



# THE TRINITY DOCTRINE



**EXPOSED**



## Contents

<b>Introduction</b>	<b>1</b>
<b>Options in Belief about Jesus</b>	<b>6</b>
<b>Is the Word “Trinity” found in the Bible?</b>	<b>7</b>
<b>Paul didn’t acknowledge the trinity</b>	<b>9</b>
<b>Did the Apostles Believe in the Trinity Doctrine?</b>	<b>10</b>
<b>Greetings from Paul, James, Peter, John and Jude</b>	<b>12</b>
<b>An Attempt to Cover Up History</b>	<b>14</b>
<b>The Idea of the Trinity Predated Christianity</b>	<b>16</b>
<b>The Triquetra</b>	<b>18</b>
<b>Why do Most Churches Believe in the Trinity Doctrine?</b>	<b>18</b>
<b>Theological Views of God; Oneness vs Threeness</b>	<b>20</b>
<b>Spectrum of Beliefs about God’s Oneness vs Threeness</b>	<b>23</b>
<b>Timeline of Beliefs about the Godhead</b>	<b>24</b>
<b>Illustrations – Trinity shield comparison; Word search x-times</b>	<b>25</b>
<b>Godhead</b>	<b>26</b>
<b>Conventional Christian Doctrine Compared</b>	<b>30</b>
<b>What Do the Christian Creeds Say?</b>	<b>31</b>
<b>The Apostles Creed</b>	<b>31</b>
<b>The Nicene Creed</b>	<b>31</b>
<b>The Athanasian Creed</b>	<b>32</b>
<b>Westminster Confession of Faith – AD 1647</b>	<b>33</b>
<b>Orthodox Creed, General Baptists – AD 1679</b>	<b>33</b>
<b>Methodist Articles of Religion – AD 1784</b>	<b>34</b>
<b>Assemblies of God, USA</b>	<b>34</b>
<b>Southern Baptist Church, USA</b>	<b>34</b>
<b>Fundamental Beliefs of Seventh-day Adventists-1981</b>	<b>35</b>
<b>The Catholic Catechism</b>	<b>35</b>
<b>Handbook for Today’s Catholic</b>	<b>37</b>
<b>Pope Francis’ Laudato Si Explanation of the Trinity, 2015</b>	<b>38</b>
<b>Examining Scriptures Used to Support the Trinity</b>	<b>39</b>
<b>John 1:1</b>	<b>39</b>
<b>John 20:28</b>	<b>39</b>
<b>Colossians 2:9</b>	<b>40</b>
<b>Hebrews 1:8-9</b>	<b>40</b>
<b>Acts 5:3-4</b>	<b>40</b>
<b>1 Corinthians 3:16</b>	<b>41</b>
<b>Comparison Views</b>	<b>41</b>

<b>Trinity Proof Text Explanations</b>	<b>42</b>
<b>Mathew 3:16-17</b>	<b>42</b>
<b>Matthew 28:19</b>	<b>43</b>
<b>2 Corinthians 13:14</b>	<b>45</b>
<b>Person, Persons and Pronouns</b>	<b>47</b>
<b>Person</b>	<b>47</b>
<b>Persons</b>	<b>48</b>
<b>Pronouns</b>	<b>48</b>
<b>The Unpardonable Sin</b>	<b>50</b>
<b>What is the Record of? – 1 John 5:7-8</b>	<b>52</b>
<b>Is the Trinity Doctrine antichrist?</b>	<b>58</b>
<b>Why Can't Theologians Explain the Trinity Doctrine?</b>	<b>59</b>
<b>We need to realize that if God is a Trinity</b>	<b>61</b>
<b>Is Jesus Created or Begotten?</b>	<b>61</b>
<b>The Three Begetting's</b>	<b>70</b>
<b>How can Christ be co-equal?</b>	<b>71</b>
<b>Christ is in Submission to his Father</b>	<b>72</b>
<b>Jesus gives Testimony of His Father as "him that sent me"</b>	<b>73</b>
<b>Jesus Speaks What He Hears, "not of myself"</b>	<b>75</b>
<b>The Divinity of Christ</b>	<b>76</b>
<b>The Biblical trinity of error and perdition</b>	<b>82</b>
<b>A Real Biblical trinity</b>	<b>82</b>
<b>The Holy Spirit – God's Life and Power</b>	<b>83</b>

## Introduction

One of the mega centers of attention, discussion, and controversy in Christianity, is who is Jesus? And this in some regards, spills over into other religions and total non-believers. Some will say that Jesus was a good man and that is about as far as they go. Some will refer to him as a prophet. And that is as far as they go. We have the record of the Bible and its first-hand account witnesses. Some will discredit the Bible because it was written by man, it was not inspired, it was....whatever excuse they want to use.

For us Christians, let's get much further along into the discussion and get into the weeds and details. Is Jesus god the son? Is Jesus the son of man? Is Jesus the Son of God? If so, where is it in the Bible? If he is a Son, how is he the Son of God or son of man? When did he become the Son of God? Did he have a beginning, or did he always exist? If he had a beginning, does that mean he was created? What does begotten mean?

We have two issues that get blurred and confused on. The identity of Christ and the nature of Christ. The identity of Christ involves his personality and what we refer to Christ as far as a title goes. The nature of Christ asks is Jesus God? If he is God, is it a big "G" or a little "g"? Or are we missing something or misunderstanding something?

A common version of theology that espouses man's creeds is called the trinity doctrine. The doctrine of the Trinity is a foundational teaching in the Christian religion which is central to what most Christians today believe about God. It is also the doctrine from which "Sunday sacredness" is born from according to the Catholic church.

Before we get into some history, let's first define what the Trinity is. The doctrine of the Trinity claims that there is one God who eternally exists as three distinct persons, those being the Father, the Son and the Holy Spirit. Stated differently, God is one in essence and three in persons. These definitions express their crucial belief. The unity of the Father, Son and Holy Spirit into one God. All three members of the Trinity, being the Father, Son and Holy Spirit are co-eternal, co-equal, which means they were not created and they cannot have an end or a beginning. The Father, Son and Holy Spirit are distinct persons meaning the Father is not the Son, the Son isn't the Holy Spirit, and the Holy Spirit is not the Father. They are separate, each person is fully God, so none of them is one third of God; every member of the Trinity is fully God. So God is not the Father of Christ, and Christ is not really and fully the Son of God.

The Bible says the Holy Spirit is "the Spirit of God" or the "Spirit of the Father." But the trinity doctrine says "no." It puts it into the perspective of being "god the spirit" or "god the holy spirit." Neither of these last two titles exist in the Bible. If by chance your Bible has it, it's been manipulated by the publisher. I'm sure we will see this in the future.

Most of Christianity adheres to a description of this triune god. To remain somewhat consistent with the Bible, trinitarians will claim that there is only one God, BUT he consists of three persons. Exactly how is that? It sounds confusing. Jesus never taught a triune god, and he was a monotheist, yet the Catholic church and many apologists do this gymnastic twisting.

The doctrine of the Trinity is not fully comprehensible to human minds which is what they will often say when you question them about this doctrine. They will often say it's too complicated for us to fully understand which is a cop-out of course. Any and all non-trinitarian views are swept under the rug of, "God is too complex for us to know," so sit back down and resume giving us your tithe money. How can

you teach this as the truth while admitting that you can't really grasp the Trinity? That it's just too complex for us to understand. It seems like a convenient excuse to wiggle your way out of what Scripture actually says about God. Scripture affirms in both the Hebrew and Greek texts that there is only one true God, not three in one.

Over time this has had various explanations. It is like the doctrine changes over time to meet its need of messaging in whatever way works for that time and place. The messaging might change, but the root and deception of doctrine has not. It is claimed that the trinity doctrine is a mystery. That is because of its confusion and lack of ability to rationalize it into making true sense with Scripture without adding concepts or words to the Bible. It did not come from Jesus, his testimony or his Father. Some trinitarians in trying to explain their trap will say that the trinity doctrine is a "concept." So salvation comes to us as a concept?

If Jesus is really a Son, how could he be part of a three co-eternal, co-equal beings that make up one God? A Father and Son relationship would be impossible, because you would have TRIPLETS instead. Think about it for a moment. The most common and modern version of this doctrine says that this one God is made up of three persons. The word "person" and "persons" is in the Bible 56 times in 54 verses and nothing fits this narrative. NOTHING! What arose in the second century was Modalism where it is used to describe God as three persons, trying to avoid the trinity trap and collapsing the Father, Son and Holy Spirit into a single being. This means that when the Bible talks of each of these, it is done as if God is revealing himself in three modes. Sometimes God shows up as a Father, sometimes as a Son, sometimes as Spirit. But they are all considered the one God still with no difference between these modes. This is just another "man-splaining" example. This idea is destroyed when it comes to Jesus calling out for his Father on the cross, or the Father declaring His Son at baptism, or Jesus praying to his Father when he feels abandoned. Is Jesus praying to himself or calling out to himself if Modalism was true?

Let's asks some fair and serious questions for a moment. If the monotheism version that is used on the trinity, "one God manifesting himself as three persons" is valid, how can one God have two wills? Did Jesus petition another manifestation of himself in the Garden? "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." — Luke 22:42.

Did the Father send a manifestation of Himself to earth or did He send another Deity who had a will of his own, a Deity who was separate and distinct from Himself? Jesus told the Jews, "For I came down from heaven, not to do my own will, but the will of him that sent me." — John 6:38

Did the Father speak about His love for Himself when Jesus was baptized or did the Father speak about His love for another member of Deity? "And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him." — Mark 9:7

During his final moments on the cross, did Jesus cry out to another manifestation of himself with a question? "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" —Mark 15:34.

Paul said that God the Father raised Jesus from the dead. Did the Father raise up a manifestation of himself or did the Father restore life to a member of Deity who willingly gave up his eternal life so that sinners could have it? "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)" Galatians 1:1.

Jesus says that he was once dead and is now alive forever more. (Revelation 1:18). If Jesus is a separate member of Deity who willingly gave up his eternal life so that sinners could have it, the price of our redemption exceeds calculation. It's unmeasurable! On the other hand, if Jesus is a mere manifestation of the Father, God's sacrifice for our sins amounts to just suffering. Said another way, if the penalty for sin is death, God did not pay the penalty for our sins because God Himself could not die (cease to exist) on the cross and then resurrect Himself.

Another garden variety of this doctrine actually lists three gods (tritheism); God the Father, god the son, god the holy spirit. I have even heard an explanation of this with these three individual gods are still one god as they try and dodge the confusion they are caught in: 1+1+1=1. This is serpent theology. Satan devised this so that he redirects worship away from the Creator of Heaven and earth and His Son. Theologians will even say that Jesus Christ revealed the trinity as well as his apostles. The problem with this theory is that Jesus Christ was a Galilean and just like the Jews, they both were monotheist and believe that God is ONE being, not three-in-one. What is at stake here is, who are you really worshipping? These types of doctrine steal the adornment, praise and worship from the Father and Son and give it to Satan because it is a false ideology of who God is.

Let's go into scripture to find out if Christ and the rest of the Jews agree on the singleness of God or not. In Mark 12, we see a conversation between Jesus and a Jewish scribe. This is a perfect person to have a conversation with. Let's see if they agree or disagree with each other.

Scribe to Jesus:

**Mark 12:28** — “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?”

Jesus to the scribe:

**Mark 12:29-31** — “And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: v30 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 v31 And the second is like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.”

The scribe's response back to Jesus:

**Mark 12:32, 33** — “And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God: and there is none other than he: v33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”

Jesus responded:

**Mark 12:34** — “And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any* question.”

This one conversation between the scribe and Christ, debunks the trinity outright! Both Jesus and the scribe agree on God being one, not three-in-one. They both affirm what was established back in **Deuteronomy 6:4-5**.

If Jesus were fully God and part of the trinity, this conversation would have been the perfect opportunity to reveal to the scribe that God is triune. But he didn't because there is no triune god. Yahweh is ONE,

not three-in-one. In Scripture, you would think that you could easily find the follow titles or phrases:

“Jesus is God,” “Jesus God,” “Jesus our God,” “Jesus thy God,” “Jesus your God,” “god the son.” But none of these is found anywhere. And of course, you cannot find “god the holy spirit” in the Scriptures either. In comparison, let’s look at how many times the following for God, as in the Father are found in the King James Bible:

Lord is God=3	God the Father=13	God Almighty=6	Lord God Almighty=6
God of Abraham=17	Most High God=18	God of Israel=90	Holy One of Israel=31
LORD my God=38	LORD our God=96	LORD thy God=264	LORD your God=140
LORD God=532	LORD of hosts=235		

And when it comes to prayer time, people have all kinds of combos of who gets addressed. We are taught by Jesus to pray to His Father. Asking in Jesus’ name. But people pray to only Jesus, and then in Jesus’ name. Some might address “Father God” because they have to identify which god they are addressing, I heard Jesus addressed to, then the Holy Spirit, leaving out God (as in the Father) entirely. It’s usually rare, but I’ve seen pastors in videos addressing the Holy Spirit directly as if it’s a third divine being (dangerous) and telling their people it is okay to pray to the spirit. Be very guarded with this one! Satan loves when that happens because his doctrine is at work.

This history of this doctrine came from the heathen pagan origins of yesteryear (Egypt) to Rome. Many Bishops who formulated the doctrine of the trinity were steeped in Greek and Platonic philosophy which influenced their religious views.

“Towards the end of the 1<sup>st</sup> century, and during the 2<sup>nd</sup>, many learned men came over both from Judaism and paganism to Christianity. These brought with them into the Christian schools of theology their platonic ideas and phraseology.” — Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, 1891, Vol. 10, “Trinity,” p. 553.

The Trinity was not derived from Scripture, but was conceived in philosophy. Greek philosophers were greatly influenced by Plato (427-347 BC) who was considered the greatest of all the Greek philosophers. Plato was ingrained with Trinitarian thought and knew that all the ancient religions had triad deities, and so he desired to come up with a better definition to define God above all the deities of Greek mythology.

Contrary to what your local pastor might tell you, the Trinity is a false man-made teaching that was birthed from the Council of Nicea in 325 AD. The Roman emperor, Constantine attempted to strengthen the Empire by unifying the scattered churches as a response to the Arianism controversy. Arianism was spearheaded by a man called Arius who believed that Christ was not Divine but a created being. This controversy resulted in the formation of the Council of Nicea and the eventual excommunication of Arius. This council and a few others would happen over the next century. There were numerous struggles over the support of descriptions in doctrines between Arius and another man, Bishop Alexander. After Alexander’s death, Athanasius would continue on with that work. Two major sides of the discussion and support wavered and flip flopped a few times. Neither one was entirely true to Scripture and neither were the creeds that would follow (Nicene, Athanasian, Constantinople) in their entirety.

Arius was a presbyter in Alexandria from 313 AD. He pressed and expanded upon Origen’s prior

teaching distinguishing between the Father and Son by insisting one in subordination to the other. That there was a hierarchy, the Father over the Son. This is true and you can see from Scripture support that Jesus does the will of his Father and that he speaks what he hears from his Father. His actions are not his own. In trinitarian world, this is impossible. Logically, this meant Christ was not God, but a created being. Today this logic has been reconciled to understand that Christ was begotten from the Father, not a created being and that he shares his Father's divinity. This is because of his Son-ship, because he came out from God. He was begotten from the Father. No mother god needed. Angels are created beings because they appeared without coming from an original source. Some might have a hard time hearing this for this first time. Well, how was human nature started? From Adam. How is it that a woman (Eve) came out from Adam? Impossible! That impossibility is a parallel to the Father and Son with their divine nature.

Arius would be disposed at the Council of Alexandria in 323 AD. However, he would continue to push his teachings in Palestine and Nicomedia. He would gain significant support over time. The Council of Nicaea did not end the controversy and the bishops went on teaching as they had before, and the Arian crisis continued for another sixty years. Arius' opponent, Athanasius, was exiled no fewer than five times and it was very difficult to make his creed stick. The ongoing disputes were violent and bloody at times as Christians slaughtered one another over their differing views of God.

The topic of asking someone if Jesus is God can pretty much lead to a fist fight and loss of friends. It's ridiculous how crazy some people will get over this topic. What happened to the freedom and liberty of one's conscious beliefs? The trinity doctrine was debated for 56 years (325-381 AD) before it was finally approved by the Catholic church.

Noted historian Will Durant writes, "Probably more Christians were slaughtered by Christians in these two years (342-3) than by all the persecutions of Christians by pagans in the history of Rome." — The Story of Civilization, Vol. 4: The Age of Faith, 1950, p. 8

We can see in various churches the temperature rises when anything other than the tax exempt CORPORATION's creed is believed and they want to quickly cancel-culture you out without open Bible study like what took place a generation or more ago. Today, church has become a spectator sport with no serious Bible study time during lunch.

Some believe Constantine was the first Christian Roman Emperor, but he was actually a sun worshiper who was baptized on his deathbed. During his reign he had his eldest son and his wife murdered. His belief at best was a blend of paganism and Christianity for political purposes. He didn't really care, nor understand this dispute, but was just eager to bring the controversy to a close and keep unity in his empire.

When the bishops gathered at Nicaea on May 20, 325 AD to resolve the crisis, very few shared Athanasius's view of Christ as most held a position midway between Athanasius and Arius. The religious debates lasted two months before the Council rejected the view of Arius, but having no alternative, Constantine approved the view of Athanasius, which was a minority view. And so the Church was left supporting a belief held by only a minority of those attending.

Formation of the religion of Christianity spread this newly formed doctrine of the Trinity under the stewardship of the Roman Catholics and the Byzantine Greeks. In spreading this lie all over the Earth, today you'd be stretched to find a church that doesn't teach the Trinity. It's official church doctrine in

almost every single church today. The truth is that nowhere in Scripture does it mention a triune God, not in one single verse. You won't even find the word "God" in the same sentence listed with the three titles of "Father, Son, Holy Spirit." The Trinity is a man-made philosophy that mixes both elements of paganism with Scripture selling it as a revelation when in reality it's just another demonic lie from Satan.

Disputes eventually came over the nature of the Holy Spirit. Forty-four years after Constantine's death in May 381 A.D., Emperor Theodosius, baptized only a year earlier, convened the Council of Constantinople to resolve them. Theodosius favored the Nicene Creed and so after his arrival in Constantinople he expelled bishop Demophilus, and surrendered the churches there to Gregory of Nazianzus who was the leader of a small Nicene community located there, and one of three men that became known as "the three Cappadocians." The three Cappadocians: Basil the Great (330-379) bishop of Caesarea; Gregory of Nyssa (335-395) bishop of Nyssa; Gregory of Nazianzus (329-389) who became Patriarch of Constantinople.

These three men had an agenda at this council, which was for the first time to push the idea of the Holy Spirit as a literal being. Gregory was recently appointed as archbishop of Constantinople, but due to illness, Nectarius, an elderly city senator had to take over the role of archbishop and presided over the council. So Nectarius was baptized for the job and the Trinitarian view on the Holy Spirit was governed by someone with little or no knowledge of theology, or the Bible! What resulted became known as the Nicene-Constantinopolitan Creed where they now decided that the Holy Spirit was a literal being. Anyone who disagreed, were in accordance with the edicts of the emperor and Church authorities branded heretics and dealt with accordingly.

This final teaching on the nature of God is what became the Trinity as it is generally understood today. It was not decided from Scripture but from Greek philosophy, and whoever held the most power. In these circumstances, the majority who becomes the bully always wins.

Today the word "Arian" or "Semi-Arian" is thrown around as a bully theological slur by its opponents. Those that opposed Rome were persecuted in history as heretics and much will be the same in the future. Forget the fact that the wheat and the tares are suppose-to grow together. No, the club of Rome needs to prevail. The mischaracterization of what the Apostles believed is often said as a means to discredit those that were led by the Spirit of God. Don't get trapped into repeating the bully tactics without thoroughly studying this for yourself on both sides of the equation.

---

## **Options in Belief about Jesus**

Which version or descriptions do you believe?

He is just a man and prophet of God

He is the Son of God just like everyone else

He is the Son of God but he never had a beginning

He is the Son of God created from the time of eternity

He is the Son of God, has a beginning and was begotten from the Father sometime in eternity

He is the Son of God but only a man, no divinity

He has God nature (divinity)

He and Lucifer are brothers in a spiritual sense as all of us are brothers and sisters in that sense—we are all sons and daughters of God.

He is not the brother of Lucifer in any sense and Jesus has divine authority over Lucifer  
He is the Son of God since his birth in Bethlehem  
He is the son of man because of his birth in Bethlehem  
He is the Mediator between God and man  
He is the Mediator in Heaven while god the holy spirit is a second Mediator sent to earth  
His example as a Son is a metaphor  
He is the second person of the trinity god  
He is the second person of the manifestation of God because God is a plurality of three persons  
He is the second mode of God  
He is god the son and is co-equal and co-eternal with the Father and the Holy Spirit  
He is god the son and is begotten of the Father, continuously  
He is the co-creator  
He is the Creator  
He is neither the Creator or co-creator  
He is the eternal God  
He is the Mighty God  
He is God Almighty  
He is the Father, Son and Holy Spirit  
He now comes to us in the Spirit from the Father as the Spirit of Christ  
He does not come to us in the Spirit, a mystery ghost comes instead called god the holy spirit

---

### **Is the Word “Trinity” found in the Bible?**

Many people assume that God the Father, Jesus Christ the Son, and the Holy Spirit form a 3 in 1 god which is commonly known as the Trinity. But did you realize that even though it is a common assumption among many sincere Christian people, the word TRINITY does not appear anywhere in the Bible?

The word TRINITY did not come into common use as a religious term until *centuries after* the last books of the Bible were completed and long after the apostles of Christ were gone from the scene.

Notice this admission in the *New Bible Dictionary*, “*The term trinity is not itself found in the Bible. It was first used by Tertullian at the close of the 2nd century, but received wide currency [common use in intellectual discussion] and formal elucidation [clarification] only in the 4th and 5th centuries.*” — 1996, “Trinity.”

These following admissions from a number of reputable sources and authors who affirm the Trinity, acknowledge that both the word Trinity and the doctrine are not found in the Bible.

The International Standard Bible Encyclopedia acknowledges that “*trinity' is a second-century term found nowhere in the Bible, and the Scriptures present no finished trinitarian statement.*” — 1988, Vol. 4, “Trinity,” p. 914. It further states that “*church fathers crystallized the doctrine in succeeding centuries*” long after the apostles had passed from the scene. If something has to be added later that was not authentic from the beginning, then it is false, or not real.

Martin Luther who was the German priest who initiated the Protestant Reformation in Germany said,

*"It is indeed true that the name 'Trinity' is nowhere to be found in the Holy Scriptures, but has been conceived and invented by man."* — reproduced in *The Sermons of Martin Luther*, John Lenker, editor, Vol. 3, 1988, p. 406

Historian and science fiction writer H. G. Wells in his noted work *The Outline of History* stated, *"There is no evidence that the apostles of Jesus ever heard of the trinity—at any rate from him."* — 1920, Vol. 2, p. 499

The HarperCollins Encyclopedia of Catholicism says, *"Today, however, scholars generally agree that there is no doctrine of the Trinity as such in either the OT or the NT. . . . It would go far beyond the intention and thought-forms of the OT to suppose that a late-fourth-century or thirteenth-century Christian doctrine can be found there. . . . Likewise, the NT does not contain an explicit doctrine of the Trinity."* — Richard McBrien, general editor, 1995, "God," pp. 564, 565

And the Harper Collins Bible Dictionary states, *"The formal doctrine of the Trinity as it was defined by the great church councils of the fourth and fifth centuries is not to be found in the NT."* — Paul Achtemeier, editor, 1996, "Trinity"

Professor Charles Ryrie wrote, *"Many doctrines are accepted by evangelicals as being clearly taught in the Scripture for which there are no proof texts. The doctrine of the Trinity furnishes the best example of this. It is fair to say that the Bible does not clearly teach the doctrine of the Trinity . . . In fact, there is not even one proof text, if by proof text we mean a verse or passage that 'clearly' states that there is one God who exists in three persons."* — *Basic Theology*, p. 89

He goes on to say, *"The above illustrations prove the fallacy of concluding that if something is not proof texted in the Bible we cannot clearly teach the results . . . If that were so, I could never teach the doctrine of the Trinity."* — (ibid, p. 90)

Shirley Guthrie, professor of theology at Columbia Theological Seminary wrote, *"The Bible does not teach the doctrine of the Trinity. Neither the word 'trinity' itself nor such language as 'one-in-three,' 'three-in-one,' one 'essence' (or 'substance'), and three 'persons,' is biblical language. The language of the doctrine is the language of the ancient church taken from classical Greek philosophy."* — *Christian Doctrine*, 1994, pp. 76, 77

Millard Erickson who is a research professor of theology at Southwestern Baptist Theological Seminary writes that the Trinity *"is not clearly or explicitly taught anywhere in Scripture, yet it is widely regarded as a central doctrine, indispensable to the Christian faith. In this regard, it goes contrary to what is virtually an axiom of biblical doctrine, namely, that there is a direct correlation between the scriptural clarity of a doctrine and its cruciality to the faith and life of the church. In view of the difficulty of the subject and the great amount of effort expended to maintain this doctrine, we may well ask ourselves what might justify all this trouble."* — *God in Three Persons: A Contemporary Interpretation of the Trinity*, p. 12

He further states that the Trinity teaching *"is not present in biblical thought, but arose when biblical thought was pressed into this foreign mold [of Greek concepts]. Thus, the doctrine of the Trinity goes beyond and even distorts what the Bible says about God."* — (ibid, p. 20)

He also stated, *"It is claimed that the doctrine of the Trinity is a very important, crucial, and even basic doctrine. If that is indeed the case, should it not be somewhere more clearly, directly, and explicitly stated*

*in the Bible? If this is the doctrine that especially constitutes Christianity's uniqueness. . . . how can it be only implied in the biblical revelation? . . . For here is a seemingly crucial matter where the Scriptures do not speak loudly and clearly. Little direct response can be made to this charge. It is unlikely that any text of Scripture can be shown to teach the doctrine of the Trinity in a clear, direct, and unmistakable fashion.” — (Ibid, pp. 108, 109)*

Since the Trinity is not found in the Bible as so many scholars and theologians admit, then how did it come to be viewed as such an important teaching? Theology professors Roger Olson and Christopher Hall explain part of the puzzle in their book:

*“It is understandable that the importance placed on this doctrine is perplexing to many lay Christians and students. Nowhere is it clearly and unequivocally stated in Scripture. . . . How can it be so important if it is not explicitly stated in Scripture? . . . The doctrine of the Trinity developed gradually after the completion of the New Testament in the heat of controversy, but the church fathers who developed it believed they were simply exegeting [explaining] divine revelation and not at all speculating or inventing new ideas. The full-blown doctrine of the Trinity was spelled out in the fourth century at two great ecumenical (universal) councils: Nicaea (325 A.D.) and Constantinople (381 A.D.).” — The Trinity, 2002, pp. 1, 2*

We see from this and other sources quoted above that the idea of a Trinity was foreign to Biblical writers. Instead, as many of these sources openly acknowledge, the Trinity doctrine developed considerably later and over a span of several centuries. To understand the factors that led to the introduction of this belief, you would have to go way back to Babel.

