

THE TRINITY – IS IT SCRIPTURAL?

Introduction

*“My Father is **greater** than I” (John 14:28). “I and my Father are one” (John 10:30). “And he said, Abba, Father, all things are possible unto you, take away this cup from me, nevertheless not what I will, but what you will” (Mark 14:36). Do these Bible verses seem contradictory to you? If Jesus, the Son, and God, the Father, are equal, as some conclude, then why does Jesus call God *greater* than Himself? If one is *equal* to another, then one cannot be greater or lesser. Yet we just read in the above verses that Jesus declared that He and His Father were **one**? Who was Jesus praying to when He told God that He did not want His own will to be done but rather His Father’s will? If Jesus is co-equal with the Father, why does He ask the Father to do something He should be able to do for Himself? Jesus asked His Father to take away the cup of suffering from Him, but *only* if it was God’s will to do so. God in His wisdom refused His Son’s request. If the Lord Jesus Christ was equal with God, His Father, why pray at all?*

Some teach that Jesus Christ is really God, and verses such as these are part of the *mystery* of the trinity, which we cannot fully understand, and so must accept by faith. The Trinity, according to these religions, declares that Jesus Christ, the Holy Spirit, and God are all united under one Godhead. They teach that though they are three separate persons, they are all part of the one God.

But what does God’s Word say about supposed mysteries such as this one? *“Study to show thyself approved unto God, a workman that need not to be ashamed, rightly dividing the word of truth.” “All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 2:15; 3:16,17). “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11). As shown by these verses, the Bible is given to us by God so that we can come to a correct understanding of His Word of Truth. We should always go to the Bible to find out if the things taught by others about God are really true, and we should have grave doubts about any claims that a certain doctrine is taught in the Bible, if it is shrouded in *unexplainable mystery*.*

The Name of God

*“That men may know that you, whose name **alone** is **JEHOVAH**, are the most high over all the earth” (Psalms 83:18) (NKJ). God is not a name, but rather a title, just as *king* or *prince* is titles. In 1 Corinthians 8:5 it says that there are *many gods*. Deut. 32:9-12 says that Jacob had no strange god with him when Jehovah, the true God, led him. It is written of Satan in 2 Cor. 4:4 that he is the **“god of this world.”** The Bible also lists a great many other gods: real ones as in the case of Satan, and others who have been created by men, blinded by this world’s god, Satan. Newer translations such as the New English Bible more clearly show this truth.*

The One True God

Our God, Jehovah, is different from all other gods. We are told in John 17:3 and Deut. 6:4 that God Almighty is the one **true** God. In Isaiah 44:8 it is written, *“...You are even my witnesses. Is there a God beside me? Yea, there is no other Rock, I know not any.”* From 1 Cor. 8:4: *“There is no other God but one.”* Yes, Satan may be the god of this world, but there is only one true God, whose name is Jehovah. People have believed in other man-made gods in ages past, but these gods are gone forever. The Canaanites once worshipped a god called Baal, but where is this god today? He is gone, along with all the other false gods of history.

Jehovah, the Eternal One, remains forever, Even the false god, Satan, will one day be destroyed by God Almighty through His Son, the Lord Jesus Christ (Heb. 2:14). But today, many people still worship other gods. These gods are not real, however. They do not exist, except in people's minds. Satan uses these false gods to keep people from learning about the One True God and His plan of salvation for the world. There is a day coming when God will show these people that their gods don't exist, and that He alone is the Most High over all the earth.

The Supreme Ruler

*"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 Cor. 11:3). "Then comes the end, when He [Christ] shall have delivered up the Kingdom to God, even the Father . . . But when He says all things are put under Him (the Son), it is manifest that He [the Father] **is excepted**, which did put all things under Him. And when all things shall be subdued unto Him [the Son], then shall the Son also Himself **be subject unto Him** [God] **that put all things under Him, that God (the Father) may be all in all**" (1 Cor. 15:24-28). These verses show God the Father to be Supreme Ruler over everything, both in heaven and on earth.*

Jesus Christ

*"And Jesus, when He was baptized, went 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'" (Matt. 3:16,17). What a beautiful picture of the Father and His Son this is! What greater words could any son hope to hear than that his father is well pleased with him. Surely Jesus, too, must have felt great joy in hearing His Father's words. He brought no shame to His Father, Jehovah, but carried out His will perfectly while here on earth. His Father never regretted the words He spoke at Jesus' baptism of being *well pleased* with His Beloved Son.*

It was hard for many to accept that Jesus was the Son of God. Some hated Jesus and treated him wickedly. He was mocked, spit upon and beaten (Luke 22:63-65). Others, however, who were more open to the truth, grew to accept Jesus' statement that He truly was *God's Beloved Son*. Through all the trials that Jesus suffered because of His claims, He never once denied being anything **less** than God's Son, *nor did He ever say that He was anything **more** than that, but declared, "My Father is greater than I" (Jn 14:28).*

