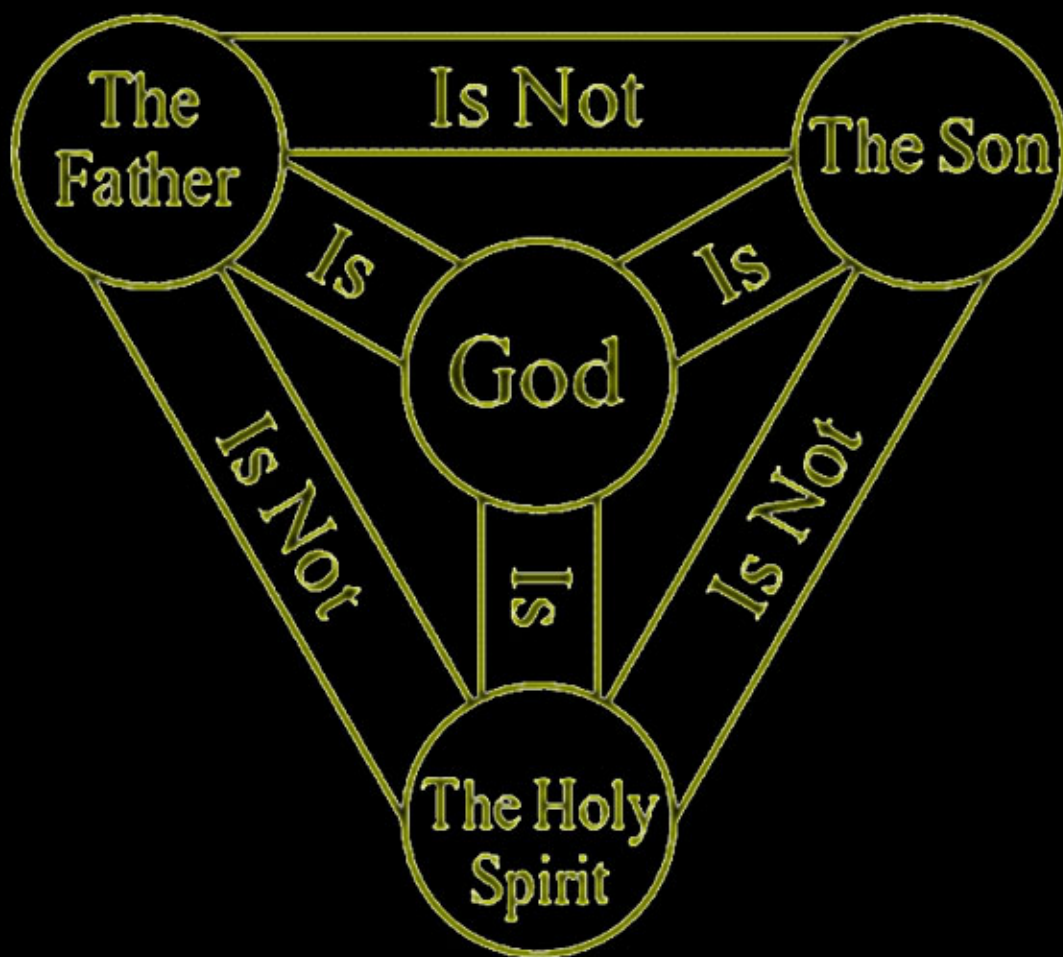


THE ORIGIN *of* TRINITY



STEVEN RITCHIE

THE DOCTRINE OF THE TRINITY IS NOT FOUND IN THE BIBLE

The Illustrated Bible Dictionary records: "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." (Illustrated Bible Dictionary, Intersociety Press, Tyndale House Publishers, 1980, part 3, p. 1).

The New Catholic Encyclopedia admits that the Trinity "is not. . . directly and immediately the word of God." (New Catholic Encyclopedia, 1967, Vol. XIV, p. 304).

