

Wierwille uses the same Christian terms, but redefines their meaning. To better understand Mr. Wierwille's doctrines we must begin with his teaching about man. Man, according to Mr. Wierwille, is tripartite—body, soul and spirit. He believes that when the fall of man occurred, Adam literally lost his spirit. "The spirit disappeared," he wrote, "The reason the spirit was called dead is that it was no longer there. Their [Adam and Eve's] entire spiritual connection with God was lost. From that very day Adam and Eve were just body and soul—as any other animal."⁸

A Bible passage that contradicts Mr. Wierwille on this is Luke 1:46-37, where Mary spoke of having both her soul and spirit as she rejoiced in God, "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." If Mary had no spirit, as Mr. Wierwille claimed for all people, then how can she say "my spirit" rejoiced?

Examples like Luke 1:46-47 reveal Mr. Wierwille's flawed thinking that man had no spirit before Pentecost. This refutes his animal-man theory. The following passages show that man had both a spirit and soul before Pentecost, just as Mary proclaimed for herself: 1 Sam. 1:15; Job 7:11; Ps. 31:37, 77:2-3, 142:2-3, 143:3-4; Prov. 16:17-28; Isa. 38:15-17, 66:2-3; 1 Thes. 5:23 and Gen. 4:12.⁹

Wierwille was perplexed about how Adam "died" though the fall of man, so he rationalized that his spirit disappeared. The book of Romans answers this question. Adam died spiritually, but that does not mean that he had no spirit. Adam and mankind became the slave of sin and sin brings forth death (Rom. 6:23). Adam was expelled from the Garden of Eden so that he could not take the Tree of Life and live forever (Gen. 3:22). The only way that his or our sins could now be remitted and acquire eternal life is through the death and resurrection of Jesus Christ. Romans 5:12-21 provides the most excellent commentary on Adam's sin and how it brought death into the world. It further shows us how Jesus brought eternal life through His grace and righteousness.

Salvation in The Way is partly based upon their false position that man did not have a spirit until Pentecost. Mr. Wierwille states, "When a person is born-again, God gives to His new son a gift."¹⁰ According to him, this gift is the human "spirit" that Adam lost. In fact, Mr. Wierwille teaches that there are two "holy spirits" in the Bible. The first "Holy Spirit" indicates God the Father because He is both Holy and Spirit. This "Holy Spirit," then, is another name for the Father (like Bob is for Robert) and it is denoted with a capitalized H and S. The second "holy spirit" is a gift given to humans by the Father. This other holy spirit is the lost Adamic human spirit and is denoted with a lower-case "h" and "s." This other holy spirit, the gift, is what comes into

the body-soul man when he is born again so that he will no longer be an animal-man like the fallen Adam.

Does the Bible teach that two "holy spirits" exist? Is God the Father not distinct from the person of the Holy Spirit? No verse in the Bible states that the Father is the same person as the Holy Spirit. According to the Bible, we know that God is Spirit (Jn. 4:24). Mr. Wierwille deduces that since the Father is also called "holy" then He must be the Holy Spirit. His conclusion, though, avoids the biblical point that the Holy Spirit is a person distinct from the Father. In his attempt to blur the Father and the Holy Spirit in his PFAL course, we see Mr. Wierwille's early denial of the true living God in three Persons (the Trinity), which he more fully explained in his later book *Jesus Christ is Not God* (1975).

Is the doctrine of the Trinity biblical? The Bible teaches us that there is One God (Deut. 6:4). It also teaches three distinct Persons as God, "... baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19). By using the term "Person" we are saying that there are three distinct centers of identity within God's nature to which we ascribe personality—having intelligence, will, emotion and expression. Each Person, the Father, Son and Holy Spirit, speaks of Himself in first-person singular, as "I," and each speaks of the other Persons in God's nature as "He, Him, and His," (Jn. 12:28; Jn. 8:58; Acts 13:2); yet the Bible claims that each Person is called God in the true sense (Rom. 1:7; Jn. 20:28, Acts 5:3-4).

Mr. Wierwille confuses the identity of the Father and the Holy Spirit. In Christianity we do not teach that the person of the Father is the same person as the Son or the Holy Spirit. We do not confuse the Persons nor do we divide God's nature like a pie, for God is one Being. The Father and the Holy Spirit share the same essence as God and they are distinct in Person. The identity of the Father and Holy Spirit can be seen from the following verses: Isa. 48:16; Zech. 4:6; Matt. 3:16-17, 28:19; Jn. 14:16-17, 14:26, 15:26, 16:13; Rom. 8:15-16, 15:13; and Heb. 9:14.

The second problem in Mr. Wierwille's doctrine of two holy spirits stems from his teaching that man did not have a spirit before Pentecost. Salvation in The Way International is for the animal-man to acquire a human spirit—a holy spirit—and become a completed man once again. In The Way it is not God himself in them, it is a gift from God called "holy spirit." In Christianity, the opposite is taught. It is God Himself, the Holy Spirit, who indwells the believer along side our spirit, but not replacing our spirit.