---

## Paul didn't acknowledge the trinity

If God were a Trinity, surely the apostle Paul, who recorded much of the theological underpinnings of the early Church would have understood and taught this understanding. Yet we find no such concept in his writings. Paul's standard greeting in his letters to churches, as well as individuals to whom he wrote is, "Grace to you and peace from God the Father and the Lord Jesus Christ." There is no mention of the Holy Spirit. This same greeting, with only minor variations, appears in every epistle that bears Paul's name including the Epistles of John, Peter, James and Jude.

The Holy Spirit is always left out of these greetings. This would have been an incredible oversight if the Holy Spirit were indeed a person, co-equal with God and Jesus Christ. So the weight of evidence here is not on the side of trinitarianism. It is only in **2 Corinthians 13:14** that the Holy Spirit is mentioned along with God and Christ.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen." We will see in this book that having the communion of the Holy Spirit (the presence of the Spirit) only happens when you have a relationship with Jesus Christ and His Father. But this one Scripture in **2 Corinthians 13:14** is not support for a trinity **doctrine**. But unfortunately, Christianity does not study their Bibles and they are dumb enough to believe anything just because there is a mere mention of three of something in that one verse. This verse is in no way, support for a missing third member of the Godhead. Things have to be stated very much so in black and white as we are advised against adding to the Bible.

For those that mainly rely on their pastors for guidance in spiritual matters, they usually will take the one verse that agrees with their logic and build a mountain of false ideology on it. Since this is their reasoning power, I would imagine that they actually think Paul is a blasphemer for leaving out the Holy Spirit from almost every one of his greetings. What is needed here is critical but simple thinking. If you have a conflict on a subject, look for the weight of evidence. Pull out a scorecard if needed and count the verses between the two views. Put them on a weigh scale and see which side of the scale that the evidence is most weighted on. That is where you will find the truth.

**1 Thessalonians 5:21** — “Prove all things; hold fast that which is good.”

Something to consider in **1 Corinthians chapter 8**, Paul was addressing polytheism which was rampant and many Gentiles were coming in for him to witness to. There were all sorts of false gods and many types of gods. This is along the same lines as the trinity god teaching. Paul was correcting them in this as stated here:

“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. v5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) v6 But 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, and we by him.” — **1 Corinthians 8:4-6**

---

## Did the Apostles Believe in the Trinity Doctrine?

Let’s start out by asking ourselves, who wrote the Bible as it was inspired by the Spirit of God to them? It would be pretty safe to say they were along the lines of Hebrews, Jews, Israelites that made up the 40 authors with only one exception being a man named Luke who was Greek.

In a “Discussion between Summerbell and Flood on Trinity,” p. 38, in regards to the Trinity he says, “*it is certain that the Jewish church held to no such doctrine.*” Says Mr. Nicholas Summerbell, “A friend of mine who was present in a New York synagogue, asked the Rabbi for an explanation of the word ‘Elohim’. A Trinitarian clergyman who stood by, replied, ‘Why, that has reference to the three persons in the Trinity,’ **when a Jew stepped forward and said he must not mention that word again, or they would have to compel him to leave the house; for it was not permitted to mention the name of any strange god in the synagogue.**”

If the Rabbi as a representative of the Jewish community taught and believed a trinity god, he would not have responded this way. And all through Scripture it is void of very trinitarian language such as “god the holy spirit,” “god the son,” “god the spirit,” god in three persons, trinity, triune god, co-equal, co-eternal, consubstantial. The mere mention of a Father, a Son, and or a Holy Spirit in a verse is just a mention of two titles (father, son), and a description (holy), not a prescription for a trinity doctrine.

The Bible gives clarity and counsel on what to do when a strange god is brought into thy house. We read from **Deuteronomy 13:6-10**:

***“If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which***

**thou hast not known, thou, nor thy fathers; v7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; v8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: v9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. v10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage."**

Paul, a great contributor to the New Testament has testified greatly in who he believed in. At the end of the previous chapter, we saw what he had to say in **1 Corinthians 8:4-6**. But it's worth noting verse 7, **"Howbeit there is not in every man that knowledge. . . ."**

The word "Trinity" originated from Tertullian who was a pagan turned Catholic theologian around 200 A.D. This word can have no relationship with Scripture as it comes from the Platonic term "trias" which is philosophical in origin, and the Bible does not teach Greek philosophy. It is significant to note that Tertullian did not teach the Holy Spirit as a third being and he never taught the 3 in 1 god as the Trinity doctrine does today. So we know this doctrine developed in stages and could not have existed before 200 A.D.

*"The term trinity is not itself found in the Bible. It was first used by Tertullian at the close of the 2nd century, but received wide currency and formal elucidation only in the 4th and 5th centuries." — "Trinity," New Bible Dictionary, 1996*

It was about 225 years **after** the death of the Apostles that the Nicene Council (325 A.D.) under the pressure of Emperor Constantine ruled in favor of Athanasius. The proponents were led by Arius, who believed the Father and Son were two distinct beings that emphasized God the Father's uniqueness and Christ's subordination under the Father. This statement is true. Athanasius proposed and would argue in favor of a 3 in 1 god. Most Arians (nicknamed after Arius as supporters of his) dared not challenge Constantine by refusing to sign the creed but Arius and two other unyielding partisans (Theonas and Secundus) were deposed and exiled to Illyricum. Three other supporters of Arius would end up affixing their signatures to the creed solely out of deference to the emperor.

A few short years would go by and Constantine would become more lenient toward those whom the Council of Nicaea had exiled. Arius and others would be allowed to return to their homes, and then even Athanasius would be exiled for a period and then recalled back. The chosen view changed back and forth for decades with the governing view being based on who was in power at the time and their preference.

It was about 280 years **after** the death of the Apostles in 381 A.D. when the Holy Spirit was officially declared as a third being. The Trinity doctrine was now fully established, as we know it today. The noted Trinitarian historian Adolph Harnack observed that up to 325 A.D. the majority of Christians insisted the Holy Spirit was not a third being. So neither the Apostles nor their associates who survived them, nor their descendants (the so called early Church Fathers) believed in the Trinity.

The New Bible Dictionary goes on to say, *"the formal doctrine of the Trinity was the result of several inadequate attempts to explain who and what the Christian God really is. . . . To deal with these problems the Church Fathers met in [A.D.] 325 at the Council of Nicaea to set out an orthodox biblical definition concerning the divine identity." However, it wasn't until 381, "at the Council of Constantinople, the divinity of the Spirit was affirmed." — (Ibid)*

The Trinity doctrine is a manmade doctrine from the Catholic Church, which was formed in two parts. The first part was laid out in 325 A.D., which states it is a 3 in 1 god. The second and final part was made up in 381 A.D. as personhood for the spirit was born. This final part states that the Holy Spirit is a third being separate from anything to do with the Father and the Son. Many people reject the 3 in 1 god part of this manmade doctrine but still accept the Holy Spirit part and yet both parts were made up by Roman clergy leadership. If you are going to be discerning enough to believe this manmade doctrine, then you either accept both parts or reject both parts. How can you be half Trinitarian and half non-Trinitarian? Over the centuries, a few versions and varieties of this doctrine have manifested in different forms and explanations. Again, none wholly based on the foundation of the Bible, but only hearsay on the Bible.

The battle over the different views went on for decades back then based on the politics of the Empire with more than a dozen councils held to try and solve the disputes. Whenever the Arians were dominant, they persecuted the Trinitarians, and when the Trinitarians were dominant, they persecuted the Arians. Blood literally flowed in the streets. By the 8th century, Arianism was almost eradicated. The Trinitarians proved to be more efficient in killing the Arians than the Arians in killing them. Had the Arians been more successful in killing, then the Trinity doctrine would probably not exist today. The final outcome was not the result of rational debate and pious scholarship, but by power, politics and the shedding of blood.

Did the Apostles believe in the Trinity? How could they have? It is impossible for the Apostles to have believed or written about this manmade doctrine that did not exist for more than several generations **after** their death. So if you think that Scripture shows a 3 in 1 god and the Holy Spirit to be another being, think again. It is an unbelievable idea you have been indoctrinated with, as the Apostles could never have written about something that did not even exist in their time.

It is quite interesting to see that Paul doesn't teach that God is made up of three persons, or that there are three Gods that make up the one God. There are other very easy references to see rather quickly in who John, Peter, James believed in, and even more from Paul when we see their opening greetings and salutations in Scripture.

---

## **Greetings from Paul, James, Peter, John and Jude**

Trinitarians will often use 2 Corinthians 13:14 as one of their proof texts for support of the trinity doctrine. This verse will be covered in full later this book. It has the mere mention of the Father, the Son, and the Holy Spirit. Yet when compared with weightier measures from five Apostles in the following verses, you have to ask yourself; where is the weight of evidence. Is it in one verse, or in 23 verses? Be honest.

**Romans 1:7** — “To all that be in Rome, beloved of God, called to be saints: Grace to you and peace **from God our Father, and the Lord Jesus Christ.**”

**1 Corinthians 1:3** — “Grace be unto you, and peace, **from God our Father, and from the Lord Jesus Christ.**”

**2 Corinthians 1:2** — “Grace be to you and peace **from God our Father, and from the Lord Jesus Christ.**”

**Galatians 1:3** — “Grace be to you and peace **from God the Father, and from our Lord Jesus Christ.**”

**Ephesians 1:2** — “Grace be to you, and peace, **from God our Father, and from the Lord Jesus Christ.**”

**Ephesians 6:23** — “Peace *be* to the brethren, and love with faith, from **God the Father** and the **Lord Jesus Christ.**”

**Philippians 1:2** — “Grace be unto you, and peace, **from God our Father, and from the Lord Jesus Christ.**”

**Colossians 1:2** — “To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, **from God our Father and the Lord Jesus Christ.**”

**1 Thessalonians 1:1** — “Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is **in God the Father and in the Lord Jesus Christ:** Grace be unto you, and peace, **from God our Father, and the Lord Jesus Christ.**”

**2 Thessalonians 1:2** — “Grace unto you, and peace, **from God our Father and the Lord Jesus Christ.**”

**1 Timothy 1:1-2** — “Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope. Unto Timothy, my own son in the faith: Grace, mercy, and peace, **from God our Father and Jesus Christ our Lord.**”

**2 Timothy 1:1-2** — “Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, my dearly beloved son: Grace, mercy, and peace, **from God the Father and Christ Jesus our Lord.**”

**Titus 1:1-2** — “Paul, **a servant of God, and an apostle of Jesus Christ,** according to the faith of God's elect, and the acknowledging of the truth which is after godliness;”

**Titus 1:4** — “To Titus, mine own son after the common faith: Grace, mercy, and peace, **from God the Father and the Lord Jesus Christ our Saviour.**”

**Philemon 1:1-3** — “Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer, And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house: Grace to you, and peace, **from God our Father and the Lord Jesus Christ.**”

**James 1:1** — “James, **a servant of God and of the Lord Jesus Christ,** to the twelve tribes which are scattered abroad, greeting.”

**1 Peter 1:1-2** — “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect **according to the foreknowledge of God the Father,** through sanctification of the Spirit, unto obedience and sprinkling of the blood of **Jesus Christ:** Grace unto you, and peace, be multiplied.”

**2 Peter 1:1-2** — “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through **the righteousness of God and our Saviour Jesus Christ:** Grace and

peace be multiplied unto you through **the knowledge of God, and of Jesus our Lord.**"

**1 John 1:3** — "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and **truly our fellowship is with the Father, and with his Son Jesus Christ.**"

**2 John 1:3** — "Grace be with you, mercy, and peace, **from God the Father, and from the Lord Jesus Christ, the Son of the Father,** in truth and love."

**2 John 1:9** — "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of **Christ,** he hath both the **Father and the Son.**"

**Jude 1:1, 2, 4** — "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by **God the Father,** and preserved in **Jesus Christ,** and called: v2 Mercy unto you, and peace, and love, by multiplied. v4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only **Lord God,** and our **Lord Jesus Christ.**"

---

## An Attempt to Cover Up History

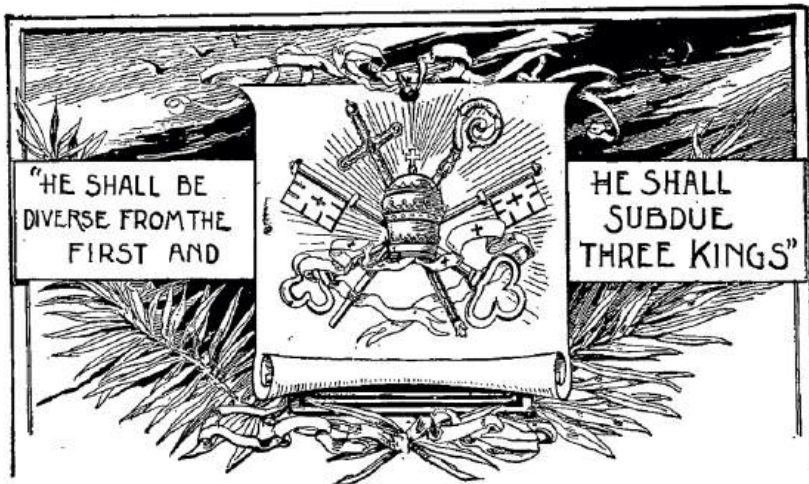
Those who understand how the Papal Church came to rule for 1260 years known as the dark ages also know they had to uproot three opposing kingdoms. But were you aware that these were Arian tribes? We know Athanasius taught the unbiblical pagan view, and that the Catholic Church is known for casting truth to the ground. So it certainly makes sense that these Arians must have actually had Biblical truth which would explain why these Arian tribes were all destroyed.

**Daniel 8:12** — "*Because of transgression, an army was given over to the HORN to oppose the daily sacrifices; and he CAST TRUTH DOWN TO THE GROUND. He did all this and prospered.*"

The HORN here is synonymous with the little horn of **Daniel 7** and the first beast of **Revelation 13**, which is the Roman Catholic Church who have always taught error and cast truth to the ground. And so it was obviously truth that was cast to the ground when the Papacy uprooted the three opposing kingdoms, which gave them uninterrupted rule for 1260 years.

Ever since the inception of the Trinity doctrine into Christianity in the 4th century, in one way or another, Trinitarians have consistently persecuted those who did not hold to the doctrine of the Trinity. They generally regarded them as heretics. The record of Christian history shows this, and it is still happening today! Now what spirit is behind persecution?

I have seen non-Trinitarians falsely accused of teaching that Christ was created as a means to discredit them. When the accusers were corrected, they still continued with their false accusations even though they knew it was not true. This of course is dishonest and can only be a deliberate attempt at discrediting non-Trinitarians. Did this same thing happen to Arius? Were rumors started to say that he taught Christ was created? Yes. And it was just a means of discrediting him to help the pagan doctrine of the Trinity take hold.



### A Remarkable Symbol.

**B**T what time was Rome divided into ten parts?—Between the years 351 and 483 A. D. See reading, “Prophetic History of the World,” page 17, notes following question 25.

2. After the ten horns had arisen, what was seen coming up among them?

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.” Dan. 7:8.

NOTES.—We must, then, look for the development of the “little horn” this side of A. D. 483. About that time, in fact, there was a pretentious power, seeking acknowledgment of its claims. As early as the beginning of the sixth century the bishops of Rome had become powerful enough to exert considerable of that influence at the imperial court which ere long exalted them to a station where they could command the kings of the earth. There was only one hinderance to their supremacy, — the opposition of the Arian powers to the doctrines of the Catholics, especially to that of the Trinity. These opposing powers were rooted up, the Heruli in 493, the Vandals in 534, and the Ostrogoths in 538. See “Student’s Gibbon,” pp. 309–319.

“It is a remarkable fact, that the popes to this day wear a triple crown, — a fact that exists in regard to no other monarchs. . . . The papacy [is] well represented by the ‘little horn.’ . . . In fact, this one power absorbed into itself three of these sovereignties.” — *Barnes’s Notes on Daniel*, p. 327.

“The most remarkable was the little horn, which rose after the others, and is by Protestant commentators (and we think with good reason) explained of the ecclesiastical dominion of the pope or bishop of Rome.” — *Cottage Bible*.

“In 533, Justinian entered upon his Vandal and Gothic wars. Wishing to secure the influence of the pope and the Catholic party, he issued that mem-

[29]

Bible Readings for the Home Circle, 1890, page 29

“The three divisions which were plucked up were the Heruli in 493, the Vandals in 534, and the Ostrogoths in 538 A.D. Justinian, the emperor, whose seat was at Constantinople, working through the general Belisarius, was the power which overthrew the three kingdoms represented by the three horns, and the reason for their overthrow was their adherence to Arianism in opposition to the orthodox Catholic faith. The details of the overthrow, and the religious controversy which was the root of the trouble, are fully given by Gibbon in the “Decline and Fall of the Roman Empire,” — S.N. Haskell, *The Story of Daniel the Prophet*, p. 117, 1908

And further, “The contest between ARIANISM and the orthodox CATHOLICISM was the means of ENTHRONING THE PAPACY.” — (*Ibid*, p. 266)

“His [Arius] book, ‘Thalia,’ was burnt on the spot; and this example was so generally followed, that it became a very rare work.” — Stanley ‘History of the Eastern Church,’ Lecture iv, par. 39. The decree banishing Arius was shortly so modified as simply to prohibit his returning to Alexandria.” — A.T. Jones, *The Two Republics*, p. 351

The Catholic Church exerted all her power to destroy any records of what Arius believed. The only records we have are those that either fell through the hands of the Catholic power, or those which they have chosen to keep, whether in their original form or altered by them.

*“An erroneous charge was circulated that all who were called Arians believed that Christ was a created being. [Footnote: It is doubtful if many believed Christ to be a created being. Generally, those evangelical bodies who opposed the papacy and who were branded as Arians confessed both the divinity of Christ and that He was begotten, not created, by the Father. They recoiled from other extreme deductions and speculations concerning the Godhead.]” — Benjamin G. Wilkinson, Truth Triumphant, p. 92*

*“Whether the teachings of Arius were such as are usually represented to us or not, who can say? Phillipus Limborch doubts that Arius himself ever held that Christ was created instead of being begotten [Footnote: Limborch, The History of the Inquisition, page 95].” — Benjamin G. Wilkinson, Truth Triumphant, p. 142*

In 538 A.D, the Arian believers were completely wiped out by the Catholic Church, leaving the Papacy as the sole “Corrector of heretics.” Anyone opposing the Catholic teaching of the Trinity was exterminated, for *“the Mystery of the Trinity is the central doctrine of the Catholic Faith.”* — Handbook for Today's Catholic, p. 11

So how was the Trinity doctrine finally established? Was it through careful study of the Scriptures by all parties to establish what was truth? No! It happened through decades of persecution and bloodshed and by the Papal Church murdering the three Arian tribes that opposed them! The Trinitarian view was won by taking out the opposition.

---

## **The Idea of the Trinity Predated Christianity**

Many who believe in the Trinity are surprised to learn that the idea of divine beings existing as trinities or triads predated Christianity long ago. Yet the evidence is abundantly documented.

Marie Sinclair, Countess of Caithness, in her 1876 book *Old Truths in a New Light*, states, *“It is generally, although erroneously, supposed that the doctrine of the Trinity is of Christian origin. Nearly every nation of antiquity possessed a similar doctrine. [The early Catholic theologian] St. Jerome testifies unequivocally, ‘All the ancient nations believed in the Trinity.’”* — (p. 382)

Notice how the following quotes document belief in a divine Trinity in many regions and religions of the ancient world.

**Sumeria** - *“The universe was divided into three regions each of which became the domain of a god. Anu's share was the sky. The earth was given to Enlil. Ea became the ruler of the waters. Together they constituted the triad of the Great Gods.”* — *The Larousse Encyclopedia of Mythology*, 1994, pp. 54, 55

**Babylonia** - *“The ancient Babylonians recognised the doctrine of a trinity, or three persons in one god—as appears from a composite god with three heads forming part of their mythology, and the use of the equilateral triangle, also, as an emblem of such trinity in unity.”* — Thomas Dennis Rock, *The Mystical Woman and the Cities of the Nations*, 1867, pp. 22, 23

**India** - *"The Puranas, one of the Hindoo Bibles of more than 3,000 years ago, contain the following passage: 'O ye three Lords! know that I recognize only one God. Inform me, therefore, which of you is the true divinity, that I may address to him alone my adorations.' The three gods, Brahma, Vishnu, and Siva [or Shiva], becoming manifest to him, replied, 'Learn, O devotee, that there is no real distinction between us. What to you appears such is only the semblance. The single being appears under three forms by the acts of creation, preservation, and destruction, but he is one.'*

*Hence the triangle was adopted by all the ancient nations as a symbol of the Deity. . . . Three was considered among all the pagan nations as the chief of the mystical numbers, because, as Aristotle remarks, it contains within itself a beginning, a middle, and an end. Hence we find it designating some of the attributes of almost all the pagan gods." — Sinclair, pp. 382, 383*

**Greece** - *"In the Fourth Century B.C. Aristotle wrote: 'All things are three, and thrice is all: and let us use this number in the worship of the gods; for, as the Pythagoreans say, everything and all things are bounded by threes, for the end, the middle and the beginning have this number in everything, and these compose the number of the Trinity'." — Arthur Weigall, "Paganism in Our Christianity," 1928, pp. 197, 198*

**Egypt** - *"The Hymn to Amun decreed that 'No god came into being before him (Amun)' and that 'All gods are three: Amun, Re and Ptah, and there is no second to them. Hidden is his name as Amon, he is Re in face, and his body is Ptah.' . . . This is a statement of trinity, the three chief gods of Egypt subsumed into one of them, Amon. Clearly, the concept of organic unity within plurality got an extraordinary boost with this formulation. Theologically, in a crude form it came strikingly close to the later Christian form of plural Trinitarian monotheism." — Simson Najovits, "Egypt, Trunk of the Tree", Vol. 2, 2004, pp. 83, 84*

**Egyptologist Arthur Weigall wrote:**

*"It must not be forgotten that Jesus Christ never mentioned such a phenomenon [the Trinity], and nowhere in the New Testament does the word 'Trinity' appear. The idea was only adopted by the Church three hundred years after the death of our Lord; and the origin of the conception is entirely pagan. . .*

*The ancient Egyptians, whose influence on early religious thought was profound, usually arranged their gods or goddesses in trinities: there was the trinity of Osiris, Isis, and Horus, the trinity of Amen, Mut, and Khonsu, the trinity of Khnum, Satis, and Anukis, and so forth. . .*

*The early Christians, however, did not at first think of applying the idea to their own faith. They paid their devotions to God the Father and to Jesus Christ, the Son of God, and they recognized the mysterious and undefined existence of the Holy Spirit; but there was no thought of these three being an actual Trinity, co-equal and united in One. . .*

*The application of this old pagan conception of a Trinity to Christian theology was made possible by the recognition of the Holy Spirit as the required third 'Person,' co-equal with the other 'Persons'. . .*

*The idea of the Spirit being co-equal with God was not generally recognised until the second half of the Fourth Century A.D. . . In the year 381 the Council of Constantinople added to the earlier Nicene Creed a description of the Holy Spirit as 'the Lord, and giver of life, who proceedeth from the Father, who with the Father and Son together is worshipped and glorified.' . . . Thus, the Athanasian creed, which is a later composition but reflects the general conceptions of Athanasius [the 4th-century Trinitarian whose view eventually became official doctrine] and his school, formulated the conception of a co-equal Trinity wherein the Holy Spirit was the third 'Person'; and so it was made a dogma of the faith, and belief in the Three in One and One in Three became a paramount doctrine of Christianity, though not without terrible riots and bloodshed . . .*

*Today a Christian thinker. . . has no wish to be precise about it, more especially since the definition is obviously pagan in origin and was not adopted by the Church until nearly three hundred years after Christ." — Arthur Weigall, Paganism in Our Christianity, 1928, pp. 197-203*

**James Bonwick summarized the story well on page 396 of his 1878 work, “Egyptian Belief and Modern Thought”:**

*“It is an undoubted fact that more or less all over the world the deities are in triads. This rule applies to eastern and western hemispheres, to north and south. Further, it is observed that, in some mystical way, the triad of three persons is one. The first is as the second or third, the second as first or third, and the third as first or second; in fact, they are each other, one and the same individual being. The definition of Athanasius, who lived in Egypt, applies to the trinities of all heathen religions.”*

---

## The Triquetra

The triquetra is the logo or image representing the trinity doctrine. But this image also represents other things like occult imagery and worship (Satan worshippers, Books of Witches), the three phases of the sun (sun worship). The Bible tells us that the mark of the beast is also tied to the number of a man, and it is six hundred and sixty six. Threescore in the following Scripture means 3 x 20. (Score = 20). It is astonishing when I see this logo even on Bibles.

**Revelation 13:18** — “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is **Six hundred threescore and six.**”

The mark of the beast is a end-time issue about who we worship. Two doctrines that will be tied to this is the trinity doctrine and Sunday sacredness. The worship of God on the day of the sun-god.



Most Christians are totally ignorant of where this symbol came from. It is being boldly used on Bibles as well as trinity books. How Satan must laugh to have this symbol in the face of Christians, on their Bibles even, and have no idea that it is from sun and Satan worship. Satan is so bold and so confident that he is blatantly telling Christians with this symbol that the Trinity doctrine is from him. Why would he reveal it? Because Satan knows that most are so indoctrinated with the TRINITY LIE that he can get away with this and Christians will not even know it. Christian needs to wake up or millions are going to perish in this deceit.

**Revelation 13:17** — “And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

The triquetra has been seen for centuries on the various Catholic pope’s hats called a Mitre.

---

## Why do most Churches Believe in the Trinity Doctrine?

It is the same reason that most Churches worship on Sunday instead of the Seventh day Sabbath. Over 550 denominations now know that the Catholic Church changed the Sabbath to Sunday just before the Dark Ages, which was a 1260 year period where the Papal Church ruled as Church and State and

persecuted Christians they called heretics. This included Sabbath keepers who would rather obey God than man. The worse news today is that this history is going to repeat itself. With the arrival of the printing press in the 15th century and the resulting explosion of Bibles, it became very apparent that the Catholic Church was a power identified in Scripture. In Revelation 12 & 13.

