

WHAT IS THE TRINITY DOCTRINE?

Everyone should agree there is a Father, a Holy Spirit, and Jesus Christ the Son of God. The Trinity doctrine goes beyond that. The Trinity doctrine states that the Father, Son, and Holy Spirit are different in purpose but all equal in authority. Moreover, the Trinity doctrine states that Jesus, the Father and the Holy Spirit are all separate deities that are part of a Godhead. This is a God in three persons (a Triune God). This Godhead is the one and only God listed in the Bible. The Trinity doctrine also states part of the Godhead became flesh in the person of Jesus Christ (hypostasis). Jesus came in human form, but gave up part of his godliness in the process. Jesus then gave us the person of the Holy Spirit to dwell in us. In the meantime, the Father is in Heaven. In other words, Jesus is not only the Son of God, but actually God.

The term Godhead (AKA Godhed) was used in old English Bibles more than 400 years ago. However, modern versions are more accurate since they are translated directly into modern English from older Greek manuscripts which predated the Catholic Church's belief in the Trinity in the late fourth century. I checked 17 popular versions of the Bible, and only three mention a "Godhead" as being part of original Scripture. In addition to the KJV, the ASV (American Standard Version), and The Noah Webster Bible also uses the word "Godhead," but the ASV and the Noah Webster versions are based on the King James Version. However, newer counterparts, the NKJV (New King James Version) and the NASV (New American Standard Version) both changed the term to "Divine Nature." Regardless, the term "Godhead" does not literally describe the Trinity or refer to Jesus anywhere in the Bible in any popular version. It is very important to know the term "Godhead" (KJV) is used only in Acts 17:29, Romans 1:20, and 1 Colossians 2:9. In none of these three Scriptures is "Godhead" shown to be the combination of Jesus, the Father, and the Holy Spirit. Example:

Rom 1:20-21 KJV..... "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew GOD, they glorified HIM not as GOD, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." As you can see, Godhead refers to God's (singular) divinity.

WHY AM I INTERESTED IN THE TRINITY DOCTRINE?

Like most other Christians, I never questioned the doctrine of the Trinity because I have been taught this concept from as early as I can remember. Then, I decided to write about the nature of God in my book Bible Power for Salvation. I intended to show what the Bible says about the Trinity. I just wanted to have a little better understanding about the nature of God. I did not find any specific information about the Trinity in the Bible, so I came to the conclusion that God wants us to worship him, and not to worry about the nature of God since it is beyond our understanding. However, as time went on, I did not understand why other people seem to claim they understand the nature of God by being adamant about the Trinity Doctrine. I thought I must be missing something. In studying the Trinity doctrine, I analyzed facts rather

than try to support any theories or doctrines. I always knew the term “Trinity” was never used in the Bible; but quite to my surprise, I also found out that: there is no specific explanation of the doctrine in any of the 66 books of the Bible. Moreover, that is 30,102 verses. Wikipedia also states; “Scripture contains neither the word Trinity, nor an expressly formulated doctrine of the Trinity.” No explanation that Jesus is God No explanation that the Holy Spirit is an entity separate from God No scripture that says the Father , son, and Holy spirit are equal. Finally, no mention of the concept of a Godhead. It appeared that only the Catholic Trinity Doctrine explains a triune Godhead. I then decided to do a more in depth study to find out what I was missing and put a chapter on the Trinity in my second book, Bible Power for Foggy Issues. I now was more skeptical, but I had an open mind in my study and first studied the facts before reaching a conclusion.

THERE IS ONLY ONE GOD

Scripture clearly states there is only one God. In trying to justify the Father, Son, and Holy Spirit as each being 100 percent God, Trinity designers actually made a fourth God by trying to prove there is only one God. That God is the Godhead. Trinity doctrine states that God Almighty is made up of three beings that are all 100 percent God. So if we are speaking about “God,” are we talking about Jesus, the Father, the Holy Spirit, or Jehovah, the Godhead? The Godhead became the one and only God. Is not the Godhead 100 percent God even more God than its individual components? Let’s be honest; if four beings are 100 percent God, then mathematically there are four Gods. Since Trinity doctrine shows that the Godhead does not have a separate personality or soul, how can the Godhead be a god or separate being at all? Without a separate personality or individual soul, the Godhead is reduced to just a grouping of three 100 percent Gods. God said he is “I AM”, not WE ARE. Is Jehovah actually 3 individual deities speaking at one time, or just one God speaking? The Catholic Church, believe it or not, officially considers Jehovah as the Father, but this confuses things even more. Shouldn’t Jehovah (the Father) be 2 in 1 (Jesus and the Holy Spirit)? Just look at the Catholic Shield of the Trinity. Shouldn’t the Father be at the center if the Father is the Godhead?

1. Deu 6:4-5 KJV..... Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
2. Mark 12:29 KJV..... “And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:”
3. Mark 12:32 KJV..... “And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he”
4. Joh 17:3 KJV..... And this is life eternal, that they might know the only true God, and Jesus Christ, whom thou hast sent.

The word “God” is used 1372 times in the KJV New Testament. If you believe the Trinity doctrine, you actually have a lot of choices. The word “God” can mean seven different things. You might say, how do you figure? Remember, neither the Father, Son, or Holy Ghost alone is the one and only God Jehovah. But what if one is talking to the other two? Then, 2/3 of the

Godhead should still be called "God." After all, only 1/3 of the Godhead is always called God, so using Trinity Doctrine logic, the remaining 2/3 is also equal to 1.

1. God the Father
2. God the Son
3. God the Holy Spirit
4. God the Godhead
5. God the Spirit and the Father when Jesus spoke to the Godhead.
6. God the Holy Spirit and Jesus, if the Father speaks to the Godhead.
7. God Jesus and the Father, if the Spirit speaks to the Godhead.

If you do not believe in the Trinity doctrine the answer is very simple. If we follow scripture, we know there is only one God, not 3 Gods in one. The Father is the one God. The Father is Lord of heaven and earth. Jesus came from the Father and will return from the Father. The Father is the God of all – not a Godhead.

WHO IS THIS ONE GOD?

There are many names or titles for God mentioned in the Bible. The Hebrews referred to God as Elohim, Yahweh, El Shaddai (the Almighty), God Almighty, El Elyon, Adonai, Creator, Everlasting Father, Glorious Lord, the Most High God, Light of Israel and many other generic titles such as the Father, and the Shepherd. However, God tells us his formal name was even hidden from Abraham, Isaac, and Jacob. God explained his Hebrew name is Jehovah (YHWH, Yehwah), also known as the "Tetragrammaton," and is translated "Jehovah" by the KJV, but "God Almighty" by the NIV. The Hebrews revere the true name of God, YHWH, so much that they were not even allowed to say it out loud. Even today many Jews will not say it out loud. God also said he may be called I AM. Jesus, however, is never called Jehovah or "I AM" by anyone in the Bible.

1. Gen 35:11 KJV..... And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;
2. Exo 3:14 KJV..... And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.
3. Exo 6:3 KJV..... And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

God's most popular title is "Father." It not only establishes a relationship of authority, but also a personal relationship of love. (FYI: this father/son relationship is considered blasphemy by Islam.) The roots of this father/child relationship begins in the Old Testament. It states that the Father was considered God.

1. Psa 2:7 KJV.... I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.
 - a. This is King David speaking, and I believe this is the first verse in the Bible that makes the analogy that God has a father/son relationship with us.

