH ART IN HEAVEN." MATTHEW 6:9
2. "MY FATHER WHICH IS IN HEAVEN." MATTHEW 7:21
3. "THE FACE OF MY FATHER WHICH IS IN HEAVEN."
MATTHEW 18:10
4. "FOR ONE IS YOUR FATHER, WHICH IS IN HEAVEN."
MATTHEW 23:9
5. "I CAME DOWN FROM HEAVEN." JOHN 6:38

FATHER SENT THE SON FROM HEAVEN!

1. "WORD" (SON) "WAS WITH GOD." JOHN 1:1
2. "WORD OF LIFE WHICH WAS WITH THE FATHER."
1 JOHN 1:1,2
3. "NEITHER CAME I OF MYSELF, BUT HE SENT ME."
JOHN 8:42
4. "THE FATHER SENT THE SON TO BE THE SAVIOR."
1 JOHN 4:14

*Taken from Guy N. Woods debate charts.

SON RETURNED TO THE FATHER IN HEAVEN

1. "I ASCEND UNTO MY FATHER." JOHN 20:17
2. "BECAUSE I GO UNTO MY FATHER." JOHN 14:12
3. "I LEAVE THE WORLD AND GO TO THE FATHER."
JOHN 16:28
4. "YET A LITTLE WHILE... THEN I GO UNTO HIM THAT
SENT ME." JOHN 7:33
5. "IF YE SHALL SEE THE SON OF MAN ASCEND UP
WHERE HE WAS BEFORE?" JOHN 6:32

*Taken from Guy N. Woods debate charts.

SON NOW SITS ON FATHER'S RIGHT HAND

1. "BEING BY THE RIGHT HAND OF GOD EXALTED."
ACTS 2:33
2. "WHO IS EVEN AT THE RIGHT HAND OF GOD."
ROMANS 8:34
3. "CHRIST SITTETH ON THE RIGHT HAND OF GOD."
COLOSSIANS 3:1

*Taken from Guy N. Woods debate charts.

The Baptism Of Jesus

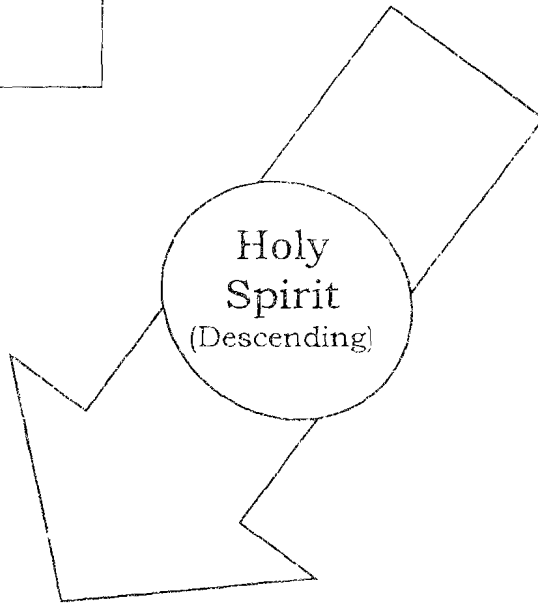
Luke 3:21,22

*Note: while Jesus was praying

*The owner of the voice speaking from heaven was:

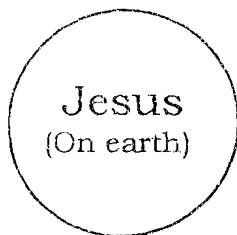
- Jesus
- Father
- Holy Spirit
- The Son
- The Word

"Thou art my beloved son; in Thee I am well pleased"
(in heaven)



*The Holy Spirit descending was:

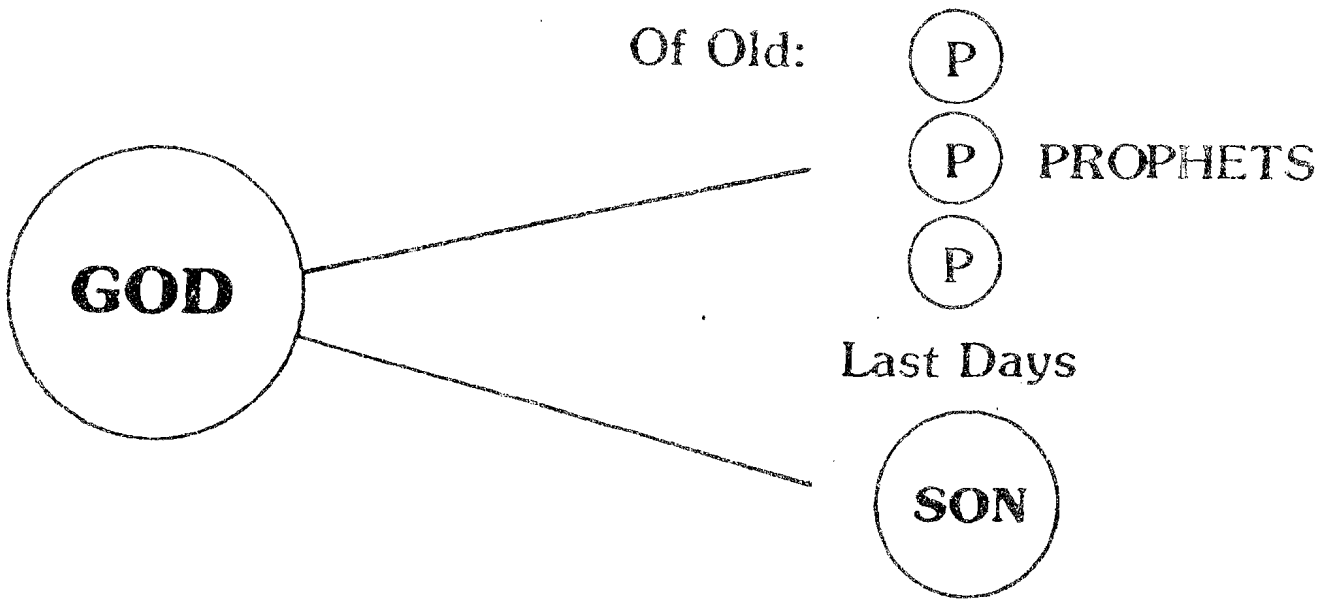
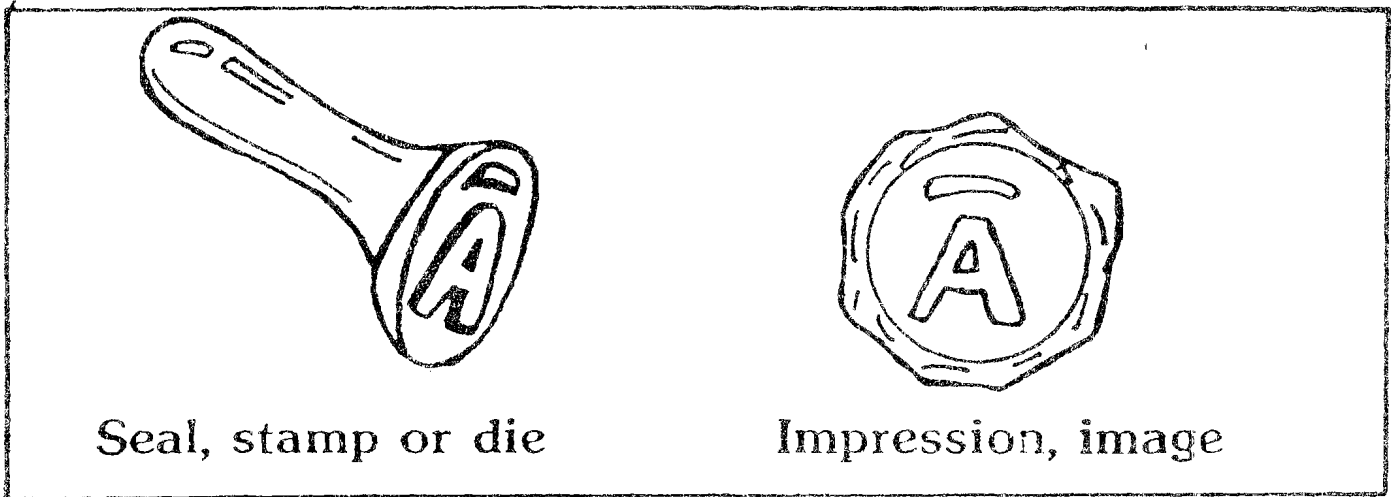
- Jesus
- Father
- Holy Spirit
- The Son
- The Word



*The one on earth was:

- Jesus
- Holy Spirit
- The Word
- Father
- The Son

HEBREWS 1:2-3



GLORY

**BRIGHTNESS
EFFULGENCE**

**PERSON
SUBSTANCE**

EXPRESS IMAGE

John 17:1 - "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:"

17:8 - "For I have given unto them the words which thou gavest me..."

17:18 - "As thou hast sent me into the world, even so have I also sent them into the world."