*“John Wycliffe, William Tyndale (translated the Bible - Tyndale Bible), Martin Luther, John Calvin, Thomas Cranmer; in the seventeenth century, Bunyan, the translators of the King James Bible and the men who published the Westminster and Baptist confessions of Faith; Sir Isaac Newton, John Wesley, Whitfield, Jonathan Edwards; and more recently Spurgeon, Bishop J.C. Ryle and Dr. Martin Lloyd-Jones; these men among countless others, all saw the office of the Papacy as the antichrist.”* — Michael de Semlyen, *All Roads Lead to Rome*, Dorchester House Publications, p. 205, 1991

This knowledge resulted in the Protestant Reformation as many realized the Catholic Church was the antichrist power. The true Sabbath was almost totally persecuted out of existence by this time and so all the new Churches that resulted from the Protestant Reformation continued keeping Sunday in ignorance and why it has had such a stronghold of influence in modern times and today.

But it was not just Sunday keeping that came out of the Protestant Reformation but also the trinity doctrine. In fact, Constantine played a role in both. He instituted the first Sunday law in 321 A.D. and would endorse the trinity doctrine that was born in 325 A.D. at the council of Nicaea. Sun-day is Satan's counterfeit for the true Sabbath and the trinity doctrine is Satan's counterfeit for the Godhead. The habits of Babylon from the Israelite days of false god worship (sun and Satan's influence) have come forth in a corrupted form of Christianity. And these were mirrored together just four years apart, both of these originating from the worship of the sun and Satan.

We find this question from the Catholic Catechism illustrated in this publication, *“What is Sunday...” is the question. The answer was that **Sunday “is a day dedicated by the Apostles to the honor of the most holy Trinity.”*** — *Review & Herald*, Vol. 5, No. 24, July 18, 1854, p. 187

When the Protestant Reformation began, all the new Protestant Churches continued with Sunday worship and the trinity doctrine in ignorance, and very few have questioned either. As a result most Churches now keep Sunday and believe in the trinity doctrine. Anyone who tries to share either of these truths is looked upon as a heretic rather than a person who has studied and found the truth.

The first Sabbath keeping churches were among the Seventh day Baptists that sprang up in the early 1600's out of England. Sadly, they still held onto the trinity doctrine. But the first church in the modern Christian era to acknowledge the keeping of the true Sabbath and TO NOT follow the trinity doctrine came about in the early-1800's in the USA. Now there is a growing count of hundreds if not thousands of Sabbath keeping denominations or groups, but sadly most are still trapped in trinitarianism.

Note the following two quotes from the Catholic Church who state that neither is based on the Bible. These are worth repeating over and over to impress the point of this fact.

*“Most Christians assume that Sunday is the biblically approved day of worship. **The Catholic Church protests that it transferred Christian worship from the biblical Sabbath (Saturday) to Sunday, and that to try to argue that the change was made in the Bible is both dishonest and a denial of Catholic authority. If Protestantism wants to base its teachings only on the Bible, it should worship on Saturday.**”* — Rome's Challenge, immaculateheart.com /maryonline, Dec 2003

*“Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in scripture. . . . But the Protestant Churches have themselves accepted such dogmas, as the Trinity, for which there is no such precise authority in the Gospels,”* — Assumption of Mary, *Life* magazine, Oct 30, 1950, p. 51

---

## Theological Views of God: Oneness vs. Threeness

### 1. Trinitarianism (Mainstream Christianity)

- One God in **three co-equal, co-eternal Persons**: Father, Son, Spirit.
- Jesus = *God the Son*, eternal, co-equal.
- Holy Spirit = divine Person.
- Nicene orthodoxy (Catholic, Orthodox, Protestant).
- Sometimes spoken of, that the Father-Son relationship is only a metaphor.

### 2. Christian Anti-Trinitarianism or Non-trinitarian (Begotten-Son Christology)

- Father = only true God.
- Jesus = **Son of God**, begotten before creation, shares divine nature by inheritance. Not co-eternal/co-equal, but truly divine as God's offspring.
- Holy Spirit = Spirit of the Father, not a separate person. After Christ's ascension, glorification in Heaven, it is the Spirit of Christ that comes to the true believer.
- Identity of Christ: son of man, Son of God, **not** god the son.
- Rooted in early pre-Nicene streams, Arians, and many modern believers.

### 3. Unitarianism (Human Jesus View)

- God = one Person (the Father).
- Jesus = fully human Messiah, exalted but not divine or pre-existent before Bethlehem. However, some believers of Unitarianism do believe in the pre-existence.
- Holy Spirit = God's power.
- Found in Socinians, Christadelphians, early Unitarians.

### 4. Modalism

- One God operating in three different modes, roles, forms or manifestations.
- Father in the OT in creation, Son in redemption (the incarnation), Holy Spirit after Christ's ascension in sanctification.
- Also referred to as Sabellianism named after Sabellius.
- Believe that one divine person that shifts in its interactions with creation between the various modes.
- Denies trinitarian concept of three distinct co-eternal persons in one divine essence.
- Largely supported by Oneness Pentecostals who baptize in the name of Jesus Christ alone and views the Father, Son and Holy Spirit as titles for the one God.

### 5. Tritheism

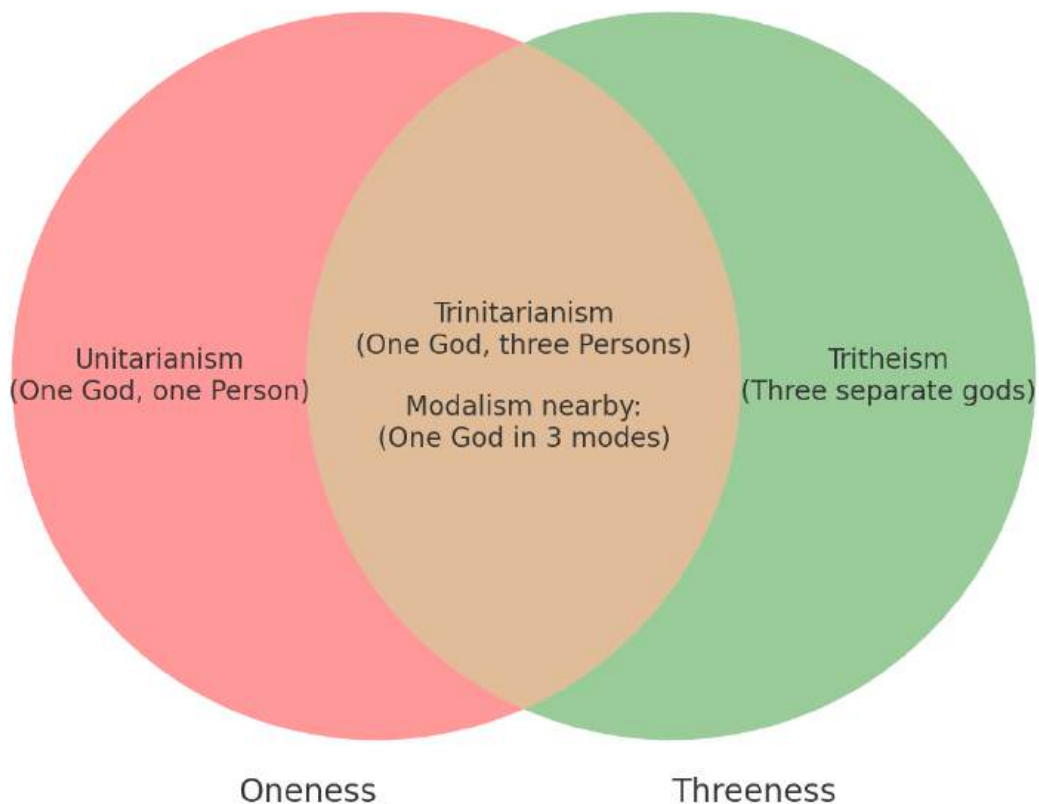
- Three separate gods: Father, Son, Spirit; God the Father, god the son, god the holy spirit.
- No single divine essence.
- Generally considered heresy, often more of an accusation than a formal system.

## 6. Non-Christian Monotheisms (External)

- Reject Trinity as false or idolatrous.
- **Judaism:** God indivisible, no incarnation. No support for the trinity whatsoever.
- **Islam:** God (Allah) is one, Jesus a prophet, not divine; trinity is false.
- **Deists/Rationalists:** Trinity = later invention, not biblical.
- None of these affirm Jesus as the Messiah as in the Christian mindset.



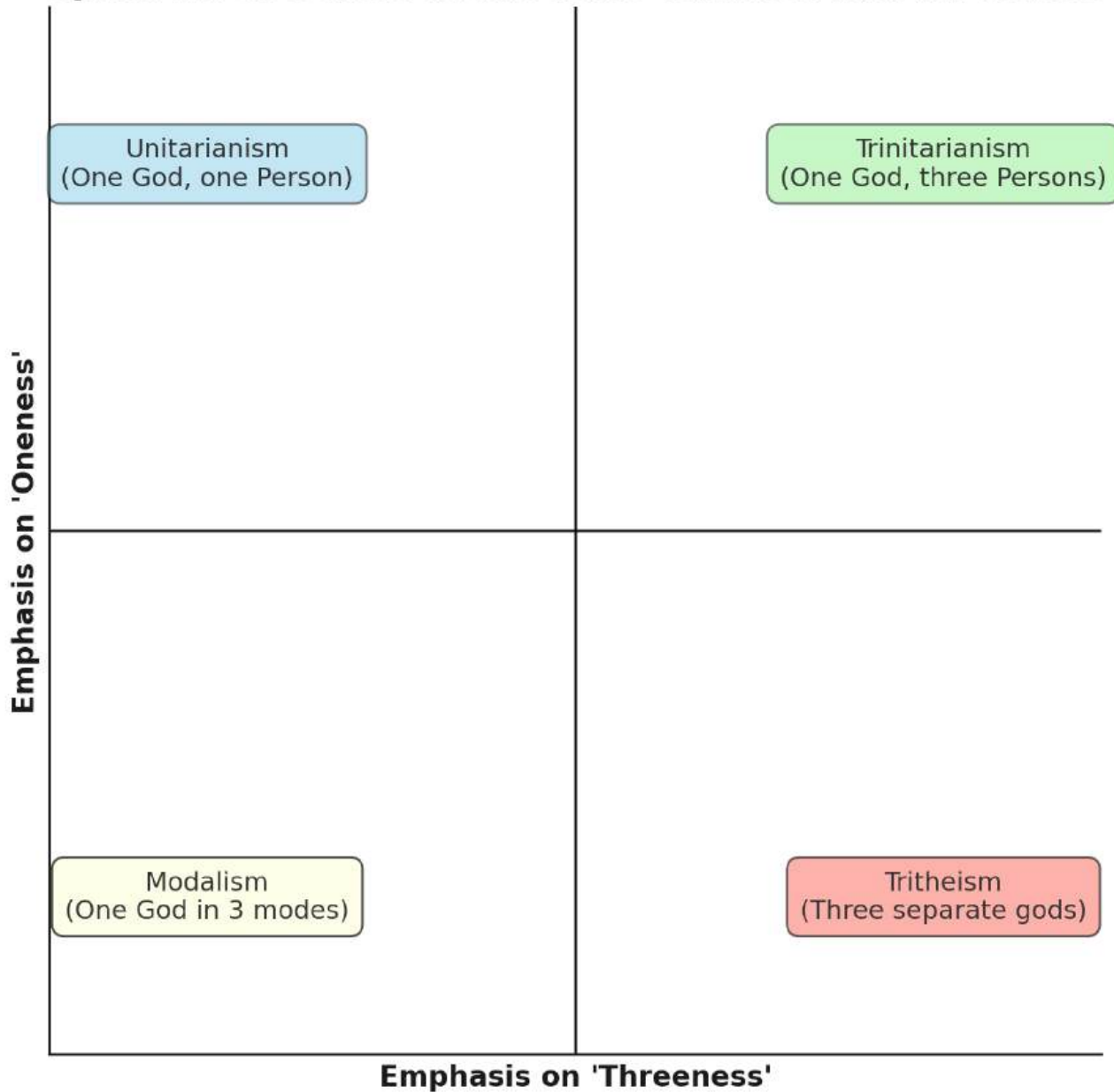
## Theological Views of God: Oneness vs Threeness



### Distinctions

- **Trinitarianism vs. Begotten-Son Christology (Christian Anti-Trinitarianism)** → both see Jesus as divine, but differ on whether he is eternal and co-equal and identified as “god the son” or the “Son of God”
- **Begotten-Son Christology (Christian Anti-Trinitarianism) vs. Unitarianism** → both reject “god the son,” but Begotten-Son Christology strongly affirms the pre-existence and divinity of Christ, while most Unitarians see Jesus as only human and did not have any kind of pre-existence prior to Bethlehem.
- **Trinitarianism vs. Tritheism** → Trinity insists on one essence with three persons; Tritheism separates into three gods.
- **Tritheism** sits outside, emphasizing three gods rather than one.

## Spectrum of Beliefs about God's Oneness and Threeness



- **Unitarianism** → Strong on oneness, denies threeness.
- **Begotten-Son Christology** → Strong on oneness, denies threeness. (not illustrated)
- **Trinitarianism** → Balances both oneness and threeness.
- **Modalism** → Emphasizes oneness, explains threeness as modes.
- **Tritheism** → Emphasizes threeness, denies true oneness.

## Timeline of Beliefs about the Godhead

### 1st Century (New Testament period)

- Christianity begins within Jewish monotheism: “*The LORD is one*” (Deut. 6:4).
- Jesus is worshiped as Lord (Phil. 2:9–11), but the Father is still spoken of as the “one God” (1 Cor. 8:6).
- The Spirit is active and personal, but not clearly defined in “personhood” terms.

### 2nd–3rd Centuries

- **Logos theology (~150 AD):** Jesus is the eternal Logos who became man, divine yet distinct from the Father, developed by Justin Martyr.
- **Modalism/Sabellianism (~200 AD):** God is one Person who reveals Himself in three modes (Father, Son, Spirit). Rejected by most bishops for erasing real distinctions.
- **Dynamic Monarchianism (Theodotus, Paul of Samosata):** Jesus is a man empowered by God, not divine by nature.
- **Tri-theistic tendencies:** Rare but occasionally accused against groups who overstressed distinctions.

### 4th Century

- **Arian controversy (~318 AD):** Arius taught that the Son was a begotten being, had a beginning, exalted but not eternal or equal with the Father, subordinate. There was a time when the Father only existed. This was a major view throughout Europe, the Middle East and North Africa along with Gothic and Germanic kingdoms, suppressed by military conquest, force and coercion.
- **Council of Nicaea (325 AD):** Declares the Son is *homoousios* (“of the same substance”, one essence) with the Father, and the son and Holy Spirit are all co-eternal, co-equal— cornerstone of Trinitarianism.
- **Council of Constantinople (381 AD):** Affirms the full deity and personhood of the Holy Spirit which formalizes the doctrine of the Trinity in its fullness.

### 5th–15th Centuries (Medieval period)

- **Trinitarian orthodoxy** dominates both Eastern Orthodox and Western Catholic theology.
- Alternative voices survive only on the margins, often suppressed as heresy.

### 16th Century (Reformation)

- **Protestant Reformers** (Luther, Calvin) uphold the Trinity as biblical.
- **Anti-Trinitarians** (e.g., Michael Servetus, executed 1553) argue the Trinity is a corruption of Biblical monotheism.
- **Socinianism (Fausto Sozzini, 1500s):** Develops into rational Unitarianism — Jesus is a moral teacher, not divine.

### 17th–18th Centuries

- **Unitarians in England & America:** Reject Trinity as unbiblical and irrational.
- **Deism & Enlightenment rationalism** fuel anti-Trinitarian critiques.

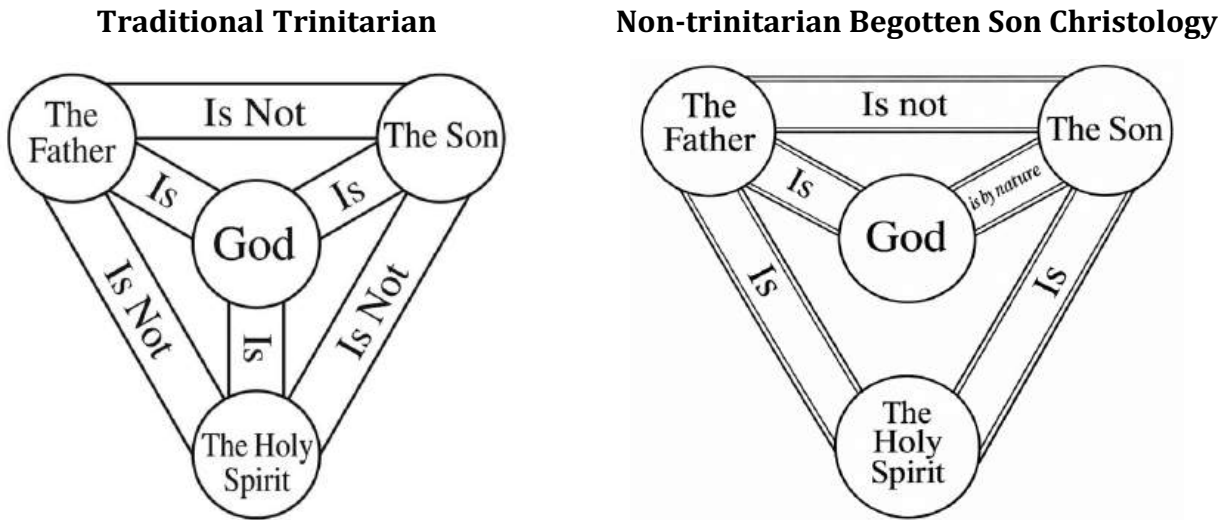
### 19th–20th Centuries

- **Jehovah’s Witnesses (founded 1870s):** Teach that the Father alone is God; Jesus is Michael the Archangel; Spirit = God’s power.
- **Christadelphians (1840s):** Jesus is fully human, chosen and empowered by God, not pre-existent. So he only came into existence at Bethlehem.
- **Oneness Pentecostals (early 1900s):** Revive Modalist theology — one God who manifests as Father, Son, Spirit.

### Today

- **Trinitarianism:** Held by the vast majority of Christians worldwide (Catholic, Orthodox, Protestant). The Trinity Doctrine crystallized in the 4th century as a response to Arianism and

- other interpretations but was aided by the Government backing of it through force.
- **Christian Anti-Trinitarians:** Include Begotten-Son Christology, Unitarians, Jehovah's Witnesses, Christadelphians, Iglesia ni Cristo, Oneness Pentecostals, and others. This has existed since the early church but became especially visible after the Reformation.
- **Non-Christian Anti-Trinitarians:** Islam and Judaism reject the Trinity as contradictory to monotheism and remains strong wherever monotheism is emphasized.



What the Bible Says	King James Bible
Godhead	3 times
God the Father	13 times
Son of God	47 times
Spirit of God	26 times
Holy Spirit 7x (Holy Ghost 89x)	96 times
Spirit of (Jesus) Christ	3 times
Referred to "God and Christ"	534 times
His Holy Spirit	3 times
God's Holy Spirit	1 time**
God's Spirit	12 times*
God Almighty	6 times
The Almighty	44 times
Lord God Almighty	5 times
Almighty God	3 times
Lord Almighty	1 time
Mighty God	9 times
Referred to "God and the Holy Spirit"	0 times
Called the Holy Spirit a "Being"	0 times
Called the Holy Spirit a "God"	0 times
* Int'l. Std. Version	
** New Living Translation	
What the Bible Doesn't Say	
God the Holy Spirit	0 times
God the Spirit	0 times
God the Son	0 times
God in three persons	0 times
Trinity	0 times
Triune God	0 times
Co-equal	0 times
Co-eternal	0 times
Consubstantial	0 times
First Person	0 times
Second Person	0 times
Third person	0 times

## Godhead

Regardless of what theologians and leader say and think, the word “**Godhead**” is only mentioned three times in the Bible and not anywhere else. It has NOTHING to do with the trinity or trinity doctrine. We will take a look at those three instances and learn how the it is used in each case.

### Godhead according to the Bible

Acts 17:29, Romans 1:20, Colossians 2:9

### Christendom’s distorted view of the Godhead

Matthew 28:19, 1 John 5:7-8, 2 Corinthians 13:14

The word Godhead is not synonymous with the word trinity nor can it even come close to meaning the same thing unless you are a theologian that is lying to their audience. Commonly, these theologians will teach that the Godhead is Father, Son and Holy Spirit. Or that the Godhead has three divine persons in it. But you will see from the following, the Scriptures are completely quiet on conveying that as they are absent from that teaching.

**1) Acts 17:29** — “Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device.”

The context that surrounds this verse was the objective of Paul to reveal the true God to the people in Athens which were wholly given up on idolatry (vs. 16-28), and he specifically contrasted their false image of the “**UNKNOWN GOD**” as inscribed on the altar (v23) by speaking against their ideology that God could be known through the graven works of their imagination of God.

Other translations use “**Supreme Being**,” “**divine being**,” “**Divine nature**,” “**deity**,” in place of the word **Godhead**. This is important to note, because describing the word Godhead contains the “divine nature” and “eternal power” of the one true God.

**Acts 17:16-31** — “Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. v17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. v18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. v19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*? v20 For thou bringest certain strange things to our ears: we would know therefore what these things mean. v21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) v31 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. v23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. v24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; v25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; v26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; v27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: v28 For in him we live, and move, and have our being; as

certain also of your own poets have said, For we are also his offspring. v29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. v30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: v31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.”

Paul was speaking in Athens, and saw an altar built with an inscription on it, “TO THE UNKNOWN GOD.” Paul declared to them, “...Whom therefore ye ignorantly worship, **him** declare I unto you” (**Acts 17:23**). But who was this God that Paul desired to reveal to them? When he said, “**HIM**,” did he wish it to be understood as “**EloHIM**” in the plurality of divine persons that make up the Godhead? Or was “**HIM**” a single Divine person in this context? It was a single Divine being and Paul confirms this in verse 24. “God that made the world and all things therein, seeing that he is **Lord of heaven and earth**, dwelleth not in temples made with hands.”

Who is this God that made the worlds and is Lord of heaven and earth? Jesus confirms this in two particular verses.

**Matthew 11:25** — At that time Jesus answered and said, I thank thee, O Father, **Lord of heaven and earth**, because thou hast hid things from the wise and prudent, and hast revealed them unto babes.”

**Luke 10:21** — In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, **Lord of heaven and earth**, that thou has hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

And Jesus even tells us who the Creator was in this warning he was giving:

**Mark 13:19** — For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

This is the same **God** that is revealed in **Revelation 14:7** when it says to “Fear **God**, and give glory to **him**; for the hour of **his** judgment is come: and worship **him that made heaven, and earth, and the sea, and the fountains of waters.**”

These verses are void of the identity of such words as “gods,” “them,” “their,” or any false notion of plurality. They are VERY singular as in One, with no plurality. Regardless, it is speaking about the one true and living God who made Heaven and earth, the Almighty God.

Paul declared the “**HIM**” as a **single person** (God, as in the Father) and **He** will one day judge the world by “...that man whom **he** hath ordained; whereof **he** hath given assurance unto all men, in that **he** hath raised him from the dead.” (v31) This man who he hath ordained is none other than Jesus Christ, the Son of God.

Peter testified that God raised Jesus from the dead whom He ordained to judge the living and the dead (**Acts 10:40-42**). So therefore Paul in this context used the word Godhead to reveal God as the One that raised Jesus from the dead, which was specifically the Father (**Galatians 1:1**) and not a plurality of divine persons or anything that includes Father, Son and Holy Spirit combined.

The second time we see the usage of the word **Godhead**, Paul mentions this in his letter to the believers in Rome.

**Romans 1:20** — “For the invisible things of **him** from the creation of the world are clearly seen, being understood by the things that are made, *even his eternal power and Godhead*; so that they are without excuse.”

This usage of eternal power and Godhead is broken down and explained in the majority of other translations as “**His eternal power and divine nature**,” or “**his eternal power and divinity**.” So, we have this reinforcement of what Godhead means, “eternal power and divine nature.”

From the beginning of this chapter in Romans 1 you will quickly notice that the apostle distinctly **referred to the Father as “God”** and to **Jesus as the “Son of God” or “Lord,”** therefore in context, the “**HIM**” again refers to the **Father**. No one else, and nothing else. Read the chapter for yourself, don’t listen to what the pastor says, or any other leader. Prove all things!

Many times throughout Paul’s writings we have a greeting or salutation like the one in **Romans 1:7** — “To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from **God our Father**, and the Lord Jesus Christ.”

Does this verse say that God is Father, Son and Holy Spirit? No. You will not find a statement like that in the Bible anywhere, or in any translation. And you won’t find the Bible stating that the Godhead comprises of a Father, Son and Holy Spirit either. People have given up their understanding and reasoning over to the seminary graduates.

God has a chosen people that know about God because he has made it plain to them. They have a deep desire to search the Scriptures, praying for discernment and are honest in their seeking Him.

**Romans 1:19** — “Because that which may be known of **God is manifest in them; for God hath shewed it unto them.**” v20 “**For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;** so that they are without excuse:” (eternal power and divine nature)

Continuing in **Romans 1:** v21 “Because that, **when they knew God, they glorified him not as God,** neither were thankful; but **became vain in their imaginations, and their foolish heart was darkened.**” v22 “**Professing themselves to be wise, they became fools,**” v23 “**And changed the glory of the uncorruptible God into an image made like to corruptible man,** and to birds, and fourfooted beasts, and creeping things.” v24 “Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:” v25 “**Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator,** who is blessed for ever. Amen.”

God has allowed those that want to follow fables and not retain the real one true God in their knowledge, over to vile affections, lust, a reprobate mind, unrighteousness, fornication, wickedness, murder, deceit and all kinds of lawlessness as the rest of Romans 1 says. The third time Paul mentioned **Godhead** was in his letter to the Colossians.

**3) Colossians 2:9** — “For in **him** dwelleth all the fulness of the **Godhead** bodily.”

In this text, the **"HIM"** referred to Jesus, and **"IN HIM"** dwelleth all the fullness of the **Godhead**. This is God's Divine nature that dwells in bodily form, in Christ. Leading up to verse 9 are some important points that cannot be missed as you can come to the v2 "full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ." v3 "In whom are hid all the treasures of wisdom and knowledge." v4 And this I say, lest any man should beguile you with enticing words." v6 "As ye have therefore received Jesus Christ the Lord, so walk ye in him:" v8 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." v9 For in him dwelleth all the fullness of the Godhead bodily." v10 And ye are complete in him, which is the head of all principality and power." v11 "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." v12 "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

According to Paul, the Godhead was the Father and His eternal power, which is his Divine nature. That is what is dwelling in Christ! So you have two Divine beings, but only one as the identity of being the true God.

**2 Corinthians 5:19** — "To wit, that **God was in Christ**, reconciling the world unto himself..."

**Colossians 1:19** — "For it pleased the Father that **in him should all fullness dwell.**" (him = Christ)

**Ephesians 3:19** — "And to know **the love of Christ**, which passeth knowledge, that ye might be filled with all the **fullness of God**."

Within these Scriptures, the use of the word **Godhead** by the apostle Paul always referred to the Father and His eternal power, which pleased Him to see it dwelling in His Son. But, is the Father physically dwelling in His Son, or is it by His Spirit that He dwells in his Son?

