

The Holy Trinity

A search for Scriptural Proof

Early in my adult Christian experience I asked the assistant pastor of the church of which I was a member, *where in the Bible can I find the word Trinity?* He answered by saying; *“The word Trinity is not in the Bible, you just have to take it by faith.”* As I grew more mature in the faith I saw his reply was really avoiding an answer. In my later life and after much searching I learned the word “God” is mentioned more than a thousand times in the New Testament and God is always spoken of as but **One only**. Sometime during the fourth century the word *godhead* came into use to give support to the Trinitarians. It was edited into the Bible three times to give support to their dogma. Please note the following; In Acts 17:29 the Greek *theios* meaning God singular was translated *godhead*, this is changed to *Divine Nature* in the New King James Version and in many other translations. Later translations also make correction in Romans 1:20, **“His eternal power and Godhead”** has been corrected to **“His eternal power and deity”**. (RSV & others) Paul speaking of Christ said, **“In Him dwells all the fullness of the godhead bodily.”** (Col. 2:9) *Godhead* here is translated from *theotes* meaning **divinity**. The fullness of the Father’s Divinity was bestowed upon Jesus when He became His Son at His baptism. (Luke 3:22 Moffitt, Heb. 1:5 & 5:5 Acts 13:33, KJV) Jesus cannot be both the giver and receiver of God’s Divinity. Therefore, Jesus and God the Father are not one and the same. After all, Jesus said, **“The Father is greater than I.”** If Jesus is God, can God be greater than God? Also if Jesus is God, how can it be that God the Father know something Jesus did not know? (Mark 13:32)

Jesus praying to the Father concerning believers said, **“That they might be one, as You, Father, are in Me, and I in You; that they may be one in Us.”** (John 17:21) Jesus used the plural Us concerning He and the Father, showing He and the Father **are not** one and the same! In this prayer Jesus also said His disciples are all one in He and the Father, does that make the disciples **persons in a godhead? Ridiculous!** Also take note; **Jesus had a God,** (John 20:17, Eph. 1:17) and **He prayed to His God,** (John 17:1) *Jesus often prayed to God the Father.* Just remember **God doesn’t pray!**

The first chapter of Hebrews also gives a very strong opposition to Trinitarianism; please notice, ***“God, has in these last days spoken to us through His Son, whom He has appointed heir of all things, through whom He made the worlds; who being the brightness of His glory and the express image of His person, - - - when He had by Himself purged our sins, sat down on the right hand of The Majesty on high; -- for unto which of the angels did He say: You are my Son, Today have I begotten You?”*** And again, ***‘I will be to Him a Father, And He shall be to Me a Son’***. This passage makes it definite that Jesus is **not** God, by making the Father and Son distinct from each other, and the Son to be a servant of God the Father. This fact is constantly confirmed in the Gospels.

Jesus and His apostles always spoke of God as being **One only**. (Mark 12:32, Gal.3:20, James 2:19, 1st Tim. 2:5) In promising the coming Comforter, Jesus identified **Himself** to be the Comforter that would come to His disciples after He left them, saying ***“I will not leave you comfortless; I will come to you”***. (John 14:16 & 18) The promised Comforter is none other than the Spirit of Christ.

When the Pharisees accused Jesus of claiming to be God, He denied their accusation by saying, ***“I am the Son of God”***. (John 10:33&36) Jesus is called the Son of God 39 times in the New Testament without a single passage emphatically declaring Him to be God. Even the devils knew Jesus was not God but the Son of God. (Matt.8:29 & Luke 8:30)

When Jesus asked His disciples, ***“who do you say that I am?”*** ***Simon Peter answered and said, ‘You are the Christ, the Son of the Living God.’*** (Matt. 16:15-17) Jesus then told Peter he was blessed by this revelation from the Heavenly Father. The revelation and testimony **that Jesus is the Son of God is the rock** upon which Jesus said He would build His Church. This is still the premise upon which His church is built and the foundation upon which it stands.