17:21: "...as thou Father art in me and I in thee..."

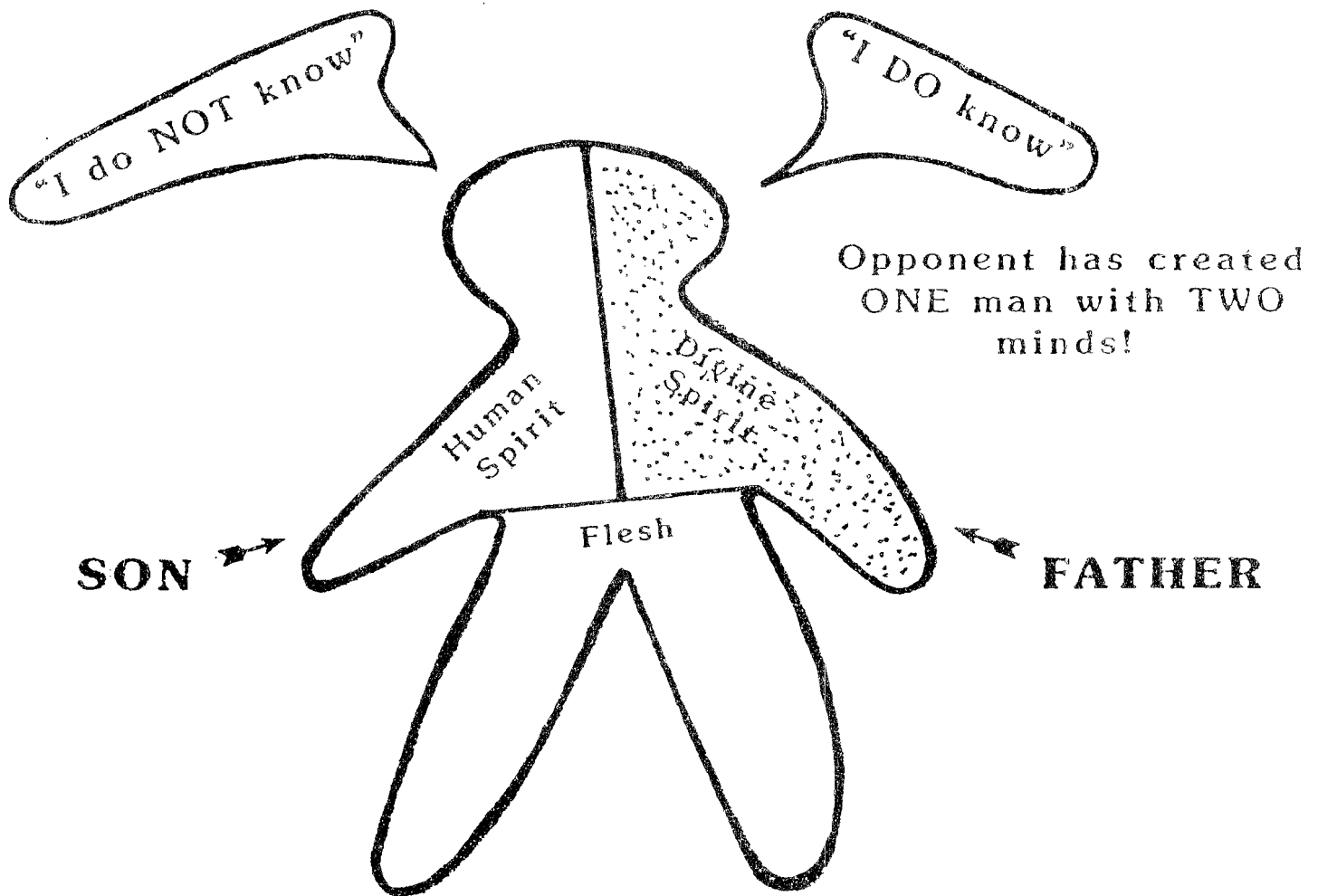
17:25 - "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me."

Matthew 27:46 - "And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?"

John 11:41,42 - "...Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

OPPONENT'S "DUAL NATURE" MAKES JESUS A SCHIZOPHRENIC!