The Son Tempted

After our Lord Jesus was baptized, Satan desired to tempt and try Him so that Jesus would fail in the purpose of salvation for which God sent Him to earth. Satan would have rejoiced in this for then he could mock God by showing He had misplaced His trust in this *"well Beloved Son"* in whom He was well pleased. In Luke 4:1-13 it says that Satan tempted Jesus in various ways. Jesus, as a perfect human being, could have failed in these tests, and Satan knew it. One as wily as Satan would never have wasted his time trying if he knew from the beginning that there was no hope of his plan working. We must remember that when Jesus came to earth, He was called the *"last Adam"* (1 Cor. 15:45). He was born of a woman and grew into a perfect man because He was also the Son of God. Jesus was identical to the first Adam in perfection. As the first Adam was given free moral agency by God, so, too, was Christ, the last Adam. To be a free moral agent means that one has freedom to choose for oneself what he or she will do. God did not want either Adam or Jesus to serve Him, as the earth serves the tree, with no choice. He wanted them to serve Him out of whole-hearted love and devotion, and not because they must.

The first Adam, it is written, chose to disobey God and thus failed to put God supreme in his life. However, *the last Adam*, the Lord Jesus Christ, did not fail God when Satan tempted him. [It is written that after every temptation, Jesus rebuked Satan, saying, “*get behind me, Satan; for it is written, you shall worship the Lord your God, and Him only shall you serve*” (Luke 4:8 KJV).] Satan’s efforts failed. Jesus’ victory must have given His Father great pleasure and joy.

Jesus had great power while on earth; He never once abused it. He knew that He was *sent* to do His Father’s work and not His own. He had no desire to be called God, but rather *the Son of the Most High*, sent to do His Father’s will: “*For I came down from heaven, not to do my own will, but the will of Him that sent me*” (John 6:38). Read 1 John 4:14, John 3:17 and 20:21. In John 12:50 it says that Jesus only spoke the words which His Father *gave Him* to speak. John 5:43 declares that Jesus came in His Father’s Name. In John 17:4 Jesus admits that the work He did while on earth was **not** His own, but rather He finished the work which God gave Him to do. What an obedient Son He was! How well pleased His Father was to see His Son carry out His instructions for the salvation of the world so perfectly, and while doing so, *taking no credit for anything He did, but giving all glory and praise to God, His Precious Father*.

Jesus Taught By God

“I do nothing of Myself; but as my Father has taught Me, I speak these things.” “And Jesus increased in wisdom and stature, and in favor with God and man” (John 8:28; Luke 2:52). These verses show that while Jesus was on earth, as the Great Teacher, He learned from His Heavenly Father, and increased in wisdom through this knowledge. God, His Father, had all wisdom and knowledge. There is nothing He could ever learn from anyone else. Jesus did not have God’s knowledge because He was not co-equal with God. He was taught of God. As a perfect son, He obeyed all His Father’s will. Hebrews 5:8 says that even His obedience was learned from what He suffered.

Jesus never went beyond His Father’s teachings. He had the humility to admit He didn’t know when all God’s plans were to be carried out. Once when He had finished talking about the end of this age and the establishment of God’s Kingdom, He said, “*Of that day and that hour knows no man, no, not the angels which are in heaven, neither the Son but only the Father*” (Mark 13:32). “*These things the Father has put in His own power*” (Acts 1:7). Can you imagine this meek and humble Jesus, who was in such need of His Father’s wisdom and knowledge, ever saying He was equal to God? No, He never made such a claim.

In Need of His Father’s Strength

In His earthly walk Jesus needed His Father’s strength to support Him and spent hours in prayer to His Father. In His prayers Jesus never asked for His own will to be done but the Father’s alone, even to the painful death of the cross, believing that His Father’s strength would see Him through to the end. Indeed, Jesus was God’s Beloved Son, in whom His Father was *well pleased*.

A Noble Death

Jesus probably walked in painful silence that day, hardly able to stand beneath the weight of the cross on His shoulder. Many of His followers scattered in fear as He was led to His death. Peter, His beloved Apostle, in fear for his own life, even denied knowing his Master. (Mark 14:27; 66-72). All left Jesus to carry out His last great task of suffering alone - “*He trod the winepress alone, and of the people there was none with Him.*” His Father was with Him, but even He had to turn His face from Jesus in the final moments of life for Jesus to feel the full weight of man’s sin. They crucified the Lord Jesus Christ, the Only Begotten of God – the Son of His Love. He died a noble death, trusting to the end in His God and Father whom He knew would not leave Him in the grave.

Jesus Exalted By God

God kept His promise to His Son. Eph. 1:19-21 says that God not only resurrected Jesus from the grave but also set Him at His own right hand in heaven. There can be no more honored position than to sit at the right hand of Almighty God. The supreme throne belongs to His Father, but Jesus, by sitting at His right hand, has become second to God in glory and power. God is still supreme over the universe, but Jesus is now "*Prince and Savior*" (Acts 5:30-31). As a reward for seeing to it that God's plan for the salvation of the world were carried out, God has put all "*angels, and authorities, and powers*" under Jesus' control (1 Peter 3:22).