- b. This verse also puts into doubt the meaning of “begotten” as being something supernatural that some people use to establish that Jesus is one substance with the Father. Needless to say, begotten or begat is used many times in the Bible. It is NEVER used to prove one person is the same as another.
- 2. Psa 89:26 KJV..... He shall cry unto me, Thou art my father, my God, and the rock of my salvation.
 - a. Again, we see an analogy that will carry on throughout the whole bible.
 - b. We also see “the rock” used as one of the many metaphors for God.
- 3. Isaiah 63:16.....”Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting” (KJV).
 - a. God is our Father.
 - b. God is also our Redeemer in the sense that he often saved the nation of Israel from destruction.
- 4. Jer 3:19 KJV..... But I said, how shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.
 - a. Now in Jeremiah, we see God also referred to God as our Father.
 - b. One important difference in this scripture is that God himself states the father/son relationship. Incidentally, one should be aware that the Koran states God is too great to speak to a human.
- 5. Isaiah 63:16.....”Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting” (KJV).
- 6. Isa 64:8 KJV..... But now, o Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.
- 7. Mal 2:10 KJV..... Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

God is also, of course, referred to as our Father in the New Testament. Jesus emphasizes this personal relationship in the New Testament by addressing God as the Father. The term “Father” is applied to God over 90 times in the New Testament.

- 1. John 4:23-24 KJV..... But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.
 - a. If Jesus is “God in the flesh,” Jesus’ statement is both incomplete and inaccurate.
 - b. Two verses later, Jesus says who he is – the Messiah. He also, many times, asserts that he is the Son of God. However, nowhere in scripture does Jesus

claim he is God or 1/3 of a Godhead. Nowhere in scripture does Jesus explain that God is made up of different parts or different spirits.

2. 1 Corinthians 1Co 8:6 KJV..... 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.
3. Eph 4:6 KJV..... One God and father of all, who is above all, and through all, and in you all.
4. Mat 5:16 KJV..... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
5. Mat 11:25 KJV..... At that time Jesus answered and said, I thank thee, o Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.
6. Mat 6:9 KJV..... After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
7. Gal 1:1 KJV..... Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
8. Rom 1:7 KJV..... 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.
9. Jude 1.....“Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called” (KJV).

Despite the Catholic Trinity doctrine of a Godhead, the Nicene Creed actually states the one God (the Godhead) is the “Father.” “We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.” There definitely seems to be a contradiction here. How can Jesus or the Holy Spirit be God if only the Father is the one God? This contradiction comes to light in the Athanasian Creed of circa 415 AD. It states that the Godhead is the “one God,” and that the Father is only “Lord.” The Anathasian Creed states, “So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not Three Gods, but One God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.”

MANMADE TERMS

Many churches have typical belief statements relating to the nature of God. None of these terms and phrases are in the Bible, yet it is awkward to explain the Trinity Doctrine without such terms as:

1. Three equally and fully divine Persons
2. The eternal triune God
3. One God eternally existing in three persons.
4. Jesus is fully God and fully human.
5. God in the flesh
6. God incarnate
7. God made flesh

8. God from God
9. Trinity
10. God made human
11. God on Earth
12. Godhead (not in the original Greek or Hebrew)
13. Of one nature and essence
14. God Jesus
15. Of one Being with the Father
16. Consubstantial
17. Hypostatic union
18. Shield of the Trinity
19. Not one, but three in one.

WHO IS THE HOLY SPIRIT?

Contrary to Trinity doctrine, the Holy Spirit is not a separate divine entity. Neither is he a "ghost." The Holy Spirit is best described as the Spirit of God. Every Scripture that I could find in the Old Testament shows that the Spirit is not an independent spirit, as claimed by the Trinity doctrine, but a manifestation of God. The Holy Spirit knows everything that God knows and is controlled by God. The Holy Spirit reflects the very will and nature of God. One could say that the Holy Spirit is to God as the human spirit is to the human body. We see the following Scriptures use various terms to indicate that the Spirit is a part of God rather than an independent being. We see below the use of 4 different possessive descriptions used in the Old Testament. We see specifically the God (Jehovah) who brought the Israelites out of Egypt is in fact the "Holy Spirit." To believe otherwise, one must believe one being is speaking when the Spirit is mentioned and another being speaks when God is mentioned.

1. Genesis 1:2..... "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (KJV).
2. Neh.... 9:30 KJV..... Yet many years didst thou forbear them, and testified against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the
3. Num 24:2-4 NIV When Balaam looked out and saw Israel encamped tribe by tribe, the Spirit of God came on him and he spoke his message: "The prophecy of Balaam son of Beor, the prophecy of one whose eye sees clearly, the prophecy of one who hears the words of God, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened: hand of the people of the lands.
4. Isaiah 48:16..... "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me" (KJV).
5. Psalms 51:11..... "Cast me not away from thy presence; and take not thy holy spirit from me" (KJV).

6. Isa 63:11 NKJV..... Then he remembered the days of old, Moses and his people, saying: "Where is He who brought them up out of the sea with the shepherd of His flock? Where is He who put his Holy Spirit within them,

What does the New Testament say about the Holy Spirit? We read Jesus died, arose from the dead, and returned to heaven so the Holy Spirit could come and reside in every Christian. We see that the Father is the one that gives the comforter (Holy Spirit) to Jesus. Overall, we see again that the Holy Spirit belongs to God (the Father) and comes to us through Jesus Christ.

1. Mat 10:20 KJV..... For it is not ye that speak, but the Spirit of your Father which speaketh in you.
2. Romans 8:14 KJV....."For as many as are led by the Spirit of God, they are the sons of God."
3. Matthew 3:11 KJV....."I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he [Jesus] shall baptize you with the Holy Ghost, and with fire." What About the Father?
4. John 14:16 KJV....."And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever."
5. John 14:26 KJV....."But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
6. 2Co 1:3 KJV Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
7. 1 Thessalonians 4:8 KJV....."He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit."
8. Matthew 12:32 KJV....."And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."
 - a. There is no mention of God or a Godhead in this verse because the Holy Spirit is actually God. To believe otherwise implies that one can be saved by rejecting both Jesus and God if one accepts the Holy Spirit. If one rejects the Trinity doctrine, this verse makes perfect sense. Specifically, if you reject the Spirit (AKA Jehovah, the Father), you are rejecting God, which is even worse than rejecting his son Jesus.
 - b. As far as this sin being unforgivable, it is generally believed that one will "not be forgiven" in the respect that God's grace will not be given if the person denies God and dies without repenting. It is bad enough to reject Jesus, but there will be no mercy for those who die rejecting God and his Spirit.
 - c. Furthermore, one must notice that these people not only reject the Holy Spirit of God, but they also encourage others to do so by speaking against the very essence and existence of God.

9. Matthew 1:18....."Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (KJV).
 - a. I find it very revealing that Mary was made pregnant by the Holy Spirit.
 - b. If the Holy Spirit is a separate divine being, then why doesn't Jesus refer to the Holy Spirit as his father? Jesus never calls himself Son of the Spirit.
10. Rev 22:3 NIV..... No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.
 - a. There is no throne for the Holy spirit mentioned anywhere in Revelation
 - b. The Holy Spirit is God, so there is no need for a third throne.

Is the Holy Spirit an "IT" or a "him?" Contrary to popular opinion, the Holy Spirit can be either depending on the context. This is not something I made up, but a law of proper English Grammar which is referenced in many dictionaries. A spirit is one aspect of a being. It is not his brain, it is not his intelligence, and it is not his soul. It is generally considered the active part of a person's personality that influences others. In this respect it is an aspect of a person's being and is considered an "it." However, if the word Spirit is used to represent the whole person, spirit becomes a "he." Examples:

1. Our pastor, among other things, has a loving spirit, and everybody thinks "it" is wonderful.
2. Our pastor is a spirit of love, and everyone thinks "he" is wonderful.
3. In the Bible the terms "Holy Spirit." And "Spirit" are used interchangeably more times than I can count. However, I did notice a pattern; when God influences people or is present, he is usually referred to as the Spirit, but when he physically does a miracle, he is usually referred to as God. This is in complete harmony with the definition of spirit and proper grammar. We see this dual reference to God in the first verses of the Bible. Gen 1:1-3 NIV.... "In the beginning GOD created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. 3 And GOD said, "Let there be light," and there was light." Moreover, the Holy Spirit, as we have proven in the Old Testament, is a part of God. We have seen again in the New Testament that the Holy Spirit belongs to God. Furthermore, there is no scripture in the 66 books of the Bible where God has a conversation with the Spirit. That is because the Holy Spirit is a manifestation of God.