(Mark 13:32)

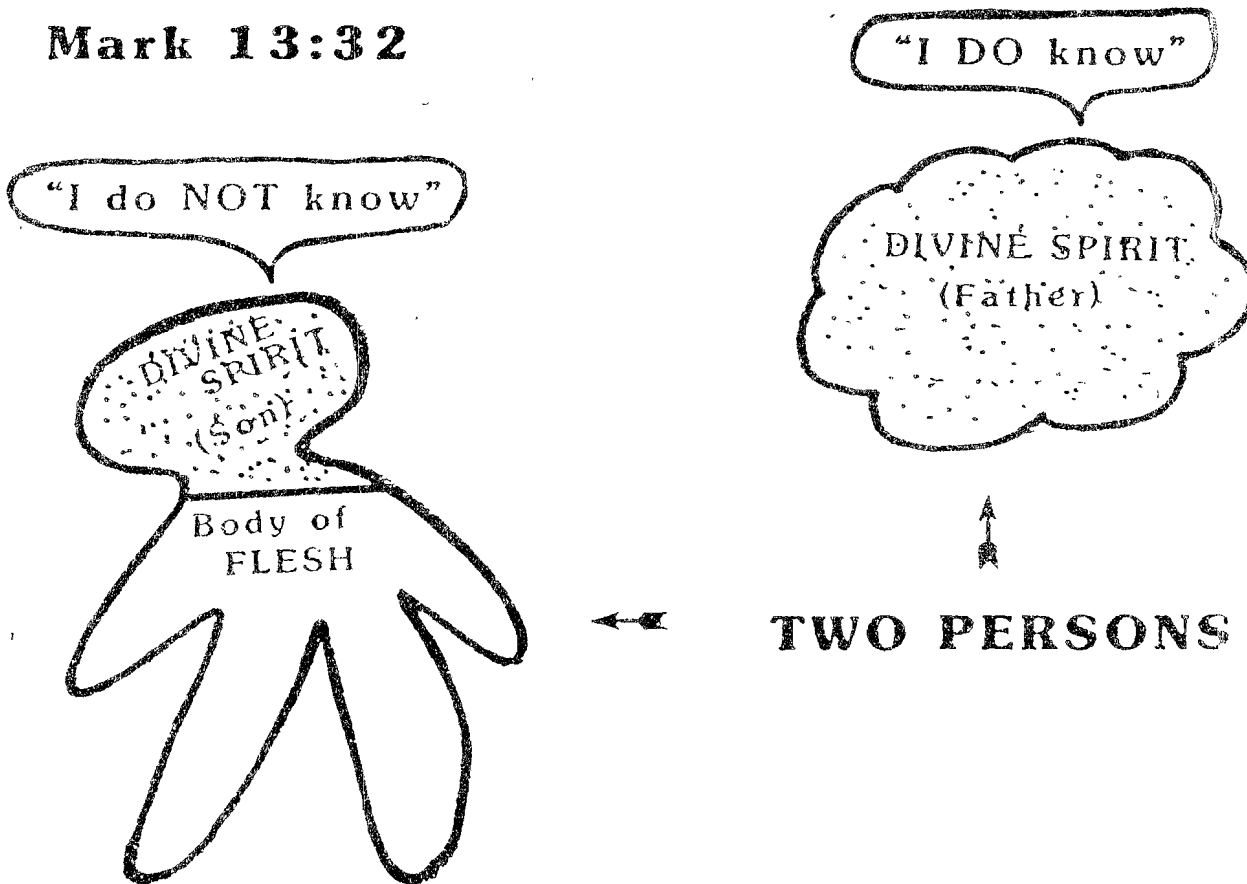


DOES MY OPPONENT PLACE HIMSELF IN THE POSITION OF GOD (OR THE POPE) TO TELL US WHEN JESUS SPOKE AS A MAN AND WHEN HE SPOKE AS GOD?

THE "DUAL NATURE" OF JESUS

-The Truth-

Mark 13:32



- 1) When Jesus came to this earth and inhabited a body of flesh he subjected himself to the weaknesses of the flesh (Phil. 2:5-8)!
- 2) Mark 13:32 teaches TWO persons (not ONE person with TWO minds) and that is one more than my opponent's position will allow!

DUAL NATURE

PENTECOSTAL POSITION:

- 1) Jesus was fully man (w/ human spirit) and fully God at the same time
- 2) Jesus was tempted in all points- Heb. 4:15
- 3) But God cannot be tempted- Jas. 1:13
- 4) Therefore, Jesus had to have a human spirit to be tempted

CONSISTENT POSITION FOR OPPONENT:

- 1) Jesus was tempted in all points- Heb. 4:15
- 2) God cannot be tempted- Jas. 1:13
- 3) Therefore, Jesus was not God!