A COMPARISON OF FATHER AND SON

Thus far, we have learned that God is the Almighty and Supreme One, while the Lord Jesus Christ, God's Only Begotten Son, now sits on His Father's throne at His right hand, second to God in glory and power. Starting with this section of the study, we will list many Bible verses to show, beyond a doubt, that the Lord Jesus Christ is never seen as co-equal with God, His Father.

A Definition of Immortality

One who is *immortal* does not rely on anyone else for life, but has life *in himself*. One who is immortal cannot cease to exist because they are *death-proof*. They do not need food, drink, or air to exist. *One who is immortal can never die*, while one who is mortal can die and must have life sustained from outside of himself.

Adam and Eve Not Immortal

Though Adam and Eve were perfect, their life was sustained by food, air and water (Gen. 1:29). As long as Adam and Eve obeyed God, they could have everlasting life. But they were warned that if they disobeyed God, they would die (Gen. 2:17). After they sinned against God, the sentence of death began to be carried out, and they were thrust out of the Garden (Gen. 3:19). Adam and Eve needed God as their source of life. They did not have life in themselves, and when that source of life was taken away, they grew old and died. Adam and Eve were not immortal.

Satan Not Immortal

In Heb. 2:14, it says that Satan will one day be destroyed. He will die, or cease to exist, because he is *not* immortal, or death-proof.

God Has Immortality

In John 5:26 it is written of God that He "*hath life in Himself*." In other words, God needs nothing to sustain His life. He does not need food, water, or air to keep Him alive, for God has immortality. At one time no one else, either in heaven or on earth, had immortality except for God. One who is immortal cannot be destroyed, die, or even take one's own life, for that one is deathless.

Jesus Given Immortality by God

If Jesus Christ were equal with His Father, as claimed by many, then He must surely have *always* been immortal as God has been. One who is immortal *can never lose life*, even for a short period of time. Though the Bible declares that Jesus is *now* immortal, since His Resurrection from the dead, this was not always the case. As a *reward* for everything that Jesus did and suffered, God, His Father, who has always been immortal, has now **given** to His Son, Jesus, immortality also as a reward for His supreme sacrifice. This is why it is written in Romans 6:9 that "*Jesus dies no more*." From that moment when He was given immortality, it has become impossible for Jesus to ever die again. He is now immortal like His Father. Before Jesus received this gift of immortality, it **was** possible for him to die.

And He did just that on Calvary's Cross where He offered His perfect human life for the world's sin. *"I am He that lives and was dead"* (Rev. 1:18). There are some who claim that death isn't really death, and that Jesus simply passed into another place of life after he was crucified. The Bible does not teach this. Romans 14:9 KJV says very clearly that when Jesus rose from the dead He *"revived."* What did He revive from if He was not really dead? He revived from death, a state of unconsciousness, by coming back to life. Isaiah 53:7-10 says that Jesus was *"cut off out of the land of the living."* At his death He ceased to live.

We have seen God, always immortal, giving this same immortality to His Son, and we have seen that Jesus Christ did indeed die, giving up His life while He was in the grave. If Jesus did *not* die, the Ransom for Adam and his posterity was not paid and none of us could ever have a hope of being resurrected which is so clearly promised in God's Word.

All Things are of the Father - THROUGH the Son

"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 Cor. 8:6 KJV). How beautiful this verse is as one contemplates it. All things, including our salvation, originated with God the Father, *"of whom are all things."* (Read also Isaiah 60:16; Hosea 13:4; Isaiah 43:3,11.) God sent His Son to earth, *"by whom"* God's plan for the salvation of mankind was to be carried out. This verse clearly shows that Jesus did not originate God's plan of salvation, but instead carried out to completion the great Atonement for His Father when He cried out, *"It is finished."* (John 19:30)

"Him has God exalted to His right hand to be a Prince and a Savior, to give repentance to Israel, and forgiveness of sins" (Acts 5:31). *"And we have seen and do testify that the Father sent the Son to be the Savior of the world."* (1 John 4:14). *"For there is one God and one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all..."* (1 Timothy 2:5, 6).

The above verses show beyond a doubt, that Jesus Christ is not equal with God, but rather was *sent* by God to be our Savior. Jesus succeeded in carrying out His Father's great plan of Salvation and as a result has been exalted by God to *be Prince as well as Savior*. As 1 Tim. 2:5 points out, Jesus is called our *Mediator*. He mediated for us at Calvary. In 1 John 2:1 He is called our *Advocate* (one who stands beside). Forgiveness and repentance for sins are *only through Jesus*. This is why when we pray to the Father, we must pray through, or in the name of the Lord Jesus Christ. His sacrifice on our behalf makes it possible for us to *come "boldly to the throne of grace"* as we approach God in prayer.