**John 3:34** — "...for God giveth not the Spirit by measure unto him." Since the Spirit was given to Jesus not by measure, then it must be in its fullness.

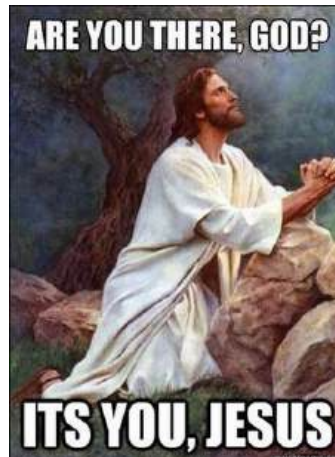
Paul said, "But to us there is but **one God, the Father**, of whom are all things, and we in him; and **one Lord Jesus Christ**, by whom are all things, and we by him." — **1 Corinthians 8:6**

So at this point you can see what is missing from the only three verses in the Bible with the word **Godhead**. And that is the definition that the Godhead being made up of multiple persons. There is no mention of a membership or group of three. And the Holy Spirit is missing. Why? Let the Scriptures speak to you without any preconceived notions. Let the Scriptures speak to you and not what you have been told to regurgitate.

One thing is certain, the word **Godhead has nothing to do with a trinity or trinity explanation, or a three being, three person doctrine of any kind.**

In conclusion, the usage of the word **Godhead** by Paul never alluded to a plurality of persons that make up one God, but always to a single divine person, namely the Father. And this was his belief and the belief of the other disciples.

**Colossians 2:8** — “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.” Hallelujah!



## Conventional Christian Doctrine Compared

### 1. Trinitarianism (Mainstream Christian Doctrine)

- **Core Belief:** God is *one Being* who exists in *three co-eternal, co-equal Persons* — the Father, the Son (Jesus Christ), and the Holy Spirit.
- **Unity:** God's essence (or substance, "ousia") is indivisible. The three Persons are distinct but not separate. This is a little conflicting in its explanation. It seems that no one can really explain this from the Bible. If God is three persons, then he would have to be divisible; three parts or portions. But He isn't. He is one being, one person.
- **Key Distinction:** The Persons are not three gods; they share the same divine nature.
- **Analogy** (imperfect, but often used): Like one mind with three centers of consciousness, or one light refracted into three colors.
- **Historical Origin:** Formalized in the 4th century at the Councils of Nicaea (325) and Constantinople (381) to affirm and reject Arianism.

There is absolutely no solid Scriptural support for this. Only assumptions manufactured by gymnastic twisting of man. If you have three beings who are co-eternal and co-equal, then you cannot have a real Father and Son. You end up having triplets.

### 2. Tritheism

- **Core Belief:** There are *three distinct gods* — Father, Son, and Holy Spirit — who may cooperate but do not share a single divine essence. This would be more logical in trying to explain the three persons of God in the above Trinitarianism because if you have three of something, then you would really have three divine essences, but Trinitarianism states only one divine essence while splitting God into three persons.
- **Unity:** Only in purpose or action, not in being. Each is independently divine separately.
- **Why It Matters:** Christianity has historically rejected this view as polytheism, because it conflicts with the monotheistic foundation of the Bible ("The LORD is one," Deut. 6:4).
- **Examples:** Very few groups openly embrace tritheism, but it has sometimes been an accusation made against those who stress the distinction between the Persons too much.

There is absolutely no solid Scriptural support for this. Only assumptions manufactured by gymnastic twisting of man. The words "god the son" or "god the holy spirit" are not found in the Bible.

### 3. Belief in a Triune God (Broad/General Term)

- **Meaning:** This phrase can be a bit ambiguous, depending on who uses it.
  - In many cases, it is simply another way of describing **Trinitarianism** (God is "triune" = three-in-one).
  - However, some use "triune god" language more loosely to mean that God *manifests* or *appears* in three forms, which risks sliding into **Modalism** (the idea that God is one Person who takes on three roles at different times).
- **Variation:** Unlike trinitarianism (which is precise and doctrinally defined), "triune god" can be used more flexibly, sometimes without the technical boundaries set by the early church councils.

---

## What Do the Christian Creeds Say?

### The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic\* Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

\* catholic means "universal" and is not a reference to the Roman Catholic Church.

### The Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in **one Lord Jesus Christ, the only-begotten Son of God**, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I

believe in one holy catholic and apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

### The Athanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the catholic faith is this, that we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three Eternals, but one Eternal. As there are not three Uncreated nor three Incomprehensibles, but one Uncreated and one Incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet they are not three Almightyies, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, So are we forbidden by the catholic religion to say, There be three Gods, or three Lords.

The Father is made of none: neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before or after other; none is greater or less than another; But the whole three Persons are coeternal together, and coequal: so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped. He, therefore, that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that **our Lord Jesus Christ, the Son of God**, is God and Man; God of the Substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the world; Perfect God and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood; Who, although He be God and Man, yet He is not two, but one Christ: One, not by conversion of the Godhead into flesh, but by taking the manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered for our salvation; descended into hell, rose again the third day from the dead; He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the catholic faith; which except a man believe faithfully and firmly, he cannot be saved.

Now for some short summary statements from various churches. We are not looking to pick on anyone here, but we must show what is stated as a large scale belief system.

---

### **Westminster Confession of Faith. A.D. 1647**

#### **Of God, and the Holy Trinity.**

I. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, longsuffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty.

III. In the Unity of the Godhead there be three persons, of one substance, power and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

---

### **From the Orthodox Creed, General Baptists, 1679**

#### **III. Article of the Holy Trinity.**

IN this divine, and infinite being, or Unity of the Godhead, there are three Persons, or Subsistences,<sup>18</sup> the Father,<sup>19</sup> the Word, or Son,<sup>20</sup> and the Holy Spirit,<sup>21</sup> of one Substance,<sup>22</sup> Power,<sup>23</sup> Eternity,<sup>24</sup> and Will;<sup>25</sup> each having the whole Divine Essence, yet the Essence undivided.<sup>26</sup> The Father is of none, neither Begotten nor Proceeding; the Son is Eternally Begotten of the Father; the Holy Ghost is of the Father, and the Son, proceeding.<sup>27</sup> All Infinite, without Beginning, therefore but one God, who is Indivisible, and not to be divided in Nature, or Being, but distinguished by several Properties and Personal Relations; and we worship and adore a Trinity in Unity; and a Unity in Trinity, three Persons, and but one God; which Doctrine of the Trinity, is the foundation of all our Communion with God,<sup>28</sup> and comfortable Dependence on him.

*And there are three that bare Record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one, I John 5.7. Baptizing them in the Name of the Father, Son, and Holy Ghost, &c. Mat. 28.19.*

<sup>13</sup> Mal. 3.6, Numb. 23.19. <sup>14</sup> Lev. 20.26. <sup>15</sup> Rom. 16.27, Ps. 119.68, Deut. 32.4. <sup>16</sup> Ex. 34.6.

<sup>17</sup> Isa. 41.4. Job 33.13. <sup>18</sup> 1 John 5.7. John 15.26, 2 Cor. 13.13, Gen. 1.26, Mat. 3.16, 17.

<sup>19</sup> John 5.17. Gal 1:13. <sup>20</sup> Mat. 16.16. <sup>21</sup> Mat. 12.32. <sup>22</sup> Heb. 1.3. <sup>23</sup> Gen. 1.2, 26.

<sup>24</sup> Rev. 1.8 <sup>25</sup> 1 Cor. 12.6, 11. <sup>26</sup> John 14.11, 1 John 5.7. <sup>27</sup> John 15.26, Gal. 4.6, 1 Pet. 1.11.

<sup>28</sup> 2 Cor. 13.14.

**Methodist Articles of Religion**  
**Adopted in 1784, from the 39 Articles of the Church of England.**

**Article I - Of Faith in the Holy Trinity**

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and good; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

**Article II - Of the Word, or Son of God, Who Was Made Very Man** The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile us to His Father, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

**Article IV - Of the Holy Ghost**

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

[**Question to the reader:** Does your spirit make you into a second person? Then how can the Holy Spirit, the Spirit of God be made into a different god from the Father? Church doctrines are called “DOGMA” for a reason.]

---

**Assemblies of God USA**

**From their Statement of 16 Fundamental Truths:**

2. There is only one true God who exists as a Trinity.
3. Jesus Christ is the Son of God and, as the second person of the Trinity, is God.

---

**Southern Baptist Church, USA**

God: There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. A.) God the Father. B.) God the Son. Christ is the eternal Son of God.... C.) God the Holy Spirit. The Holy Spirit is the Spirit of God.

---

Publisher’s question to the reader: If Christ is the Son of God, and the Holy Spirit is the Spirit of God, then how or why could you use non-Biblical terms of god the son and god the holy spirit? For now you have three gods in total.

---

## Fundamental Beliefs of Seventh-Day Adventists, 1981.

2. The Trinity.

**There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.**

3. The Father.

**God the Eternal Father** is the Creator, Source, Sustainer, and Sovereign of all creation.

4. The Son.

**God the eternal Son** became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ.

5. The Holy Spirit.

**God the eternal Spirit** was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture.

13. Unity in the Body of Christ.

This unity has its source in the oneness of the triune God, who has adopted us as His children.

---

### The Catholic Catechism

#### Section Two, The Profession of Christian Faith

#### II. The Revelation of God as Trinity

**232** Christians are baptized "in the name of the Father and of the Son and of the Holy Spirit"<sup>53</sup> Before receiving the sacrament, they respond to a three-part question when asked to confess the Father, the Son and the Spirit: "I do." "The faith of all Christians rests on the Trinity."<sup>54</sup>

**233** Christians are baptized in the *name* of the Father and of the Son and of the Holy Spirit: not in their *names*,<sup>55</sup> for there is only one God, the almighty Father, his only Son and the Holy Spirit: the Most Holy Trinity.

**234** The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith".<sup>56</sup> The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals himself to men "and reconciles and unites with himself those who turn away from sin".<sup>57</sup>

#### II. The Revelation of God as Trinity – The Father and the Son revealed by the Spirit

**244** The eternal origin of the Holy Spirit is revealed in his mission in time. The Spirit is sent to the apostles and to the Church both by the Father in the name of the Son, and by the Son in person, once he had returned to the Father.<sup>69</sup> The sending of the person of the Spirit after Jesus' glorification<sup>70</sup> reveals in its fullness the mystery of the Holy Trinity.

**245** The apostolic faith concerning the Spirit was confessed by the second ecumenical council at Constantinople (381): "We believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father."<sup>71</sup> By this confession, the Church recognizes the Father as "the source and origin of the whole divinity".<sup>72</sup> But the eternal origin of the Spirit is not unconnected with the Son's origin: "The Holy Spirit, the third person of the Trinity, is God, one and equal with the Father and the Son, of the same substance

and also of the same nature. . . . Yet he is not called the Spirit of the Father alone. . . . but the Spirit of both the Father and the Son."<sup>73</sup> The Creed of the Church from the Council of Constantinople confesses: "With the Father and the Son, he is worshipped and glorified."<sup>74</sup>

### **III. The Holy Trinity in the Teaching of the Faith** **The Formulation of the Trinitarian dogma**

**251** In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: "substance", "person" or "hypostasis", "relation" and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, "infinitely beyond all that we can humanly understand".<sup>82</sup>

**252** The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

#### **The dogma of the Holy Trinity**

**253** *The Trinity is One.* We do not confess three Gods, but one God in three persons, the "consubstantial Trinity".<sup>83</sup> The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God."<sup>84</sup> In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."<sup>85</sup>

**254** *The divine persons are really distinct from one another.* "God is one but not solitary."<sup>86</sup> "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son."<sup>87</sup> They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds."<sup>88</sup> The divine Unity is Triune.

**258** The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same nature, so too does it have only one and the same operation: "The Father, the Son and the Holy Spirit are not three principles of creation but one principle."<sup>97</sup> However, each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, "one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are".<sup>98</sup> It is above all the divine missions of the Son's Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons.

#### **IN BRIEF**

**261** The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.

**262** The Incarnation of God's Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God.

**263** The mission of the Holy Spirit, sent by the Father in the name of the Son (*Jn* 14:26) and by the Son "from the Father" (*Jn* 15:26), reveals that, with them, the Spirit is one and the same God. "With the Father and the Son he is worshipped and glorified" (Nicene Creed).

**264** "The Holy Spirit proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son" (St. Augustine, *De Trin.* 15, 26, 47: PL 42, 1095).

**265** By the grace of Baptism "in the name of the Father and of the Son and of the Holy Spirit", we are called to share in the life of the Blessed Trinity, here on earth in the obscurity of faith, and after death in eternal light (cf. Paul VI, *CPG* § 9).

**266** "Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal" (Athanasian Creed: DS 75; ND 16).

**267** Inseparable in what they are, the divine persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper to him in the Trinity, especially in the divine missions of the Son's Incarnation and the gift of the Holy Spirit.

---

## Handbook for Today's Catholic

### 3. One God, Three Divine Persons

The Catholic Church teaches that the fathomless mystery we call God has revealed himself to humankind as a Trinity of Persons—the Father, the Son, and the Holy Spirit.

#### Three Persons, One God

The mystery of the Trinity is the central doctrine of Catholic Faith. Upon it are based all the other teachings of the Church. In the New Testament there is frequent mention of the Father, the Son, and the Holy Spirit. A careful reading of these scriptural passages leads to one unmistakable conclusion: each of these Persons is presented as having qualities that can belong only to God. But if there is only one God, how can this be?

The Church studied this mystery with great care and, after four centuries of clarification, decided to state the doctrine in this way: in the unity of the Godhead there are three Persons—the Father, the Son, and the Holy Spirit—truly distinct one from another. Thus, in the words of the Athanasian Creed: **"The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three gods but one God."**

---

**Publishers note to the reader:** Missing from the creeds of the Seventh-day Adventists and the Catholic church is the actual identity, mention and belief in the **Son of God**. They either make him into a separate god, or a person into a plural God. Neither one of those is explicitly stated or defined in the Bible.

---

## Pope Francis' Laudato Si Explanation of the Trinity, 2015

99. In the Christian understanding of the world, the destiny of all creation is bound up with the mystery of Christ, present from the beginning: **"All things have been created through him and for him" (Col 1:16).** [80] **The prologue of the Gospel of John (1:1-18) reveals Christ's creative work as the Divine Word (Logos).** But then, unexpectedly, the prologue goes on to say that this same Word "became flesh" (Jn 1:14). **One Person of the Trinity entered into the created cosmos, throwing in his lot with it, even to the cross.** From the beginning of the world, but particularly through the incarnation, the mystery of Christ is at work in a hidden manner in the natural world as a whole, without thereby impinging on its autonomy.

### VII. THE TRINITY AND THE RELATIONSHIP BETWEEN CREATURES

238. The Father is the ultimate source of everything, the loving and self-communicating foundation of all that exists. **The Son, his reflection, through whom all things were created,** united himself to this earth when he was formed in the womb of Mary. **The Spirit, infinite bond of love, is intimately present at the very heart of the universe, inspiring and bringing new pathways.** The world was created by the three Persons acting as a single divine principle, but each one of them performed this common work in accordance with his own personal property. Consequently, **"when we contemplate with wonder the universe in all its grandeur and beauty, we must praise the whole Trinity".** [169]

239. **For Christians, believing in one God who is trinitarian communion suggests that the Trinity has left its mark on all creation.** Saint Bonaventure went so far as to say that human beings, before sin, were able to see how each creature **"testifies that God is three"**. **The reflection of the Trinity was there to be recognized in nature "when that book was open to man and our eyes had not yet become darkened"**. [170] The Franciscan saint teaches us that *each creature bears in itself a specifically Trinitarian structure*, so real that it could be readily contemplated if only the human gaze were not so partial, dark and fragile. In this way, he points out to us the challenge of trying to read reality in a Trinitarian key.

240. **The divine Persons are subsistent relations,** and the world, created according to the divine model, is a web of relationships. Creatures tend towards God, and in turn it is proper to every living being to tend towards other things, so that throughout the universe we can find any number of constant and secretly interwoven relationships. [171] This leads us not only to marvel at the manifold connections existing among creatures, but also to discover a key to our own fulfilment. The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures. **In this way, they make their own that trinitarian dynamism which God imprinted in them when they were created. Everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity.**

### VIII. QUEEN OF ALL CREATION

241. **Mary, the Mother who cared for Jesus, now cares with maternal affection and pain for this wounded world. Just as her pierced heart mourned the death of Jesus, so now she grieves for the sufferings of the crucified poor and for the creatures of this world laid waste by human power. Completely transfigured, she now lives with Jesus, and all creatures sing of her fairness. She is the Woman, "clothed in the sun, with the moon under her feet, and on her head a crown of twelve stars" (Rev 12:1). Carried up into heaven, she is the Mother and Queen of all creation. In her glorified body, together with the Risen Christ, part of creation has reached the fullness of its**

**beauty.** She treasures the entire life of Jesus in her heart (cf. *Lk* 2:19,51), and now understands the meaning of all things. Hence, we can ask her to enable us to look at this world with eyes of wisdom.

246. At the conclusion of this lengthy reflection which has been both joyful and troubling, I propose that we offer two prayers. The first we can share with all who believe in a God who is the all-powerful Creator, while in the other we Christians ask for inspiration to take up the commitment to creation set before us by the Gospel of Jesus.

---

**NOTE to the reader:** In this book we have revealed the error that Christ is the word in John 1:1. In that verse, the “word” is simply the verbal speech, commands and breath of God just like he did while creating in Genesis 1 and 2. Jesus’ Father is the sole Creator as Ephesians 3:9 has words adding to the end of the Scripture making Christ an additional co-creator not found in the original Greek text. A misunderstanding of Colossians 1 and John 1:3 has misled people to think that Christ created everything from him and for himself. Mary is dead in the grave waiting for her resurrection from Jesus.

---

## Examining Scriptures Used for to Support the Trinity

The word *Trinity* (or “persons of the Godhead”) does not appear in Scripture. That language developed later, as theologians tried to explain what the Bible reveals (or should we say what it doesn’t actually say?). **In the mind of a Trinitarian, what the Bible says is:**

- **The Father is God** (John 6:27, 1 Cor. 8:6). No issues with this whatsoever.
- **The Son is called God** (John 1:1; John 20:28; Col. 2:9; Heb. 1:8). Read further.
- **The Holy Spirit is treated as God** (Acts 5:3–4; 1 Cor. 3:16). Read further.
- Keep in mind that Scripture says clearly: there is **one God** so how could you have three gods? (Deut. 6:4; 1 Tim. 2:5).

### Son - John 1:1 — “the Word was God”

- **Trinitarian view:** The Greek *Logos* was understood as more than speech — it carries a sense of rational ordering principle, God’s self-expression. Verse 1 makes the “Word” into Jesus in that verse and the verses to follow Jesus. This was started by Justin Martyr around 140 AD.

**In Reality:** verse 1 “word” = God’s spoken command/breath, not a separate divine person. It echoes Genesis 1 & 2 (“God said,” “God called”). So it should be lowercase but translators capitalized it for a purpose and narrative. Verse 14 (“the Word became flesh”) identifies Jesus correctly at this point but not prior. Verses 1 through 5 and 9 through 13 are the Father. John was to reveal the Father in verse 6 through 8, not Jesus. Verse 1 is not needed to prove Jesus’ divine nature or that he is the Son of God. That can be gathered elsewhere in the Bible. In the trinitarian world they will use this verse for a “god the son” reasoning.

**Key difference:** Is the “word” God’s verbal speech, commands, breath or is it a personal agent who became incarnate? At what point does that happen or not happen in John 1?

### Son — John 20:28 — “My Lord and my God”

- **Trinitarian view:** The Greek text has Thomas directly addressing Jesus (“said to him”), without mention of the Father. Early Christians saw this as one of the clearest direct confessions of Jesus as God yet Jesus never taught this.
- **In Reality:** Thomas recognized in Jesus the *image* of the Father; so he is addressing both the Father (in Christ) and the Son together; not calling Jesus himself God. Jesus was the express

- image of the Father. (Heb. 1:3) John 14:9 – “he that hath seen me hath seen the Father.”
- **Key difference:** Is Thomas’ statement two-layered (seeing the Father reflected in Christ), or a direct confession about Jesus himself?

**Son — Colossians 2:9 — “In him dwells all the fullness of deity bodily”**

- **Trinitarian view:** Paul says the *fullness* of deity dwells in Christ—not just qualities or borrowed power, but the essence of divinity. For them, this is a strong indicator of Christ’s divinity.
- **In Reality:** Without a doubt, this verse does hold up for Christ’s divinity. This verse means the Father’s divine nature dwells in Christ giving Christ “God nature.” But Christ’s identity is not “god the son” but the “Son of God” and the “son of man” per the Bible. Also refer to Acts 17:29 and Romans 1:20 for who and where divinity comes from (the Father). In a prayer from Jesus to his Father in John 17:3, he acknowledges who the true God is and it’s his Father. Did Jesus do this because it was foretold that people would mis-taken him for God also?
- **Key difference:** Does “fullness” mean the whole divine essence, or an indwelling presence of the Father?

**Son — Hebrews 1:8-9 (Psalm 45:6-7 quoted)**

- **Trinitarian view:** What is typically thought of here is that God, as in the Father is calling His Son, God as in the mindset of a trinitarian. This is very erroneous and conflicts with the bulk of the Bible. However, the unknown Hebrew writer borrowed from the book of Psalm and used it in an unusual way; originally it was applied to a king of the land and his God.  
**Psalm 45:6-7** - “Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre. v7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”
- **In Reality:** The Psalmist originally referred to this human as king, so the word “god” is applied to signify royalty, not literal deity. And then it references the king’s God. What Psalm 45 is declaring, is that the throne of the king of the land and his authority being referred to here, is from God. The source, support and authority behind the king’s rule is from God. He is anointed by God, blessed by God and ruling by God’s favor. You could say in a sense that God is the king’s throne.  
The author of Hebrews repurposes Psalm 45 for Christ and adds words to the beginning of the text, “But unto the Son he saith. . .” Jesus, like this king, received authority and everything from his Father (**Matthew 11:27, 28:18**) and that is what is being declared here. The words, “But unto the Son he saith” are easily considered to be added to this text and are misunderstood as a result.
- **Key difference:** Did God actually call His Son, God? Or, is the chapter of Hebrews 1 a declaration of the hierarchy of Jesus over the angels and heavenly hosts and meant to point to the supremacy of the Son of God? The way verse 8 is laid out in most people’s minds, it lends to the support of the term, “god the son” and having two G(g)ods because of these added words from Psalms 45 into Hebrews 1. Hebrews 1:8-9 is more plausible to understand like this: *“Thy throne O king (of the land), is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity. Therefore king (of the land), even thy God hath anointed thee with the oil of gladness above thy fellows.”*

**Holy Spirit — Acts 5:3-4 (Ananias lying to the Holy Spirit = lying to God)**

- **Trinitarian view:** The text equates lying to the Spirit with lying to God. That single point is correct. However, they see this as treating the Spirit as divine in its own right, another being or another god with its own personhood. They also point to passages where the Spirit *speaks*,

*teaches, guides* — seeming to act personally. What Trinitarians lack is the realization that God is a personal God. When it states different personality traits, that is the personality of God Himself. Just like your spirit makes up your personality and character. They turn God into an impersonal God.

- **In Reality:** When they lied to the Spirit, they lied to God Almighty Himself. But verse 9 clarifies this as “the Spirit of the Lord” (the Father’s Spirit). The Spirit is God’s own presence/power, not another person. Just as your spirit isn’t another person from you.
- **Key difference:** Is “Spirit” a personal agent or additional “being” distinct from the Father, OR simply the Father’s own personal power and presence?

**Holy Spirit — 1 Corinthians 3:16 — “the Spirit of God”**

- **Trinitarian view:** Agrees it is “the Spirit of God.” But they argue that being God’s Spirit doesn’t exclude personal identity. They draw analogy to “the Spirit of Christ” (Rom. 8:9), treating the Spirit as relational yet still distinct and an additional “being.”
- **In Reality:** Clearly it’s the Father’s Spirit, not “god the holy spirit” (a phrase never found in the Bible). The Bible gives counsel against adding to the Scriptures for man’s purpose.
- **Key difference:** Does “Spirit of God” simply = God Himself who can send his power and life-giving presence or influence upon people, OR is it describing one who *proceeds from* God as another “being” that is distinct?

**Comparison Views**

<b>Passage</b>	<b>Trinitarian Interpretation</b>	<b>Non-Trinitarian Interpretation</b>
<b>John 1:1</b> – “In the beginning was the Word, and the Word was with God, and the Word was God.”	<i>Logos</i> = pre-existent Christ, the eternal Son, distinct from but equal with the Father. “Word was God” affirms Jesus’ divinity.	<i>Logos</i> = God’s speech/plan/wisdom, not a distinct person. The “Word became flesh” = God’s spoken will embodied in the man Jesus.
<b>John 20:28</b> – Thomas: “My Lord and my God!”	Direct confession that Jesus is Lord and God, worshiped as divine.	Thomas saw in Jesus the reflection of the Father; his exclamation recognizes God working in Jesus, not Jesus as God Himself.
<b>Colossians 2:9</b> – “In him dwells all the fullness of deity bodily.”	Jesus embodies the complete divine essence; full divinity resides in him.	Jesus is filled with the Father’s power and Spirit; the fullness is God’s indwelling presence, not Christ’s own deity but the Father’s that he received.
<b>Hebrews 1:8-9</b> (quoting Psalm 45) – “Your throne, O God, is forever and ever...”	The Father directly calls the Son “God,” affirming his divine status.	Originally addressed a human king designating royalty. God the Father is not calling His Son, God.
<b>Acts 5:3-4</b> – “You have lied to the Holy Spirit... You have not lied to men but to God.”	The Spirit is equated with God, showing personal deity, thinking the Spirit is another person or being.	Verse 9 in Acts 5 clarifies: it’s the Spirit of the Lord (the Father’s Spirit). The Spirit is God’s own presence, not a distinct person. They lied directly to God Himself!!

## Passage

**1 Corinthians 3:16** –  
“...the Spirit of God dwells in you.”

## Trinitarian Interpretation

The Spirit of God personally indwells believers, guiding and sanctifying as divine Person.

## Non-Trinitarian Interpretation

The Spirit = God’s power and presence  
God’s Spirit isn’t another being apart from the Father. It is indwelling and abiding in the true believer guiding them.

---

## Trinity Proof Text Explanations

In the mind of the Trinitarian, Scripture supposedly shows that there are three acting distinctly but together. We are going to take a much deeper dive into the following:

- Jesus’ baptism (Matt. 3:16-17 — Father speaks, Son is baptized, Spirit descends).
- The Great Commission (Matt. 28:19 — “in the name [singular] of the Father, Son, and Holy Spirit”).
- Paul’s blessing (2 Cor. 13:14 — grace of Christ, love of God, fellowship of the Spirit).

