

Treatise Against the trinity

Well...I may as well begin with that which I hold to be one of the most diabolical examples of tradition and philosophical deception: The trinity.

If you hold the "doctrine of trinity" to be true, please do not ignore the discussion below. I am not attempting to take away what you believe. I am not here to convert trinitarians nor am I here to proselytize those who are close to the Truth. I am a preacher and I will not preach what is not written and nor will I fail to preach what is written. I am here to see sheep decide as God gives ears to hear and. eyes to see.

First, allow me to be clear about one thing before I begin. I understand that all those who use the word "trinity" to express their belief in the One God may not fully adopt the official stance of trinitarian ideology. In fact, I have discovered many may not even realize in full the meaning of the doctrine (so called) of the trinity. I have had personal discussions with those who have initially stated their belief in God by expounding their views using trinitarian terms. However, after more perfectly opening the Scriptures they abandon the use of those terms in favor of what the Bible says about how we should express our beliefs according to His Word.

Therefore, this treatise of Truth is about negating erroneous viewpoints which have no biblical support. Further, I would simultaneously seek to show why we should abandon all use of trinitarian expressions, especially by those who are Bible Minded, chosen saints of God. Please note: for purposes of this discussion, I have no choice but to include trinitarian believers with those who use similar expressions. Therefore, any use of the word "trinitarian", below, would refer to both camps among informed and uninformed proponents of the trinity doctrine.

Thus, I promote the abandonment not only of the trinitarian viewpoint, but, also, the use of the terms of belief and purported doctrine and expressions that would link the Bible Minded with trinitarianism. I would that those who are followers of Jesus Christ use the very words of the Bible to express their beliefs. Therefore, I will use the words translated from Hebrew and Greek, as found in the King James Bible (KJB), for purposes of discussion, herein, and for discussions that follow.

I am not going to begin with a discussion of the origin of the word "trinity." Rather, I seek to keep the discussion to the facts of the Bible as expressed in Scripture. Therefore, my discussion will be exegetically opposed to the trinity doctrine, so called. I will attempt to limit my discussion to our incongruous belief in the ONE GOD.

Expressions of the "trinity" are vast and varied but always seemingly stress the importance of expressing an opinion according to the idea that there is a triune God and that god is "one God in three persons." trinitarians, thus, suggest that the Christian faith is a faith in the triune God. However, while they confess that God is one and may even admit that Judaism has always made reference to the One God, trinitarians defy the doctrine of the Old Testament with reference to New Testament Scriptures that would, inappropriately applied, suggest that there are three gods in one and that they are God the Father, God

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the Son, and God the Holy Spirit. Thus, trinitarians speaks severally of God and distribute parts of God to the Father, Son, and Holy Ghost.

In order to have a firm understanding of trinitarianism, I reference *Renewal Theology* written by J Rodman Williams. In fact, J. Rodman Williams (a Devout trinitarian), expressing the overview of trinitarianism, in his book *Renewal Theology* states, "In the Old Testament there is no distinct references to God as existing in three persons." He, like many others who hold the concept of "trinity" as truth, makes feeble attempts to intimate that because the word "three" is used in the OT, then there is, therefore, reason to believe that there might be a hidden reference to their claim of a triune God. Trinitarians, altruistically, cling to the idea that perhaps it is sufficient that mere suggestions, alone, in the OT should substantiate their claim. However, God, in fact, has already stated what He means and, most definitely, He did not describe Himself as a triune god. If He were a triune God why did He make it clear that He is ONE? Further, He never referenced Himself as more than One and never expressed Himself as a coalition or conglomerate of multiple gods that could be a part or parts of the eternal One God.

The trinitarians or those who hold to the idea of tri-unity sometimes adopt variations of the falsehood but all of them will recite something to the effect that "I believe in one God in three persons...the blessed trinity." That is, they suggest that the Father, Son, Holy Spirit are "three in one" [God] or three gods in one.

Trinitarians, although admitting no precise or decisive reference to three gods, then must, as they do, use NT references to support their philosophy.

The NT scriptures below are a frequently supportive references by trinitarians:

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.

1 John 5

⁸ And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

At first glance, it is evident that the word, as it is written, varies considerably from the generally accepted statement to which many trinitarian proponents adhere.

trinitarians say they believe in God the Father, God the Son, and God the Holy Spirit. They believe in God in three persons and, as the song reads, "...blessed trinity." Of course, I will say that many will then add the words "yet he is one God, but we just can't understand it." Well, I want you to understand it as it is written.

Let's begin by giving special attention to those Scriptures above. First, in 1 John 5:7, as opposed to Father, Son, Holy Spirit, it reads Father, the Word, and the Holy Ghost. While some would want to say that this is trivial because the words reference Father, Word, and Holy Ghost. Still, there is no mention of Son. My argument is not meant to negate the

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absolute fact that there is an "only begotten Son of God." It does, however, illustrate the propensity of trinitarians to elaborate when the Scriptures are specific. Further, the notion of "three in one" is not mentioned in Scriptures at all! ...not anywhere! The Word says that those three, Father, Word, Holy Ghost, are one. If "One", then you cannot turn the Scriptures around to mean that the one could be three! Rather it is for us to understand that the three are not three but, as God says, they are actually Just One. The reference to the Father, Word, and Holy Ghost is a reference to the One God and, on earth, we agree with our God and Father of all who is that "Holy One" of Israel.