The Arm Of God

"The Lord has made bare His holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God" (Isaiah 52:10). *"Who has believed our report? and to whom is the arm of the Lord revealed?"* (Isaiah 53:1 - compare John 12:38). *"His (God's) arm (Jesus) brought salvation unto him - And the Redeemer shall come to Zion, and unto them in Jacob that turn from transgression, says the Lord"* (Isaiah 59:16-20). The *arm of the Lord* in these verses refers to God's Beloved Son. These verses are examples of how all things are *of* God but *by* Jesus Christ, the *arm of Jehovah*, a fitting symbol for Jesus. A man's literal arm never goes beyond the instructions given it. God issued the commands, Jesus fulfilled them. This shows a clear distinction between God, as Father, and The Lord Jesus Christ, as God's subservient Son.

"Paul, an Apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope" (1 Tim. 1:1). Again, in this verse we see a clear distinction between God, the Father, and

Jesus Christ, His Son. Salvation is seen *originating* with God, but the *hope* of that salvation is seen as coming *through* the Lord Jesus Christ. By His suffering and death, the Lord Jesus Christ carried out His Father's plan of salvation perfectly.

Verses Used To Support the Trinity

In this section of our study we will present some Bible verses used by Trinitarians in their attempt to prove that Jesus Christ is equal with God. We will quote from several translations of the Bible showing this claim to be in error. The Bible translations that we will use in this study we feel are the closest in meaning to the most ancient Greek Bible manuscripts. Before starting this study, it is best to first learn a little of the history surrounding the King James Bible (KJV) which was printed in 1611 A.D. and is considered the authority in Bible translations by many. The King James Version contains considerable errors which are corrected by some of the more modern versions of the Bible.

Many people are perhaps not aware that the KJV was not translated from the ancient Greek manuscripts. Rather, it is a revision of the Bishop's Bible and was only *compared* with the Greek manuscripts. When this Bible was put into print, there were only eight known Greek manuscripts with which to compare it. None of these eight went back further than the tenth century A.D. Today, there are hundreds of manuscripts to draw upon, the oldest of which goes all the way back to the fourth century A.D. The three oldest of these manuscripts are the Sinaitic, the Vatican, and the Alexandrian. Modern Bibles such as Moffatt and the Emphatic Diaglott used the most ancient Greek manuscripts when they translated Scripture. For this reason, we will make extensive use of these better translations in our study. We will compare these newer, more accurate translations with the KJV to show where it is in error. We will also compare many verses from various books of the Bible to give a harmonious view of God's Word. By comparing Bible verses, we can be assured of harmony in God's complete Word of Truth.

Scriptures Compared

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1 - KJV). The *Word*, as used in this verse, refers to the pre-existence of our Lord Jesus Christ as the *Logos*, or *Word* of God. We will see that the wording of John 1:1 as presented by the King James Bible is in error. The Emphatic Diaglott renders the Greek text in this way: *"In a beginning was the Logos, and the Logos was with **the** God, and **a** god was the Logos."* Jesus is here spoken of as being *a god* in the sense of being *a mighty one* or *a mighty warrior*.

The phrase "In a beginning" is also very interesting. The Bible strongly states that God, Jehovah, *had no beginning*. He is *"from everlasting to everlasting"* (Read Psa. 90:2; 106:48). This means that John 1:1 cannot refer to the beginning of God, but rather a beginning of something else, namely *the beginning of God's works of creation*. The Word was in *this beginning* with God. In fact, the Bible teaches that before anything else was created, God first *"brought forth"* (Prov. 8:22-24) His Only Begotten Son, called the Logos or Word. Though God had no beginning, His Son did. God's Son was the *"firstborn of every creature"* (Colossians 1:15).

The Firstborn

Jesus is called the *"Firstborn of every creature"* (Colossians 1:15). *"Also I will make him, **my firstborn**, higher than the kings of earth"* (Psalm 89:27). Jesus, *"the Amen,"* is here spoken of as being *"the beginning of the creation of God."* (Revelation 3:14). He is called *"the only begotten Son"* (John 1:18). These verses prove that Jesus had a beginning. The word **father** means **life-giver**. The word **son** means **one who receives life, or a descendent**. Jesus, the Son, received life from His Father.

All Things through the Son

The Bible states that in the beginning of creation, after His Son was *brought forth*, the Son then created everything else (Colossians 1:15-18). All things came into existence **through** the Son (John 1:3). The world was made by Him (John 1:3, 10), and it was through His Son that God made the universe (Heb.1:2) and all that was in it.