### 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: v17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”***

Who was present at the time of Jesus’ baptism? THREE BEINGS. But not the three beings that Trinitarians might think. You see, we have the Father that was present through His own Spirit as well as His voice speaking from Heaven. We have Jesus of course. But what is often missing here is John who did the baptizing. These are your three! Pay attention to the next verse, especially the highlighted bold text.

**2 Peter 1:16-18** — “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. v17 For he received from God the Father **honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.** v18 And this voice which came from heaven we heard, when we were with him in the holy mount.”

Making the Spirit of God that shown down as beams of glory from the Father unto His son into another ‘being’ called ‘god the holy spirit’ is like coming up with another ‘being’ called ‘**god the voice.**’ The Spirit and Voice belong to the one and only true and living God. Not a God divisible by three. Anything else makes the testimony a lie. Was the Holy Spirit a dove? No. Its description is that it fell upon Jesus from above like a dove. How does a dove descend from the air as it is approaching the ground? In a slow and fluttery style of movement.

**John 1:32** — “And John bare record, saying, I saw THE SPIRIT descending from heaven like a dove, and **IT ABODE UPON HIM.**”

## 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:”***

Lets look at Mark’s account of this statement in **Mark 16:15-16** — “And he said unto them, Go ye into all the world, and preach the gospel to every creature. v16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; **In my name**, shall they cast out devils; they shall speak with new tongues”

Jesus gives a few hints in his testimony that is recorded in Matthew 28. In verse **18** he says, “All power is given unto **me** in heaven and in earth.” In verse **20** he says, “**I have commanded you**” and “**I am with you always**”. These statements have been cropped short so you can see Jesus’ message more clearly. Please open your Bible (KJV) and read the chapter of Matthew 28 in its entirety. Its all about Christ. And it points to Christ having “Authority” here.

Now let’s read **Acts 4:12** — “Neither is there salvation in any other: for there is **none other name** under heaven given among men, where by we must be saved.”

Read **Acts 4:7** — “And when they had set them in the midst, they asked, By what **power**, or by what **name**, have ye done this?”

You can see the parallel to the word “power” and “name”. And when we speak of name in relation to God, name also means character. Jesus has the power, the name, and character of His Father. In all of these, it is all about Jesus.

In **John 5:43**, Jesus is speaking and says, “**I am come in my Father’s name.....**”

**John 5:22** — “For the Father judgeth no man, but hath committed all judgment unto the Son.” Only two beings here, the Father and the Son.

Keep in mind, all the writers of the New Testament are either Hebrew or Jews with only Luke being Greek. But they were all non-Trinitarians because the Trinity doctrine was not formulated until the 300’s AD (fourth century).

Now pay close attention to this. We are suppose-to believe that by the year of 1611 when the King James version was published, that Matthew 28:19 is genuine, yet it totally conflicts with the rest of the Bible. Here how it is recorded or shall we say, published:

***“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”***

There are some problems with this. It states in the **name** of. It doesn’t say in the **names** of. The word “name” is singular, not plural. Father is a title, it is not a name. Son is not a name, it is a title. Holy Ghost or Spirit is not a name, it is a description of a type of spirit it is in this case.

What if the words, baptizing them in the “name of the Father, and of the Son, and of the Holy Ghost” isn’t the original and was manipulated by the Trinitarian translators? When you see that all the accounts of

baptism had nothing to do with a Father-Son-Holy Spirit and only about the name of Jesus Christ, this makes perfect sense. But you have to have common sense and reasoning power, and not have a condition called “cognitive dissonance” in order to accept this.

**Please review the following verses:**

**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 you shall receive the gift of the Holy Ghost.”

**Acts 8:12** — “But when they believed Philip preaching the things concerning the kingdom of God, and **the name of Jesus Christ**, they were **baptized**, both men and women.”

**Acts 8:16** — “For as yet he was fallen upon none of them: only they were **baptized in the name of the Lord Jesus.**”

**Acts 10:48** — “And he commanded them to be **baptized in the name of the Lord**. Then prayed they him to tarry certain days.”

**Acts 19:5** — “When they heard this, they were **baptized in the name of the Lord Jesus.**”

**Acts 22:16** — “And now why tarriest thou? arise, and be **baptized**, and wash away thy sins, calling on **the name of the Lord.**”

**Romans 6:3** — “Know you not, that so many of us as were **baptized into Jesus Christ** were baptized into his death?”

**Galatians 3:27** — “For as many of you as have been **baptized into Christ** have put on Christ.”

**There is no record in the Bible of anyone baptizing in three separate titles that are suppose- to represent three individual persons. The disciples ALWAYS baptized in the name of Jesus, or of Christ. WHY? Could they have not understood the command of Jesus in Matthew 28:19, “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?”**

Or was that **NOT** the original command, and they obeyed Jesus ‘**baptizing them only in His NAME?**’ The Bible does not instruct us to baptize into confusion. It does not say to baptize in the name of assumptions either.

Keep in mind, the Scripture says “**name**”, not “**names**”. It was singular, not plural. If you re-read the entire chapter of Matthew 28, it is all about Jesus. So let’s look at verses 18-20 with their original meaning or purpose.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, **baptizing them in MY NAME.** Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.”

In **2 Corinthians 5:18-19**, God was in Christ reconciling the world unto himself.

“And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; v19 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.”

152 THE PROOF OF THE GOSPEL Bk. III.

ancient legislators, poets, philosophers, and theologians, and of giving them power, and of promulgating them so that they should last on unconquered and invincible for long ages? But our Lord and Saviour did not conceive and not dare to attempt, neither did he attempt and not succeed.

(132) With one word and voice He said to His disciples: “Go, and make disciples of all the nations in My Name, teaching them to observe all things whatsoever I have commanded you,” and He joined the effect to His Word; and in a little while every race of the Greeks and Barbarians was being brought into discipleship, and laws were spread among all nations opposed to the superstition of the ancients, laws inimical to demons, and to all the deceits of polytheism, laws that have made Scythians, Persians, and the other barbarians temperate, and revolutionized every lawless and uncivilized custom, laws that have overturned the immemorial habits of the Greeks themselves, (1b) and heralded a new and real religion.<sup>1</sup> What similar daring has been shewn by the ancient sorcerers before the time of Jesus, or even after Him, which would make it plausible that He was assisted in His sorcery by others? And if the only answer to this is that no one has ever been like Him, for no one was the source of His virtue, surely it is

Now to finish up this topic, we have a serious witness from Eusebius who lived between around 260 to 339 AD. He was a church historian and Bishop of Caesarea. He wrote a book titled, “The Demonstratio Evangelica.” In one particular section of his book, he is addressing people that claim Jesus used sorcery to perform his miracles, and in his argument he quoted Matthew 28:19. He quoted exactly as “**Go and make disciples of all nations in My Name.**” It’s interesting to note that he does not say “baptize,” nor does he mention the trinity of a threesome of any kind.

So with that in mind, baptizing in the name of the Father and Son could be considered perfectly fine. And in **John 14**, Jesus tells us in third person language that He is the Comforter as he comes to His people in spirit form. So in a way, baptizing also in the name of the Holy Spirit as inclusion could be considered okay. But it depends on the ideology of the one performing the baptism and the ideology of the one receiving baptism. But people don’t have a true understanding, so their thinking is faulty on this. Today the real remnant baptize in the name of Jesus. And as a result, they RECEIVE the Holy Spirit.

Refer to **Mark 16:12** where Jesus appeared in another form. After his ascension to heaven, Jesus was glorified and would return to His disciples as the Holy Spirit, the Spirit of Christ. “After that he appeared in another form unto two of them, as they walked, and went into the country.”

Keep in mind, **2 Corinthians 3:17** — “**Now the Lord is that Spirit:** and where the Spirit of the Lord *is*, there *is* liberty.”

**1 Corinthians 15:45, 47** — “And so it is written, The first man Adam was made a living soul; **the last Adam was made a quickening spirit.** v47 he first man *is* of the earth, earthy: **the second man is the Lord from heaven.**”

## 2 Corinthians 13:14

**“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”** {Bible.cc comment: *The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.*}

Many in the world today would claim that this one time example is a classic greeting of Paul which is a clear demonstration of his Trinitarian belief. But [www.bible.cc](http://www.bible.cc) has an interesting reference to it, giving

credit to Titus and Lucas. But we will refer to it as written by Paul who was a monotheist Jew. Why else would he mention all three if he did not mean the trinity? We will see that this is in no way affirming support for a trinity doctrine which states that the Father, Son and Holy Spirit are three co-equal, co-eternal beings that make up one God. Nor is it a support for tri-theism which state three gods.

It must be first noted that this is not a classical greeting of Paul. The classical and habitual greeting of Paul (and others) can be found in the introduction of the epistles where the consistent greeting is along these lines **“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.”** This was done over twenty times by not only Paul, but Peter, James, Peter, John and Jude. Ask yourself, where is the weight of your evidence in what you believe?

**Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Ephesians 6:23; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; 1 Timothy 1:1-2; 2 Timothy 1:2; Titus 1:1-2, 4; Philemon 1:3; James 1:1; 1 Peter 1:1-2; 2 Peter 1:1-2; 1 John 1:3; 2 John 1:3; 2 John 1:9; Jude 1:1, 2, 4. (Refer to the chapter “Greetings from. . .” for a full text listing)**

Nobody denies there is the Father, there is a Son and there is the Holy Spirit.

2 Corinthians 13:14 does not say they are three beings,  
it does not say they are three in one or one in three,  
it does not say these three are the Godhead,  
it does not say these three are a Trinity,  
it does not say these three are co-equal or co-eternal beings,  
it does not say that these three are all God.

The text speaks of:

- 1) The grace of the Lord Jesus Christ.
- 2) The love of God.
- 3) The communion of the Holy Ghost.

In this verse the title God is used only once and it is used in reference to a specific person. Obviously, it is God the Father whose love is spoken of in this verse, and, according to **John 3:16**, He loves us so much that He gave His only begotten Son to give grace to us that we can be drawn into communion with them both through the Spirit.

**Ephesians 2:18** — **“For through him we both have access by one Spirit unto the Father.”** This is pointing to you and me as the true believer, not a mystery ghost that abides in us. It is God’s own Spirit abiding in us through Christ which becomes the Spirit of Christ!

Jesus said, **“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him”** — **John 14:23.**

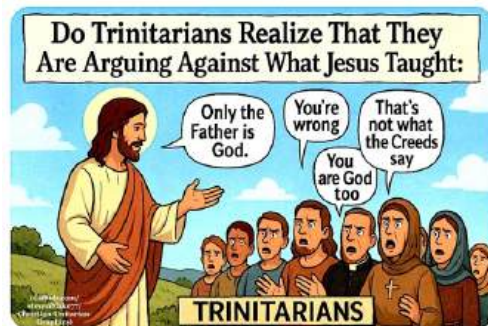
It is through the Holy Spirit that both the Father and Son make their abode in you. How will the Father and the Son be with us and in us? **“Do you not know that you are God’s temple and that God’s Spirit dwells in you?”** — **1 Corinthians 3:16**

Please observe that **Paul did not say** we would commune **with the Holy Ghost**, but he speaks **“of the communion of the Holy Ghost.”** What does he mean by this? When Paul spoke of the communion of

the Holy Ghost, he was showing how our communion would be. It would be by the means of the Holy Spirit that we would commune or have fellowship with God and Jesus Christ. In other words, **it is by the Spirit that the Father and Son come and abide with us, commune with us.**

**1 John 1:3** states, “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”

According to John, we have fellowship with the Father and with his Son, through the Holy Spirit. Paul wanted this experience to remain with the Christians in Corinth and also with us today, an experience of true fellowship with the Father and with his Son through the Holy Spirit.



## Person, Persons and Pronouns

I invite all people to consider the following when pondering what we are taught about the Godhead or the trinity doctrine. It is often stated that God is one God in three persons. Or that there are three persons in the Godhead. We have seen in detail what the Bible says about the word Godhead. You cannot make up theories, concepts or assumptions about it. Because the Bible will make you into a liar. The word “person” and the word “persons” are both found in the Bible 56 times in 54 verses. In none of these does it even come close to describing that God is three persons or any other manipulation of the Bible. The following verses have been used exclusively only to save space in this book. They are the only texts remotely close to having anything to do with God. I openly invite you to investigate this for yourself by using [www.blueletterbible.org](http://www.blueletterbible.org) and start your own word study.

### “Person” verses

56 times in 54 verses, yet only three have any mention of Christ or the Father.  
No connection or mention to the Holy Spirit.

**1. 2 Corinthians 2:10** — To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the **person** of Christ;

**2. Hebrews 1:3** — Who being the brightness of *his* glory, and the express image of his **person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

**3. Job 13:8** — Will ye accept his **person**? Will ye contend for God?

## “Persons” verses

56 times in 54 verses, yet only four have any mention of Christ or the Father.  
No connection or mention of the Holy Spirit.

1. **Acts 10:34** — Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of **persons**.
2. **Romans 2:11** — For there is no respect of **persons** with God.
3. **Ephesians 6:9** — And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of **persons** with him.
4. **James 2:1, 9** — My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect to **persons**. v9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

## Pronouns

Is God a Him, or is He a them?

Because if God was three persons, He wouldn't be a **He** or a **Him**, but a “**them**.”

Let's start out by asking ourselves this question. Who is the Creator of Heaven and earth? We will begin with a particular key-themed text from Revelation 14:7, just to set the tone here.

**Revelation 14:7** — Saying with a loud voice, Fear **God**, and give glory to **him**; for the hour of **his judgment** is come: and worship **him that made heaven, and earth, and the sea, and the fountains of waters**.

Does it say to give glory to “**him**” or does it say “**them**?”  
Does it say the hour of “**their**” judgment is come? No, it says “**his**”.  
Does this say worship “**him**” or does it say “**them**?”

The point here is that these are ALL SINGULAR terms, no plurality. If God is three persons, Father, Son and Holy Spirit as the trinity doctrine subscribes, then how can you believe the first angel's message of Revelation 14? This is not talking about Jesus or anyone else.

Because it would be more like: “Fear God, and give glory to **THEM**; for the hour of **THEIR** judgment is come: and worship **THEM** that made heaven, and earth, and the sea, and the fountains of waters.”

But that is NOT what the Scripture says in Revelation 14. Instead we will see the clear reference to God being one single being in the action of Creation and who is identified as the Creator. This is not two, three or more.

**Genesis 1:1** — In the beginning **God created the heaven and the earth**.

**Genesis 14:19** — And he blessed him, and said, Blessed *be* Abram of **the most high God, possessor of heaven and earth**:

**Genesis 14:22** — And Abram said to the king of Sodom, I have lift up mine hand unto **the LORD, the most high God, the possessor of heaven and earth**,

**Exodus 20:11** — For *in* six days **the LORD made heaven and earth, the sea, and all that in them is**, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

**Exodus 31:17** — It *is* a sign between me and the children of Israel for ever: for *in* six days **the LORD made heaven and earth**, and on the seventh day he rested, and was refreshed.

**2 Kings 19:15** — And Hezekiah prayed before the LORD, and said, O **LORD God of Israel**, which dwellest *between* the cherubims, **thou art the God**, *even* thou alone, of all the kingdoms of the earth; **thou hast made heaven and earth**.

**2 Chronicles 2:12** — Hiram said moreover, Blessed *be* the **LORD God of Israel, that made heaven and earth**, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

**Ezra 5:11** — And thus they returned us answer, saying, We are the servants of the **God of heaven and earth**, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

**Psalm 115:15** — Ye *are* blessed of **the LORD which made heaven and earth**.

**Psalm 121:2** — My help *cometh* from **the LORD, which made heaven and earth**.

**Psalm 124:8** — Our help *is* in the name of **the LORD, who made heaven and earth**.

**Psalm 134:3** — **The LORD that made heaven and earth** bless thee out of Zion.

**Psalm 146:5-6** — v5 Happy is he that hath **the God of Jacob** for his help, whose hope is in **the LORD his God**: v6 **Which made heaven, and earth, the sea, and all that therein is**: which keepeth truth for ever:

**Isaiah 37:16** — O **LORD of hosts, God of Israel**, that dwellest *between* the cherubims, **thou art the God**, *even* thou alone, of all the kingdoms of the earth: **thou hast made heaven and earth**.

**Isaiah 44:24-25** — Thus saith **the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself**.

**Isaiah 45:18** — For thus saith the **LORD that created the heavens; God himself that formed the earth and made it**; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

**Jonah 1:9** — And he said unto them, I *am* an Hebrew; and I fear the LORD, the **God of heaven, which hath made the sea and the dry land**.

**And here Jesus confirms to us who is the Lord of heaven and earth in these next two Scriptures. It is His Father, God the Father.**

**Matthew 11:25** — At that time Jesus answered and said, I thank thee, **O Father, Lord of heaven and earth**, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

**Luke 10:21** — In that hour Jesus rejoiced in spirit, and said, I thank thee, **O Father, Lord of heaven and earth**, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

**Jesus also confirms that it was the Almighty that created Adam and Eve, not himself.**

**Mark 10:5-6** — And Jesus answered and said unto them,... v6 But from the beginning of the creation God made them male and female.

**And Jesus even confirms who was the Creator in this text:**

**Mark 13:19** — For *in* those days shall be affliction, such as was not **from the beginning of the creation which God created unto this time**, neither shall be.

Additionally we see God is referred to as a single being, not a plurality:

**Acts 4:24** — And when they heard that, they lifted up their voice to God with one accord, and said, **Lord, thou art God, which hast made heaven, and earth**, and the sea, and all that in them is:

**Acts 14:15** — And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto **the living God, which made heaven, and earth**, and the sea, and all things that are therein:

**Acts 17:24** — **God that made the world and all things therein**, seeing that he is **Lord of heaven and earth**, dwelleth not in temples made with hands;

**Revelation 4:11** — Thou art worthy, O Lord, to receive glory and honour and power: **for thou hast created all things, and for thy pleasure they are and were created.**

---

## The Unpardonable Sin

**Matthew 12:31-32**

- **Verse:** "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. v32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.."
- **Context:** Jesus responds to the Pharisees, warning them about attributing His miracles to Satan.

**Mark 3:28-29**

- **Verse:** "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: v29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:"
- **Context:** This reinforces the idea that blasphemy against the Holy Spirit is a serious offense with eternal consequences.

**Luke 12:10**

- **Verse:** "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

- **Context:** Similar to the other accounts, this verse emphasizes the unique nature of the sin against the Holy Spirit.

In the text examples above, it openly states that you can blaspheme the son of man, Jesus Christ and be forgiven. What is missing is that it doesn't say anything about God Himself as in the Father. So can you blaspheme God Himself and get away with it? I beg not. God is Holy, and He is Spirit. He is the Holy Spirit in these examples. God is a jealous God and in the Old Testament He punished His people for many things. This is common sense. But in trinitarian land, it must be okay to blaspheme God, but not some mystery ghost that no one knows the identity of. Just food for thought here.

**1 Corinthians 2:14** — “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.”

**John 1:5, 10-11** — “And the light shineth in darkness; and the darkness comprehended it not. v10 He was in the world, and the world was made by him, and the world knew him not. v11 He came unto his own, and his own received him not.”

In trinitarian land, they contribute these verses in John 1 to Jesus. But it is the Father who is light for **1 John 1:5** is states: “...**God is light, and in him is no darkness at all.**” The darkness that God shine into was His people at the time, the Israelites and people of Judah. But the majority knew him not and did not receive him through His messengers, the prophets. They killed the prophets and turned to idol worship. “And the children of Israel did evil in the sight of the Lord.” (many accounts are recorded in the book of Judges and the two books of Kings I and II.)

The unpardonable sin is often interpreted as a deliberate and ongoing rejection of the truth revealed by the Holy Spirit aka Spirit of God, particularly in relation to Jesus Christ. This would include a persistent attitude of rebellion against God, lying to God or even cursing Him.

**Let's review a lesson about Israel:**

**Isaiah 63:7-10** — “I will mention the loving kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses. v8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour. v9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. v10 **But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.** v11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? **where is he that put his holy Spirit within him?** v12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? v13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble? v14 As a beast goeth down into the valley, **the Spirit of the LORD caused him to rest: so didst thou lead thy people**, to make thyself a glorious name.”

This is God Himself by **His Spirit** being with the house of Israel leading them until they turned from Him and then God recalled His mercy on them.

Here is a lesson about lying directly to God through His Spirit, the Holy Spirit.

**Acts 5:1-11**

- **Verses:** “But a certain man named Ananias, with Sapphira his wife, sold a possession, v2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. v3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? v4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God.** v5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. v6 And the young men arose, wound him up, and carried *him* out, and buried *him*. v7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. v8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. v9 Then Peter said unto her, **How is it that ye have agreed together to tempt the Spirit of the Lord?** behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. v10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. v11 And great fear came upon all the church, and upon as many as heard these things.”
- **Context:** In this story, Ananias and his wife Sapphira tried to hold back what was promised to God in selling a possession. When Peter stated that they lied to the Holy Ghost (Holy Spirit), they actually lied to God Himself. And this is confirmed in verse 9 when it states that they together agreed to tempt the Spirit of the Lord. **By doing this, they tempted the Spirit of the Lord to act in anger. By lying to God, they were blaspheming Him.**

---

## What is the Record of?

A discourse on 1 John 5:7-8

Something of great significance to ponder on is found in the **1 John 5:6**:

“This is he that came by water and blood, *even* Jesus Christ; not by water only, but by **water and blood.** **And it is the Spirit that beareth witness, because the Spirit is truth.**”

The human body is made up of water and blood. But let’s look at **who** this is identifying in a special way when it says “**he that came by water and blood.**” This is part of the testimony or record. The water represents Jesus’ baptism. And at the time, God anointed Jesus with His Spirit. (**Matthew 3:16** “...the Spirit of God descending like a dove, and lighting upon him.” The was not another person of being, but the actual Spirit of God.

The blood represents the crucifixion, death and sacrifice that Jesus made for our sins. Hopefully we will see that the Father bears record or as a witness of His Son, over and over.

Who is this Spirit?? The Bible tells us plainly that **God is a Spirit. God is also truth!** So when it comes to the Spirit mentioned in verse 6, why would it be any different?

‘And it is the **Father that beareth witness**, because the **Father is truth.**’

**John 4:23-24** — “But the hour cometh, and now is, when **the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.** v24 **God is a Spirit: and they that worship him must worship *him* in spirit and in truth.**”

Nowhere else in the Scripture would we come up with the idea that the Spirit could be anyone else without adding to the Scripture. Unless we were to mystify God and add additional personality or personhood to his God head. Unfortunately, people are taught to do this to prop up a mystery ghost. And then it takes a whole lot of effort to unravel the lies.

**God is Holy, His existence is referred to as Holy — “I AM HOLY”** — Joshua 24:19, Leviticus 11:44, 45, 19:2, 21:8, 21:22, 1 Samuel 2:2, 6:20, 1 Chronicles 29:16, Psalm 71:22, 78:41, 99:5, 99:9, 106:47, Isaiah 5:16, 29:23, 30:15, 43:3, 48:17, 52:10, 54:5, 55:5, 60:9, Jeremiah 60:9, 51:5, Ezekiel 20:39, 36:22, 39:25, Hosea 11:9, Habakkuk 1:12, 3:3, Ephesians 4:30, Revelation 4:8.

**What God is, is a Holy Spirit! It is His Spirit, the Spirit of GOD.** That is why the sin against the Holy Spirit will not be forgiven, for it is a sin against God Himself. The one living and true God. No one else.

**Romans 8:16** — “The Spirit himself bears witness with our spirit that we are children of God.”

This “Spirit” in Romans 8 is expounded upon in earlier verses in the chapter. The context of “the Spirit” is the Father’s Spirit, the Spirit of God. And it is the same “Spirit” found in verse 26 “...the Spirit intercedes for the saints according to the will of God.” People are hand fed this one verse and are led to believe in a mystery ghost. But the answer to all of this is found earlier in the same chapter.

**Romans 8:9-11, 14-17** — “You, however, are not in the flesh but in the Spirit, if in fact **the Spirit of God dwells in you.** Anyone who does not have **the Spirit of Christ** does not belong to him. v10 But if **Christ is in you,** although the body is dead because of sin, the Spirit is life because of righteousness. v11 **If the Spirit of him who raised Jesus from the dead dwells in you, [Father]he** who raised Christ Jesus from the dead will also give life to your mortal bodies through **his Spirit who dwells in you.** v14 For all who are led by the **Spirit of God** are sons of God. v15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” v16 **The Spirit himself bears witness with our spirit that we are children of God,** v17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.”

So why is this so hard to understand? Because we have serpent theology being whispered in our ears in the very church buildings that we go to for trust, wisdom, learning and understanding. What we will discover is that the Father bears witness of His Son. The Son is a reflection of the Father, his express image. There is no one else involved. Why would that change all of a sudden? It doesn’t.

When we think about the Centurion piercing the side of Christ as he was dying on the cross: Water and blood spilled out of Christ upon the spearing. The Spirit (his breath, mind and personality) had left its life in the body of the son of man, who was also the Son of God.

**John 19:34-37** — “But one of the soldiers with a spear pierced his side, and forthwith came there out **blood and water.** v35 **And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.** v36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. v37 And again another scripture saith, They shall look on him whom they pierced.”

Now, let’s read 1 John 5 verses 7 through 8.

***“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are on. v8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.”***

You should have a completely different outlook on these verses if you examine the whole chapter more fully. **The entire chapter is about witnessing that Jesus is truly the Son of God. And the Father bears that as a witness. SIX TIMES in this one chapter alone we are told that Jesus is the Son of God!!** Do we believe it?

There is deep historical record of an issue with the authenticity of verses of 7 and 8, as far as their completeness as they were printed in the King James Bible. This manipulation took place in the 15<sup>th</sup> century. Many translations have this recorded correctly without adding to the Scripture. Here is an example of what the original record of what **1 John 5:7-8** should look like according to the majority of Bible translations:

***“For there are three that testify: the Spirit, and the water and the blood; and the three are in agreement.”***

We can see that this is VERY different than what we are reading in the KJV. We can see that this is all about Christ.

**Water = the baptism of Jesus; God anointed Jesus with His Spirit  
Blood = the crucifixion, death, sacrifice of Jesus for our sins  
Spirit = the resurrection of Jesus, the new life, eternal life,  
He now comes to us as the Spirit of Christ!**

And remember verse 6? *“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.”*

Now, let’s unravel the KJV as it was authentic and that nothing was added:

**1 John 5:7 — “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”**

This verse does NOT say that these three are one God. **The title “God” is MISSING COMPLETELY.** It is NOT teaching us that God is a community of three persons, or that God is a Father, Son and Holy Spirit. Many try and approach this verse as support for a trinity doctrine. But if you look up the definition of the word trinity, that word by itself only represents a number; the number of “three.” If you try and apply it to this Scripture, then three what? The chapter doesn’t tell us. It doesn’t apply here. You would literally have to add to the word of God to come up with your own assumptions or concepts. Assumptions and concepts are NOT the word of God! This entire chapter doesn’t support a “trinity doctrine” either. Not even close. Because it is void of the identity of a God the Father, god the son, god the holy spirit. It doesn’t even say there are three co-equal, co-eternal beings.

