

REASONS FOR REJECTING THE TRINITY

1.0 INTRODUCTION

This short paper shows mainstream Christendom's Trinity doctrine needs to be rejected because it lacks biblical support, was unknown to the apostles and resulted only after the neo-Platonist spirit of the Greco-Roman world had invaded the post-apostolic church. A first departure from apostolic Godhead teaching was the early 2nd-century Unitarian Godhead teaching. This was soon followed by a yet further departure in the form of a multi-modal or multi-aspectual monotheist Godhead teaching, which in turn evolved over the next centuries into mainstream's triune Trinity. Points against the Trinity include: the word Trinity not occurring in the Bible, our Lord Jesus and his disciples not recognizing Trinity's alleged God the Holy Spirit, Trinitarians finding it necessary to falsify the Bible to make the Trinity acceptable and the Trinity doctrine requiring two and a half tortuous centuries to evolve from those initial departures from apostolic Godhead teaching.

The Trinity is a scholarly attempt at defining the Godhead. It is the type of scholarship that also gave mankind the unbiblical Theory of Evolution. The architects of the Trinity were scholars whose world views were rooted in the neo-Platonist philosophy of the Greco-Roman world. Mainstream Christendom's decision to adopt the Trinity was dictated by the wishes of several Roman emperors, who dreaded their empire being split over the so-called Ayrrian dispute between Unitarian and Trinitarian Christians.

Unless otherwise indicated, all scriptures are quoted from the *King James Version* (KJV). Also when the capitalized expressions "Holy Spirit" or "Holy Ghost" are used, they refer to either God the Father or to Trinity's God the Holy Spirit, but when the expression "holy spirit" without the initial capitals H and S is used, it always refers to God the Father's enabling holy spirit essence (Section 3.0).

2.0 NEITHER THE APOSTLES NOR JESUS RECOGNIZED THE TRINITY!

That the apostles were not Trinitarians follows from their consistent failure to recognize Trinity's alleged third God the Holy Spirit. There are twenty-one epistles in the NT and most contain an opening greeting in the name of God the Father and His Son Jesus but not one of these greetings acknowledges Trinity's God the Holy Spirit. The following typical example is from Romans 1:7 but the reader is urged to check also the other NT epistles.

Rom 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.

The Apostle John was present when our Lord explained the coming outpouring of God's holy spirit and to which Jesus referred as the "comforter" (John 14:16). However was Jesus referring to Trinity's God the Holy Spirit or to the coming enabling holy spirit essence from God the Father? John leaves us in no doubt that it was the coming enabling holy spirit because he urges us to fellowship with only God the Father and His Son Jesus and significantly omits from this fellowship Trinity's alleged God the Holy Spirit.

1John 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.

So if Trinity's God the Holy Spirit exists, then why did the apostles ignore this alleged God so consistently? Surely they should acknowledge such a God unless they understood there is no such God and Trinity.

Again when Stephen faced martyrdom by stoning he was comforted by a heavenly vision of God the Father and His Son Jesus but he did not see Trinity's alleged co-equal "Comforter" God the Holy Spirit.

Act 7.55 But he, being full of the Holy Ghost (i.e. holy spirit), looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.
 .56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

It is clear that the 1st-century's Apostolic church did not recognize Trinity's alleged third God the Holy Spirit.

It gets even worse for Trinity's God the Holy Spirit because not only the apostolic church but also our Lord Jesus does not recognize Trinity's God the Holy Spirit. This is plain from the following passage taken from Jesus' prayer recorded in John chapter 17.

- Joh 17.20 Neither pray I for these alone, but for them also which shall believe on me through their word;
- .21 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 the world may believe that thou hast sent me.
- .22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:
- .23 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.

Note in this passage how Jesus prays that the apostles and the (true) church that follows may be as one as He and his Father are as one and that the church and Jesus and His Father may be as one. However, in all this unity and extended unity Jesus does not once mention Trinity's alleged God the Holy Spirit. Why should that be if there is indeed a triune Trinity Godhead consisting of God the Father, God the Son and God the Holy Spirit? Why do Jesus and his disciples so consistently ignore or reject Trinity's God the Holy Spirit? Surely this can only mean that the Trinity and its alleged God the Holy Spirit do not exist because it is a human invention without biblical basis.

3.0 GOD'S "HOLY SPIRIT" IS AN ENABLING SPIRIT

Paul explains in 1 Corinthians 2:11 that the "holy spirit" is an enabling spirit which God can add to the "spirit of man that is in him" to allow that man to understand the things that pertain to God.

- 1Cor 2.9 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.
- .10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- .11 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.
- .12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

It is with the "spirit of man" that man builds complex structures, writes computer programs and composes music but which are beyond the ability of animals because they have not the "spirit of man". Paul goes on to explain that to understand things pertaining to God, man needs in addition God's enabling "holy spirit".