The Oneness of Father and Son

"I and my Father are one" (John 10:30). By reading all of the verses in this context, it can easily be seen that Jesus meant that He and His Father were one *in mind* and *purpose*. In John 17:11 Jesus shows this very clearly while praying to His God and Father about His disciples: "Holy Father, keep through Your own name those whom You have given me, **that they may be one as we are.**" In John 17:22, 23 we read, *"And the glory which you gave Me I have given them; **that they may be one, even as we are one: I in them, and You in me, that they may be made perfect in one.**"* In these verses we see the church being one **in the same way that Jesus is one with God, His Father**. The church is one because Christ is in the church in the same way that God is in Christ. They are one Body made up of many members with Christ as the head, being one in *love, unity, and purpose*. Though Christ is in the Church, we are not *literally* Jesus any more than God in Christ makes Jesus God.

"He that has seen me has seen the Father" (John 14:9). This verse must be harmonized with other Bible verses such as John 1:18, which says that *"no man has seen God."* The clue to the true meaning can be found in Jesus' own statement. Jesus is here talking to Philip and telling him that it is impossible to see God who is a Spirit Being. *Through Jesus, God manifested Himself*. "Like father, like son" is a well-known proverb. Jesus perfectly reflected God and His Holy will. Thus, to know Jesus is to know God.

I AM

"Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am" (John 8:58). In Exodus 3:14 Jehovah uses "I AM" as His title. Since Jesus also said, "Before Abraham was, I am," some feel that Jesus and the Father must be one God. However, Jesus was simply saying that *He had existed in heaven before Abraham was born*. Moffatt's translation gives a more accurate translation, *"Truly, truly, I tell you," said Jesus, "I have existed before Abraham was born."* Jesus did indeed exist before Abraham was born, as *the Logos*, the Only Begotten Son of God.

Equal with the Father?

Perhaps one of the worst translations offered for any Bible verse by the King James Bible is found in Philippians 2:5, 6 where we read, *"Let this mind be in you, which was also in Christ Jesus: Who being in the form of God thought it not robbery to be equal with God."* The Moffatt Bible translation and many others correct this verse to more properly read that Jesus *"Treat one another with the same spirit as you experience in Christ Jesus. Though He was divine by nature, **He did not snatch at equality with God but emptied Himself by taking the nature of a servant.**"* No, Jesus never tried to usurp God's right as Supreme Ruler as Satan did (Isaiah 14:13), but on the contrary, He *emptied Himself completely* or divested Himself of His high position as God's spiritual Son by becoming flesh and blood (1 Tim. 2:5). By using a proper translation of Phil. 2:5, 6, all possible contradiction is erased, with the Bible being in full agreement and harmony with itself.

Three That Bear Record

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in the earth, the Spirit, and the water, and the blood: and these three agree in one" (John 5:7-8). It has been proven beyond a doubt by leading Bible

scholars and translators that the underlined words in the above verses are spurious, and thus are not part of God's most Holy Word. Scofield's Reference Bible admits this fact when it states, *"It is generally agreed that verse seven has no real authority and has been inserted."* That part of this verse has been omitted by all modern translations. Hudson's Greek and English Concordance says of 1 John 5:7, *"The words are found in no Greek manuscript before the 15th or 16th century..."* Nothing else need be written here about this verse, except perhaps Dr. C. Tischendorf's thoughts with which we are in full agreement: *"That this spurious addition should continue to be published as part of the Epistle I regard as an impiety."* One of the best translations of 1 John 5:6-8 is found, again in the Moffatt translation: *"Jesus Christ, He it is who came by water, blood, and Spirit - not by water alone, but by the water and the blood. The Spirit is the witness to this, for the Spirit is truth. The witnesses are three, the Spirit and the water and the blood, and the three of them are in accord."*

Thy Throne O God

"But unto the Son He says, 'Thy throne O God, is forever and ever: a scepter of righteousness is the scepter of Your kingdom'" (Heb. 1:8-9 - KJV). The Diaglott renders this, *"But to the Son, 'Thy throne, O God, is for the age and the sceptre of rectitude is the sceptre of Thy Kingdom. ...therefore, thy God anointed thee with the oil of exultation beyond Thy associates. '"* The Father has placed His Son, the Lord Jesus Christ as His *Mighty Warrior* (another meaning for *God* in the Greek) over His Kingdom in the coming Millennial age. These verses show that God speaks to us *"by his Son,"* which means Jesus is *God's active agent to fulfill all God's commands.* God has also appointed His Son *"heir of all things."* (Heb.1:2) If the Son was equal to God, He would not be *appointed* an heir or *anything else,* since all things would belong to Jesus equally with the Father. God's Son is seen being made *"so much better than the angels, as He has by inheritance obtained a more excellent name than they."* (Heb.1:4). Jesus *inherited* a more excellent name; God, however, cannot inherit anything because He has always been Supreme over all.