WHO IS JESUS?

Jesus has as many as 39 metaphoric names in the Bible. Jesus was called the Branch, the Root of Jesse, and the Root of David, but he is not a tree. He was called the Lamb, but he is not a sheep. He was called the Morning Star, but he is not a star. He is called the Son of man 88 times, but he has no earthy Father.

Jesus is definitely not God. Can you believe Jesus actually denied he is God? Jesus criticized the Pharisees who falsely accused him of making that claim? Jesus then corrected them by stating he is the "God's Son."

1. Joh 10:33-36 NIV..... "We are not stoning you for any good work," they replied, "but for blasphemy, because you, a mere man, claim to be God." (34) Jesus answered them, "Is it not written in your Law, 'I have said you are "gods"'? (35) If he called them 'gods,' to whom the word of God came - and Scripture cannot be set aside - (36) what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I AM GOD'S SON'?"
 - a. Jesus is referring to Psa 82:6 NIV..... "I said, 'You are "gods"; you are all sons of the Most High.'
2. Gods can refer to judges or magistrates according to Strongs Concordance.
3. God is also shown to be a metaphor referring to the stomach in Php 3:19 KJV.....
"Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."
4. The term God is used 1372 times in the KJV New Testament. I cannot find any scripture that the word God literally refers to Jesus as God Jehovah. The name that best describes the divinity of Jesus not as God, but as the "Son of God." Jesus is referred to as the Son of God 49 times, and Jesus himself claimed to be the Son of God 5 times as well as "The Son" many times. Jesus is referred to as the Son of God by 25 different people, and here are just a few examples:
 - a. Satan calls Jesus the Son of God. Luke 4:3..... "And the devil said unto him, 'If thou be the Son of God, command this stone that it be made bread'" (KJV).
 - b. The demons call Jesus the Son of God. Mark 3:11..... "And unclean spirits, when they saw him, fell down before him, and cried, saying, 'Thou art the Son of God'" (KJV).
 - c. John the Baptist called Jesus the Son of God. John 1:34 KJV..... And I saw, and bare record that this is the Son of God.
5. The disciples called Jesus the Son of God. Matthew 14:33....."Then they that were in the ship came and worshipped him, saying, 'Of a truth thou art the Son of God'" (KJV).
6. Philip claimed Jesus was the Son of God. Act 8:37 KJV..... And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
7. Paul claimed Jesus was the Son of God. Acts 9:20....."And straightway he preached Christ in the synagogues, that he is the Son of God" (KJV).
8. Jesus testified before the Sanhedrin that he is the Son of God. Luke 22:69-70 KJV.....
Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.
9. Peter says Jesus is the Son of God, and Jesus agrees. Matthew 16:15-17..... "He saith unto them, 'But whom say ye that I am?' And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.' And Jesus answered and said unto him, 'Blessed

art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven'" (KJV).

10. Martha said Jesus is the Son of God. Joh 11:27 KJV..... She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
11. The one thief on the cross called Jesus the Son of God. Mat 27:43 KJV..... He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
12. The centurion at Jesus' crucifixion said Jesus is the Son of God. Mark 15:39..... "And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, 'Truly this man was the Son of God'" (KJV).
13. The criminal on the cross called Jesus the Son of God. Mat 27:43 NIV... He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God.'"
14. Paul's message to all Christians is that Jesus is the Son of God. Act 9:20 KJV..... And straightway he preached Christ in the synagogues, that he is the Son of God.

WHEN WAS JESUS FIRST CREATED?

I try to analyze when Jesus first existed without a biased to whether Jesus is God or not. We know for a fact that Jesus existed before his physical birth to Mary because of at least six verses that state Jesus came down from heaven, or was sent by the Father:

1. Joh 3:13 KJV..... And no man hath ascended up to heaven, but HE THAT CAME DOWN FROM HEAVEN, even the Son of man which is in heaven.
2. Joh 6:38 KJV..... FOR I CAME DOWN FROM HEAVEN, not to do mine own will, but the will of him that sent me.
3. Joh 6:51 KJV I am the living bread which CAME DOWN FROM HEAVEN: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
4. Joh 16:28 KJ..... I CAME FORTH FROM THE FATHER, and am come into the world: again, I leave the world, and go to the Father.
5. 1 John 4:9 KJV..... In this was manifested the love of God toward us, because that GOD SENT HIS ONLY BEGOTTEN SON INTO THE WORLD, that we might live through him
6. Joh 17:5 KJV..... And now, O Father, glorify thou me with thine own self with THE GLORY WHICH I HAD WITH THEE BEFORE THE WORLD WAS.
7. Secondly, Jesus states he existed before both Abraham and Satan. Many people concentrate on "I am" in John 5:8, and completely ignore "Before Abraham." People also ignore the scripture where Jesus states he saw Satan fall from heaven.
 - a. Joh 8:58 KJV..... Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. (Context – Jesus answered the Pharisees who asked him how he knew Abraham.)
 - b. Luke 10:18 KJV..... And he said unto them, I beheld Satan as lightning fall from heaven.

However, Jesus' preexistence Jesus does not make him God. Remember, even Satan and the angels existed before the creation of the earth. Although the term "sons of God" is used 11 times in the Bible, Jesus is unique; because he is the only "Son" to come from heaven to take on human form. Six times in scripture, Jesus is described as "only" to separate him from all other sons of God. Also, "begotten" is used 24 times in scripture and "begat" 225 times (KJV), and designates a hereditary relationship of parent and child, not a supernatural action reserved only for Jesus. In other words, it is the "only," not "begotten" that makes Jesus unique. Finally, the Bible tells us Jesus humbly gave up his heavenly form in exchange for human form.

Php 2:6-8 NIV..... Who, being in very nature God [spiritual], did not consider equality with God [spiritual] something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human [physical] likeness. And being found in appearance as a man, he humbled himself by becoming obedient [to God] to death— even death on a cross!

THE BOTTOM LINE is that Jesus was created by God sometime before creation of the universe as God's only begotten son who was sent down to earth to become flesh. Even before his birth, Jesus was considered the "only begotten Son", not the word. The "word" metaphorically later became flesh when Jesus was born. (More on the "word" when we study John 1:1-14)

WHO CREATED THE WORLD?

Many times this question is incorrectly used to prove that Jesus is God. Why else would scripture say Jesus created things? This is a very valid and important question.

1. Col 1:16 KJV..... For by him [Jesus] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created BY him, and for him:
2. The KJV makes this verse support the Trinity by using the same word "by" twice when Strong's shows #1722 "en" can mean "by." However, the KJV second use of "by" is a different Greek word (Strong's #1223 "dia" meaning the channel of an act, or through. We see the NIV, NKJV and others correct this misinterpretation.
3. Nevertheless, God, superior to Jesus created all things "for him." One can easily see "through" makes more sense and is also correct.
4. NIV - Col 1:16..... For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.
5. NKJV - Col 1:16..... For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.
6. Eph 3:9-11 KJV..... And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places

might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

7. Since scripture cannot contradict itself, we see Eph 3:9-11 also state that God was the ultimate creator and creation his eternal purpose was to do it in Jesus Christ. Again, the KJV mistranslates the word “dia” (See the NKJV). Notice also, the phrase “who created all things by Jesus Christ” does not appear in the NIV.
8. NKJV - Eph 3:9-11 and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; 10 to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, 11 according to the eternal purpose which He accomplished in Christ Jesus our Lord,
9. Heb 1:1-2 KJV..... God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
10. The same verse in the NKJV - Heb 1:1-2 God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;
11. Also compare the NIV - Heb 1:1-2 In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.
12. The Greek “dia hos” is used in this verse which translates “BY WHOM” (God) KJV and “THROUGH WHOM” by the NIV and NKJV made the worlds. As all 3 scriptures tell us - God created the world through and for Jesus. (analogy: God was the developer, Jesus was the builder)
13. Mat 19:4 KJV..... And he [Jesus] answered and said unto them, Have ye not read, that HE [GOD] WHICH MADE THEM at the beginning made them male and female,
14. Mar 13:19 KJV..... For in those days shall be affliction, such as was not from the beginning of the creation WHICH GOD CREATED unto this time, neither shall be.