Paul was not a Trinitarian

Paul always made a distinction between God and Jesus, he said ***“To us there is but one God the Father of Whom are all things: and we in Him and one Lord Jesus Christ, by whom are all things. There is not in every man that knowledge.”*** (1st Cor.8:5- 6)

He often said, ***“Grace and peace from God our Father, and from our Lord Jesus Christ.”*** Had Paul been a Trinitarian why is he always silent concerning the Holy Spirit when he mentions the

Father and the Son together? Paul gave no indication that God consisted of *three persons*. His God was the Father only.

Paul confirmed what Jesus said concerning the Comforter by saying, **“Christ in you, the hope of glory”**. (Col. 1:27 & 2nd Cor. 5:17) To Paul *“The Spirit of Christ”*, *“The Spirit of God”* and the Holy Spirit are one and the same Spirit. (Rom. 8:9&10) This Spirit of Christ comes from the Father and is never spoken of in the Scriptures as a **‘person,’** much less, a third person in a holy trinity.

Paul’s language always made God the Father to be the one supreme God and Jesus Christ to be His Son. Paul made it clear that he knew nothing about a trinity. It is also important to take note; He opens 2nd Corinthians with, **“Grace be unto you and peace from God our Father and from the Lord Jesus Christ.”** Again the Holy Spirit is absent from his salutation. In the Ephesian letter he says, **“The God of our Lord Jesus Christ the Father of glory”**. Paul agrees with what Jesus said to Mary, **“My God and your God”**. If Jesus had a God, how could He be that very God? The Trinitarian teaching of God being three persons or personalities in one God is foreign to the Scriptures.

“While we believe in, and rejoicingly acknowledge, the pre-eminence of Christ in all things, we reject the doctrine of His Deity, or His equality with God. There is nothing in the Scriptures to justify the assertion that ‘in the Godhead, there are three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost ---the Father being of none, neither begotten nor proceeding; the Son, eternally begotten of the Father; the Holy Ghost, eternally proceeding from the Father and the Son”. He continues. *“The whole sweep of the Old and New Testaments is in opposition to this dogma. Throughout the Scriptures, Jesus is represented as the Son of God and this is the title which He claims for Himself, and never anything higher than this.”* Theology of Universalism by Thomas Thayer 1863

Early writers were not Trinitarians

The Trinitarian dogma was never mentioned by Clement, Ignatius, Polycarp or Hermas who were the only writers at the beginning of the post-apostolic age (90 to 140 A.D.) whose studies remain intact today; these men said nothing about a Trinity nor of Jesus being God.

Justin martyr (about 150 A.D.) knew nothing about the trinity doctrine said, “*While Jesus was god, he was entirely distinct from God the Father, in every respect*”. He was emphatic in maintaining Jesus was god, but not God the Father. How could Jesus be God and not be God at the same time? Such a thought is incomprehensible.

The origin and development of the Trinity doctrine

Trinitarianism can be traced back beyond 4000 years to the Sumerian culture; their trinity consisted of three gods, *Anu, Enlil* and *Enki*. The Hindu trinity consists of *Siva, Brahma* and *Vishnu*. The Egyptian trinity consisted of *Re, Amon* and *Ptah*. All of these had a trinity of identities in one god. Many of the ancient mythological religions had a trinity of a three in one god. Trinitarianism was promoted by some of the Church ‘fathers’ who were converts from other religions and they brought this mythological dogma with them.

Tertullian about 217 A.D. a convert from Greek mythology to Christianity, was first to introduce in his writings the Latin word *trinitas*, meaning three or trinity. This was the beginning of the idea of the Christian God being in three persons. By the fourth century this idea grew into a major controversy within the Church.

Arius, (256-336) a presbyter of Alexandria, did not accept the trinity dogma. He had a large following and this caused a controversy and a division within the Roman Church. In an effort to settle this Arian controversy, Constantine called for and presided over the Nicene council in 325 A.D. He being ignorant of Christian theology, his only interest in absolving this controversy was to restore peace in his empire. At this council the problematic doctrine of the Trinity was not resolved. The dogma of the Trinity continued to be very controversial. Arius sent a letter to Constantine that caused him to call for a council in Tyre 335 A.D. At this council the Nicene Creed was reversed in favor of the teaching of Arius. The Trinitarians refused to accept this ruling, and would not rest until Trinitarianism became the official doctrine of the Church. The Emperor Theodosius was persuaded to call for a council to be held at Cathage (*Constantinople*) in 381. The Trinitarians prevailed here only because of hand picked delegates. This did not resolve the controversy and the division widened within the Church. The Roman Emperor Marcian (450-457) being much more concerned