The Encyclopedia of Religion And Ethics records: At first the Christian Faith was not Trinitarian. . . It was not so in the apostolic and sub-apostolic ages, as reflected in the New Testament and other early Christian writings." (Encyclopedia of Religion and Ethics, ed. James Hastings, 1922, Vol. 12, p. 461).

" L. L. Paine, professor of Ecclesiastical History acknowledged: "The Old Testament is strictly monotheistic. God is a single personal being. The idea that a trinity is to be found there . . . is utterly without foundation." (L. L. Paine, A Critical History Of The Evolution Of Trinitarianism, p 4, as quoted in, Should you believe the Trinity?, Watchtower publication)

The Encyclopedia of Religion admits: "Theologians today are in agreement that the Hebrew Bible does not contain a doctrine of the Trinity." (The Encyclopedia of Religion, ed. Mircea Eliade, Macmillan Publishing Company, 1987, Vol. 15, p. 54).

The New Catholic Encyclopedia also admits: "The doctrine of the Holy Trinity is not taught in the Old Testament." (New Catholic Encyclopedia, 1967, Vol. XIV, p. 306).

Jesuit Edmund Fortman wrote in his book, The Triune God: ". . . There is no evidence that any sacred writer even suspected the existence of a Trinity within the Godhead. . . Even to see in the Old Testament suggestions or foreshadowings or 'veiled signs' of the trinity of persons, is to go beyond the words and intent of the sacred writers." (Edmund J. Fortman, The Triune God, Baker Book House, 1972, pp. xv, 8, 9).

"The New Encyclopedia Britannica reports: "Neither the word Trinity nor the explicit doctrine appears in the New Testament." (The New Encyclopedia Britannica, 1985, Vol. 11, p. 928).

The New International Dictionary of New Testament Theology confirms: "The New Testament does not contain the developed doctrine of the Trinity." (The New International Dictionary of New Testament Theology, ed. Colin Brown, Zondervan, 1976, Vol. 2, p. 84).

"The New Testament writers. . . give us no formal or formulated doctrine of the Trinity, no explicit teaching that in one God there are three co-equal divine persons. . . Nowhere do we find any trinitarian doctrine of three distinct subjects of divine life and activity in the same Godhead." (Fortman, The Triune God, pp. xv, xvi, 16).

Yale University professor E. Washburn Hopkins affirms in the Origin and Evolution of Religion: "To Jesus and Paul the doctrine of the trinity was apparently unknown; . . .they say nothing about it." (Origin and Evolution of Religion, E. W. Hopkins, p. 336)

"Jesus Christ never mentioned such a phenomenon, 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." Arthur Weigall, *The Paganism in our Christianity*, G.P. Putnam and Sons, 1928, p. 198).

"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. . . Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective." (*New Catholic Encyclopedia*, 1967, Vol. 14, p. 299).

3 The New International Dictionary of New Testament Theology states: "Primitive Christianity did not have an explicit doctrine of the Trinity such as was subsequently elaborated in the creeds." (*New International Dictionary of New Testament Theology*, Vol. 2, p. 84).

"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." (*The Encyclopedia Americana*, p. 1956, p. 2941).

The Ethnic Trinities by L. L. Paine, page 219, states that the development of the trinity was an evolutionary process. "The Christian dogma did not start from a polytheistic or pantheistic ground, but from Jewish monotheism; but the development from one God to a trinity was just as completely a historical evolution as any other." (*The Ethnic Trinities*, L.L. Paine, page 219)

The book entitled, *The Church of the First Three Centuries* acknowledges: "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 Church of the First Three Centuries*, Alvan [Lamson](#), 1860 edition, p. 34., British and Foreign Unitarian Association, As quoted in, *Should you believe the Trinity?*, Watchtower publication)

"Science concluded on alliance with the Nicene Creed; that was a condition of the triumph of orthodoxy. . . These men took their stand on the general theory of the universe which was accepted by the science of the time; they were Platonists, and they once more naively appealed to Plato in support even of their doctrine of the Trinity." (*Adolf Harnack, Volume 4. Page 88*)

Church Historian Jaroslav Pelikan states in his book - *The Emergence of the Catholic Tradition* - that Greek Platonic elements were unmistakably present in the Trinitarian definition of One God in "three persons." (Jaroslav Pelikan, *Volume 1: The Emergence of the Catholic Tradition 100–600* (1973)

"The doctrine of the Trinity. . . must be interpreted in a manner that would be consistent with this a priori definition of the deity of God (One essence, three persons). Neoplatonic elements were unmistakably present in this definition. . ."