-PUTS OPPONENT IN POSITION OF BEING
ANTICHRIST- 1 Jn. 2:22, 4:3

THE TRUTH ABOUT JESUS AND JAMES 1:13

- 1) Jesus, in the form of and equal with God, divested himself of that glory- Phil. 2:5-6
- 2) Jesus took upon himself a body of flesh- Phil. 2:7-8a
- 3) Being in the flesh, he felt the temptations of the flesh- Heb. 4:15

A UNITED ONE

MAN AND WIFE
ONE (ECHAD) - GEN. 2:24

MAN AND WIFE
ONE (HEN) - MATT. 19:5

ONE FLESH but not ONE PERSON!

THE LORD OUR GOD
IS ONE (ECHAD) LORD
- DEUT. 6:4

I AND MY FATHER
ARE ONE (HEN)
- JOHN 10:30

ONE GOD but not ONE PERSON!

**Opponent now needs to find passage
that teaches ONE PERSON in the
Godhead!**

PLURAL MAY BE ONE

“That ye may with ONE mind and ONE mouth glorify God, even the Father of our Lord Jesus Christ” (Rom. 15:6).

- 1) “Saints,” more than one person, with ONE mind and ONE mouth glorified God
- 2) Plurality of persons may act as ONE (Rom. 15:6, cf. Phil. 1:27)
- 3) Plurality of persons MAY BE ONE
 - A) “The people is ONE” (Gen. 11:6)
 - B) “Disciples” are ONE (Jn. 17:21,22)
 - C) Paul and Apollos “are ONE” (1 Cor. 3:6,7)
 - D) Husband and wife are ONE (Eph. 5:31)

JESUS AND THE FATHER ARE ONE
=====

N O T ... ONE PERSON

If my opponent contends that Jesus and the Father are ONE PERSON, then I ask him to cite the passage of Scripture that so states.

B U T ... ONE IN AGREEMENT

1. "to be united most closely (in will, spirit), Jn. x. 30; xvii. 11,21-23"
[Thayer, page 186].
2. "metaphorically, union and concord, e.g., John 10:30; 11:52; 17:11,21,22; Rom. 12:4,5; Phil. 1:27" [Vine, III, page 137].

EXAMPLES

1. Paul and Apollos (1 Cor. 3:6,8).
2. Husband and wife (Matthew 19:5).
3. Believers (John 17:20-22).

ARITHMETIC (AND THE GODHEAD)

OPPONENT CHARGES ME WITH BELIEVING:

1 GOD

When the Bible uses the term "ONE GOD" it refers to the ONE state or quality of being God as opposed to idols.

1 GOD

1 GOD

3 GODS

When my opponent mentions "ONE GOD", he assumes one person. He misuses Bible terminology!

THE BIBLE TRUTH:

1 FATHER

1 JESUS CHRIST

1 HOLY SPIRIT

3 PERSONS, all of which possess the quality of being God and are called God!

WHAT WILL OPPONENT DO:

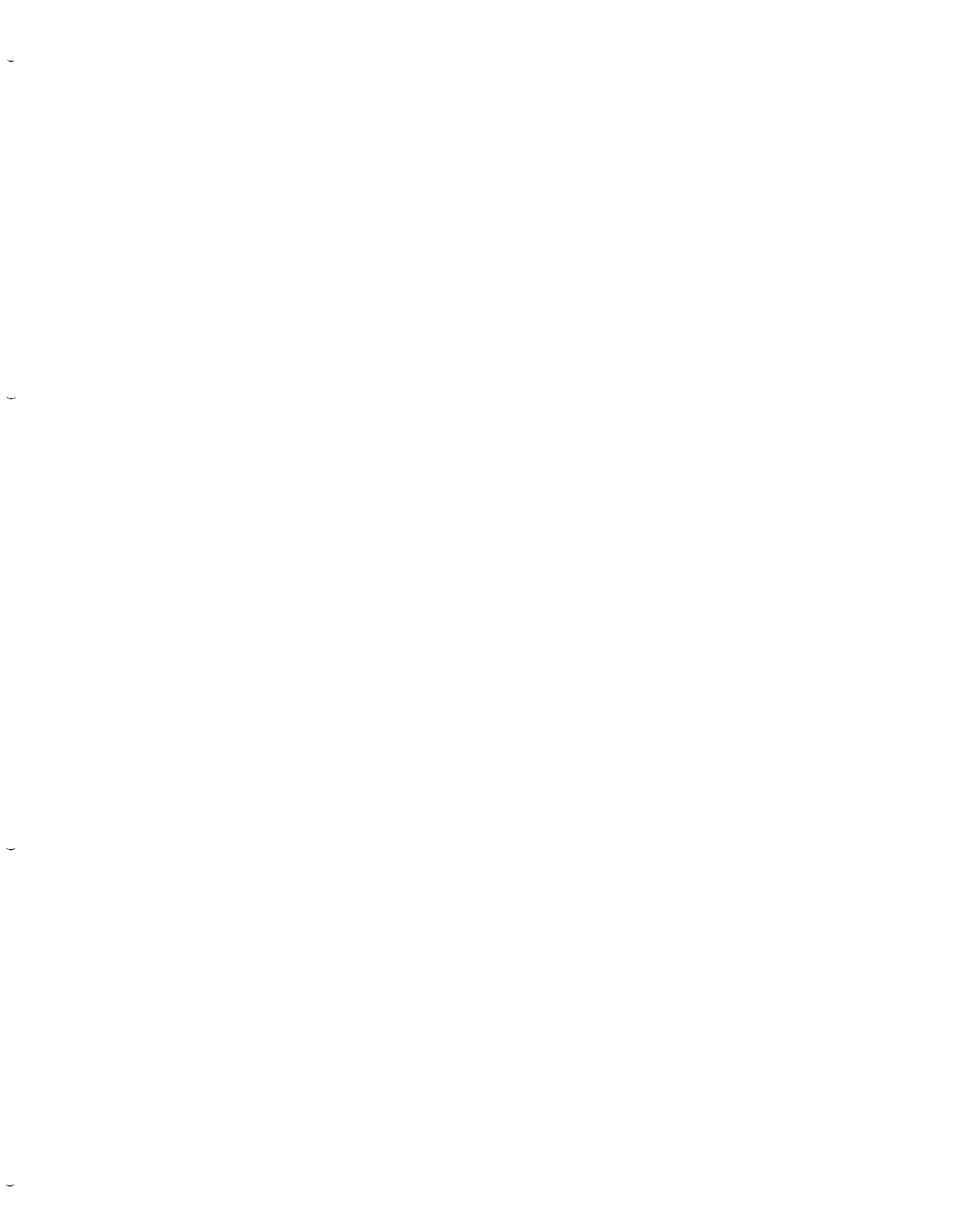
1 MANIFESTATION - 1/3 GOD

1 MANIFESTATION - 1/3 GOD

1 MANIFESTATION - 1/3 GOD

3 MANIFESTATIONS - 1 GOD

OPPONENT, WHERE DO YOU PUT "PERSON(S)"?



PART II – THE NEGATIVE

THE PROPOSITION

- I. How the negative might try to confuse the issue by “quibbling” on the definition of terms.
 - A. An argument will be made about the number three. The opposition will try to make the proposition state that I am affirming three gods.
 - B. An argument will be made concerning the definition of “person.”
- II. What the negative must do to refute the proposition.
 - A. They must show that the scriptures teach there is only one in the godhead.
 - B. A distinction will be made in the dual nature of Jesus that will bring confusion.

ARGUMENTS

(Gist is taken from all oneness material)

ARGUMENT NO. 1: THE LORD OUR GOD IS ONE.

I. Statement of the argument.

- A. Mark 12:29-34 - Jesus said, "The Lord our God is one Lord." We must believe the words of Jesus that there is only one God.
- B. The question now arises, "Who is God?" Jesus himself answers the question in Acts 9:5 when Paul asks, "Who are thou Lord?" and the Lord said, "I am Jesus." Verse 30 says that we are to love no other gods except the one God. And verse 32 says, "Thou hast said the truth, for there is one God."

II. Response to the argument.

- A. As stated earlier the question is not whether or not there is one God. I have stated that I believe there is one God. These verses are in reference to the entire Godhead, that divine nature that consists of the Father, Son, and Holy Spirit.
- B. In Acts 9 Jesus was simply responding to question that was asked. Paul wanted to know to whom he was speaking. He was not asking, "How many are there in the Godhead?" Jesus stated I am God, that is, part of the divine nature of the Godhead.
- C. We must understand that things can be "one" in one sense and "one" in another - Please refer to affirmative argument number 8

ARGUMENT NO.2: HEIS MEANS ONE.

I. Statement of the argument.

A. Mark 12:29-34 - "One" here is from the Greek word *heis* according to Bauer's Greek lexicon in this passage it means "a single, only one." A.T. Robertson (Word Pictures, Vol. 5, page 286) says when one is in the masculine it refers to one person.