God Manifest in the Flesh

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16 - KJV). Before continuing, let us read the Moffatt translation of this verse for a better definition of its true meaning: *"And who does not admit how profound is the divine truth of our religion? It is He who was 'manifest in the flesh, vindicated by the Spirit, seen by angels, preached among the nations, believed on throughout the world, taken up to glory.'" It is the truth of our religion that is spoken of in this verse, and not a mystery of the trinity. **God was indeed "manifest in the flesh,"** as the KJV states in that God was *made known* to others *through Christ.* He was manifested through Christ *in the same way that any father is made known to others through the actions and personality of an obedient son.* As the saying goes, "Like father...like son" never means that a son is anything other than a son.*

In 2 Cor. 4:11 we find a good example of the Bible usage for the word *manifest.* Here we see the life of Jesus being *made manifest* in the Apostles. The Apostles, by living in harmony with Christ's teachings, and being empowered by the Holy Spirit, did indeed manifest Christ's life in their own mortal flesh. It is also in this manner that Jesus manifested His Father. *"No man has seen God at any time; the only begotten Son which is in the bosom of the Father, he has declared him"* (John 1:18). This verse is in full harmony with what we have thus far shown. It clearly shows how God was manifest through Christ. Jesus declared God through His own actions and personality which were in full harmony with God's attributes and were the fruitage of God's Holy Spirit (1 John 4:12).

"My Lord, and My God"

"And Thomas answered and said unto him, My Lord and my God." (John 20:28). To gain a proper understanding of this verse, we must keep John 1:1 in mind. When we looked at John 1:1, we learned through the Emphatic Diaglott that Jesus Christ is a *god, a mighty one or a mighty warrior*. But Jesus is not the Supreme God.

"They Shall Look Upon Me Whom They Pierced"

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10 - KJV). Trinitarians claim that since God is speaking in this prophecy, and since He seems to be saying that it is He who will be pierced on the cross, that therefore Jesus Christ is God. Please notice, however, that in the KJV of this verse, God first refers to the one crucified as *"me"*, or himself, and then speaks of the same one who is pierced as *"him."* Such a statement is a contradiction. This problem is easily solved by the Moffatt translation of the ancient Greek manuscripts which reads, *"But I will pour out a spirit of yearning and entreaty upon David's house and the dwellers of Jerusalem; they shall look at him whom they stabbed and lament for him bitterly, as a man laments for his only son"* (Zech. 12:10). In this accurate translation, Jesus is the one seen being pierced, rather than God, who is speaking. The Jewish Masoretic text, which is the Old Testament used by many Jewish people, also uses the word *"him"* when referring to the one being pierced.

Jesus, From Everlasting?

"But you, Bethlehem Ephratah, though you be little among thousands of Judah, yet out of you shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting" (Micah 5:2 - KJV). This verse is a prophecy of Jesus who is seen existing from everlasting. Trinitarians use this text as proof that Jesus is equal with God and had no beginning. According to the Jewish Masoretic Scriptures, however, we do not find the word *"everlasting"* as used by the King James in the verse. The Jewish Masoretic Text says that the Messiah existed *"from of old, from ancient days."* The Moffatt, Revised Standard, and many others translations are in full agreement with the Masoretic text in its interpretation of this verse. We trust the numerous Scriptures presented in this study on the Almighty God and His Son, the Lord Jesus Christ, have convinced you that there is indeed **One** God, the Father, and **One** Lord, Jesus Christ, through whom He accomplished all, as the Apostle Paul clearly states in 1 Cor. 8:6 and Eph. 4:5, 6.

"Who Do You Say That I Am?"

At the present time there are millions claiming the name of Christ who firmly believe many things about Jesus, i.e., He was the human manifestation of the Archangel Michael; the spirit brother of Lucifer; an eternally begotten uncreated being, part of a Triune Godhead; one among many good teachers and prophets. Jesus' true identity was a matter of the greatest concern when He asked His chosen disciples, *"Who do you say that I am?"* The answer was clear and simple: *"You are the Messiah, the Son of God"* (Matt. 16:16). On that revelation the church was to be founded (v. 18). Caution should be exercised when defining the meaning of the title *Son of God*. *Adoni* (my lord, Ps. 110:1) never means God, but always a superior *other than* God, who is *Adonai*.

The Holy Spirit

Probably one of the least understood subjects in the Christian religion is that of the Holy Spirit. To get the real meaning of the Holy Spirit, we must obtain the true context in which the term is used and also harmonize its meaning throughout the Bible. The English word *spirit* is usually translated from the

Hebrew (*ruach*) and Greek (*pneuma*) words meaning: wind, or breath, and by extended meanings: vital or active force. An example of the Hebrew word translated as wind is found in Zechariah 2:6: "...*Flee from the land of the north, says the LORD; for I have spread you abroad as the four winds (ruach) of the heavens...*" In Job 41:16 is found an example of the same word translated as air: "*One is so near to another that no air (ruach) can come between them.*"

When the Bible speaks of God's Holy Spirit, it speaks of God's *invisible active force or power*. There is no Bible description which indicates that the Holy Spirit is a person, although it is so much a part of who God and the Lord Jesus Christ are that we are able to "grieve the Holy Spirit" or the spirit of God and His Son.