**In many places in the chapter of 1 John 5, the record being shown here is that God gave His son. Not** God the Father, Son and Holy Spirit gave THEIR son. God is the Father, and that is a part of the context of **1 John 5**. But the reader is going to have to read all 20 verses in the chapter to get that. Is that too much to ask? This is not a drive by gospel. Quick, pastor give me a verse. Quick, pastor tell me what to believe.

**There are three that bear record in heaven.** They are one in the record that they bear. In other testimony or references we have seen it referred to as bearing witness or to testify. So, who is involved in this record?

**The Record:**

**1) GOD is, as in the Father as a personal being!** The **Father** “bears record” that God the Father gave his Son and gave us eternal life which is in his Son.

**2) God is, as in the “word” as his verbal speech and commands were that “word” in John 1:1 that spoke out creation in Genesis 1 and 2.** God through his **word** (verbal speech and commands) “bears record” that God the Father gave his Son and gave us eternal life which is in his Son.

Keep in mind the common trinitarian lie: **“The doctrines of the Logos [i.e., the “Word,” a designation for Christ in John 1] and the Trinity received their shape from Greek Fathers, who . . . were much influenced, directly or indirectly, by the Platonic philosophy . . . That errors and corruptions crept into the Church from this source cannot be denied.”** — *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Samuel Macauley Jackson, editor, 1911, Vol. 9, p. 91.

**“Nowhere either in the Bible or in the extra-canonical literature of the Jews is the word of God a personal agent or on the way to become such.”** – James Dunn, “Logos in Pre-Christian Thought”, *Christology in the Making*, Second Edition, 1996.

**3) God is, as in the Holy Spirit because it is the Spirit of the Father, Spirit of God.** God is Holy and He is Spirit and the **Holy Ghost (Spirit)** which is His life-giving power “bears record” that God the Father gave his Son and gave us eternal life which is in his Son. This is not another being separate from God.

1 John 5:7 is all about the Father. It is nothing more and nothing less. It is not teaching a trinity doctrine in any way. And verse 8 is all about the Son which you will see shortly. The Father is the Supreme being of the universe. **He is the source of all things, and the original “word.”** If we look up the Greek for the “word” in this Scripture, **Strong’s Concordance G3056 states:**

**logos: a word (as embodying an idea), a statement, a speech**

**Original Word:** λόγος, ου, ὁ **Part of Speech:** Noun, Masculine

**Transliteration:** logos **Phonetic Spelling:** (log'-os)

**Definition:** a word (as embodying an idea), a statement, a speech

**Usage:** a word, speech, divine utterance, analogy.

It is through the trinitarian world of academia that the “word” in John 1:1 is commonly used to express the Logos, or Jesus. This misleading began with Justin Martyr who started that around 140 AD. But in the context of this passage, when understanding all else that has taken place in the witness and record that is being given, what the Greek says and how it is interpreted needs to be considered. Because making it out to be Jesus is just completely wrong in this particular text.

**Additionally Strong’s says:**

**3056 *lógos*** (from **3004 / *légo***, "speaking to a conclusion") – a word, being the expression of a thought; a saying.

**Theologians apply it this way instead:**

**3056 / *logos*** ("word") is preeminently used of *Christ* (Jn 1:1), expressing the *thoughts* of the Father through the Spirit.

[**3056 (*lógos*)** is a common term (*used 330 times in the NT*) *with regards to a person sharing a message (discourse, "communication-speech")*. **3056 (*lógos*)** is a broad term meaning "*reasoning expressed by words.*" ]

**Did you get that? 330 times in the New Testament, the “word” is used in regards to sharing a message, discourse, communication or speech. It is not a personal being!**

**And Thayer’s Greek Lexicon does not differ in this.**

**λόγος, λόγου, ὁ (λέγω)** (from Homer down), the Sept. especially for דָּבָר, also for אִמְרָה and מִלָּה; properly, **a collecting, collection** (see λέγω) — and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: *one which relates to speaking, and one which relates to thinking.*

**So “the word” here is the physical commands or voice of God. In other words, His speech, or even His message.** And this is recognized at the baptism of Christ when we read in **Matthew 3:17**, “**And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.**” How else could God bear record other than by His mouth (voice) and Spirit (omnipresence) being sent.

In the first book of Genesis, God was speaking throughout His creation. “**God said**” can be found ten times, and “**God called**” can be found three times. Both of these words deal with the mouth, or verbalization of the action. The speech of God from his mouth is creating the action of creation. And this lines up with John 1:1.

I know the majority that read this is going to have a hard time with this, but you have a major stumbling block with 1 John 5:7-8. It is because you have chosen to believe this lie for all your Christian life. There are a number of Bible verses that if you pick them out by themselves, you can make them say perhaps many things. That is very dishonest. This writer is not here to pick on you, but to reveal the lie and show the truth. Truth can hurt our feelings at times when we realize we have been wrong. But let’s face it, error will flat out kill you in the end. If you were doing something wrong and didn’t realize it, wouldn’t you want a friend to reveal it and to show you the right path or right way in doing something rather than to leave you alone on a destructive path?

Getting back to our three that bear record, all three bear record in verse 7 that “**God**” is a **Father**, *not a Father, Son and Holy Spirit.*

**1 John 5** is telling us that God is a Father alone. And that God gave his Son. Verse 7 in particular is all about the Father. And when we understand verse 8, it is all about the Son of God. Read and study all of this until this sinks in. A third of something or someone else does not fit the chapter or topic at all. Look at the totality of everything. Everything is about the Father and the Son.

In **verse 8**, it says that, “**And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.**”

It would have been better if this verse was written or printed as “**on earth.**” Because Christ was “on earth.” All through the life of Christ while he was **on earth**, we have the testimony that he gave. If you read the Scripture as it is plainly laid out without having colored lenses to look thru, you will see the witness of Jesus in these verses that these three testimonies agree as one:

**Water = the baptism of Jesus; God anointed Jesus with His Spirit**  
**Blood = the crucifixion, death, sacrifice of Jesus for our sins**  
**Spirit = the resurrection of Jesus, the new life, eternal life,**  
**He now comes to us as the Spirit of Christ!**

We looked at this earlier. They agree as one, as they are in harmony with everything that God has laid out for us, which is “**the plan of salvation,**” through His Son, Jesus Christ. It is important to understand Christ’s identity as the Son of God. That is what John is telling us and reinforcing over and over. But he is also telling us the identity of God. Since Christ is the Son of God, this would identify God as our Father. And that is who God is here in the context in all of these passages. These three bear record that our God is a Father. Again, these verses cannot be repeated enough until it sinks into us.

**1 John 5:9-13** — “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. v10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. v11 And **this is the record**, that God hath given to us eternal life, and this life is in his Son. v12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life. v13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

**1 John 5:20** — “And we know that the Son of God is come, and hath given us an understanding, that we may know him (Father) that is true, and we are in him (Father) that is true, *even* in his (Father’s) Son Jesus Christ. This is the true God (Father), and eternal life.” (Added for clarification)

“**Him that is true**” is God the Father. And eternal life originates from Him, and is then given to His Son for us to have if we chose to have it. But not if we have a false understanding of “Him” through Scripture.

**Romans 8:3** — “For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh.”

**John 3:17** — “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

**1 John 4:9** — “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.”

**1 John 1:3** — “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”

Again, the real historical record of 1 John 5:7-8 should look like this:

**“For there are three that bear record, the Spirit, and the water, and the blood, and these three agree in one.”**

## Is the Trinity Doctrine antichrist?

The four verses below are the only Scriptures in the entire Bible, that use the word antichrist. Note that those who John called antichrist were part of his Church but apostatized and went out on their own and hence were in the world in his lifetime. Thus, these people who John called antichrist used to be with him as professed Christians but began teaching serious error. So what error did they teach that caused John to call them antichrist?

**1 John 2:18-19** — "...it is the last time: and as you have heard that antichrist shall come, even now are there many antichrists;; whereby we know that it is the last time. v19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

One version of a few of the trinity doctrine claims it was the one God playing the role of the Son who died on the cross. Hence this denies it was the literal Son of God that came in the flesh and died on the cross. Denying Jesus is the literal Son of God also means God cannot be a literal Father and so it denies both the Father and Son. Note carefully the following:

**1 John 2:22-23** — "Who is a liar but he that denieth that Jesus is the Christ? **He is antichrist, that denieth the Father and the Son.** v23 Whosoever denieth the Son, the same has not the Father: (but) he that acknowledgeth the Son has the Father also."

**1 John 4:3** — "**And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist,** whereof ye have heard that it should come; and even now already is it in the world."

"Come in the flesh" is not referring to whether Jesus existed as a human or not. It is referring to whether you accept him as the Comforter as he returns to you in a spiritual manifestation as the Spirit of Christ into your heart and mind. If you deny this, you will have a different type of spirit abiding and guiding you and it is not a good one.

**2 John 1:7** — "**For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.**"

Within the Protestant Reformation, the Papacy was first identified as the first beast of Revelation 13 and is synonymous with what John called antichrist. The Catholic Church responded with the Counter Reformation whereas the Jesuits came into existence in the 1500's as a means to snuff out the Protestant Reformation. By utilizing power over the educational system, and infiltrating many governments with influence, manufacturing false doctrines to take the focus off them being identified as antichrist, they are succeeding in their pure mission as the first Jesuit pope was put into power with Pope Francis. The false idea of a one-man antichrist originated from the Jesuit system which Scripture never teaches. Considering what John wrote on antichrist, it becomes obvious that the way the Papacy denies a true Father and Son, it is by their creation of the Trinity doctrine, which has corrupted most of Christendom.

Many believe their faith is well grounded in the doctrine of the trinity, yet this teaching is the foundational teaching of antichrist, which makes it impossible to build on the true rock—Christ, the Son of the living God. The Handbook for Today's Catholic, page 11 says, "***The mystery of the trinity is the central doctrine of the Catholic faith.***" The antichrist power has built on the premise that Jesus is not

the literal Son of God, thus denying the Father and Son relationship. God's true Church will build on the foundation that Peter declared in **Matthew 16:13-18**: ***“Thou art the Christ, the Son of the living God. . . . and upon this rock I will build my Church.”*** To believe the Trinity teaching is actually to be walking in the footsteps of antichrist. The antichrist according to the Scriptures is not a secular power but a religious one that destroys the true essence of the gospel.

And since the trinity doctrine teaches three co-equal beings, then why did John fail to include denying the Holy Spirit if it were really a third co-equal being? The answer is simple. Because the Holy Spirit is not a third being but a third entity being their Holy Spirit. As John also said, ***“truly our fellowship is with the Father, and with his Son Jesus Christ.”*** — **1 John 1:3**

If you believe in the trinity doctrine, then you deny the true identity and personality of God and His Son. No longer is their personality that of a true Father and Son. You now have Introduced a third deity that is co-equal and co-eternal introjected into a false godhead stature. And now you have TRIPLETS instead of a real Father and Son. Think about that one for a moment. To be antichrist obviously means to be excluded from the kingdom of God.

---

## Why Can't Theologians Explain the Trinity Doctrine?

The doctrine of the Trinity states that ***“the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three gods but one God.”*** In other words, 1+1+1=One! There are also other derivatives of this. One example would be to say there are three divine beings or persons that make up the one God. When it comes to explaining how this can be, our best theologians cannot explain it. It is declared as a mystery that cannot be explained and so we are told to just accept it.

The Trinity doctrine was not formalized until long after the Bible was completed and the apostles were long dead in their graves, and long after the man who introduced the word Trinity was dead and in his grave. It took theologians centuries to sort out what they believed and to formulate the belief in the Trinity, way later after Christ and the early apostles died as it wasn't taught!

The *New Bible Dictionary* says that ***“the formal doctrine of the Trinity was the result of several inadequate attempts to explain who and what the Christian God really is. . . . To deal with these problems the Church Fathers met in [A.D.] 325 at the Council of Nicaea to set out an orthodox biblical definition concerning the divine identity.”*** However, it wasn't until 381, ***“at the Council of Constantinople, [that] the divinity of the Spirit was affirmed.”***

By no means are theologians' explanations of the Trinity doctrine clear. Religious writer A.W. Tozer in his book *The Knowledge of the Holy* states that the Trinity is an ***“incomprehensible mystery”*** and that attempts to understand it ***“must remain forever futile.”*** He admits that Churches, ***“without pretending to understand,”*** have nevertheless continued to teach this doctrine (1961, pp. 17, 18) He then remarkably concludes, ***“The fact that it cannot be satisfactorily explained, instead of being against it, is in its favor.”*** — (p. 23)

The base for the trinity doctrine can be said lies on mysticism, just like Judaism is today.

*The New Unger's Bible Dictionary* in its article on the Trinity concedes that the Trinitarian concept is humanly incomprehensible, ***"It is admitted by all who thoughtfully deal with this subject that the Scripture revelation here leads us into the presence of a deep mystery; and that all human attempts at expression are of necessity imperfect."*** — 1988, p. 1308

Cyril Richardson, professor of Church history at New York's Union Theological Seminary, though a dedicated Trinitarian himself said this in his book, ***"My conclusion, then, about the doctrine of the Trinity is that it is an artificial construct. . . . It produces confusion rather than clarification; and while the problems with which it deals are real ones, the solutions it offers are not illuminating. It has posed for many Christians dark and mysterious statements, which are ultimately meaningless, because it does not sufficiently discriminate in its use of terms."*** — *The Doctrine of The Trinity*, 1958, pp. 148-149

He also admitted, ***"Much of the defense of the Trinity as a 'revealed' doctrine, is really an evasion of the objections that can be brought against it."*** — (p. 16)

*A Dictionary of Religious Knowledge* states regarding the Trinity, ***"Precisely what that doctrine is, or rather precisely how it is to be explained, Trinitarians are not agreed among themselves."*** — Lyman Abbott, editor, 1885, "Trinitarians."

Furthermore, the church (pick your brand) does not explain what co-eternal means in truth nor does it explain the implications of this position upon other beliefs we hold dear and sacred to our salvation. In this void of explanation from the church, we turn to the originators of this belief for their definition. ***"Nevertheless these three persons are not to be considered separable since, according to our belief, none of them ever existed or acted before another, after another, without another. For they are inseparable both in what they are and in what they do..."*** — Catholic Doctrine: Creed of Toledo AD 675

Unfortunately, that removes a real Father and Son relationship and with three co-eternal beings, one that doesn't come before the other, you end up with TRIPLETS. Let that sink in for a moment.

Why do even those who believe in the Trinity doctrine find it so difficult to explain? The answer is simple, yet shocking. It is because the Bible does not teach it! One cannot prove or explain something from the Bible that is not Biblical. Many trinitarian leaders will use some statement and refer to it as "biblical." Since the majority of their audience are not serious Bible students, they take whatever statement that is made as "thus sayeth the Lord." The Bible is our only reliable source of divine revelation. And the truth as we will see is that the Trinity concept simply is not part of God's revelation to mankind. It is a doctrine of devils to steal souls from the kingdom.

**Proverbs 30:5-6 — *"Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."***

---

## We need to realize that if God is a Trinity,

### THEN. . .

1. Jesus is not the literal son of God, the Father.
2. The Holy Spirit is not God's (the Father's) Spirit with which He is everywhere present but instead a third, separate person of the Godhead.
3. Jesus should have called the Holy Spirit His Father because the Bible clearly teaches that it was the Holy Spirit that overshadowed Mary and not God's own Spirit aka Spirit of God. (Luke 1:35)
4. Jesus never really died because God cannot die (He is immortal—1 Timothy 6:16)
  - a) And because of it, He has never really paid the price for us and the atonement was not complete.
  - b) He had a part of Himself that was conscience after His death, founding the doctrine of the immortality of the soul.
5. Jesus was never tempted here on earth because the Bible says "God cannot be tempted with evil" (James 1:13)
6. We have a Comforter (the Holy Spirit who is a separate Being, other than Christ) who was never a human being, was never tempted and tried as we are and never suffered death for us.
7. At the new birth, we will possess the Holy Spirit's life (who was never a human Being and never conquered sin). This life is not a victorious life and there is no union of humanity and divinity in it.
8. We could never really study our Bibles without theological education because it is hard to know when God speaks in a literal sense and when He speaks in a metaphorical sense. (He calls Jesus His Son but in reality He is not according to trinitarian reality.)
9. We have 2 Mediators and 2 Intercessors: Jesus and the Holy Spirit.
10. Jesus is removed from being our Comforter, and a third Person of the Godhead takes His place, thus causing us to look apart from Jesus in another direction.

---

## Is Christ Created or Begotten?

**1 John 2:22** — "Who is a liar but he that denieth that Jesus is the Christ? **He is antichrist, that denieth the Father and the Son.**"

Let's read **John 3:16-18**. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **v17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.** v18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

God would have had to have a son previously in order to send him. Jesus' beginning didn't start in Bethlehem. It was sometime back in eternity before creation, when he was begotten of the Father. It is

because of his true Son-ship that he came out from the Father, truly begotten. It's important to note that because of this, this is why he too has divine nature.

Are you not saying that Christ was created by the Father when you insist that He was begotten? Isn't begotten the same thing as being created? Do you believe that Christ was created?

"Created" No, Christ is not a created being. We have never believed that nor ever taught that. It is a serious blasphemy to suggest that Christ is created. The misunderstanding in people's mind is due to the false assumption that the words 'begotten' and 'created' mean the same thing. The fact is they do not mean the same thing at all. But Trinitarians have a hard time wrapping their head around this.

The Bible gives us examples of both showing the difference between them. From the Bible we learn that God created the world out of nothing.

**“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” — Hebrews 11:3**

Therefore, to create is to make something out of nothing. The first chapter of the Bible is a good illustration of things being created; things that were made out of nothing as God was speaking throughout His creation. God did not have to use pre-existing matter to make new things.

“Begotten”, on the other hand, is the exact opposite. It is when something comes out of another thing existing before it. Think of an original source or ultimate source here as a reference. Any begotten thing or creature has to have a source from which it stems. This source is not nothing (as in creation). Anyone who is begotten has come out of a begetter, therefore showing that there are two involved in the process. It is an obvious fact that the begetter is the source of the begotten thing, and therefore the source of the begetter is the same source as the begotten of it. In other words, the two can be traced back through the one line. Once again, the first book of the Bible furnishes us with an example of what we are talking about.

**“God said” can be found ten times, and “God called” can be found three times in Genesis 1. Both of these words deal with the mouth, or verbalization of the action. The speech of God from his mouth is commencing the creating. This is the same as the reference in Hebrews 11:3 when it states, “by the word of God” that “the worlds were framed by.”**

**Genesis 1:3** — And **God said**, Let there be light: and there was light.

**Genesis 1:5** — And **God called** the light Day, and the darkness he **called** Night. And the evening and the morning were the first day.

**Genesis 1:6** — And **God said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

**Genesis 1:8** — And **God called** the firmament Heaven. And the evening and the morning were the second day.

**Genesis 1:9** — And **God said**, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

**Genesis 1:10** — And **God called** the dry *land* Earth; and the gathering together of the waters **called** he Seas: and God saw that *it was* good.

**Genesis 1:11** — And **God said**, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

**Genesis 1:14** — And **God said**, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

**Genesis 1:20** — And **God said**, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

**Genesis 1:24** — And **God said**, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

**Genesis 1:26** — And **God said**, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

**Genesis 1:28** — And **God** blessed them, and **God said** unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

**Genesis 1:29** — And **God said**, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

What we are looking at here in Genesis 1 is the action of creation, which these things came from nothing. “**God said**” or “**God called**” and they appeared. This is not the case when we speak about something being “begotten.” A very popular verse often quoted and misapplied from Genesis 1 is found in verse 2. “And the earth was without form, and void; and darkness was upon the face of the deep. **And the Spirit of God moved upon the face of the waters.**”

What is the Spirit of God? Strong’s Concordance tells us the Hebrew word and the Greek word translated as spirit in the Bible have the same meaning. The Hebrew word רוח **“ruach”** means “**breath, wind, spirit.**” This is the same word translated as spirit in Genesis 1:2. If God “**said**” or God “**called**” as a method of creation, then breath would align with this very well. It has to do with the mouth of God producing or speaking what was taking place in creation. Sort of like a verbalization. This would be the say as “**word** of God.”

And this can be summed up and confirmed with **Psalms 33:6** — “By **the word of the LORD** were the heavens made; and all the host of them **by the breath of his mouth.**” He speaks and things come to be, they come into existence. His word is His power and authority instilling the beginning of creation. Now we will get into “begotten.”

**“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”**  
**Genesis 3:16**

In the above verse the words “**bring forth**” are from the Hebrew word ‘**yalad**’ (**Strong’s #3205**) which means: to bear, bring forth, beget.

It has been further translated in the KJV and other editions as begat, begot, begotten, begetting, bore, bare, born, brought forth, bearing, bear, became the father, giving birth, produced, midwife, child, delivered, borne, birth, labour, travail and brought up. This has been noted hundreds and hundreds of occurrences. Both female and more so, male lineages are used in the wording and illustrations in the text. (See also **Luke 3:23-38** [Genealogy of Jesus] where we see the line being traced back through each preceding father, up to the ultimate source.)

The word “**bear**” is used universally for many things, but in child bearing, a few examples are:

**Genesis 16:11** — And the angel of the LORD said unto her, Behold, thou art with child, and shalt **bear** a son, and shalt call his name Ismael; because the LORD hath heard thy affliction.

**Genesis 17:19** — And God said, Sarah thy wife shall **bear** thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

**Leviticus 12:5** — But if she **bear** a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

**Judges 13:5** — For, lo, thou shalt conceive, and **bear** a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

**Judges 13:7** — But he said unto me, Behold, thou shalt conceive, and **bear** a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

**Ruth 1:12** — Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also **bear** sons;

Here are some examples of the Bible’s use of “**bare**” which is found 186 times in 178 verses (excluding the usage non-related items such as “bare the ark,” “bare his armour,” and other miscellaneous uses) with the majority of them in the OT showing a woman bringing forth children. Most of the NT references are in the usage of “bare witness,” “bare false witness,” “bare record.”:

**Genesis 4:1** — And Adam knew Eve his wife; and she conceived, and **bare** Cain, and said, I have gotten a man from the LORD.

**Genesis 16:1** — Now Sarai Abram's wife **bare** him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.

**Genesis 16:15** — And Hagar **bare** Abram a son: and Abram called his son's name, which Hagar **bare**, Ishmael.

**Genesis 16:16** — And Abram *was* fourscore and six years old, when Hagar **bare** Ishmael to Abram.

**Numbers 26:59** — And the name of Amram's wife was Jochebed, the daughter of Levi, whom *her mother bare* to Levi in Egypt: and she **bare** unto Amram Aaron and Moses, and Miriam their sister.

**Judges 13:24** — And the woman **bare** a son, and called his name Samson: and the child grew, and the LORD blessed him.

**Ruth 4:13** — So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she **bare** a son.

**1 Samuel 1:20** — Wherefore it came to pass, when the time was come about after Hannah had conceived, that she **bare** a son, and called his name Samuel, *saying*, Because I have asked him of the LORD.

**1 Chronicles 2:4** — And Tamar his daughter in law **bare** him Pharez and Zerah. All the sons of Judah *were* five.

**Hosea 1:8** — Now when she had weaned Loruhamah, she conceived, and **bare** a son.

**And then we have usage of “travail” referencing the difficulty or pain of a woman bringing forth a child.**

**Genesis 38:27** — And it came to pass in the time of her **travail**, that, behold, twins *were* in her womb.

**Jeremiah 4:31** — For I have heard a voice as of a woman in **travail**, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

**Jeremiah 50:43** — The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in **travail**.

**1 Thessalonians 5:3** — For when they shall say, Peace and safety; then sudden destruction cometh upon them, as **travail** upon a woman with child; and they shall not escape.

**Now here are some examples of the Bible’s use of “beget” which is found in 10 verses:**

**Genesis 17:20** — And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he **beget**, and I will make him a great nation.

**Deuteronomy 4:25** — When thou shalt **beget** children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

**Deuteronomy 28:41** — Thou shalt **beget** sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

**Ecclesiastes 6:3** — If a man **beget** an hundred children, and live many years, so that the days of

his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.

**Jeremiah 29:6** — Take ye wives, and **beget** sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

**Ezekiel 18:14** — Now, lo, if he **beget** a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like.

**Now for some examples of "begat".** This can be found in 139 verses in the Bible and it is always the same meaning when it is used. To show that someone brought forth children from their lineage. Now it is using male lineage exclusively.

**Genesis 4:18** — And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael **begat** Methusael: and Methusael **begat** Lamech.

**Genesis 5:3** — And Adam lived an hundred and thirty years, and **begat** a son in his own likeness, after his image; and called his name Seth:

**Genesis 5:13** — And Cainan lived after he **begat** Mahalaleel eight hundred and forty years, and **begat** sons and daughters:

**Ruth 4:21** — And Salmon **begat** Boaz, and Boaz **begat** Obed,

**1 Chronicles 9:39** — And Ner **begat** Kish; and Kish **begat** Saul; and Saul **begat** Jonathan, and Malchishua, and Abinadab, and Eshbaal.

**Matthew 1:2** — Abraham **begat** Isaac; and Isaac **begat** Jacob; and Jacob **begat** Judas and his brethren;

**Acts 7:8** — And he gave him the covenant of circumcision: and so *Abraham* **begat** Isaac, and circumcised him the eighth day; and Isaac **begat** Jacob; and Jacob **begat** the twelve patriarchs.

**Acts 7:29** — Then fled Moses at this saying, and was a stranger in the land of Madian, where he **begat** two sons.

And now some examples of "*bring forth.*"

**Matthew 1:21** — And she shall **bring forth** a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

**Matthew 1:23** — Behold, a virgin shall be with child, and shall **bring forth** a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

**Luke 1:31** — And, behold, thou shalt conceive in thy womb, and **bring forth** a son, and shalt call his name JESUS.

**Here we have some verses as examples of the use "Begotten." These first two out of three**

**examples are used to show male lineage.**

**Genesis 5:4** — And the days of Adam after he had **begotten** Seth were eight hundred years: and he begat sons and daughters:

**Deuteronomy 23:8** — The children that are **begotten** of them shall enter into the congregation of the LORD in their third generation.

**Judges 8:30** — And Gideon had threescore and ten sons of his body **begotten**: for he had many wives.

**Hosea 5:7** — They have dealt treacherously against the LORD: for they have **begotten** strange children: now shall a month devour them with their portions.

**Hebrews 11:17** — By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only **begotten** son.

**Now we shall look at the usage when talking about the Son of God, Jesus Christ.**

**John 1:14** — And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

**John 1:18** — No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

**John 3:16, 18** — For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. v18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only **begotten Son of God**.