B. If there were a trinity then Jesus missed the perfect opportunity to teach about it.

II. Response to the argument.

A. To begin with I would ask my opponent if he believes everything that A.T. Robertson says ("in the name" Acts 2:38).

B. This is the truth concerning *heis*: *heis* - masculine; *mia* - feminine; *hen* - neuter. Gender does not determine number. Number must be determined by context, cf. John 17:20-22; Galatians 3:28.

C. My opponent says, "When referring to *heis* it always means one person!" The Apostle Paul said, "Ye (Galatians) are all one (*heis*) in Christ Jesus." Galatians 3:28. Were they all one big singular person or not? Or were they united as one?

ARGUMENT NO. 3: JESUS IS IN THE IMAGE OF GOD. (Lipe Lewis p.4)

I. Statement of the argument.

- A. Hebrews 1:3 Jesus Christ in the photograph of the Godhead. They did not have cameras back there to make photographs like we have today. Hebrews 1:3 speaks about the express of his person.
- B. The Greek word *charakter* which means “the express image.” Bauer’s Lexicon, p.884, says Christ in an exact representation of God’s nature. If Christ is an exact representation of God’s nature, and it’s God’s nature to be in three separate and distinct persons, then when Jesus was born he should have been triplets, three separate and distinct persons.
- C. Since we know as fact that Jesus was born as only one person, then we know according to Hebrews 1:3 that there is only one God.

II. Response to the argument. (Lipe-Lewis p.18)

- A. Chart # GH-9 - It is hard to believe that one would affirm that because Christ is in the “image” of God that Christ is God. The Bible also says that man is in the image of God (Genesis 1:27; I Corinthians 11:7; Colossians 3:10). Does this make man God? Certainly not!
- B. The Bible says that Caesar’s image was on a coin (Matthew 22:20; Mark 12:16). Was Caesar the coin? Caesar was not the coin.

ARGUMENT NO.4: JESUS IS OUR GREAT GOD.

I. Statement of the argument.

- A. Titus 2:13 - "Our great God and Savior Jesus Christ." Jesus Christ is our Great God in his divine nature and through his human nature, through his sonship, he became our Savior.
- B. He is both God and the mediator between God and man according to 1 Timothy 2:5. A.T. Robertson says that grammar demands that one person is meant in this expression. The Minister and His Greek New Testament, p. 64. In his large grammar, p.786 he goes on to say in II Peter 1:1 that the one article definitely shows Jesus Christ to be both Lord and Savior, and the article likewise means that Jesus Christ is our God and Savior at the same time.

II. Response to the argument.

- A. Again I ask my opponent if he is going to accept A.T. Robertson as scripture. I believe that Titus 2:13 is saying that Jesus was Lord, Savior, and great God. The question is, How? He is a part of that godhead, the divine nature.
- B. Keep in mind if Jesus is the only God, the my opponent is saying that He was his own Father. Can a man be his own son?

ARGUMENT NO.5: GOD CANNOT BE TEMPTED.

I. Statement of the argument.

- A. He was tempted in all points as we are. How was he tempted in all points as we are? He was tempted as man, Hebrews 2:18.
- B. In Hebrews 4:15 he was tempted in all points as we and yet without sin. And yet, he was not tempted as God. You cannot tempt God with evil. How was he tempted? He was tempted as man, but certainly not as God.

II. Response to the argument.

- A. Again Jesus was tempted as a man. That is, in the human nature. Just because he was tempted while as a man does not dismiss the number of persons in the Godhead.
- B. Jesus in the form of and equal with God, divested himself of that glory - Philippians 2:5,6.
- C. Jesus took upon himself a body of flesh - Philippians 2:7,8.
- D. Being in the flesh, he felt the temptations of the flesh - Hebrews 4:15.

ARGUMENT NO.6: THE DUAL NATURE OF JESUS.

I. Statement of the argument.

- A. The Bible teaches that there are two natures found in Jesus, the human and the divine. There were some things that Jesus had the ability to do as God that he could not do as a man.
- B. Jesus is both the Father and the Son although, the Father and the Son remain distinct, the one from the other. There are some things that are true of Jesus as God, but are not true of Jesus as human.

II. Response to the argument.

- A. My opponents position has made Jesus out to be a schizophrenic. He has created One man with Two minds. On one hand Jesus knows, on the other hand, He does not know. See chart # DN-2
- B. The truth is seen in chart #DN-3 and in chart #DN-4.

ARGUMENT NO.7: THE FATHER'S GLORY.