In Judges 14:5, 6, we read: "Then Samson...came to the vineyards of Timnah and behold, a young lion roared against him, and the Spirit (*ruach*) of the LORD came mightily upon him, and he tore the lion asunder..."

In the New Testament, *pneuma* is translated as God's Holy Spirit in Romans 15:18, 19 NIV: "I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done by the power of signs and miracles, through the power of the Spirit" (*pneuma*).

The New Testament texts reveal God's Spirit as the power of God. The Angel told Mary of her upcoming pregnancy, "The Holy Spirit will come upon you and the *power* of the Most High will overshadow you..." (Luke 1:35; also Luke 24:49; John 20:22, 23).

Some Bible verses also speak of God's Holy Spirit as being the disposition of God, either in Himself or in others. This disposition can take the form of wisdom, understanding, knowledge, counsel, truth, promise, etc. From 1 Corinthians 2:12: "*Now we have received not the spirit of the world, but the Spirit which is from God that we might understand the gifts bestowed on us by God.*" See also Isaiah 11:2; John 14:17; 15:26; 16:13; 17:17; Genesis 22:16-18.

It is apparent that the Holy Spirit is not a separate person but the power of God Himself which reflects the personality of Jehovah and all who display His attributes.

The deduction, by factual research and logical reasoning, is that there is absolutely no evidence or proof that there is a Trinity. The evidence, in fact, proves the opposite. The Father is Jehovah, the Designer of the Universe. His Only Begotten Son is The Lord Jesus Christ. The Holy Spirit is God's power; His active force, not a person separate from Him. We are told not to *quench* the Holy Spirit. See 1 Thess. 5:19. One cannot *quench* a person.

Various Quotations from Christian Sources

Commenting on the state of affairs in the early Church, H. G Wells writes: "We shall see presently how, later on, all Christendom was torn apart by disputes about the Trinity. There is no clear evidence that the apostles of Jesus entertained that doctrine." (*Outline of History*, p. 421)

Newton (*Origin of Triads and Trinities*) quotes Professor Sayce (Gifford Lectures and Hibbert Lectures) as follows: "The indebtedness of Christian theological theory to ancient Egyptian dogma is nowhere more striking than in the doctrine of the Trinity. The very same terms used of it by Christian theologians meet us again in the inscriptions and papyri of Egypt."

"The Pauline Christ who accomplishes the work of salvation is a personality who is both human and superhuman, not God, but the Son of God. Here the idea, which was to develop later of the union of the two natures, is not present." (Maurice Goguel, *Jesus and the origins of Christianity*, Harper, 1960)

"As far as the New Testament is concerned, one does not find in it an actual doctrine of the Trinity."
(Bernard Lohse, *A Short History of Christian Doctrine*)

Edward Gibbon says in the preface to *History of Christianity*: "if Paganism was conquered by Christianity, it is equally true that Christianity was corrupted by Paganism. The pure deism of the first Christians was changed by *the Church of Rome* into the incomprehensible dogma of the Trinity. Many of the pagan tenets, invented by the Egyptians and idealized by Plato, were retained as being worthy of belief." (Gibbon is a historian's historian. He would not speak so forthrightly without a firm basis for his evaluation.)

"Jesus is never identified *simpliciter* [absolutely] with God, since the early Christians were not likely to confuse Jesus with God the Father." (Howard Marshall, "Jesus as Lord: The Development of the Concept," in *Eschatology in the New Testament*, Hendrickson, p. 144).

The Catholic Encyclopedia: "...nowhere in the Old Testament do we find any clear indication of a Third Person. Mention is often made of the Spirit of the Lord, but there is nothing to show that the Spirit was viewed as distinct from Yahweh Himself. The term is always employed to signify God considered in His working, whether in the universe or in the soul of man."

The New Schaff-Herzog Encyclopedia of Religious Knowledge: "The doctrines of the Logos 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 Encyclopedia Americana: "Fourth-century Trinitarianism did not reflect accurately early Christian teaching regarding the nature of God; it was, on the contrary, a deviation from this teaching."

Dictionary of Religious Knowledge: "Many say that the Trinity is a corruption borrowed from the heathen religions, and ingrafted on the Christian faith."

The Church of the First Few Centuries: "The Doctrine of the Trinity was of gradual and comparatively late formation. It had its origin in a source entirely foreign from that of the Jewish and Christian Scriptures. It grew up, and was ingrafted on Christianity, through the hands of the Platonizing Fathers."

The New Encyclopedia Britannica: "Neither the word *Trinity*, nor the explicit doctrine as such, appears in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the Old Testament: 'Hear O Israel; YHWH our God is one Lord' (Deut. 6:4). The doctrine developed gradually over several centuries and through many controversies ... By the end of the 4th century the doctrine of the Trinity took substantially the form it has maintained ever since." (1976, Micropedia, Vol.X, p. 126)

Outlines of the History of Dogma: "Church doctrine became rooted in the soil of Hellenism [pagan Greek thought]. Thereby, it became a mystery to the great majority of Christians."