It should be clear that God is the ultimate creator, although Jesus was used as a vessel for that creating. After all, many fathers use their sons to do certain things which they ordain, pay for, and supervise. To think otherwise is to believe the Bible contradicts itself. Only the Catholic Church can try to justify this by creating a theory called the Trinity Doctrine.

WHO IS THE GOD OF JESUS?

The Bible not only states there is only one god, and we are specifically told the Father is the god of Jesus. Jesus did not send himself to earth, but he was sent by his god and Father. Jesus refers to the Father as his god 53 times, so how can Jesus be equal to the Father? For example:

1. Mat 27:46..... KJV..... And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?
2. John 8:54 KJV..... Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:
3. John 20:17....."Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (KJV)
4. Revelation 3:12....."Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name (KJV).
 - a. This quote is Jesus speaking. Four times Jesus refers to God (the Father) as "my God."
5. Does the temple belong to Jesus or to God? Did not Jesus call the temple his Father's house?
6. Does the New Jerusalem belong to Jesus or God?
7. Rev 1:6 KJV..... And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
8. Bishops..... "vnto God euen his Father"
9. NIV..... "his God and Father"
- 10.NKJV..... "to His God and Father"
- 11.ASV..... "unto his God and Father"
- 12.NRSV..... "serving his God and Father"
- 13.Strong's 2532 shows the Greek word between God and Father as kai (#2632) used as a copulative or cumulative word.
- 14.Eph 1:3 KJV..... Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- 15.Eph 1:17 KJV..... that the god of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- 16.2Co 11:31 KJV.... The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

EQUALITY DISPROVEN

In contrast to the equality concept of the "three in one" idea, even the titles of Father and Son disprove this belief. The following Scriptures clearly state the Father, the Son, and the Holy Spirit are not equal, and there is only one God who is the Father. These Scriptures leave no room for believing the Father and Jesus are equal.

1. Mark 10:18 NIV..... "Why do you call me good?" Jesus answered. "No one is good—except God alone.
2. All things have been committed to the Son by the Father. (Matt 11:27)
3. Jesus tells us to always pray to the Father. (Matt 6:9)

4. Jesus cannot send the Holy Spirit without the Father's permission. (John 14:16)
5. Jesus states that only the Father knows when the end will come. (Matt 24:36)
6. Jesus tells us to worship the Father. (John 4:23)
7. Jesus is the mediator between God and man. (1 Timothy 2:5)
8. Jesus can do nothing without the Father. (John 5:30)
9. Jesus states the Father tells him how to judge. (John 5:30)
10. Jesus showed the Father controlled his fate. (Matt 26:39)
11. Jesus often called the heavenly Father his God (Matt 27:46, John 20:17, Rev 3:12)
12. The disciples worshiped Jesus not as God, but only as the Son of God. (Matthew 14:33)
13. Paul says God is the head of Jesus. (1Co 11:3 KJV) "and the head of Christ is God."

Hypostatic Union, states the Father only is greater than Jesus while Jesus was on earth, but Jesus returned to Heaven to be God again. Jesus never said this, but this belief is part of the Catholic Trinity Doctrine. To the contrary; even after Jesus is crucified, the Bible clearly states that the Father is still greater than Jesus. Think about it; all the books following the Gospels speak of a Jesus that is in heaven. Jesus is still referred to as the Son who must obey the Father, and still no mention of a triune God. In fact, Jesus told Mary he will ascend to his God, the Father. There, Jesus will not be God, but sit at the right hand of God. All this is why Heaven is never called the Kingdom of Jesus or the Kingdom of the Spirit. However, it is called the Kingdom of God, and Jesus also refers to it as the kingdom of his Father. Scripture states Jesus, not Jehovah, came down from Heaven to be flesh and returned to Heaven to be spirit again. Remember, the Catholic Trinity Doctrine falsely states Jesus is 100% God (Jehovah).

1. John 14:28.... "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (KJV).
2. Jesus will sit at his Father's right hand. (Matt 26: 64, Mark 16:19, Heb 12:2)
3. Mat 26:29 KJV.... But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

TRINITY DOCTRINE MISINTERPRETES SCRIPTURE

The Trinity doctrine seems primarily based on misinterpretation of scriptural passages. Verses are often misinterpreted several reasons:

1. Some verses seem to explain the Trinity doctrine, but are open to deductive reasoning which is often wrong because of preconceived 4th century theology. If you never heard of the Trinity doctrine, you would look for possible other explanations. Always remember what it says is in Pro 3:5 NIV..... Trust in the LORD with all your heart and lean not on your own understanding;
2. Names or terms are taken out of context. Either the same verse, adjoining verses, nearby verses, or other verses in the Bible often contradict a literal translation of these names or terms.

3. The Bible is filled with metaphors designed to relay the essence or purpose of something. For example, according to Find It in the Bible by Bob Phillips, there are 59 metaphoric names for Christ in the Bible and 18 such names for the Holy Spirit. Metaphors are often mistakenly taken literally. Although there are many metaphoric names for Jesus, Trinity believers arbitrarily pick only certain names or titles to be used literally because they can be used to support the Trinity doctrine.

BOOK OF JOHN

If I were to pick one book that has the most scriptures that prove Jesus is God, I would pick the book of John. However, if I had to pick one book that proves Jesus is not God, I would also pick the book of John. That is because John has so many verses that can be quoted out of context, and John's extensive use of metaphors. For example, John uses 17 metaphors for Jesus in his 5 books.

John 1: 1-3 - "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Who agrees that it sounds like Jesus is God? Jesus is not even mentioned until verse 14.

1. John 1:1-3 revolves around what "Word" means. Perhaps we need to look at the original Greek. "Word" (according to Strong's #3056) is literally translated from the Greek word "logos," which means reasoning or intelligence. It also means something said (Gen 1:3 NIV... And God said, "Let there be light, and there was light.") or thought. "Logos" is still used today in the Greek Interlinear Bible.
2. Word is used metaphorically to mean a characteristic of God. John 1:1 says "the word was God," but this cannot be literal since God is more than logic. For example, the Bible also says God is love. Also, in English, "word" can be either literal referring to a single word, or it can be used to describe God's message similar to the "Word of God," meaning the Bible. The "word" is never used in any book of the Bible to prove Jesus is Jehovah. Context proves this. The KJV New Testament uses the word "word" 207 times, but it is never used to show Jesus is Jehovah. The term "word of God" is used 45 times, and it never means the Son of God or the Jesus of God, but rather the will of God that Jesus taught. Furthermore, Jesus used the term "word" 32 times and NEVER used it to describe himself. Instead, Jesus used "word" to describe its literal meaning in John 1:1-3. That is the context Jesus always used. Amazingly, many people cling to John 1:1-14 even though it makes no reference of a Triune God.