The New Catholic Encyclopedia vol. 10, page 335 admits:

"From the middle of the 4th century onward, however, Christian thought was strongly influenced by Neo-platonic philosophy and mysticism." (*The New Catholic Encyclopedia*, vol. 10, page 335)

Adolf Harnack states in *Outlines of the History of Dogma*, that church doctrine became "firmly rooted in the soil of Hellenism [pagan Greek thought]. Thereby it became a mystery to the great majority of Christians." (*Outlines of the History of Dogma*, Adolf Harnack, p193-195)

Andrew Norton declares in the book "A Statement of Reasons" that the Trinity originated not from the Bible, but from Platonic Philosophy: "We can trace the history of this doctrine, and discover its source, not in the Christian revelation, but in the Platonic philosophy . . . The Trinity is not a doctrine of Christ and his Apostles, but a fiction of the school of the later Platonists." (*A Statement of Reasons, Andrews Norton, 1872, Fifth edition, American Unitarian Association, Boston, MA, p 94, 104., as quoted in, Should you believe the Trinity?, Watchtower publication*)

"is a corruption borrowed from the heathen religions, and ingrafted on the Christian faith."
Edward Gibbons's *History of Christianity* notes: "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. (*Edward Gibbon's History of Christianity, quoted in, Should you believe the Trinity?, Watchtower publication*) ("*History of Christianity*", by Edward Gibbon, 1891, p. xvi)

Historian Will Durant observed: "Christianity did not destroy paganism; it adopted it. . . From Egypt came the ideas of a divine trinity." – p. 595, *The Story of Civilization: vol. 3, Simon & Schuster Inc., by noted author and historian Will Durant.*

6 Siegfried Morenz, in the book 'Egyptian Religion' notes: "The trinity was a major preoccupation of Egyptian theologians . (*Egyptian Religion, Siegfried Morenz, p254-257*)

" James Hastings wrote in the *Encyclopedia of Religion and Ethics*: "In Indian religion, e.g., we meet with the trinitarian group of Brahma, Siva, and Visnu; and in Egyptian religion with the trinitarian group One recalls in particular the Neo-Platonic views of the Supreme or Ultimate Reality. which is triadically represented." (*Encyclopædia of Religion and Ethics, James Hastings, Trinity, p 458*)

"The Platonic Trinity, itself merely a rearrangement of older trinities dating back to earlier peoples, appears to be the rational philosophic trinity attributes that gave birth to the three hypostases or divine persons taught by the Christian Churches. . . Thus Greek philosophers conception of the divine trinity . . . can be found in all the ancient pagan religions." (*French Nouveau Dictionnaire Universel [New Universal Dictionary], Vol. 2, p. 1467*).

H. P. Blavatsky in *Isis Unveiled* (pages 45,46), reveals that the Trinity Dogma originated from Babylon: "We find it northeast of the Indus; and tracing it to Asia Minor and Europe, recognize it among every people who had anything like an established religion. It was taught in the oldest 7 Chaldaean, Egyptian, and Mithraic schools. The Chaldaean Sun-god, Mithra, was called 'Triple,' and the trinitarian idea of the Chaldaeans was a doctrine of the Akkadians, who themselves belonged to a race which was the first to conceive a metaphysical trinity. According to Rawlinson, the Chaldaeans are a tribe of the Akkadians, who lived in Babylonia from the earliest of times." (*H.P. Blavatsky (1877, pages 45,46)*)