In Psalm 51:11 after his sin with Bathsheba, David pleads with God not to take from him His "holy spirit".

- Psa 51.11 Cast me not away from thy presence; and take not thy holy spirit from me.

In 2 Corinthians 1:21-22 Paul refers to God the Father giving us an "earnest" of the "holy spirit". Here "earnest" (Strong G728) means a "pledge" or "down payment" or "instalment" of God's enabling "holy spirit" essence.

- 2Cor 1.21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;
- .22 Who hath also sealed us, and given the earnest of the spirit in our hearts

Read the Parable of the Talents in Matthew 25:14-30 which expresses the size of the initial earnest of God's enabling "holy spirit" by an initial payment of talents. Those who use their enabling "holy spirit" (talents), will receive even more but those who fail to use their earnest will have this taken from them. To see God's light we need to study his Word using the earnest of God's enabling "holy spirit" or else we will be thrown in outer darkness.

Acts 2:17-18 quotes from Joel 2:28-29 that God will one day pour out his enabling "holy spirit" over many people and so enables them to prophesy and see visions.

- Acts 2.17 And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
- .18 And on my servants and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy:

A God can not be poured out but an enabling spirit can. Therefore it is ridiculous to interpret this prophecy as a future pouring out over mankind by God the Father of an alleged God the Holy Spirit. This prophecy foretells of a future outpouring of God the Father's enabling "holy spirit" over men and women to enable them to prophesy and see visions. The concept of a triune-Trinity Godhead is a foolish invention by self-wise neo-Platonist theologians.

4.0 FALSIFICATION OF SCRIPTURES IN SUPPORT OF THE TRINITY

As we have seen John's first epistle is anti-Trinitarian and so we should not be surprised that the Church of Rome inserted a lengthy falsification in this epistle to make the Trinity seem plausible. This insertion is also known as the *Johannine Comma* of 1 John 5:7-8. Here follows that falsification but with the full Johannine Comma struck through to show the reader the extent of this deliberate falsification of God's Word by Trinitarians.

1John 5.7 For there are three that bear record ~~in heaven, the Father, the Word, and the Holy Ghost: and these three are one.~~
.8 ~~And there are three that bear witness in earth,~~ the Spirit, and the water, and the blood: and these three agree in one. (KJV)

The Anglican minister Dr Bullinger (1837-1913) states in the side notes to 1John 5:7-8 in his *The Companion Bible* (KJV) that these struck-through words are not found in any Greek manuscript before the 16th century. Some modern translations, such as the *New International Version* (NIV), rightly omit the Johannine Comma as follows:

1 John 5.7 For there are three that testify:
.8 the Spirit, the water, and the blood: and the three are in agreement. (NIV).

Trinitarians object that the corrected verse 7 is too short and incomplete to be authentic. NT verse divisions were added around 1551 – see Section V5 of Appendix 94 of *The Companion Bible* – which was about a millennium after the Johannine Comma was added to Latin manuscripts. The addition of the Johannine Comma caused verses 7 and 8 to grow way beyond Apostle John's original text and that was their length at the time of the 1551 verse divisions. Once the Johannine Comma is removed verses 7 and 8 become greatly shortened. That is not the fault of the correction but of the original falsification.

Another falsification in support of the Trinity is exposed by placing side by side Matthew 28:19 as found in the KJV and Eusebius' (4th century AD) quotation of this verse as recorded on page 95 of the book, *Eusebius the Church History* by Paul Maier (Kregel publications ISBN 0-8254-3328-2).

Mat 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: (KJV)
.19 Go and make disciples of all nations in my name" (Eusebius)

Mainstream Trinitarian Christendom did not hesitate to falsify God's Word to promote their false Trinity doctrine. Why would they do this, if, as they claim, the NT conveys the Trinity doctrine?

5.0 MISTRANSLATIONS IN SUPPORT OF THE TRINITY

There are several more places in English Bible translations suggesting that Trinity's God the Holy Spirit exists. This happens when Trinitarian translators use capital letters (Comforter, Holy Ghost) and pronouns like "he" in reference to an alleged third God the Holy Spirit of the Trinity. The following verse is an example complete with parenthetical corrections explained below. There are many similar NT verses where Trinitarian translators rendered Greek pronouns referring to God's enabling "holy spirit" as "he" instead of "it".

John 14.26 But the Comforter (comforter), which is the Holy Ghost (holy spirit), whom (which) the Father will send in my name, he (it) shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The English 3rd person singular pronouns, "he", "she" and "it" display natural gender (sex) but Greek pronouns are quite different. Greek pronouns either do not display any gender or display only grammatical gender, which is usually unrelated to sex.