I. Statement of the argument.

- A. John 17:5 - Glory with the Father - Jesus asked the Father to glorify him with the Father's glory. There is a problem if, Jesus is a separate person from the Father.
- B. Isaiah 42:8, "I am the Lord (Jehovah) that is my name and my GLORY will I not give to another." Again in Isaiah 48:11 "...and I will not give my glory to another."
- C. In John 17:5 the Son is now to receive Glory that he had with the Father BEFORE THE WORLD WAS!! What was before the world was? The counsel of God - John 1:1 (word-Logos); Ephesians 1:11 (counsel); Hebrews 11:3 (word of God). Three things were present in HIS counsel before the world was.
 - 1. Atonement: Hebrews 4:3; 9:26; 1 Peter 1:20; Revelation 13:8.
 - 2. God's Elect: Ephesians 1:4; II Thessalonians 2:13; Revelation 17:8.
 - 3. Kingdom: Matthew 25:34. The former Glory, Atonement, God's elect, and Kingdom in the beginning of his counsel are now realized through the suffering Son.

II. Response to the argument.

- A. Is my opponent saying that Jesus is God? Is he implying that Jesus is speaking to himself?
- B. Jesus could partake in God's glory because they were both a part of the same nature.

- C. Later in this prayer Jesus makes the statement that He and the Father are one. How are they one? They are one in nature, therefore, Jesus could receive that glory.

ARGUMENT NO. 8: TRINITARIAN MATH.

I. Statement of the argument.

- A. Chart # C-1 - Notice the New Math from the Trinitarians. Either there are three Gods, or Jesus was only 1/3 of God. How can someone hold to this type of thinking?

II. Response to the argument.

- A. When the Bible uses the term “one God” it refers to the ONE state of quality of being God as opposed to idols.
- B. When my opponent mentions “ONE GOD” he assumes one persons.
- C. Chart # M-1

ARGUMENT NO.9: THE ORIGIN OF THE TRINITY. (Hayes debate notes)

I. Statement of the argument.

A. Chart # C-2 & C-3 - The Origin of the Trinity

II. Response to the argument.

A. Our purpose here with this debate is found within the proposition. Which begins with the phrase “The Scriptures teach.”

B. Our goal is not to see what fallible men have said throughout history, but to see what the word of God has said concerning this subject.

Questions

1. What person of the Godhead was incarnate in Christ?
2. According to John 17:1-3 who is called the only true God?
3. How many persons do you expect to see in heaven in respect to God?
4. Can you show the Scripture that states the Son is God? If so, where is it?
5. How many beings are said to be on the throne in heaven in the following verses; Rev. 4:2; Isa. 6:1; Ezek. 1:26,27?

TRINITARIAN ARITHMETIC

FATHER	1 GOD	OR	1/3 GOD
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SON	1 GOD	OR	1/3 GOD
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HOLY SPIRIT	1 GOD	OR	1/3 GOD
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	3 GODS	OR	1 GOD
--	--------	----	-------



NIMROD

TAMMUZ

SEMIRAMIS

Father

Son

Holy
Spirit

'ORIGIN OF THE TRINITY I'

RELIGION (FALSE) ORIGINATED IN BABYLON AND SPREAD TO EGYPT AND FROM THERE TO GREECE, FROM GREECE TO THE WORLD.

1. BABYLON: NIMROD, TAMMUZ, SEMIRAMIS
2. EGYPT: AMMON, HATHOR, APIS
3. GREECE: SERAPIS, ISIS, HORUS

THE GODS REMAINED THE SAME ONLY THEIR NAMES CHANGED.

✦ TWO BABYLONS, by ALEX HISLOP; ✦ THE OUTLINE OF HISTORY, by H. G. WELLS, vol. 1 pages 322-324.

- A. PTOLEMY I; BUILT IN ALEXANDRIA, FIRST LIBRARY AND TEMPLE FOR THE WORSHIP OF THE TRINITY OF GREECE; EGYPT; AND BABYLON.
- B. A QUOTE FROM THE TEMPLE OF SERAPIS, ISIS, HORUS.

PAGANISM: "THEY ARE EACH OTHER, THEY ARE THREE, BUT THEY ARE ALSO ONE." *Chart # 50; P 2*

TRINITARIANISM: ATHANASIAN CREED.

"SO THERE IS ONE FATHER, ONE SON ONE HOLY GHOST AND IN THIS TRINITY NONE IS BEFORE OR AFTER THE OTHER, NONE IS LESS OR GREATER THAN ANOTHER, BUT THE WHOLE THREE PERSONS ARE CO-ETERNAL TOGETHER AND CO-EQUAL."

TRINITARIANISM IS PAGANISM, I.E.

THEY ARE THREE, BUT THEY ARE ONE.

JAN 1987

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