On six occasions we find the word "gift" used of the Holy Spirit in the Bible. To think that this is a different holy spirit than God the Holy Spirit is untenable. The same Spirit prophesied of in Ezekiel 36:27, 37:14, is the same Spirit

referred to with the personal pronouns "He" and "Him" by Jesus (Jn. 14:16-17, 26) and He is the same Holy Spirit who came at the day of Pentecost (Acts 2:4, 38) and indwelt the believers.

Nowhere does the Bible teach that mankind lost his spirit and became an animal-man after the fall of Adam. Mankind had a spirit, but it needed to be renewed because of sin (Ps. 51:10). When a person is born again, God the Holy Spirit indwells him (Jn. 14:17; 2 Cor. 6:16-17). The Bible states, "He hath saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit." (Titus 3:5). For the Christian, salvation can be no less than God the Holy Spirit dwelling in us. For The Way, man simply gains a formerly missing human spirit.

In 1975 Mr. Wierwille introduced his book, *Jesus Christ is Not God*. The book begins with distorted Church History.¹¹ Mr. Wierwille's book confuses Nice, France and Nicea (which is located in modern Turkey) and he convolutes other historical facts concerning the Council of Nicea.¹² He invents new theology, declaring that God created sperm in Mary to make a body of Jesus,¹³ which is something so imaginative that it is missing from the Bible. He also dismisses the Trinity by claiming that it is rooted in paganism. He commits a categorical fallacy here, by comparing Christianity's monotheism to pagan polytheism. The Trinity cannot be confused with pagan gods because Christians are strictly monotheists—one God.

Verses like Matthew 18:19, that so clearly refers to "the name of the Father, and of the Son, and of the Holy Spirit," poses a real problem for him, so he tries to erase it from the Bible. He claims that this phrase should not be in Matthew's gospel, because one man, Eusebius of Nicomedia¹⁴ (d. 340 A.D.) quoted Matthew 28:19 eighteen times without once using "in the name of the Father, Son and Holy Spirit."

Wierwille surmises that Eusebius of Nicomedia must have had access to a manuscript of Matthew that lacked that portion of the verse, even though all textual evidence of Matthew's gospel refutes this by showing its presence.

He also does not tell his readers that Eusebius of Nicomedia was an Arian, who denied the Trinity, like Wierwille does. The Way has to face the fact that their founder attempted to erase a portion of the Bible just because he disagreed with its clear Trinitarian statements.¹⁵ This verse appears in all of the ancient manuscripts of the Matthew's gospel, the earliest dating a 200 A.D. (Papyri 64, 66, 67). Despite the solid manuscript evidence, he attempted to rid the Bible of this truth instead of letting the Word of God mean what it says and says what it means.

The crux of Wierwille's position is that Jesus Christ is not God because the Bible calls Him the Son of God 50 times and God four times. He wrote, "... we note that Jesus Christ is directly referred to as the Son of God in more than 50 verses in the New Testament; He is called 'God' in four. Never is he called 'God the Son.' By sheer weight of this evidence alone, 50 to 4, the truth should be evident."¹⁶

Wierwille's logical fallacy is a *non sequitur*, since Jesus does not have to be one *OR* the other; He can be *BOTH* the Son of God (50) *AND* God (4). The number of times a person is called something does not make them less of one description when both descriptions are true. Wierwille's logic fails miserably if we apply it to other descriptions of Jesus. Example: Jesus is called the Son of David 16 times, the Son of God 50 times, and the Son of Man 88 times. Wierwille said Jesus could not be God (50 to 4), but in carrying his premise to its logical conclusion, then Jesus cannot be the Son of David either (50 to 16), and He could not be the Son of God when compared to the Son of Man (88 to 50). He departs from biblical truth for the sake of his faulty logic.

Mr. Wierwille has made the grave mistake of asserting that Jesus could not have more than one function or title ascribed to Him simultaneously. It is perfectly feasible and biblical that Jesus embodies over 125 titles ascribed to Him in Scripture.¹⁷ If the Bible says Jesus is God, then we must accept it upon the grounding of Holy Scripture. If the Bible says Jesus is man, then we accept that equally. Mr.

Wierwille's presupposition is that these two descriptions of Christ are contradictory, but for a contradiction to exist, one statement would have to cancel out the other. If the Bible teaches that Jesus Christ is actually the eternal God who dwelt in a human body and neither His deity nor his humanity was altered, then there would be no contradiction in Him being God incarnate. This is exactly what we find in Scripture. Jesus was actually God and actually man at the same time, just as He actually exists in His other 125 titles.

God, who is Spirit (Jn. 4:24), can indwell human flesh. The eternal Person of the Son, whose nature is Spirit as God, came into human flesh and was known as Jesus Christ. Philipians 2:6-7 explains this: "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

In studying the words and phrases of this text we find that the word "being" (*huparchon*), is a present active participle in the Greek language, that is, the action is continuous and it never stops. He never ceases being God. The word "form" (*morphe*) means the attributes, substance or nature of something. He never stopped being in the form,