Similarly Greek nouns display in the main only grammatical gender rather than natural gender. For example, the Greek for Comforter is "parakletos" (Strong G3875) and has masculine grammatical gender, even if the comforter is God's enabling "holy spirit". The Greek for spirit (Ghost) is "pneuma" (Strong G4151) and this has Greek neuter grammatical gender. Neither gender tells us anything about the sex of what is referred to.

Therefore when translating from NT Greek into English we must deduce from the context whether to use the English pronoun, "he", "she" or "it". If we can be sure the reference is indeed to Mainstream's Trinitarian third God the Holy Spirit, then "he" would be correct but if we recognize there is no such God and that the reference is instead to God's enabling "holy spirit" essence, then we should use the neuter English pronoun "it".

It can not be stressed too much that the Greek NT does not convey any notion of there being a Trinity, that notion is found only in English Trinitarian mistranslations.

6.0 GOD THE FATHER IS SOMETIMES CALLED THE HOLY SPIRIT

Jesus reveals in John 4:24 that his Father is “a spirit” and being incapable of sin, God the Father is a “Holy Spirit” or as the KJV prefers, “Holy Ghost”.

John 4.24 God is a spirit and those that worship him must worship him in spirit and truth.

For example, we see God the Father referred to as the Holy Ghost (Holy Spirit) by an angel in Matthew 1:20.

Mat 1.20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

How can we tell that the angel was speaking of God the Father? God the Father became Jesus’ Father through conceiving Jesus by Mary and since the angel states this conception was by the “Holy Ghost” (Holy Spirit) it is clear he used “Holy Ghost” as a figure of speech for God the Father. After all why would Jesus call the first God Mainstream’s Trinity his Father, had indeed the alleged third God the Holy Spirit of the Trinity conceived him? Clearly in Matthew 1:20, “Holy Ghost” is synonymous with God the Father and does not refer in any way to the alleged third God the Holy Spirit of Mainstream’s Trinity. This is entirely reasonable because during Jesus’ earthly ministry, only God the Father remained as a Holy Spirit.

We need to distinguish between the “Holy Spirit” who is God the Father and His enabling “holy spirit” essence, which when added to the spirit that is in man allows man to understand the things pertaining to God (see Section 3.0). Trinitarians fail to make this distinction and then mistakenly refer to this enabling “holy spirit” by the English pronoun “he”, instead of “it” (see Section 5.0). Trinitarians then claim that “he” denotes the third God the Holy Spirit of their Trinity and in so doing commit the logical fallacy of a circular argument. This fallacy does not occur in the Greek NT but does repeatedly in Trinitarian mistranslations.

7.0 THE TORTUOUS HISTORICAL EVOLUTION OF THE TRINITY

A departure from Apostolic Godhead teaching began in the 2nd century AD when theologians steeped in the neo-Platonism of the Greco-Roman world took over in mainstream Christendom from the apostolic church. Jewish converts increasingly insisted on a monotheistic Godhead based on certain apparently monotheistic OT scriptures, such as, Deuteronomy 6:4 and Isaiah 44:6.

Deut 6.4 Hear, O Israel: The LORD our God is one LORD:
Isa 44.6 Thus saith the LORD the King of Israel, ... and beside me there is no God.

Greek converts rejected that a God (Jesus) could have died and therefore claimed He must have been created. Their neo-Platonist background also precluded that a God (Father) would have soiled his hands creating the vile corrupt physical worlds and therefore they decided that God the Father must have created Jesus and that Jesus in turn had created the physical worlds for his Father.

These considerations led from about 125 AD to the advent of Unitarianism in which it was supposed that God the Father alone was God. It is plain that Unitarianism was a departure from the two-God-Person Godhead of God the Father and Jesus the Son of God taught by the apostles.

But others, although they too favoured a monotheist Godhead in the light of Deuteronomy 6:4 and Isaiah 44:6, nevertheless found Unitarianism unacceptable because they felt that the sacrifice of a created Christ would be insufficient for atoning for all sins of all mankind.

They resolved their difficulty by claiming the Godhead was not only monotheistic but also multi-modal or multi-aspectual and could portray at times the Person of God the Father and at other times the Person of God the Son. Later this multi-modal Godhead was expanded by adding a third mode for portraying a supposed third God the Holy Spirit.

In this way there arose two principal competing monotheistic Godhead doctrines, both of which underwent several changes over the following centuries and which were both hotly debated throughout Christendom. At the Council of Nicaea (325 AD) it was decided that the Godhead consists of a single substance known by the Greek

expression homo-ousios into which are subjoined the three hypostases of God the Father, God the Son and God the Holy Spirit.