about unifying his Empire than he was about the cause of the controversy, called for a council held at Chalcedon in 451. Both he and Pope Leo I (*Leo The Great*) presided over this council that resulted in adopting what later became the framework for the Athanasian Creed. This settlement was based upon politics and no effort was made to use Scripture for its support. *This Chalcedon council also decreed that opposition to the doctrine of the Trinity would no longer be tolerated within the Catholic Church or in the Roman Empire. This decree was enforced by the Roman Government, resulting in those who opposed the Trinity dogma were arrested, imprisoned, tortured and many were murdered.*

“By their fruits ye shall know them.” (*Matt. 7:20*)

The Roman Catholic Church accepted the Old Testament and its god Jehovah, to be their God. Jehovah claimed to be **“Jealous”** (*Ex. 34:14*) and the **“creator of evil.”** (*Is.45:7 KJV*) By accepting this god the Church leadership assumed Jehovah’s personality and practices by destroying those who were not of their brand of religion. This is evident as history reveals how this Church so vigorously defended their Trinitarian dogma they murdered hundreds of devout Christians because they refused to accept this dogma. Their murdering of Christians who opposed this doctrine continued for nearly a thousand years.

The **venom** of Trinitarianism even survived the Reformation. In 1553 John Calvin was guilty of having Servetus murdered at Geneva because he refused to accept the doctrine of the Trinity. The Trinitarians continued to reflect the spirit of their god Jehovah, **“the creator of evil,”** the murderer of the Egyptian first born, and killing Israelites by poison snakes and many other murders of those whom he did not like and called his enemies.

Both the Catholics and Martin Luther claimed those who refused to accept their doctrine of the Trinity would be eternally lost.

“Historically, this doctrine has proved to be a bloody doctrine that has no relation to the true God of love nor to His Son Jesus Christ”.

From its very beginning Trinitarianism has borne the bad fruit of deception, persecution and murder. Still in our present time Trinitarianism continues to bear the **bad fruit of dissention, rejection and anathema among Christians.**

This doctrine not only has no Biblical support or theological consistency, it makes no common sense. The doctrine of the Trinity is something the human mind and common reason are not programmed for. *“Three to be one, and one to be three. A Father not to be older than His Son; and the Son to be the same age and equal to his father; and One proceeding from both to be equal to both; to believe three persons in one nature, and two natures in one person.”* Thomas Paine

How the Trinitarians tampered with the Bible

Isaiah 9:6 This passage in the Hebrew text used in the Septuagint 200 B.C. said nothing about the son being born to be ***Wonderful, Counselor, Mighty God, everlasting Father or Prince of peace.*** Most Bibles today use the much later Asher Hebrew text of the twelfth century that had been Christianized to make Jesus God and support Trinitarianism.

Matthew 28:19 has Jesus commanding His disciples to *“baptize in the name of the Father and the Son and the Holy Spirit.”* If Jesus made such a command, **why did the apostles ignore it?** Not once did they ever use this triune formula in baptisms. All baptisms recorded in the Book of Acts were in the name of Jesus Christ or Jesus only. This verse was a later insert to support Trinitarianism. (*More on this later*)

1st John 5:7. *“There are three that bear witness in heaven: the Father the Word, and the Holy Spirit; these three are one.”* This is another insertion into the Bible to promote the trinity dogma. However many Bibles have a footnote stating this does not appear in the most ancient Greek texts. This verse does not appear in the New American Bible, the NIV or the ASV, and many others, Luther, a Trinitarian, also rejected this verse.

1st Corinthians 12:3-6, “ - - *No one speaking by the Spirit of God calls Jesus accursed, and no one can say Jesus is Lord but by the Holy Spirit.*” This verse is used to teach a Trinity, but in reality it does the opposite by teaching *God is but One.* It says the Spirit of God, not God. The word *‘by’* is translated *‘in’* in later translations, so it is *in the Spirit of God that no one calls Jesus accursed.* This translation is supported in the more ancient Greek texts, and in the 1611 KJV, the NEB and many others where the word, ‘Holy’ is either not mentioned or spelled *holy* rather than Holy. This verse doesn’t give the slightest hint that the holy Spirit is a *‘person’* in a trinity!