Next, the reference of God in "three persons" is concocted by trinitarians and unfounded in the Word of God and there is not reference to be found in the Holy Scriptures. There is absolutely no quotable Scripture or reference that says that God is in or of or made up of "three persons" anywhere in God's Holy Word. There is absolutely no reference in God's Holy Bible (KJB) to even a reference to "persons of God" or that God is more than that of the "Just One". The only reference to the person of God is found in Job"

Job 13

⁸ Will ye accept his person? will ye contend for God?

The word "person" really refers to the face of God

Person – OT:6440 <yn!P* paniym (paw-neem'); plural (but always as singular) of an unused noun [paneh (paw-neh)]; from OT:6437]; the face (as the part that turns); used in a great variety of applications (literally and figuratively); also (with prepositional prefix) as a preposition (before, etc.):

KJV - + accept, a- before (-time), against, anger, X as (long as), at, + battle, + because (of), + beseech, countenance, edge, + employ, endure, + enquire, face, favour, fear of, for, forefront (-part), form (-er time, -ward), from, front, heaviness, X him (-self), + honourable, + impudent, + in, it, look [-eth] (-s), X me, + meet, X more than, mouth, of, off, (of) old (time), X on, open, + out of, over against, the partial, person, + please, presence, propect, was purposed, by reason of, + regard, right forth, + serve, X shewbread, sight, state, straight, + street, X thee, X them (-selves), through (+-out), till, time (-s) past, (un-) to (-ward), + upon, upside (+down), with (-in, + -stand), X ye, X you.

Therefore, we should not make God in our minds to be a mere person. Rather, we know that God is not man but is Spirit.

Numbers 23

¹⁹ God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

John 4

²⁴ God is a Spirit: and they that worship him must worship him in spirit and in truth. To those trinitarians who would reference Matthew 28:19 as evidence of the three separate persons please note:

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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:

In the above reference, however, the word in English, as well as, the Greek word, from which it is translated, is singular. If there were three persons, English and Greek grammar would dictate the use of names in the plural form.

Mr. Williams has gone so far as to state properties or characteristics of the Father, Son, and Holy Spirit which are distinctive from the other and that there is an hierarchy that exists so that the relationship of the Son is subordinate to the Father. However, his own integrity is compromised as he shows that Jesus Christ is God but actually fails to quote an entire verse that would illuminate the trinity doctrine is flawed. He partially quoted Isaiah 9:6. Isaiah speaks of the baby to be born who is Jesus of Nazareth who is God in the flesh.

Isaiah 9

⁶ For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God...

Williams stopped three words short of the truth of who God is, but I will not fail to speak the end of the verse as follows:

...The Everlasting Father, The Prince of Peace.
Thus Jesus is God, even THE EVERLASTING FATHER...!

To this extent, trinitarians cannot even agree to the divinity of the Son. I ask often "Who do you believe Jesus is?" Some do not know, and so many professing Christians will say first, "He is the Son of God." When I follow with the question do you say that He is God?" Very often those same people say "No." I usually follow with, "Then why do you call Him 'Lord'?"

If He is God, I submit, then, according to His Word, He is very God! Thus, He is the One true living God who is our Everlasting Father and, by whose One Spirit, we, the saints, are sealed...and Jesus Christ is THAT HOLY SPIRIT:

2 Corinthians 3

¹⁷ Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. Now, I pray that we all be transformed by the renewing of our minds...according to the Scriptures.

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Romans 12

² And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. I understand that there are other NT references, too. One that is usually brought up is the reference to the baptism of Jesus of Nazareth by John the Baptist.

Matthew 3

¹⁵ And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

¹⁶ 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:

¹⁷ And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

In the Scripture, above, trinitarians note the Holy Spirit lighting upon the Son and the voice of the Father proclaiming that Jesus was His beloved Son. Obviously, if you want to believe that there are three persons, this would serve your purpose. However, if you believe they are inseparable you also know that God is omnipresent and these Scripture illustrate that the God and Father of all is in heaven, on earth and everywhere in between...and beyond.

What about the Scriptures that trinitarians bring up where Jesus, in the Garden of Gethsemane, prays unto the Father. So they ask: how could He be the same if He prays to the Father? Of course, the Bible references below show us that the Lord does speak to our Lord Himself.

Psalm 110

¹ The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Matthew 22

⁴⁴ The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

Mark 12

³⁶ For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

For those other hard core trinitarians who say that the all the uppercase "LORD" is the superior over the lowercase "Lord" please observe that, in the above references, they are equal.

Jesus Christ showed Philip and He shows us that He was the Son who was, indeed, God, our Everlasting Father.

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John 14

⁸ Philip saith unto him, Lord, show us the Father, and it sufficeth us.

⁹ Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

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.

Jesus made it clear that He is the Father.

John 10

³⁰ I and my Father are one.

In the Greek the verse reads I and the Father are one.

“One” in the Greek means

NT:1520 ei!\$ heis (hice); (including the neuter [etc.] hen); a primary numeral; one: *KJV* - a (-n, -ny, certain), + abundantly, man, one (another), only, other, some. See also NT:1527, NT:3367, NT:3391, NT:3762.

Thus, the trinity doctrine is contrary to Scriptures.

Jesus Christ is the One God, our Father, our Redeemer, and Savior...

He that hath an ear, let him hear what the Spirit saith unto the churches.

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