After still more debate this evolved into the triune Trinity adopted at the Council of Constantinople of 381 AD and which is also known as the *Creed of Athanasius* (see Appendix 1). It took from about 125 AD to 381 AD for theologians to remake God from their foolish imaginings into a divine Siamese Triplet.

At times the Unitarian versus Trinitarian arguments caused major concerns to several Roman emperors for their potential to split the empire. Only with support from the emperor was it possible to impose the Trinity doctrine upon a divided Christendom. In other words, the Trinity became the empire's politically correct Godhead.

It is important to recognize that the Trinity had its origin in the early 2nd-century Unitarian / Monotheist departure from Apostolic Godhead teaching and being a departure it can not be biblical Truth.

8.0 REFERENCES

The following book and papers may be helpful to readers for these shed further light on some of the subjects raised in this paper. Harry R Boer's book, *A Short History of the Early Church* is easy to read and has an informative Chapter IX titled, *The Trinitarian Controversy*. Although the book is written from mainstream Christendom's perspective, it nevertheless reveals many of the problems associated with the evolution of the Trinity.

1. A Short History of the Early Church by Harry R. Boer, (Publisher William B. Eerdmans, Grand Rapids, Michigan, ISBN 0-8028-1339-9, 184 pages.)
2. The following explanatory papers, Q7, P2, A4 and P5 may be requested in writing or downloaded from my Internet home page (for details see below):
 - Q7 – *Quick Guide To God the Father's O.T. Identity*,
 - P2 – *God the Father is the Creator and Husband of Israel!*,
 - A4 – *Jesus' Divinity and Human Birth Explained and Unitarianism Rejected*.
 - P5 – *The Bible Shows Jesus Was A Self-Existent God*.
 - A13 – *How the OT Lord, LORD, God and GOD relate to God's name and His NT identity*.

9.0 IN CONCLUSION

Appendix 1 gives the *Creed of Athanasius* which is mainstream Christendom's Trinity statement but readers should note the absence of scriptural references and how it exudes human 'wisdom' rather than Godly wisdom (Ps 111:10). This creed's confusion is palpable and reminds one of man's other notable blasphemous confusion, the *Theory of Evolution*. The Bible tells us that God made man in His image but with his triune Trinity man made God from man's imaginations and as a divine *Siamese Triplet!* Mainstream Christendom needs to repent of this arrogant blasphemy.

Apostolic teaching and the Bible more generally reveal there were originally two self-existing independent Gods, who are known in the NT as God the Father and the Son of God. God the Father married Israel at Mt Sinai and is therefore Israel's Husband (Isa 54:5; Jer 3:14; 31:32). God the Father begot his Son Jesus through his Wife Israel by Mary. Whilst still a self-existent independent God, Jesus had agreed to become and die as man's atoning Passover Lamb. With this Jesus surrendered for the rest of eternity his former independent deity to become an obedient Son to his Father. There remains therefore only one self-existing independent God, who is God the Father.

The twin facts that God the Father is Israel's Husband and is the only remaining Self-existent God are behind apparent Unitarian scriptures, such as Deuteronomy 6:4 and Isaiah 44:6. These scriptures do not declare there was always only one God but remind Israel that the only remaining Self-existent God is her Husband and that she may only relate to her Husband and to no other god. These facts have been missed by virtually all of Christendom, including Unitarians and Trinitarians. See also the 1-page article A4, *Jesus' Divinity and Human Birth Explained and Unitarianism Rejected* and the paper P5, *The Bible Shows Jesus Was A Self-Existent God*. The article A13, *How Lord, LORD, God and GOD relate to God's name and His NT Identity*, sheds a fresh light on the Godhead confusion that resulted from man's self-wise faulty scholarship.

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Appendix 1

THE CREED OF SAINT ATHANASIUS

(The creed was copied from the Anglican prayer book but to which line numbers were added for ease of reference when discussing this Trinitarian creed.)

1. Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.
Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.
And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;
Neither confounding the Persons: nor dividing the Substance.
5. 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 co-eternal.
The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.
The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.
The Father eternal, the Son eternal: and the Holy Ghost eternal.
10. And yet they are not three eternal: but one eternal.
As also there are not three incomprehensibles, nor three uncreated: 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 Almighties: but one Almighty.
So the Father is God, the Son is God: and the Holy Ghost is God.
15. 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 Catholick Religion: to say, There be three Gods, or three Lords.
20. The Father is made of none: neither is 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 afore, or after the other: none is greater, or less than another;
25. But the whole three Persons are co-eternal together: and co-equal.
So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.
He therefore that will be saved: must thus think of the Trinity.
Furthermore, it is necessary to everlasting salvation: that he also believe rightly 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;
30. God, of the Substance of the Father, begotten before the worlds: and Man, of 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 of the Manhood into God;
35. 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 account for their own works.
40. And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.
This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

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