John 1:1-3 is the flagship of all pro-trinity scriptures, but it has a translation history that few know about. This history is very problematic for Trinitarians. It involved a change in words, change in word order, and a change in Capitalization. Now, let's look at this history:

1. Nine of the oldest English translations of John 1:1 said "God was the word (or worde)" instead of "the word was God." These translations are:
 - a. The Corpus Christi manuscripts (circa 1000 AD),

- b. The Hatton manuscripts (circa 1200AD),
 - c. Wycliffe Bible (1395),
 - d. Tyndale Bible (1534),
 - e. Coverdale Bible (1535),
 - f. The Great Bible, the first authorized Bible, (1540)
 - g. The Bishops Bible (1568)
 - h. The Geneva Bible (1587)
 - i. The KJV (1611)
2. In 1568, the Church of England (KJV) changed verse 1 from “God was the word” to say “the Word was God.” Changing the subject and predicate (according to proper English grammar) can change the complete meaning of a sentence. This is like saying love is God instead of God is love.
 3. In 1587 the Geneva Bible became the first to capitalize “word.” Word had never been capitalized before, although “God” had been capitalized in the Wycliffe, Tyndale, Coverdale, and the Bishops Bible. Nevertheless, the “Word” still did not refer to Jesus, but referred to God’s logic. We know this because the Geneva Bible used “it” to describe the “word” in verse 3. This is the same Bible brought to America by the Pilgrims. According to this, Pilgrims were certainly not Trinitarians.
 4. Not only did the Geneva Bible use “it” on verse 3 to describe the “word,” but so did the first 2 “authorized” Bibles (the Great Bible and the Bishops Bible), as well as the first New Testament translated direct from Greek (the Tyndale Bible). Any pronouns such as “him” always refers to God. Moreover, God is the only literal living entity specially mentioned in verses 1 – 3 in any version. Logic is not a living entity. The Geneva Bible reads as follows:
 5. John 1:1-3 Geneva..... “In the beginning was that Word, and that Word was with God, and that Word was God. (2) This same was in the beginning with God. (3) All things were made by It, and without It was made nothing that was made.”
 6. Aside from translation issues, John 1:1-3 also has theological issues. How can there be a Trinity when the Holy Spirit is not even mentioned? This is what happens when you take things literally that are actually figurative. This is what happens when understanding replaces what is actually said. Just think about it - Jesus never claimed to be either God, the word, or part of a triune Godhead. However, people today have no problem pretending Jesus taught this! I guess we should thank these people for fully explaining what Jesus evidently did not think was important.
 7. The NIV and other modern translations later used dynamic equivalence to change verse 1 to more clearly create a second entity. The NIV reads; “He” [someone] was with God in the beginning.” Realize that all NIV translators, according to its preface, had to believe in the Trinity. Nevertheless, no translation ever had “Jesus” mentioned before verse 14. Neither does any translation say the “word” symbolized Jesus prior to his becoming flesh.

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

1. Pro-Trinitarians use John 1:14 to retroactively change the meaning of the Greek word logos to mean Jesus In verse one. Instead, these people should ask what the logos was before it “became” flesh.
2. John 1:1-14 should be a simple plot:
 - a. Verse 1-5 states that God is the beginning of all reasoning and he created everything.
 - b. Verses 5-13 tells of the word of God being spread by John the Baptist.
 - c. Verse 14 states that the word (Logos or reasoning) metaphorically became flesh through the birth of Jesus.
3. Then, 1500 years after the death of Christ, the whole message of these 14 verses was changed. Logos was now Jesus even before logos metaphorically became flesh. The KJV translators made sure that John 1:1-14 is proof of the Trinity doctrine. All they had to do was switch a couple words around, capitalize one word, change another, and retrofit verse 14 to previous verses. How often do you read a word and not know what it means until 13 sentences later?
4. Finally, if the Word is the Godhead; the Godhead did not become flesh. Quite simply, God’s logic (will) metaphorically became known to man through Jesus Christ. To think otherwise, one must believe Jehovah also became flesh, because scripture tells us that from the beginning the Word (Jesus) was God (Jehovah). Actually, it would be more accurate to say 1/3 of the Word (God) became flesh. Scripture could very easily state part of God became flesh and the rest of God stayed in heaven. Scripture does not say this because it is not true. Just substitute the words “Jesus” for “word” and “Jehovah” for “God” in verses 1-14, and where is the Holy Spirit? Doesn’t quite make sense does it?

Joh 8:58 KJV..... Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

1. Wow; Jesus said he is Jehovah, I AM! Not so fast; first of all, realize that “I am” is used 517 times in the OT and 215 times in the NT. Therefore, we should first compare the context. Context always determines the meaning. The context here is whether Jesus existed before Abraham. The Pharisees did not ask his name - “Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?”
2. In this verse Jesus said he existed before Abraham, but Jesus never said he was the God of Abraham. Instead, Jesus quoted OT scripture showing the Father is the God of Abraham. 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living." (Matthew 22:32 NIV)
3. Jesus should have said “I ARE” or “WE ARE” since the Godhead is supposed to be plural. Remember how people like to point out GE 1:26 – “Let us make man in our image”? However, there is no mention of a triune Godhead anywhere in scripture.
4. Jesus did not say any of the following :
 - a. “I AM THAT I AM”
 - b. “haya” (Hebrew – “I am”) as Jehovah did.
 - c. “I am Jehovah” or “I am God.”

- d. "WE ARE THAT WE ARE," despite some point out Elohim is plural and Gen 1:26.
- 5. Most Bibles put I AM in Ex 3:14 in caps, but not in John 8:55. Even the translators of all the Bible versions understand that Jesus was not saying he was Jehovah.
- 6. Jesus is not God since he said just 4 verses earlier, "If I glorify myself, my glory means nothing." My Father, whom you claim as your God, is the one who glorifies me." Jesus could not say he is God or he would be contradicting what he just said.
- 7. The term "I am" is used 1035 times in the Bible, and we certainly don't believe every person uttering this phrase is God. Jesus did say, "I am" the bread of life, the light of the world, the door, the good shepherd, the way, and the true vine. However, Jesus never said he was God. Gabriel also said "I am." in Luke 1:19 KJV..... "I am [ego ieme] Gabriel," but Gabriel is, of course, not God either.
- 8. "ieme" can mean "I exist" – Strongs G1510.
- 9. "Ego ieme" can mean "I am he." Joh 18:5 KJV..... Jesus saith unto them, I am he.
- 10. Saying "I am" does not mean one is Jehovah. Using the KJV, two People answered a question exactly as Jesus did; with only these same two words, "I am." Using the NIV, one can add two more people. In fact, these people answered in Hebrew, same as Jehovah did in Ex 3:14 - (haya).
 - a. A prophet also gave the same answer. 1Ki 13:14 KJV.... "Art thou the man of God that camest from Judah? And he said, I am."
 - b. Elijah gave the same answer. 1Ki 18:8 KJV..... "And he answered him, I am"
 - c. Jehonadab gave the same answer. 2Ki 10:15 NIV..... "Jehu greeted him and said, "Are you in accord with me, as I am with you?" "I am," Jehonadab answered."
 - d. Joab gave the same answer. 2Sa 20:17 NIV..... "Are you Joab?" "I am," he answered.
 - e. Paul even said "I am what I am" in 1Co 15:10 KJV.... But by the grace of God "I am what I am." "Ho", [ieme ho ieme], can also mean "who" or "that" according to Strongs G3937, but Paul was not saying he is Jehovah.

John 20:28 KJV..... "And Thomas answered and said unto him, My Lord and my God".

- 1. Thomas used God only as a title similar to Lord or Master. Jesus himself explained that Jews frequently used "god" as a title as stated by Jesus in John 10:33-36.
- 2. One only need to read three verses later to see that Thomas did not believe Jesus is part of Jehovah, but the Son of Jehovah. John 20:31 KJV.... "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John says his whole purpose in writing the book of John is to prove that Jesus is the Christ and the Son of God (not God).
- 3. Few people know it was Thomas who previously asked Jesus what is the way to salvation before Jesus gave his famous reply, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6 KJV) Thomas knew that the Father is the ultimate destination and Jesus is the Way to the Father. He called Jesus "God" only because he was acknowledging his immortal divinity in the broad sense of the word.
- 4. Finally, as we discussed earlier, the title God does not always refer to Jehovah.

John 10:30.....“I and my Father are one” (KJV). Many people will say that this verse literally supports the doctrine of the Trinity. If taken literally, however, this Scripture actually contradicts the Trinity Doctrine because Jesus says he is one with the Father and not one with the Godhead.