2nd Corinthians 13:13, “*The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you*”. This verse is also used to give support to a trinity, but it teaches the opposite. The grace of the Lord Jesus Christ **is not Jesus**, but His Grace, it says God’s love, **but not God**, the holy Spirit is **not said** to be a person, but was the Spirit in which the Corinthian Church had fellowship.

John 1:1 “*In the beginning was the Word, and the word was with God, and the Word was God.*” ‘**Word**’ here is translated from *logos* the Greek philosophical term that has the meaning of “**reason or wisdom**”. English translations before the KJV render this *logos* as “**it**” rather than “**him**” in John 1:3. The Tyndale translation 1526, reads, “*All things were made by it and without it was made noo thinge: In it was lyfe, And lyfe was the light of men.* This rendering still exists in the German and French translations. Translating *logos* to mean God first appeared in the Alexandrian manuscript during the eighth century. It is known that Origen 230 A.D. used a much earlier manuscript that read, “*The Logos existed in the very beginning, the Logos was with God, the Logos was divine*”. This earlier manuscript does not make *logos* either God or Jesus, but **divine reason** that was with God as an attribute. John’s Gospel has this **divine reason** “**becoming flesh**” and bestowed upon the man Jesus of Nazareth. Luke tells us this was when the Father claimed Him to be His Son at His baptism. (*Luke 3:22 Moffatt trans.*) It was here Jesus heard the Father say, “**You are My Son, this day I have begotten You**”. (*Luke 3:22 Moffitt trans. and as it was in the text used by Justin Martyr and other Greek texts prior to 400 A.D. Also see Heb. 1:5, 5:5 & Acts 13:33*) Jesus being the Spiritually begotten Son of God the Father was the revealer of the Father’s **reason** in all that He said and did.

The *Greek* term ‘**logos**’ was first developed in Christian thought by the Gnostics during the 2nd century. Because of John’s Gospel using **logos**, some ante-Nicene fathers considered it to be a Gnostic gospel until the 21st chapter was added to make it acceptable. The use of **logos** dates John’s Gospel to the 2nd century. According to the Encyclopedia Britannica the Gospel of John **did not exist** before 140 A.D. Justin Martyr (150 A.D) did not know of John’s Gospel. Theophilus, the bishop of Antioch, was first to mention it sometime between 150 and 180 A.D. Both internal evidence and

history puts to rest the claim that this Gospel was written during the 1st century.

Documented evidence exposing the Trinity dogma

Cardinal Joseph Ratzinger who is now Pope Benedict XVI, said, *“The basic form of our Matthew 28:19, the Trinitarian profession of faith took shape during the course of the second and third centuries in connection with the ceremony of baptism. So far as the place of its origin is concerned, the text came from the city of Rome.”* He also makes another statement; *“In order to articulate the dogma of the Trinity, the Church had to develop its own terminology with the help of certain notions of philosophical origin: “substance”, “person or hypostasis”, “relation”, and so on.”*

“Neither the word trinity nor the explicit doctrine appears in the New Testament.” The New Ency. Britannica 1985 Vol. II p928

“The Trinity is a deviation from believing in one God, it is a deviation from what the early church taught and it is a deviation from Scripture.” New Catholic Encyclopedia 1967

“The formal doctrine of the trinity as it was defined by the great church councils of the 4th and 5th centuries is not to be found in the New Testament”. Harpers Bible Dictionary

“The Athanasian Creed was unknown to the Eastern Church until the 12th century, scholars have; generally agreed that the Athanasian Creed was not written by Athanasius who died 373 C.E. but was composed in Southern France during the 5th century”. Ency Britannica

“The original Nicene Creed did not establish a Trinity. That Creed at most equates the Son with the Father in being of the same substance. It affirms the belief in the Holy Spirit but does not proclaim the Holy Spirit to be a person nor the third person of God.” *“The revised Nicene Creed of the 381 council of Constantinople was not widely recognized in the West until the seventh or eighth century.”* The Catholic Encyclopedia