The Illustrated Bible Dictionary: "The word *Trinity* is not found in the Bible ... It did not find a place formally in the theology of the church till the 4th century."

The New International Dictionary of New Testament Theology: "The New Testament does not contain the developed doctrine of the Trinity."

The Encyclopedia Americana: "Christianity derived from Judaism, and Judaism was strictly Unitarian [believing that God is one person]. The road that led from Jerusalem to Nicaea was scarcely a straight one. Fourth-century Trinitarianism did not reflect accurately early Christian teaching regarding the nature of God; it was, on the contrary, a deviation from this teaching." (1956, Vol. XXVII, p. 294L)

The Encyclopedia of Religion: "Theologians agree that the New Testament does not contain an explicit doctrine of the Trinity."

The Nouveau Dictionnaire Universel: "The Platonic Trinity, itself merely a rearrangement of older trinities dating back to earlier peoples, appears to be the rational philosophic trinity of attributes that gave rise to the three hypostases or divine persons taught by the Christian churches ... This Greek philosopher's [Plato, fourth century BCE] conception of the divine trinity can be found in all the ancient [pagan] religions." (Paris, 1865-1870, edited by M. Lachatre, Vol. 2, p. 1467)

Dictionary of the Bible by John L. Mckenzie, S.J.: "The trinity of persons within the unity of nature is defined in terms of 'person' and 'nature' which are Greek philosophical terms; actually the terms do not appear in the Bible. The Trinitarian definitions arose out of long controversies in which these terms and others such as 'essence' and 'substance' were erroneously applied to God by some theologians." (New York, 1965, p. 899)

The New Catholic Encyclopedia: "The formulation 'one God in three persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formula that has first claim to the title "the Trinitarian dogma." Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective." (1967, Vol. XIV, p. 299)

Evangelical fundamentalist John MacArthur rightly says: "There is no such thing as 'the eternal Son' in the Bible" (see his *Commentary on Hebrews*, ch. 1). MacArthur agrees here with famed commentator Adam Clark, who believed that the concept of the "eternally begotten Son," central to traditional creeds, was not only meaningless but dangerous. A world-known systematic theologian of Fuller Seminary, Dr. Colin Brown says correctly: "It is a common but patent error to read John 1:1 as if it said 'In the beginning was the Son....'" (Ex Auditu, 7, 1991)

Scripture Texts that Challenge the Trinity

The Scriptures admonish us to "prove all things and hold fast to that which is good." We hope that you accept the challenge.

Matthew 3:16, 17	John 8:18, 42	Colossians 1:13
Matthew 8:29	John 10:15, 36	1 Thess.1:9-10
Matthew 11:27	John 11:4	1 Timothy 2:5
Matthew 12:18	John 12:49, 50	Hebrews 1:2
Matthew 14:33	John 14:13, 23, 28	Hebrews 2:9

Matthew 16:13-17	John 16:17	Hebrews 4:14
Matthew 17:5	John 17:1-26	Hebrews 5:7, 8
Matthew 27:54	John 20:17, 30-31	1 Peter 1:3
Mark 5:7	Acts 2:22-24; 32-33	2 Peter 1:17
Mark 15:39	Acts 3:13, 26	1 John 1:3
Luke 1:32, 35	Acts 9:20	1 John 2:22
Luke 8:28	Romans 1:1-4	1 John 3:23
Luke 9:35	Romans 5:10	1 John 4:10
Luke 10:22	Romans 8:29	1 John 4:14, 15
John 1:12-18	1 Corinthians 11:3	1 John 5:11, 12
John 1:34, 49	1 Corinthians 15:26-28	2 John 1:9
John 3:16	2 Corinthians 1:19-20	Revelation 2:18
John 5:19-23, 37	Galatians 4:4	
John 6:35-40	Philippians 2:9-11	

The Apostle Paul gave us good advice in 1 Thess. 5:21: *"Prove all things; hold fast that which is good."* Then in Acts 17:11 the Apostle offers words of commendation to the Jews at Berea because they didn't just accept his words without checking to see if they were sound teachings: *"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."* It will take some effort and time to do this, but it is well worth it and will yield great blessings to a true student of God's Word, establishing a solid foundation for one's Christian faith. If we do this, then we, too, can say with the Apostle Paul: *"Yet I am not ashamed, because I know whom I have believed, and am convinced that He is able to guard what I have entrusted to him for that day."* (II Tim.1:12)

This booklet contains only some of the truths taught in the Bible. All who desire an accurate knowledge of our Creator and His Plans as centered in His Beloved Son, are encouraged to carefully examine the Word and learn how harmonious and comprehensive it truly is.

CHRISTIAN DISCIPLING MINISTRIES INTERNATIONAL
32 Chapel Lane, Somersworth, NH 03878