1. Jesus said in John 17:11..... "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (KJV). Why should we take John 10:30 literally and take John 17:11 figuratively? The term "one" is, of course, strictly a figure of speech meaning that Jesus and the Father are of the exact same purpose and intentions. (They have one purpose.)
2. As explained earlier, the Pharisees also thought Jesus was saying he is God and threaten to stone him in the very next verse. Then, in the next 6 verses Jesus denies he is God and corrects them by saying he is “God’s Son.” Who do you believe – the Pharisees or Jesus?

MORE TRINITY DOCTRINE SCRIPTURES

1. **Isaiah 7:14 KJV**..... Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. We see this scripture fulfilled in the following scripture:
2. **Mat 1:23 KJV**..... Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
3. “God is with us,” as used in the OT means God supports them; not that God is physically there. It does not mean the Child is literally going to be Jehovah.
4. **Isa 8:10 KJV**.... Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for GOD IS WITH US.
5. **Isa 9:6 KJV**..... 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, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.
 - a. It may be a moot point, but Isaiah only foretells what the Messiah will be called, and not who he actually is. Nevertheless, these titles are actually all metaphoric or hyperbolic titles. Three are obvious metaphors, yet many pick the other two to be literal. More importantly, Jesus is never called, Jehovah, the mighty God, or the Everlasting Father anywhere in the New Testament. These names are therefore obvious hyperbole to emphasize the attributes of Jesus. Jesus will only represent the Jehovah, the Father, with forgiveness of sins, great miracles, peace, and have Godly wisdom. Jesus certainly is never called Jehovah. Even Trinitarians must deny that Jesus is the everlasting Father. Just look at the shield of the Trinity, and it shows the Father is not the Son.
 - b. Strongs #410 and John 10:34 both show the word “God” can apply to any deity; and even to humans.

- c. Additionally, if one takes this verse in context, one must read the next verse. Verse 7 says. "The zeal of the Lord of hosts [Jehovah] will perform this," but clearly Jesus is clearly not Jehovah, the Lord of hosts. One could say Jesus is 3 in 1, but that is not stated anywhere in scripture, any more than the Bible mentions Purgatory, indulgences, penance, Rosary beads, or annulment.
- d. Colossians 2:9....."For in him dwelleth all the fullness of the Godhead bodily" (KJV).
- e. This KJV translation says Jesus is the "fullness" of the Godhead. This mistranslation still does not say that Jesus is the Godhead. Trinity believers will say, "How can Jesus be the fullness of the God if he is not God?" I would ask, "How can Jesus be the "fullness" of the Godhead if Jesus is only one-third of God (the Godhead)?" Fullness" has nothing to do with the supernatural nature of Jesus, but the effectiveness of Jesus representing the Father. More specifically, "Fullness" does not mean one object is actually another object. Rather, all 23 other uses of the word "fullness" in the Bible indicate a shared completeness of the qualities of the item being compared. Psalms 24:1, for example, shows even an inanimate object (the earth) can be the "fullness" of God. Finally, we are considered the "fullness" of Jesus in John

6. **Genesis 1:26.....** states, "And God said, 'Let us make man in our image'"

- a. This verse is one of the most popular Scriptures used to support the Trinity based on the fact that God says "us" and "our image." Why does the next verse say "his own image?" That is because verse 26 is taken out of context. I counted six times that the word "I" was used by God to refer to himself in just the first three chapters of Genesis. The singular word "his" is also used three times in just these same three chapters. I wish I were industrious enough to count all the singular references to God in the whole Bible. I am sure it is probably over one thousand. That is because God does not have an identity crisis. God does not refer to himself in the singular sometimes and other times in the plural. You want something else to really think about? Neither does anyone else. Even today, we all refer to God in the singular, so I wish people would stop trying to use scripture to prove God is plural.
- b. We can easily see that in verse 26, God was most likely speaking to someone else (probably Jesus and maybe some angels in their midst) and that is why God used the terms "us." and "our." This is known as the "royal we" and is used when a leader does something as a representative of his followers. A king may say, "let us attack the enemy," but not everyone he is speaking to is a warrior.
- c. If one believes in the Godhead, which voice was speaking and who was listening? Whose idea was it to create man? Was it Jesus, the Holy Spirit, or the Father? Since the Godhead has no separate personality, it could not be the Godhead speaking. We have no reason to assume that God was talking to himself. In other words, verse 26 is the quote of a conversation, but verse 27 is a narrative.

- d. Finally, scripture tells us God made man in his image; meaning all celestial beings have souls and reasoning power. If you believe God created us in the image of the "three in one" Godhead, then both men and angels should have three souls and three personalities. We can believe that God is not three beings in one because man is not three beings in one.
7. **Hebrews 1:8-9 KJV**....."but unto the Son he [Jehovah] saith, thy throne, oh god, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God [Jehovah], even thy god, hath anointed thee with the oil of gladness above thy fellows" (KJV).
- Verse 8 seems to refer to Jesus as God. However, It is actually Jehovah (the Father) speaking and addressing Jesus as his Son. How can Jesus be God when the Father states that He is the God ("thy God") of Jesus? In addition, we see that the Father is the God of Jesus as verified by Jesus in Matt 27:46, John 20:17, Rev 1:6, and Rev 3:12. This proof of inequality contradicts the Trinity doctrine.
 - Since there is only one Jehovah, and since Scripture cannot contradict itself, we understand that "O God" is a loose metaphoric title emphasizing the spiritual greatness of Jesus that transcends human behavior. The term "god" (Strong's #2316) was used by Jews to describe magistrates and judges because they were administering God's law. God is only a title without the definite article "the." Even the dictionary states that "God" does not always refer to the supreme creator, so why do Trinity believers deny the English language?
 - As Jesus pointed this out in John 10:34-35....."Jesus answered them, 'Is it not written in your law, I said, Ye are gods?' If he called them gods, unto whom the word of God came, and the scripture cannot be broken" (KJV). Jesus was referencing Psa 82:6 KJV..... I have said, Ye are gods; and all of you are children of the Most High. Do you agree with Jesus?
 - Further proof of a metaphor is the fact that Moses was called a God - Exo 7:1 KJV And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.
8. **2Co 4:4 KJV**..... In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
- This scripture says Jesus is God because he is the image of God, right? No – remember, we just read in Gen1:26 all mankind is created in God's image.
 - "Image" actually tells us something is not the real thing. After all, which would you rather have - a new car or an image of a new car? The Bible is also filled with many similar examples of an image not being the real thing.
9. **Php 2:5-11 NIV**..... In your relationships with one another, have the same mindset as Christ Jesus: (6) Who, being in very nature God, did not consider equality [Strong's 2470 - ISA, similar] with God something to be used to his own advantage; (7) rather, he made himself nothing by taking the very nature [Strong's #2444 morph – "figuratively] of a servant, being made in human likeness. (8) And being found in appearance as a man, he

humbled himself by becoming obedient to death— even death on a cross! (9) Therefore God [Jehovah] exalted him to the highest place and gave him the name that is above every name, (10) that at the name of Jesus every knee should bow, in heaven and on earth and under the Earth, (11) and every tongue acknowledge that Jesus Christ is Lord, to the glory of the Father to the glory of God the Father.

- a. Verse 5 states even we can have the same mindset as Jesus, but we are not Jesus.
- b. Verses 6 states Jesus is compared to God by stating he has the same (heavenly) nature as God. Yes, Jesus once had a heavenly body like God, but he did not use that to his advantage. Instead, Jesus chose to obey God (John 5:37), temporarily have human nature and die on the cross.
- c. Verses 9-11 do not support the Trinity doctrine, but actually disprove it; how can Jesus be the same as God when he is exalted by God, given a name by God, and every acknowledgement of Jesus Glorifies God? The context of this verse is humility, not proving that Jesus is God. Christ is being shown as having a will separate from God, but always humbly obedient. Jesus was given an order by God, however, Christ never gives the Father an order in all of scripture.
- d. Most importantly, to misinterpret this scripture contradicts Jesus own denial that he is God (John 10:30-36). One should not misinterpret scriptures in an attempt to prove Jesus wrong.