“It was not that the scholars examined the Bible thoroughly to see if such a doctrine was taught in it. Instead, secular and church politics largely determined its outcome. The doctrine seemed to be a victim or a product of Church politics and conflicts of personality.”
The Christian Tradition Jaroslav Pelikan 1971

“The term ‘Trinity’ is not a Bible term, and we are not using Biblical language when we define what is expressed by it as a doctrine”.
International Standard Bible Encyclopedia p3012

“Theologians of the past have been embarrassed by the simple fact that in reality the Scriptures do not explicitly present the doctrine of the Trinity.” The Catholic theologian Karl Rohner in *The Trinity* p22

“It is difficult, in the second half of the 20th century, to offer a clear, objective, and straight forward account of the mystery of the doctrine of the Trinity. Trinitarianism presents a somewhat unsteady silhouette.”
New Catholic Encyclopedia Vol. XIV p 295

“Fourth century Trinitarianism did not reflect accurately early Christian teaching regarding the nature of God; it was, of the contrary a deviation from this teaching” *The Ency. Americana.1956,*

“The word Trinity is not found in the Bible, It did not find a place formally in the theology of the church until the fourth century”

Illustrated Bible Dictionary, Tyndale House Publishers 1980

“The original text of Matt. 28:19 did not contain the Trinitarian formula, which were interpolated at the beginning of the third century. Jesus could not have given this command.” English theologian F.C. Conybeare 1856 - 1924

“Theologians agree that the New Testament does not contain an explicit doctrine of the Trinity.” Bible Dictionary, Tyndale House Publishers

*“Something else that is worthy of serious consideration is the great diversity in the explanations of those, who have passed as Trinitarians. If the doctrine, be true, it is certainly true in some definite sense; and one would suppose, that sense would be easily found in the scriptures, if there be any such thing as revelation concerning this matter. How then has it happened, that so many, and diverse opinions have been given as to the meaning of the words, **three persons in one God?** Why has one class of Trinitarians believed, that there are three agents, each processed of all divine perfections; another, that one being acts in three different offices; another, that three principal attributes of Deity are personified; another that, the three persons designate three positions of the Divine Being; another that, that there are three somewhats or three somethings in one God; and another, that it is proper to use the triune phraseology without any given sense, it being, in their irreverent, if not impious, to attempt, or even to enquire after any definition or explanation. These are but a part of the many ways, in which different classes of Trinitarians have endeavored to justify their use of the triune language.” Thomas Worchester, A.M. Boston 1817.*

“The New Testament does not contain the developed doctrine of the Trinity.” (New Testament Theology, Zondervan Press 1967)

“None of the apostles claimed Jesus was “fully God and fully man.” or that he was “begotten not made, of one substance with the Father”, as the fourth century Nicene Creed maintained. This was not the original form of Christianity, nor was it a doctrine of the Church until the first council at Constantinople in 381 A.D.” Jesus Interrupted by Bart Ehrman.

Trinitarianism makes Jesus an unexplainable 2nd **‘person’** in the Hebrew god Jehovah of the Old Testament, who said, *“I form the light and create darkness, I make peace and create evil. I Jehovah do all these things”.*

(Is. 45:7) If Jesus is Jehovah then he is the creator of evil, He hated Esau and murdered the first born in Egypt, He had babies heads dashed against the wall and was Israel's war god who used Sampson for his suicide terrorist. Trinitarianism makes Jesus a party to all of Jehovah's evil acts.

*"There is **one** God and **one** mediator between God and men, **the man Christ Jesus**". 1 Timothy 2:5*

**Arius, who was declared a heretic by the Roman Church,
had a Scriptural answer**

"Arius had a very simple solution for which he could claim considerable support from the New Testament and from earlier Christian thinkers: Christ was a divine being, but he was subordinate in power and essence to God the Father. Originally there was only one God, but in eternity past, God begat a second divine being, his son, Christ. Christ was the one through whom God created the universe, and it was Christ who became human at the incarnation. In this view there was a time in eternity past before which Christ did not exist. He came into being at some point. And even though he was divine, he was not equal to God the Father; since he was the Son; he was subordinate to God the **Father**".

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