**1 John 4:9** — In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Today, theologians of the church will try and tell us an explanation of the word Begotten, and how it doesn't mean what the Bible tells us or illustrates. From the above Scriptures in this document, we can see all the parallels of '**yalad**' from the Old Testament examples of **Genesis 3:16**. From the Scriptures of John chapters 1 and 3, we have the word **begotten**. Strong's Concordance shows this as (#3439) **monogenés** and gives a definition of "only begotten, only, unique, one and only, one of a kind, literally one of a class, only of its kind." The theologians will admit unique, **monogenes**, but deny that Christ is the literal Son of God, making him co-eternal and co-equal with no beginning. Then how is he a Son when he would then be a twin to God? Hello?

Yes, Christ is unique, one of a kind. Who else was brought forth from male to male without a female? Did you realize that Adam and Eve are a parallel example of this as well? Within human nature, since when does a male beget anything? Yet the first female, Eve was begotten of Adam. Adam was the original source of what would become Eve and the rest of humanity.

Now, think seriously about this. God would have to have a real live Son prior to Bethlehem in order to send Him into the world as part of the plan of redemption, the plan of salvation. However there are

leading scholars or theologians today that present the Father and Son relationship is just a metaphor. It has even been proposed by a sick commenter that God would have to have a consort or female god in order to have a son up in heaven.

We do not, nor are we to know the nature of how this took place or how it happened. We are not to use our own preconceived ideas or notions to make up such things. After all, when Christ was born of Mary in Bethlehem, a male human was not involved which you could say is impossible. But when the Spirit from the Most High is involved (the Spirit OF God aka God the Father, not some mystery ghost), nothing is impossible just like what took place in heaven in the time of eternity before the worlds existed when Christ was begotten.

**Proverbs 30:4** — Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? **what is his name, and what is his son's name**, if thou canst tell?

**Proverbs 8:22-30** — The LORD possessed me in the beginning of his way, before his works of old. **v23** I was set up from everlasting, from the beginning, or ever the earth was. **v24** When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. **v25** Before the mountains were settled, before the hills was I brought forth: **v26** While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. **v27** When he prepared the heavens, I was there: when he set a compass upon the face of the depth: **v28** When he established the clouds above: when he strengthened the fountains of the deep: **v29** When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: **v30** Then I was by him, *as one brought up with him*: and I was daily *his* delight, rejoicing always before him. **v31** Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

The point is clear that whether it is “**begotten**” or “**beget**” or “**begat**,” it means to bring forth, or to come out of. There is an original source. Something comes out of an original source. And when this does happen, the Bible refers to man (primarily) instead of woman in reference to these words. Begotten, beget or begat does not mean to make something out of nothing. A created being or object does not need an original source, it just appears. There is no material or substance connection. The angels were created beings. They came from nothing, not an original source.

From the testimony of Jesus, He “**came forth**.”

**John 8:42** — Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me.

**John 16:27, 28** — For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God**. **v28 I came forth from the Father**, and am come into the world: again, I leave the world, and go to the Father.

**John 17:8** — For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that **I came out from thee**, and they have believed that thou didst send me.

In all the examples that we have seen on this topic of “begotten,” hopefully we can now realize that when Jesus says he “**came out from God**,” or “**I came out from thee**,” that is leaves nothing to the imagination

that he truly is the only one of a kind, begotten Son of God. Not as the angels are which are **sons by creation**.

**Again, this is reinforced in John 3:16, 18** — For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. v18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And from the testimony of Jesus himself, he tells us that he came down from Heaven. How did he come down from Heaven if he didn't previously exist prior to the incarnation of Mary?

**John 6:38** — **For I came down from heaven, not to do mine own will, but the will of him that sent me.**

We can illustrate the difference in the following: Lucifer was created (made out of nothing) as per **Ezekiel 28:13, 15** — “Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. v15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.”

Here, we can see that Satan was a created angel. And that is why he is the enemy of Christ who was begotten. Satan is jealous of Christ's nature having come out from the Father specifically unique. Satan is jealous of Christ being the true Son of God because of his Son-ship. And that is why Satan started a war in Heaven, out of jealousy.

Jesus Christ was begotten of the Father (came out of Him) as per John **1:14; 3:16; 8:42**. Therefore, the difference between “created” and “begotten” is the difference between Satan and Christ! That is as far apart as the creature is from the creator.

Satan can be traced back to his original source and it will be found that he was made out of nothing. To attempt to do the same with Jesus we are faced with a different outcome. We can trace him back through the Father who we can never reach a beginning for. Because the Father is without beginning. Therefore Christ can never ever be traced back to nothing like Satan. That is why Jesus can be referred to or known as the eternal Son of God, but not to support a co-eternal being as stated along with co-equal as found in a host of doctrines (trinity, triune, tritheism). These types of doctrine would never support the Son of God having a beginning, truly being begotten from the Father.

Jesus has the same nature, the same substance as His Father. In His pre-incarnate existence "the reality" is that He was the Son of the infinite God. The angels all knew He was the only begotten of God. This was a "fact" that they were all acquainted with.

## The Three Begetting's

The central pillar of the Christian faith is the trinity doctrine which removes the relationship between the Father and the Son whether they realize it or not. However, the traditional trinitarian dogma often obscures the beauty of this relationship by insisting on a "co-eternal" and "unoriginated" status for the Son that contradicts the very definition of Sonship. To be a Son is to derive life from a Father. If we examine the Scriptures, we find three distinct instances where Jesus is described as being begotten. In each instance 1) from everlasting, 2) at Bethlehem, and 3) at the resurrection; the pattern remains consistent, Jesus receives His life from the Father.

By examining these three "begetting's," we can see the logical and Scriptural inconsistency of the trinitarian position and restore the true Biblical identity of Jesus as the Literal Son of God.

### 1. The First Begetting: Everlasting

Scriptural Foundation: "I was begotten before the depths, before the existence of the fountains of many waters. Before the mountains were founded, before the hills was I begotten." — **Proverbs 8:24-25, The Jubilee Bible** (the KJV uses "brought forth" in place of begotten.)

The first begetting occurred before any created thing existed. The trinitarian argument acknowledges that Christ is the "Eternal Son," yet they strip the word "Son" of its meaning by denying that He ever had a beginning of life. They claim He is "eternally begotten" a philosophical term that suggests a process with no start.

However, Proverbs 8 (identified by many true pioneers of faith as the wisdom of God; Christ used in the place of wisdom) explicitly uses the term "brought forth." If Christ was "brought forth" or "begotten" in eternity past, he received his life and his very being from the Father. This does not make him a "creature" in the sense of being created from nothing; rather, he is the out-flowing of the Father's own substance. To deny that Jesus received life at this first begetting is to deny His sonship entirely.

### 2. The Second Begetting: Bethlehem

Scriptural Foundation: "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." — **Luke 1:34-35**

Most trinitarians will readily agree that at Bethlehem, Jesus was given life in human form. In the womb of Mary, the Son of God took on humanity, and that human life was a gift from the Father through his Spirit.

Here, the Trinitarian is forced to admit that Jesus received something He did not have before, human life. If Jesus could receive life at this stage without it diminishing his divinity or his standing, why do they find it so difficult to believe he received his divine life from the Father in the beginning? The incarnation is simply the second time the Father bestowed life upon His Son for the purpose of our salvation.

### 3. The Third Begetting: The Resurrection

Scriptural Foundation: "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." — **Acts 13:33**

The book of Acts applies the "begetting" language of Psalm 2 specifically to the morning of the resurrection. When Jesus was raised from the dead, He was "begotten" from the grave becoming the "firstborn from the dead." — **Colossians 1:18**

Once again, most trinitarians agree that at this moment, the Father gave life to the Son, raising Him up by His power. Many will say that Jesus raised himself up. But recorded over twenty times in the Bible it says otherwise. That God, as in the Father, raised Jesus from the dead. — **Acts 2:23-24, 32; Acts 3:15, 26; Acts 4:10; Acts 5:30; Acts 10:40; Acts 13:30, 34, 37; Acts 17:31; Romans 4:24; Romans 6:4; Romans 8:11; Romans 10:9; 1 Corinthians 6:14; 1 Corinthians 15:15; 2 Corinthians 4:14; Galatians 1:1; Ephesians 1:19-20; Colossians 2:12; 1 Thessalonians 1:9-10; 1 Peter 1:21.**

Jesus Himself said, "For as the Father hath life in himself; so hath he given to the Son to have life in himself" — **John 5:26**. This verse does not specify when the life was given, because it applies to the entire relationship: the Father is the Source, and the Son is the Receiver.

### **The Inconsistency of the Trinity**

The inconsistency of the trinitarian position is laid bare when we look at these three events together:

1. Everlasting: They claim he was not given life (denying the meaning of "begotten").
2. Bethlehem: They agree he was given life.
3. Resurrection: They agree he was given life.

If the word "begotten" implies a bestowal of life in the second and third instances, it is logically and hermeneutically dishonest to claim it means something entirely different in the first. If Jesus received life at the incarnation and the resurrection, it confirms the eternal principle: The Son always derives His life from the Father.

### **Conclusion: Restoring True Sonship**

We reject the trinity because it reduces "Sonship" to a mere metaphor or a social role within a triune godhead. It creates a Jesus who is equal in "unoriginated" status to the Father, which actually destroys the Biblical relationship of a Father who loves and a Son who obeys. The doctrine of the trinity distorts the relationship Jesus sustains to His Father by making "Sonship" a metaphorical title rather than an ontological reality. When we acknowledge the three begetting's, we see a beautiful, consistent truth. To reject the Trinity is not to diminish Jesus, but to honor the plain testimony of Scripture regarding His true identity as the begotten Son of the living God.

---

## **How can Christ be co-equal?**

**John 5:18, 19** — Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, **making himself equal with God.**

**Philippians 2:6** — Who, being in the form of God, thought it not robbery to be **equal with God.**

**Trinitarian Claim:** These verses show that Jesus is God because he was "equal with God" and "in the form of God."

Both of these passages *deny* rather than confirm equality. In **John 5:18**, “*making himself equal with God*” was **the Jews’ accusation, not Jesus’ claim**. He immediately corrected them by saying: “The Son can do nothing of himself, but only what he sees the Father doing.” (**John 5:19**). He explains total *dependence* on the Father’s authority which is the opposite of equality. And the trinitarians repeat the Jews claim today.

In **Philippians 2:6**, the Greek phrase *to einai isa theō* (“to be equal with God”) uses *isa*, from *isos*, meaning *like, comparable, on par with*—never *identical*. Equality with someone pre-supposes being distinct from that someone. Paul’s point is that Christ did not seize or assert equality *with* God, but humbled himself, became human, and was exalted *by* God.

---

## **Christ is in Submission to his Father**

He cannot be co-equal as trinitarians think

**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 5:19** — Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do**: for what things soever he doeth, these also doeth the Son likewise.

**John 5:26-27** — For as the Father hath life in himself; so hath **he given to the Son to have life in himself**; v27 **And hath given him authority to execute judgment** also, because he is the Son of man.

**John 5:30** — **I can of mine own self do nothing**: as I hear, I judge: and my judgment is just; because **I seek not mine own will, but the will of the Father which hath sent me**.

**John 8:29, 42** — And he that sent me is with me: the Father hath not left me alone; **for I do always those things that please him**. v42 Jesus said unto them, **If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me**.

**John 12:44-45** — Jesus cried and said, He that believeth on me, believeth not on me, but on **him that sent me**. And he that seeth me seeth him that sent me.

**John 14:10** — 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.

**John 14:28** — Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: **for my Father is greater than I**.

**John 17:12** — While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

**John 20:17** — Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father**, and your Father; **and to my God**, and your God.

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

**Acts 2:36** — Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

**Romans 15:6** — That ye may with one mind and one mouth glorify **God**, even **the Father of our Lord Jesus Christ**.

**1 Corinthians 11:3** — But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and **the head of Christ is God**.

**1 Corinthians 15:24, 28** — Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. v28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

**2 Corinthians 1:3** — Blessed be the God and Father of our Lord Jesus Christ.

**2 Corinthians 11:31** — The **God and Father of our Lord Jesus Christ**, which is blessed for evermore, knoweth that I lie not.

**Ephesians 1:3** — Blessed *be* the **God and Father of our Lord Jesus Christ**, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

**Revelation 3:5** — He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name **before my Father**, and before his angels.

**Revelation 3:12** — Him that overcometh will I make a pillar in the temple **of my God**, and he shall go no more out: and **I will write upon him the name of my God**, and **the name of the city of my God**, *which is* new Jerusalem, which cometh down out of heaven **from my God**: and *I will write upon him* my new name.

---

### **Jesus gives Testimony of His Father as “him that sent me.”**

If Jesus just existed from the time of the incarnation, then how could the Father “send him?” That doesn’t seem to make sense. It makes sense if he already existed as the Son of God from sometime in eternity. This also puts a hole in the narrative that Jesus is co-equal because he wouldn’t have needed the Father to send him. He would have sent himself. This breaks the Trinitarian thought process. It also unravels the mindset Unitarians have in thinking Christ didn’t exist prior to Bethlehem.

**Matthew 10:40** — He that receiveth you receiveth me, and he that receiveth me receiveth **him that sent me**.

**Mark 9:37** — Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but **him that sent me**.

**Luke 9:48** — And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth **him that sent me**: for he that is least among you all, the same shall be great.

**Luke 10:16** — He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth **him that sent me**.

**John 4:34** — Jesus saith unto them, My meat is to do the will of **him that sent me**, and to finish his work.

**John 5:24** — Verily, verily, I say unto you, He that heareth my word, and believeth on **him that sent me**, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

**John 6:38** — For I came down from heaven, not to do mine own will, but the will of **him that sent me**.

**John 6:40** — And this is the will of **him that sent me**, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

**John 7:33** — Then said Jesus unto them, Yet a little while am I with you, and then I go unto **him that sent me**.

**John 8:42** — Jesus said unto them, **If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.**

**John 9:4** — I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

**John 12:44** — Jesus cried and said, He that believeth on me, believeth not on me, but on **him that sent me**.

**John 12:45** — And he that seeth me seeth **him that sent me**.

**John 13:20** — Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth **him that sent me**.

**John 15:21** — But all these things will they do unto you for my name's sake, because they know not **him that sent me**.

**John 16:5** — But now I go my way to **him that sent me**; and none of you asketh me, Whither goest thou?



## **Jesus Speaks What He Hears, “not of myself”**

Jesus would not have needed to speak what he hears if he was co-equal and co-eternal with the Father.

**John 16:13** — Howbeit when he, **the Spirit of truth**, is come, he will guide you into all truth: for **he shall not speak of himself; but whatsoever he shall hear, that shall he speak**: and he will shew you things to come.

It is interesting to note here the similarity of John 16:13 along with the testimony of Jesus that he speaks what he hears from his Father in Heaven. This “Spirit of truth” speaks what it hears from the Father. That is because after Christ’s ascension he will return in the Spirit to the disciples as the “Spirit of truth,” aka “Spirit of Christ.” Afterall, in **John 14:6** Jesus said that he was “the truth.”

**John 5:30** — I can of mine own self do nothing: **as I hear, I judge**: and my judgment is just; because I **seek not mine own will, but the will of the Father which hath sent me**.

**John 7:17-18** — **If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.** v18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

**John 8:26** — I have many things to say and to judge of you: but he that sent me is true; and **I speak to the world those things which I have heard of him**.

**John 8:28** — Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* **I do nothing of myself; but as my Father hath taught me, I speak these things**.

**John 12:49-50** — For I have not spoken of myself; but **the Father which sent me, he gave me a commandment, what I should say, and what I should speak.** v50 And I know that his commandment is life everlasting: whatsoever I speak therefore, **even as the Father said unto me, so I speak**.

**John 14:10** — 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**.

**John 14:24** — He that loveth me not keepeth not my sayings: and **the word which ye hear is not mine, but the Father's which sent me**.

**John 17:8** — For **I have given unto them the words which thou gavest me; and they have received them**, and have known surely that I came out from thee, and they have believed that thou didst send me.

**John 17:14** — **I have given them thy word**; and the world hath hated them, because they are not of the world, even as I am not of the world.

**Revelation 1:1** — The Revelation of Jesus Christ, **which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel** unto his servant John:

## The Divinity of Christ

How do we arrive at the divinity of Christ? Is it some formation of texts? It is dogma and church doctrine? I pose these questions in search of truth. How can we prove that Christ is divine? Trinitarians believe that Christ is divine. Most non-trinitarians that fully believe in Begotten-son Christology also believe that Christ is divine; although a lie from the trinitarian camp will say otherwise. Unitarians on the other hand don't fully believe this because they do not believe in a pre-existent Christ prior to the incarnation in Bethlehem.

Is Christ's divinity because of his identity? Who did he claim to be? What did others that had direct contact with him claim him to be? This is the framework for which we can build a base on believing in the divinity of Christ. Not on Scripture that we have to add assumptions to, but on Scripture that bares a direct witness from Christ and others. We will start off with a statement from John who knew Jesus very well:

**1 John 2:22** — “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.”

Earlier in this book, we saw exactly what the Godhead is. It is the divine nature and eternal power which is the Father's. Further stated on that topic is the following verse from Colossians:

**Colossians 2:9** — “For in him dwelleth all the fullness of the Godhead (divinity) bodily.” (emphasis added for clarity, refer to **Acts 17:29** and **Romans 1:20**).

These attributes were given to the Son of God from His Father. Why? Because of his Son-ship; being truly begotten of the Father. When? Sometime in eternity before creation. God didn't have a beginning. Christ had a beginning. In the trinity doctrine, you have multiple co-equal, co-eternal beings. If it is two, then you have twins. If it is three, then you have triplets. But the biggest issue is, it removes the personality of the Father and Son. Meaning, you cannot have a true Father who gave up His Son, and you don't have a real Son that paid the price for humanity. In some circles of the trinity belief they might say that it was a committee and one chose one position, another chose another, and the third ended up with the short straw. Did a trinity die for your sins? Did the one who drew the short straw end up dying for your sins?

Listen to these words from the book of Proverbs:

**Proverbs 30:4** — Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? **what is his name, and what is his son's name**, if thou canst tell?

**The above text details the true Creator. The Father is the Creator. The Father who has a real Son, not a metaphor. Here is the description of creation being done right in front of Christ as he is witnessing it, not doing it but witnessing it. In many circles today they lay claim that Christ is either the creator or a co-creator. But that comes from Catholic doctrine.**

**Proverbs 8:22-30** — The LORD possessed me in the beginning of his way, before his works of old. **v23** I was set up from everlasting, from the beginning, or ever the earth was. **v24** When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. **v25** Before the mountains were settled, before the hills was I brought forth: **v26** While as yet he had not made the

earth, nor the fields, nor the highest part of the dust of the world. **v27** When he prepared the heavens, I was there: when he set a compass upon the face of the depth: **v28** When he established the clouds above: when he strengthened the fountains of the deep: **v29** When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: **v30** Then I was by him, *as one brought up with him*: and I was daily *his* delight, rejoicing always before him. **v31** Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Here it is from another Bible version, the Revised English Bible:

**v22** Yahweh created me at the beginning of his work, prior to his deeds of long ago. **v23** From antiquity I was established, from the start, from before the earth. **v24** I was born when there were no deep oceans, when there were no springs abounding with waters. **v25** Before the mountains were settled, before the hills were formed I was born; **v26** when he had not yet made the earth and the fields, or the initial dust of the world; **v27** when he prepared the heavens, I was there, when he inscribed the horizon above the face of the deep; **v28** when he fixed the clouds above, when he strengthened the springs of the deep; **v29** when he set for the sea its limit so the waters would not disobey his command; when he marked out the foundations of the earth; **v30** then I was beside him growing up, and I was his great delight daily, playing in his presence at every moment; **v31** playing in the world—his earth, and full of delight with humankind.

I will note here that while the above says “Yahweh created me at the beginning,” It is actually implying “begotten.” The angels were created beings that came from nothing. There was no preexisting matter that the angels were formed from. Christ was begotten from His Father, God begets god for lack of a better explanation. It is because of his real Son-ship, coming out of his Father that he has “God nature” or divine nature. This is how he got his divinity. How this happened exactly is not for us to know for the Bible does not give it in detail.

And as we say in a previous chapter, the point is clear that whether it is “**begotten**” or “**beget**” or “**begat**,” **it means to bring forth, or to come out of**. There is an original source. Something comes out of an original source. And when this does happen, the Bible refers to man (primarily) instead of woman in reference to these words. Begotten, beget or begat does not mean to make something out of nothing. A created being or object does not need an original source, it just appears. There is no material or substance connection. The angels were created beings. They came from nothing, not an original source. God would have said or proclaimed and they would have just appeared.

#### **Daniel the prophet saw and wrote about Christ in Daniel 7:13-14:**

“I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven**, and came to the Ancient of days, and they brought him near before him. **v14** And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” (Jesus is the son of man here. His Father is the Ancient of days.)

Mark in the New Testament bears witness about Jesus standing before the Sanhedrin. They couldn’t wait to get rid of Jesus as they were looking for a way to put him to death. Jesus is standing before the high priest, all of the chief priests, the scribes, and the Jewish council. A false witness stood up in the book of Mark 14 and made an accusation against Jesus. The high priest stood up and asked Jesus directly if this was true of what the accuser said. Jesus held his peace and didn’t respond. Then the high priest asked Jesus again. Here we see Jesus bearing witness about himself directly which connects to the vision that Daniel wrote about in chapter 7 of the book of Daniel.

**Mark 14:61-63** — “But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? v62 **And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.** v63 Then the high priest rent his clothes, and saith, What need we any further witnesses? v64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.”

### **Who did Jesus claim to be?**

**John 10:36** — Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because **I said, I am the Son of God?**

Here we have Jesus answering back to the Jewish leaders making false claims against him that he made himself God (John 10:33). For this they accused him of blasphemy. People today make the very same claim about him. Yet Jesus answered and said that he is “*the Son of God.*” It would be this very statement that the Jewish leaders would use against him then to convince Pilate to put Jesus up for crucifixion in **John 19:7.**

**John 19:7** — The Jews answered him, We have a law and by our law he ought to die, because he made himself **the Son of God.**

### **Jesus said and referred to himself as:**

**Matthew 16:20** — Then charged he his disciples that they should tell no man that he was **Jesus the Christ.**

**What kind of Son is Christ?** (God giving His only begotten Son indicates that God must have had a Son before the incarnation in Bethlehem to give.)

**1 John 4:9** — In this was manifested the love of God toward us, because that God sent his **only begotten Son** into the world, that we might live through him.

**John 3:16-18** — For God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

### **Did Jesus teach that He came forth from the Father?**

**John 6:38** — For I came down from heaven, not to do mine own will, but the will of him that sent me.

**John 8:42** — Jesus said unto them, If God were your Father, ye would love me: **for I proceeded forth and came from God; neither came I of myself, but he sent me.**

**John 16:27** — For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God.**

### **Is it important for us to believe that Jesus is the real and literal Son of God?**

**1 John 2:22, 23** — Who is a liar but he that denieth that Jesus is the Christ? **He is antichrist, that denieth the Father and the Son.** Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

**1 John 5:10, 11** — He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not **the record that God gave of his Son**. v11 And **this is the record, that God hath given to us eternal life, and this life is in his Son**.

**John 3:36** — **He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.**

**John 20:31** — **But these are written, that ye might believe that Jesus is the Christ, the Son of God;** and that believing ye might have life through his name.

So Christ is born of the Father, begotten. The Father is the begetter, Christ is begotten of Him. This theme is what we find summarized in John's gospel, in the above text of 20:31.

**Who did the disciples understand Jesus to be?**

**John 1:41** — He first findeth his own brother Simon, and saith unto him, We have found **the Messias**, which is, being interpreted, **the Christ**.

**Matthew 14:33** — Then they that were in the ship came and worshipped him, saying, Of a truth **thou art the Son of God**.

**Jesus asked and Peter answered:**

**Matthew 16:13-17** — When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? v14 And they said, Some say *that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. v15 He saith unto them, But whom say ye that I am? v16 And Simon Peter answered and said, **Thou art the Christ, the Son of the living God**. v17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

**Mark 8:27-29** — And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? v28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. v29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, **Thou art the Christ**.

**Luke 9:18-20** — And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? v19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. v20 He said unto them, But whom say ye that I am? Peter answering said, **The Christ of God**.

**Peter said:**

**John 6:69** — “And we believe and are sure that **thou art that Christ, the Son of the living God**.”

**Acts 3:25-26** — Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. v26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

**Paul wrote and said:**

**1 Corinthians 8:6** — But 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, and we by him.

After Paul received his sight back in **Acts 9:20** — And straightway he preached Christ in the synagogues, that **he is the Son of God**.

**Mark's account of the gospel begins with:**

**Mark 1:1** — The beginning of the gospel of **Jesus Christ, the Son of God**;

**The woman of Samaria at Jacob's well:**

**John 4:25-26** — The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. v26 Jesus saith unto her, **I that speak unto thee am he**.

**The Samaritan:**

**John 4:42** — And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that **this is indeed the Christ, the Saviour of the world**.

**Martha said:**

**John 11:27** — She saith unto him, Yea, Lord: I believe that **thou art the Christ, the Son of God**, which should come into the world.

**Unclean spirit(s) - Who did the fallen angels believe Jesus to be?:**

**Matthew 8:28** — And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. v29 And, behold, they cried out, saying, What have we to do with thee, **Jesus, thou Son of God?** art thou come hither to torment us before the time?

**Mark 5:7** — And cried with a loud voice, and said, What have I to do with thee, **Jesus, thou Son of the most high God?** I adjure thee by God, that thou torment me not.

**Luke 8:28** — When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, **Jesus, thou Son of God most high?** I beseech thee, torment me not.

Here, Jesus was casting out a devil out of a demon-possessed person. The fallen angel addressed Jesus as **"the Son of the Most High God."** We see an example here of God being addressed as the **"Most High God,"** as Jesus is addressed as the **"Son of the Most High God."** These fallen angels were once the inhabitants of the heavens. They know who God is. And they know who Jesus is. There is a clear distinction of the two.

**Luke 4:3** — And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

**High priest asked and Jesus answered:**

**Mark 14:61-62** — But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **Art thou the Christ, the Son of the Blessed?** v62 And **Jesus said, I am:** and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

**Chief priests, elders, scribes, council asked and Jesus answered:**

**Luke 22:66-70** — And as soon as it was day, the elders of the people and the chief priests and the scribes

came together, and led him into their council, saying, v67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: v68 And if I also ask *you*, ye will not answer me, nor let *me* go. V69 Hereafter shall **the Son of man** sit on the right hand of the power of God. v70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that **I am**.

**What did God the Father say regarding the identity of Jesus?**

**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.**

**Matthew 17:5** — While he yet spake (Jesus), behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye him.**

**Luke 3:22** — And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, **Thou art my beloved Son;** in thee I am well pleased.