THE COMMA JOHANNEUM

A very problematic Scripture is 1 John 5:7-8, which is known as the Comma Johanneum. This Scripture reflects words that were added to these verses by KJV translators so people could better understand the Trinity Doctrine. These words are "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth." Let's compare the KJV with the NIV.

1. **KJV - 1 John 5:7-8**..... 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 earth, the spirit, and the water, and the blood: and these three agree in one.

2. **NIV- 1 John 5:7-8**..... "For there are three that testify: the Spirit, the water and the blood; and the three are in agreement."

The first appearance of the longer KJV reading did not appear until the 4th century. Even then, it appeared only as a marginal note added by a scribe after the original manuscript was written. These words were then added to the Greek text in the 16th century when the Catholic Church pressured the translator Erasmus, a Catholic bishop, to include them in the Bible. History shows that the first and second translations of Erasmus did not have the added words, but extreme pressure from the Catholic Church caused Erasmus to add them in his third edition, known as the Textus Receptus.

There appears to be universal scholastic acceptance that the extra words were not in all the Greek manuscripts because there is no proof that the longer version existed before the Trinity doctrine was introduced by the Catholic Church in the 4th century. Ironically, even the new

version of the Catholic Latin Bible (Nova Vulgata) written in 1979 does not include the Comma Johanneum. I have also found 11 English versions that do not include the Comma Johanneum and an additional one that includes it, but it puts the words in brackets to show the words are not in the oldest reliable Greek texts.

THE BOOK OF REVELATION

Other Scriptures that need explanation are found in Revelation. Keep in mind, John wrote Revelation as a book that is filled with metaphors and much symbolism since he is relating a dream. There are, of course, many whole books that try to interpret the metaphors and symbolism in Revelation. The book of Revelation calls Jesus the Alpha and Omega, the First and the Last, and the Almighty. These Scriptures seemed to clearly state that Jesus is God, but could these names be metaphors? For example, John speaks of the Seven Spirits of God, but we don't take that literally. It seems to be clear that John often used the metaphoric names of Jesus to emphasize his oneness with God and other qualities. Here are some examples shown in Revelation, and the other books that John wrote, John uses many metaphoric names for Jesus such as:

1. Bright and Faithful Morning Star
2. The Lamb
3. Witness
4. Lion of Judah
5. Word of God
6. Alpha and Omega (not I AM THAT I AM or Jehovah)
7. First and the Last (not I AM THAT I AM or Jehovah)
8. The Beginning and the End (not I AM THAT I AM or Jehovah)
9. The Almighty (not God Almighty)
10. King of Kings
11. Lord of Lords
12. True Vine
13. The Door
14. Son of Joseph
15. Master

Even if one does not accept Alpha and Omega is a metaphor, we are not given a context to this title. Does John mean the first of God's creation? Does he mean Jesus is God's first and last Son? If literal, what is meant by the First and the Last? God says he is "I AM." He has no beginning or end. Therefore, regardless of one's Trinity beliefs, one must admit this is only a metaphor. If the remainder of Revelation shows Jesus is the same as, or 1/3 of Jehovah, then Jesus must be God. However, if Revelation shows the heavenly Jesus as being separate from God, then clearly these names are metaphors.

1. **Revelation Rev 1:1-2 KJV.....** The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent

and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

- a. Right from the very first 2verses of the first chapter we are shown that Jesus is separate from God (Jehovah). We are shown that Jesus is not part of God since God gave Jesus the Revelation to show to his servants.
2. **Revelation 1:6 KJV**.....And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.
 - a. Awkward KJV Old English makes it appear that Jesus is being called God. The correct thought here is "his God and Father", which is clearer in many other Bible versions such as the NKJV and the NIV. Furthermore, we know this verse is referring to only the Father because it says "him" (the Father)," not " them (Jesus and the Father)." We now see that God is the Father, not a Godhead. As always God is singular. By the way, where is the third part of the Trinity? Should we not give glory forever and ever to the Holy Spirit?
3. **Rev 3:5 KJV**..... He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.
 - a. We see here not only that the Jehovah is separate from Jesus, but also that Jesus is subservient to the Father.
4. **Revelation 3:12 KJV**..... Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.
 - a. Four times Jesus tells us the Father is his God.
 - b. Remember, Jesus sits at the right hand of God. 1Pe 3:22 KJV..... "Who is gone into heaven, and is on the right hand of God;"
 - c. To claim Jesus is part of Jesus' God makes no sense, and requires one to contradict this scripture.
5. The book of Revelation does not prove the theory of a 3 in 1 Godhead. There are no explanations in Revelation that state Jesus is Jehovah. Instead, we see a Jesus who is separate from the Father and is his God. This is the same God who Jesus called out to from the cross and the same God Jesus told us to pray to when he returns to heaven. Since scripture cannot contradict itself, we must admit that making Jesus Jehovah is the result of taking metaphors literally and applying them to Jesus even if the context is foggy. The alternative is to believe a theory that is neither mentioned nor explained anywhere in the Bible.

SO WHERE DID THIS TRINITY DOCTRINE BEGIN?

There is no mention of a triune Godhead or Trinity doctrine anywhere in the 66 books of the Bible. None of the apostles believed that Jesus was God. Jesus himself criticized the Pharisees for falsely claiming he proclaimed he is God. Jesus also asked Peter who he thought Jesus was.

Peter said Jesus is the “son of the living God.” Jesus then told Peter he was correct because his answer came from God and not from man. Early church leaders did not mention or explain the Catholic Trinity Doctrine for almost 300 years, so where did the idea come from?

PAGAN ROOTS

A trinity of 3 gods did not originate with Christianity. The Trinity Doctrine is not unique, and is the refining of a pagan concept that goes back to at least 600 BC. The idea was 3 Gods are more powerful than 1. Each God has its own area of specialization. The Hindu religion has the Trimurti as its Godhead made up of Brahma, Vishna, and Shiva. Egyptians believed in the Trinity of Kneph, Phthas, and Osiris. Phoenicians had Ulomus, Ulosuros, and Eliun. In Greece the trinity was Zeus, Poseidon, and Aidoneus. Early Rome had the trinity of Jupiter, Neptune, and Pluto. In Babylonia and Assyria the trinity was Anos, Illinos, and Aos. Celtic nations believed in Kriosan, Biosena, and Siva, while in Germanic nations they were called Thor, Wodan, and Fricco. Trinities of gods existed in other cultures as well, including, but not limited to, those of Siberia, Persia, Japan, Scandinavia, and Mexico. We can see, therefore, that although the Trinity is characteristic of the Christian religion, it has pagan roots.

EARLY CHURCH BELIEFS.

Some may claim that the early church from the death of Christ to 325 AD. Believed in the Trinity Doctrine, so it was only explained by the Catholic Church. That is simply not true. This false teaching needs to be systematically proven wrong, and I will give a detailed analysis:

1. JESUS

- a. Since Jesus did not explain the Trinity Doctrine and even denied he is God, why do we need to prove the early church could explain things better than Jesus?

2. APOSTLES CREED

- a. The first belief statement of the Apostles (according to the Catholic Church) is the Apostles Creed. No mention of a triune God exists here.

3. POPE CLEMENT (DIED 99 AD)

- a. Supposedly ordained by the Apostle Peter according to Tertullian.
- b. There is little intentional dogmatic teaching in the Epistle, for it is almost wholly hortatory. A passage on the Holy Trinity, however, is important. Everyone agrees there is a Father, Son, and Holy Spirit, but the Trinity doctrine goes far beyond that, and is never mentioned by Clement. Instead, he states a subservient relationship between God and Jesus.

4. CLEMENT

- a. Clement uses the Old Testament affirmation "The Lord liveth", substituting the Trinity thus: "As God liveth, and the Lord Jesus Christ liveth and the Holy Spirit — the faith and hope of the elect, so surely he that performeth", etc. (sect. 58). Christ is frequently represented as the High-Priest, and redemption is often referred to.