**Luke 9:35** — And there came a voice out of the cloud, saying, **This is my beloved Son:** hear him.

What did God the Father say regarding the identity of Jesus? Twice in **Matthew (3:17 and 17:5)** we have the witness that God gave of his Son when he said, **“This is my beloved Son, in whom I am well pleased.”** And this was recorded by Luke as well. There is no greater record than that of God the Father about His Son. The same Spirit and power that God used to create Genesis is the same Spirit and power that God anointed Jesus with at his baptism.

Some would say that Jesus being the Son of God is figurative speech. The same when it states that he “came from God” or that he “was brought forth.” When you see the bold statements about the Father and Son and what it means to not truly believe on the Son of God, this writer will be in the camp of literal speech, not figurative speech. There are sons by creation as the angels. There are sons by adoption as man is. **But there is only one unique Begotten Son of God.**

I think we can clearly see from the Scripture shown in its totality, that Jesus is the Son of God. What is missing here is any statement that he made or any others that he is called “god the son.” It simply doesn’t exist. In a previously chapter, we saw the witness of Jesus being the only begotten Son of God. It is because of this, that he “came out from God” in a unique unknown way, that he has a Son-ship that no one else has. It is because of this Son-ship that he is divine. A God being that has given life to another being from his own substance would bear another God in a sense. That would generate Christ’s nature which would be divine. But since there is only one true God even as Jesus has stated (John 17:3), Jesus is known as the Son of God, not “god the son.” If you have a monarchy with a King of a land or country, if he had a son, the son would be born of that royalty (like nature), a Kingly royalty. But there can only be one King. So the son would be referred to as the “son of the king.” It wouldn’t be until the King’s death or upon his deathbed that he would declare his son, the King. I hope this comparison unravels any confusion and brings clarity to the reader.

---

## The Biblical trinity of error and perdition

In examining the doctrine of the trinity, we can come to the conclusion that there is a way that you can say that it is Biblical. Here we can identify and conclude that:

**god the father of lies** — **John 8:44** — Ye are of *your father the devil*, and the lusts of your father ye will do. **He was a murderer from the beginning, and abode not in the truth**, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for **he is a liar, and the father of it**.

**god the son of perdition** — **John 17:12** — While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but **the son of perdition**; that the scripture might be fulfilled.

**2 Thessalonians 2:3** — Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, **the son of perdition**;

**god the spirit of error** — **1 John 4:6** — We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and **the spirit of error**.

Those with the wrongful identity of God has accepted the “god of this world” (**2 Corinthians 4:4**). The current leadership within Christendom in all branches from Catholicism to Protestantism to the Evangelicals are all turning their faces to the east to bow to the rising sun and to the image of the beast set up before them. Come out now, those that have ears to hear and eyes to see before it’s too late. The mark of the beast is coming soon enough.

“And I saw **three unclean spirits like frogs** *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.” - **Revelation 16:13**

---

### The Real Biblical Trinity

The Father, the Son and you the believer

**John 14:20** — At that day ye shall know that **I am in my Father**, and **ye in me**, and **I in you**.

**John 17:21-23** — That they all may be one; as thou, **Father, art in me, and I in thee, that they also may be one in us**: that they world may believe that thou has sent me. v22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: v23 **I in them**, and **thou in me**, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

“I, me” = Jesus

“Ye, them” = you and I

“My Father, thou” = God the Father

So, Christ clearly proclaimed that true unity can only happen in the Father and the Son, NOT a so called 'trinity god'. And if there is any kind of a threesome, it involves the true believer. Not a god the father, god the son and god holy spirit, but God the Father, Jesus the Son of God and the true believer.

Notice these words, "**I am in My Father**" (He is in The Father) and "**ye in Me**" (we in Him), and "**I in you**" (He in us). He said, "**I in them**" (He in every one of us) and "**Thou in Me**" (The Father in Him). From these words so far, **Jesus speaks of The Father being in Him and He being in us**. These words only reveal The Father and The Divine Son (the Spirit of Christ), who can abide in all, who will receive Him.

Furthermore, let's take a look at **John 17:11** — And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, **that they may be one, as we are**.

What is Christ referring to in this unity of one. Clearly it is not in one being (or person). But what Christ is pointing to is that the disciples are one in mind, purpose and character just like he and his Father are.

---

## The Holy Spirit - God's Life and Power

We hope to reveal in this part of the book what the Bible says about the Holy Spirit and what it does not say. But let's start out with God Himself. The Bible tells us specifics about God in many ways. First and foremost it states that **God is a Spirit**. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. v24 *God is a Spirit: and they that worship him must worship *him* in spirit and in truth.*" — **John 4:23-24**

It tells us that **God is light**. "This then is the message which we have heard of him, and declare unto you, that **God is light**, and in him is no darkness at all." (**1 John 1:5**). "And the light shineth in darkness; and the darkness comprehended it not." (**John 1:5**). People have misconstrued this point and made it into Jesus. Jesus said that he is "the light of the world" in **John 8:12**, just as God the Father is light, the Father was abiding in Jesus doing the works. (**John 14:10**). Also remember this, that Jesus spoke the words that he heard from his Father (**John 5:30, 7:17-18, 8:28, 12:49-50, 14:10, 14:24**). Think of it this way. God is the light, and Jesus is the light bulb that the light shines through as Jesus came to reveal the Father. Jesus did not come to reveal himself.

The Bible also tells us that **God is Love (1 John 4:7-11, 16, Romans 8:39)** while at the same time telling us that **God is a consuming fire (Hebrews 12:29)**. God is not only referred to as "**God the Father**" many times (John 6:27, 1 Corinthians 8:6, Galatians 1:1, 1:3, Ephesians 6:23, Philippians 2:11, 1 Thessalonians 1:1, 2 Timothy 1:2, Titus 1:4, 1 Peter 1:2, 2 Peter 1:17, 2 John 1:3, Jude 1:1), but **His existence is referred to as Holy; "I AM HOLY."** (Joshua 24:19, Leviticus 11:44, 45, 19:2, 21:8, 21:22, 1 Samuel 2:2, 6:20, 1 Chronicles 29:16, Psalm 71:22, 78:41, 99:5, 99:9, 106:47, Isaiah 5:16, 29:23, 30:15, 43:3, 48:17, 52:10, 54:5, 55:5, 60:9, Jeremiah 60:9, 51:5, Ezekiel 20:39, 36:22, 39:25, Hosea 11:9, Habakkuk 1:12, 3:3, Ephesians 4:30, Revelation 4:8).

When the Bible talks about the Spirit OF God as a "**Holy Father**" (**John 17:11**), it is the Spirit that belongs to that being. It is used as a possessive term. The "Spirit of God" is God's own Spirit. The Spirit is not another being or separate individual.

Yet in the masses of Christianity, dogma has made the Holy Spirit into somewhat of a mystery ghost that is a distinct being separate from the Father and/or the Son; thanks to the Council of Constantinople, 381 AD.

The Holy Spirit is actually the **MIND, CHARACTER, PERSONAL PRESENCE, PERSONALITY, BREATH, LIFE AND POWER OF GOD, as in the Father**. This is manifested through Jesus Christ His begotten Son. This is not another person of the Godhead who is being sent. Hence the reasoning for **1 Corinthians 8:6** – “But 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, and we by him.”

God’s Spirit works with our mind. The apostle John describes it this way. “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” — **1 John 3:24**. It is through God’s Spirit which He gives the true believer so that He can influence us for good and not for bad, to obey His commandments. It is through His Spirit that He helps us come to a deeper understanding of His truth and to guide us.

“Hereby know we that we dwell in Him, and He in us, **because He hath GIVEN US OF HIS SPIRIT**” — **1 John 4:13**. It is God’s own Spirit.

Many people believe that the Holy Spirit is a personage, but the Scriptures teach that the Holy Spirit as described above, most importantly the **personal power and life-force of God**. Many treat God as if He is an impersonal God. It is stated by some Trinitarians that those that don’t believe God is three beings or three persons teach that the Holy Spirit is just a force or an impersonal force. That is a farce. Let us carefully search the Scriptures to see what they reveal about the Holy Spirit and Its operation.

The word **Spirit** is translated from the **Hebrew** word “**ruach**” and the **Greek** word “**pneuma**.” Both of these words mean **air, breath, wind, power or life**. If you had to describe the nature of the Holy Spirit, it is the **divine energy of Almighty God.... His life and power**. It is a **personal, invisible force** just like the wind, breath and air. Consider carefully the following Scriptures:

“And the **Spirit of God moved upon the face of the waters**” — **Genesis 1:2**. The invisible active force of God moved upon the waters and brought order and beauty out of the condition described here.

“And the angel answered and said unto her [Mary], **the Holy Ghost shall come upon thee**, and [or even] the **POWER OF THE HIGHEST SHALL OVERSHADOW THEE**: Therefore also that holy thing which shall be born of thee shall be called the Son of God” — **Luke 1:35**. The Holy Spirit is explained here to be the **POWER OF THE HIGHEST**. This verse gives us a Biblical definition of the Holy Spirit.

“And behold, I send the promise of My Father upon you: but tarry . . . until you be **ENDUED WITH POWER FROM ON HIGH**.” — **Luke 24:49**

“But **ye shall receive POWER after that the Holy Ghost is come upon you**: and you shall be witnesses unto Me.” — **Acts 1:8**

“And it shall come to pass in the last days, saith God, **I WILL POUR OUT OF MY SPIRIT upon all flesh**” — **Acts 2:17**. It is God’s own Spirit.

“Know ye not that ye are the temple of God, and that **the Spirit of God dwelleth in you?**” — **1 Corinthians 3:16**.

In trinitarianism, the Father is not the Holy Spirit, and who knows, maybe the Father might not even be a Spirit. In the trinity doctrine, the Holy Spirit is someone else. It’s hard to imagine that the Spirit OF

God is someone else but that is what they do in trinitarian land. The Spirit of the Father is not the Father's own Spirit, but someone else. Already you should see something wrong here. Is your spirit another person separate from you? Is your spirit another person? No and No.

"But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God dwell in you**. Now if any man have not the **Spirit of Christ**, he is none of his. v10 And if **Christ be in you**, the body is dead because of sin; but the Spirit is life because of righteousness.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." — **Acts 10:38**

Everything Christ received, He inherited from His Father including His very own life which is self-existent as it came from the Father. "For as the Father has life in himself; so has he given to the Son to have life in himself." — **John 5:26**

But not only His life but Christ also received of His Fathers Spirit. Thus the Father and Son are one in Spirit, and that one Spirit proceeds from the Father and comes to us through His Son.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." — **Galatians 4:6**

This Spirit is the Spirit of our Lord Jesus Christ, which He received from His Father. So when you receive the Spirit of God, you receive the Spirit of His Son into your heart also. The Father did not send another individual. He sent the Spirit of His Son. This is not some mystery ghost as many are left in the dark to wonder about.

"Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. v22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:" — **John 20:22**

What Jesus breathed upon his disciples was the Spirit of God that was passed to and through him. It wasn't another person that he breathed. That would be crazy.

"But if **THE SPIRIT OF HIM** [God, as in the Father] **that raised up Jesus from the dead dwell in you**, He that raised up Messiah from the dead shall also quicken [or make alive] your mortal bodies **BY HIS SPIRIT that dwelleth in you.**" — **Romans 8:11**

Here we have the Spirit of God and the Spirit of Christ used interchangeably by Paul. He equates it as the same one Holy Spirit. Not an additional "third person," but the living presence of the Father and His Son entering the heart of the true believer. "**His Spirit**," don't you think it might be talking about that same Spirit that's being mentioned in **John 4:24** that God the Father is a Spirit? Again it is God's own Spirit.

**Numbers 11:29** — "And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put **his spirit** upon them!"

**Job 26:13** — "By **his spirit** he hath garnished the heavens; his hand hath formed the crooked serpent."

**Zechariah 7:12** — “Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the **LORD of hosts hath sent in his spirit by the former prophets**: therefore came a great wrath from the LORD of hosts.”

**1 John 4:13** — “By this we know that we abide in Him and He in us, because He has given us of **His Spirit**.” (Him = God the Father if you see the context)

**1 Corinthians 2:10** — “But God hath revealed them unto us by **his Spirit**: for the Spirit searcheth all things, yea, the deep things of God.”

“And what is the **exceeding greatness of HIS POWER** to us-ward who believe, **ACCORDING TO THE WORKING OF HIS MIGHTY POWER, which He wrought in Christ, when He raised Him from the dead**” — **Ephesians 1:19, 20**

**"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?** If I ascend up into heaven, Thou art there: if I make my bed in hell [the grave], behold, **Thou art there**. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me" (**Psalms 139:7-10**). God can be anywhere through His Spirit.

“And **I will put my spirit within you**, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” — **Ezekiel 36:27**. God was directing and leading his people in the Old Testament through His Spirit that He put into people’s hearts.

When all of these Scriptures are put together, we can clearly see that the Holy Spirit is **NOT A PERSON . . . but an active INVISIBLE FORCE . . . GOD’S very LIFE, POWER AND PERSONAL PRESENCE**. It is the **very essence of God Himself**. . . it is **His Spirit** or life-force that moves upon His children and accomplishes His purposes. The Holy Spirit is God’s Spirit or life that can be everywhere (**Psalms 139:7-8**). and a portion of that Spirit comes into our being when we are born again.

**“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God”** — **John 1:13**.

“Jesus answered, Verily, verily, I say unto thee, **Except a man be born** of water and **of the Spirit**, he cannot enter into the kingdom of God” — **John 3:5**

“But as then, he that was born after the flesh persecuted him that was **born after the Spirit**, even so it is now.” — **Galatians 4:29**

Man is composed of **three parts**—the **spirit**, the **soul**, and the **body**. See **1 Thessalonians 5:23**. The body is the physical aspect of life—the flesh and blood. The soul of man contains his intellect, his sensibilities and his will. The soul is the total real person, the personality of the individual. The spirit is the life-giving force. When you lose the spirit, you die. See **Ecclesiastes 8:8; 12:7; James 2:26**.

Even so the Holy Spirit is the **LIFE-FORCE OF GOD which created Heaven and earth**. Now in New Testament times, It is the life and power that emanates from the Father and the Son. They both share the same Spirit or life-force which belongs to the Father. "All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you" — **John 16:15**. This is how **both** the Father and His Son can abide in or dwell in a person at the same time.

“And I will pray the Father, and He shall **give you another Comforter** (Holy Spirit – Ruach), that He may abide with you *forever*” — **John 14:16** (emphasis added).

“I will not leave you comfortless: **I will come to you.**” — **John 14:18**

“Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and **WE will come unto him and make OUR abode with him**” — **John 14:23**. The Father and Son dwelling with the true believer.

How do they do that? Through their Spirit! They come to dwell with us and abide with us. Have you ever had an impulse, impression or feeling of guilt for some actions you took, or maybe something you were about to do? That is the Holy Spirit working on you. And if you ignore it enough, it stops communicating with you and trying to guide you.

So it is by the Holy Spirit that Christ lives in us. “I am crucified with Christ: nevertheless I live; yet not I, but **Christ liveth in me:**” — **Galatians 2:20**

The Spirit of Christ is our Comforter (parakletos) which also means “helper” and is translated as such in the NKJV, “For I know that through your prayers and the help given by **the Spirit of Jesus Christ**, what has happened to me will turn out for my deliverance.” — **Philippians 1:19**

In the Strong’s Concordance, word #G3875 is found five times (**John 14:16, 26, 15:26, 16:7 1 John 2:1**) in Scripture with its usage for **Advocate, Intercessor, a consoler, Comforter, helper, Paraclete or Parakletos**. In this next verse we see who the Advocate or Comforter actually is: “My little children, these things write I unto you, that ye sin not. And if any man sin, **we have an advocate with the Father, Jesus Christ the righteous:**” — **1 John 2:1**

Christ had also spoken through all the Apostles after he left them. “Searching what, or what manner of time **the Spirit of Christ which was in them** did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” — **1 Peter 1:11**

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. v46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. v47 The first man is of the earth, earthy: the second man is the Lord from heaven.” — **1 Corinthians 15:45-47**

Here the Apostle Paul is talking about the two Adams. The first Adam was the first created man on earth who sinned by eating the forbidden fruit. **The second (last) Adam is Christ** who came to redeem us. Notice that Paul says that this One was made “**a quickening spirit.**” This is the other important thing about Christ. Not just His earthly human life, but also what happened after.

In verse 46 Paul clarifies that the natural comes first and then the spiritual. This is exactly what happened with Jesus. He came to earth first as a man, ministered, ascended to Heaven, and then at Pentecost, He came back in Spirit with mighty power! Both times it was to instruct and sanctify His people. And that is the same purpose today.

“Behold My servant [Jesus], Whom I [God, the Father] uphold; Mine elect, **in Whom MY SOUL delight-**

**eth: I have put MY SPIRIT upon Him:** He shall bring forth judgment to the Gentiles” — **Isaiah 42:1**

From this Scripture we see that **God has both a SOUL** and has a **SPIRIT**. He is a **soul** because He is a **Being**. He is also **Spirit** which is **His life-force (John 4:24)**. Jesus is a **separate entity** or **Being**. He also has a **soul**. Jesus “poured out His soul unto death” (**Isaiah 53:12**).

**BUT NOWHERE IS IT SAID THAT THE HOLY GHOST (SPIRIT) HAS A SOUL . . .** the reason for this is because the Holy Ghost (Spirit) is **not a Being**, as in existing on its own. **God** the Father and His Son are **TWO SOULS or BEINGS**. The Holy Spirit is not a being, but the **Spirit** or **invisible active life-force of Almighty God**.

Some will ask if the Holy Spirit is not a person then **why is it called a “He” in the Scriptures?** Jesus said: “Howbeit when **He** the Spirit of truth, is come, **He** will guide you into all truth” — **John 16:13**. Trinitarians use this to try and prove that the Holy Spirit is a person.

The Holy Spirit is the **Spirit** or **life-force of God**. God, as in the Father is a **masculine** entity. Therefore, it would certainly be proper to refer to the Holy Spirit in the **masculine gender**. Notice the following Scriptures: “The Spirit of truth which **proceedeth from the Father**” (**John 15:26**). “And it shall come to pass in the last days, saith God, I will **pour out of My Spirit** upon all flesh” (**Acts 2:17**). “Hereby know we that we dwell in Him, and He in us, because He hath **given us of His Spirit**” (**1 John 4:13**). Since the Holy Spirit is God’s own Spirit, it is therefore proper to refer to it in the **masculine gender**. This in no way proves that it is **another entity separate and distinct from God**.

The Greek word for **Comforter** is “**parakletos**” and is **masculine in gender**. But, the word Spirit is **neuter** and therefore **does not denote gender or personality**. We see this neuter use in the book of Romans by Paul.

“**The Spirit itself** beareth witness with our spirit, that we are the children of God:” — **Romans 8:16**

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: **but the Spirit itself** maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.” — **Romans 8:26-27**

So in this case “the Spirit” is not referred to as a “he,” but an “it.” It is the mind of God that is connecting with our minds, IF we pay attention and listen carefully. That is why it says, “the Spirit itself maketh intercession for us with groanings which cannot be uttered.” And in verse 27 in the above we can see that the “**mind of God**” is parallel with the “**will of God**.” This makes our God a **VERY personal God** that cares for His creation and people.

Now take a look at this next verse. Can you see that God’s own Spirit is working in and towards man that to fulfill his will? This is how he inspired his prophets and servants.

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. v10 But God hath revealed *them* unto us **by his Spirit**: for the Spirit searcheth all things, yea, the deep things of God. v11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but

**the Spirit of God.** v12 Now we have received, not the spirit of the world, but **the spirit which is of God;**” — **1 Corinthians 2:9-12**

Getting back to the Gospel of John, the masculine pronoun is used in reference to the Holy Spirit because it is referred to as **the Comforter . . . a masculine gender word.** In the Greek language the **gender** of the **pronoun** always agrees in gender to the **noun** to which it refers. This is just a **grammatical rule.** The use of masculine or feminine pronouns in the Hebrew or Greek languages is absolutely no proof of **gender or personality.** They are used with reference to things and qualities.

There is no more logic in calling the Holy Spirit a person than in calling wisdom or patience a person. **Proverbs 9:1** tells us that “**Wisdom** hath builded **her** house, **she** hath hewn out **her** seven pillars.”

**James 1:4** says, “Let patience have **her** perfect work.” Does this mean that wisdom and patience are women? No! They are **figures of speech** known as **personification**, but they **do not denote personages.**

Sometimes, the Holy Spirit is **personified**, but this does not prove the Holy Spirit is a person separate and distinct from God. The Holy Spirit sometimes takes on the **attributes of God’s personality** because **God is the One who operates and works through the Spirit.**

The Holy Spirit is God’s power. The working of the Spirit is the working of God and His Son. When the Bible describes the Spirit as **speaking (Revelation 2:7)**, it refers to the work of God speaking through His power. When the Spirit is described as making **intercession (Romans 8:26-27)**, it refers to the intercession that Christ our High Priest makes for us through the power of the Holy Spirit (**Romans 8:34; Hebrews 7:25**). Jesus is our **only intercessor.** He is our **only mediator (1 Timothy 2:5).**

If the Holy Spirit was another being, then why would God need to send the Spirit of His Son into our hearts? Don’t get this twisted! Are you a true son or daughter of God? “And because ye are sons, **God hath sent forth the Spirit of his Son into your hearts**, crying, Abba, Father.” — **Galatians 4:6**

God is yearning for us to know the truth.

“To whom God would make known what *is* the riches of the glory of **this mystery among the Gentiles; which is Christ in you, the hope of glory:**” — **Colossians 1:27.** The Spirit of Christ sent by the Father, not someone else. Not a mystery ghost!

When Ananias lied to the Holy Ghost, he lied to God Himself who was working through that holy power (**Acts 5:3**). It was not a third being as taught by man’s creeds and dogma. And yet no pastor will go further into the chapter and bring to the attention of their attendees verse 9: “Then Peter said unto her, **How is it that ye have agreed together to tempt the Spirit of the Lord?** behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.” — **Acts 5:9**

When one “**grieves**” the Holy Spirit of God (**Ephesians 4:30**), they grieve **God Himself who works through His Holy Spirit.** Note the word “OF” in the above. It denotes who that Spirit belongs to. It has usage of possessive terminology.

## **Additional Reasons Why the Holy Spirit is NOT a Person**

1. The Holy Spirit is never addressed in prayer. But many Trinitarians who don't know better or are confused do this.

2. Worship is never directed towards the Holy Spirit.

3. The Holy Spirit is designated in the Bible by **impersonal** symbols. Some of these are wind (**John 3:8; Acts 2:2**), fire (**Acts 2:3**), water (**John 3:37-39**), oil (**Psalms 45:7; Isaiah 61:1**), seal (**Ephesians 1:13**), dove (**Matthew 3:16**), and breath (**John 20:22**).

4. These **impersonal** characteristics of the Spirit reveal it as the power of God and not a personality on its own. The Spirit is mentioned as being **poured out (Acts 2:17; 10:45)**, **shed forth (Acts 2:33; Titus 3:5-6)**, **breathed** upon people (**John 20:22**), and **filling** people (Acts 2:4; Ephesians 5:18). Jesus was **anointed** with this power (**Acts 10:38**). Men are **baptized** in it (**Matthew 3:11; Acts 1:5**) and **drank** of it (**1 Corinthians 12:13**). None of these things could be said of the Holy Spirit if it was a person. How would you breathe a person? How would you drink a person? Also, the Holy Spirit is compared to the **blowing of the wind, an invisible force (John 3:8)**. Additionally, the Holy Spirit is referred to a **gift (Acts 10:45; 1 Timothy 4:14)**, that it can be **quenched (1 Thessalonians 5:19)**, that it can be **poured out (Acts 2:17; 10:45)**, **stirred up within us (2 Timothy 1:6)**, and it **renews us (Titus 3:5)**. These are certainly not attributes of a person. They are attributes of God's character AND power!

5. The Holy Spirit is NOT included in the Apostolic Salutations. See **Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Ephesians 6:23; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 3**. God the Father and Jesus **are mentioned but the Holy Spirit is left out**; why if the Holy Spirit is the **third person** in the Godhead? The Bible doesn't use such language as third person.

6. The Holy Spirit is not mentioned as **Enthroned or Reigning**. The Bible pictures God the Father, sitting upon His throne and Jesus either sitting or standing at His right hand. See **Acts 7:55-56; Revelation 5:1-5; 22:3**. The Holy Spirit is **never seen . . .** why if the Holy Spirit is a **third person** in the Deity? The Holy Spirit does not have a throne.

7. The Spirit is never designated as the "**third person**" in the Scriptures. It is only manufactured at the pulpits of churches. Moreover, the Father is never called the "**first person**" and the Son is never called the "**second person**". This is all made up **Trinitarian terminology . . .** foreign to the sacred Scriptures.

8. From the 1828 Webster's Dictionary: **PERSON**, *noun* per'sn.

An individual human being consisting of body and soul. We apply the word to living beings only, possessed of a rational nature; the body when dead is not called a *person*. It is applied alike to a man, woman or child. A human being, considered with respect to the living body or corporeal existence only. The form of her *person* is elegant. In grammar, the nominative to a verb; the agent that performs or the patient that suffers any thing affirmed by a verb; as, I write; he is smitten; she is beloved; the rain descends in torrents. I, thou or you, he, she or it, are called the first, second and third persons. Hence we apply the word *person* to the termination or modified form of the verb used in connection with the persons; as the first or the third *person* of the verb; the verb is in the second *person*.

**The Divine Order as given in 1 Corinthians 11:3 leaves out the Holy Spirit**

The Apostle Paul certainly had an understanding of the Deity. In **1 Corinthians 11:3**, Paul gives us the **DIVINE ORDER** that flows from **God to the woman**.

**“But I would have you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” — 1 Corinthians 11:3**

Now when we line this Scripture up, we see the woman with her head . . . the man. We see man with his head . . . Christ. We see Christ with His head . . . God. God the Father the head of Christ. Christ the head of man. And man the head of the woman.

**If the Holy Spirit is a person, then why did Paul leave IT out of the divine order here?** There is no legitimate reason or answer for this. For those in a different Christianity thought process, if God and Jesus were one and the same, then Jesus would **not** have a head in the designed headship of God. Woman has a head! Man has a head! **Christ has a head!** God is the top of this headship, for there is **none greater** than God. He is the Supreme Being (God Almighty). This is the simplest explanation of the Deity you will ever find. It shows there are **TWO ENTITIES in the Deity, with one being greater than the other**.

So the above Scriptures prove conclusively that there are **TWO DIVINE ENTITIES**...God, the Father, and Jesus Christ, His Son. The Holy Spirit is not **a separate entity**, separate and distinct from the Father and the Son. Rather, it is the life and power of the eternal Creator, God the Father. Both the Father and the Son perform their work through the power of the Father's Spirit. What God is, is a Holy Spirit.