- b. Clement speaks strongly of justification by works. His words on the Christian ministry have given rise to much discussion (sect. 42 and 44): "The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent from God. SO THEN CHRIST IS FROM GOD, AND THE APOSTLES FROM CHRIST."
- c. No Trinity Doctrine mentioned or explained from the first Pope. That is because a tiune God is neither mentioned nor explained in the Bible.

5. IGNATIUS OF ANTIOCH (DIED APROX 117)

- a. Quote from Martyrdom of Ignatius 2 states "For there is but one God, who made heaven, and earth, and the sea, and all that are in them; and one Jesus Christ, the only-begotten Son of God, whose kingdom may I enjoy. Pretty much a straight forward statement mirroring the message of the whole New Testament.
- b. It is easy to say Ignatius believed the Trinity Doctrine, but harder to prove.

6. POLYCARP (DIED APROX 160)

- a. Martyrdom of Polycarp - "I bless you...I glorify you, through the eternal and heavenly high priest, Jesus Christ, your beloved Son, through whom be glory to you, with him and the Holy Spirit, both now and for the ages to come. Amen."
- b. Jerome, Irenaeus, and Tertullian all said Polycarp was a disciple of the Apostle John. Polycarp said nothing about a triune God.

7. JUSTIN MARTYR (DIED APROC 165)

- a. Martyr, once a pagan, believed Jesus "came from," God, but was a lesser God than the "most true God." He writes, "His Divinity, however, seems subordinate, as does the worship which is rendered to Him" (I Apol., vi; cf. Ixi, 13)
- b. In addition, Martyr believed Jesus is the Holy Spirit. Martyr wrote, "Therefore, it is wrong to understand the Spirit and the power of God as anything else than the Word, who is also the first-born of God. Hardy, the Trinity Doctrine! It is with extreme deception or profound ignorance that anyone claims Justin Martyr believed trinity. In other words, even about 150 years after Christ, the Trinity doctrine is not formed

8. THEOPHILIS OF ANTIOCH– (DIED APROX 185)

- a. The first recorded use of the term "Trinity" was about 150 years AD by the third Catholic bishop of Antioch, Theophilus of Antioch. However, Theophilis' Trinity does not refer to the Father, Son, and Holy Ghost.
- b. Trinity quote - "In like manner also the three days which were before the luminaries, are types of the Trinity, of God, and His Word, and His wisdom. And the fourth is the type of man, who needs light, that so there may be GOD, THE WORD, WISDOM, MAN." (from the beliefs of the Apostles. (75; ND 16).
- c. It very clear the Trinity of Theophilis is not the Trinity of the Catholic Church. Theophilis also believed God and Jesus are of the same substance, but are not equal. Jesus is subservient to the Father. Nevertheless, some people say the Trinity doctrine existed 150 AD by incorrectly using Theophilis as an example.

9. IRENAEUS (DIED 190)

- a. Quote #1 “one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation ” (Against Heresies X.I)[12]
- b. Quote #2 But our Physician is the only true God, the unbegotten and unapproachable, the Lord of all, the Father and Begetter of the only-begotten Son. We have also as a Physician the Lord our God, Jesus the Christ, the only-begotten Son and Word, before time began, but who afterwards became also man, of Mary the virgin. Ignatius to the Ephesians (7.22 Long Recension)
- c. Quote #3 “And thus one God the Father is declared, who is above all, and through all, and in all. The Father is indeed above all, and He is the Head of Christ; (Against Heresies 5.18.2)
- d. Irenaeus may have called Jesus a “God,” but he clearly believed Jesus was subordinate to the Father who is the “only true God.” Irenaeus said God is not begotten, but Jesus was begotten by God. Irenaeus also did not appear to show the Holy Spirit as a person. He condemned the Gnostic idea that God has different emanations. For the most part, he agreed with Martyr and Polycarp. Definitely no Trinity Doctrine here.

10. TERTULLIAN (DIED 215)

- a. “We define that there are two, the Father and the Son, and three with the Holy Spirit, and this number is made by the pattern of salvation . . . [which] brings about unity in trinity, interrelating the three, the Father, the Son, and the Holy Spirit. They are three, not in dignity, but in degree, not in substance but in form, not in power but in kind. They are of one substance and power, because there is one God from whom these degrees, forms and kinds devolve in the name of Father, Son and Holy Spirit.” (Adv. Prax. 23; PL 2.156-7).
- b. The above quote sounds like the Trinity for sure, but Tertullian has more to say: Against Praxeas 9
- c. “The Father is not the same as the Son, since they differ one from the other in the mode of their being. For the Father is the entire substance, but the Son is a derivation and portion of the whole, as He Himself acknowledges: “My Father is greater than I.” In the Psalm His inferiority is described as being “a little lower than the angels.” Thus the Father is distinct from the Son, being greater than the Son, inasmuch as He who begets is one, and He who is begotten is another; He, too, who sends is one, and He who is sent is another; and He, again, who makes is one, and He through whom the thing is made is another.”
- d. Certainly no Trinity Doctrine equality here. Tertullian believed in modalism. In fact, Tertullian's Trinity was rejected by the Church during its 56 years of formulation and debate of the official Trinity Doctrine (theory) approved in 381 AD.
- e. Even today, the Catholic Church makes it clear it does not teach Tertullian's Trinity. CATHOLIC ENCYCLOPEDIA REGARDING TERTULLIAN: "In not a few areas

of theology, Tertullian's views are, of course, completely unacceptable. thus, for example, his teaching on the Trinity reveals a subordination of son to father that in the later crass form of Arianism the church rejected as heretical."

11. Origen (184 – 253 AD)

- a. Quote: "Moreover, nothing in the Trinity can be called greater or less, since the fountain of divinity alone contains all things by His word and reason, and by the Spirit of His mouth sanctifies all things which are worthy of sanctification . . ." (Roberts and Donaldson, Ante-Nicene Fathers, Vol. 4, p. 255, de Principii., I.)
- b. Origen is credited as being the first to say the Holy Spirit is a separate being and the Father, Son, and Holy Spirit are all equal. However, Origen seemed often to contradict himself by stating Jesus only became fused with God after his resurrection, and the Holy Spirit came from Jesus.
- c. Wikipedia states the following" - Nonetheless, Origen was a subordinationist, [202][201][203][204] meaning he believed that the Father was superior to the Son and the Son was superior to the Holy Spirit,[202][201][204] a model based on Platonic proportions.[201] Jerome records that Origen had written that God the Father is invisible to all beings, including even the Son and the Holy Spirit,[211] and that the Son is invisible to the Holy Spirit as well.[211] At one point Origen suggests that the Son was created by the Father and that the Holy Spirit was created by the Son,[212] but, at another point, he writes that "Up to the present I have been able to find no passage in the Scriptures that the Holy Spirit is a created being." [201][213] At the time when Origen was alive, orthodox views on the Trinity had not yet been formulated[211][214] and subordinationism was not yet considered heretical.[211][214] In fact, virtually all orthodox theologians prior to the Arian controversy in the latter half of the fourth century were subordinationists to some extent.[214] Origen's subordinationism may have developed out of his efforts to defend the unity of God against the Gnostics.[203]
- d. Keep in mind, this is at least 200 years after the death of Christ, virtually all early church leaders still disagreed with the Trinity doctrine as we know it. At this point, Origen seems to be the Heretic, not Arius who was born a few years after Origen died. Actually, it would be more accurate to say the Trinity Doctrine does not agree with early church leaders.

BEGINNING OF THE CATHOLIC TRINITY DOCTRINE

1. About 300 AD the Catholic Church began incorporating ideas such as dualism and hypostasis from Gnostic beliefs. Wikipedia states the following: "Jesus is identified by some Gnostics as an embodiment of the supreme being who became incarnate to bring gnōsis to the earth," Remember the Apostle Paul talking about the twin gods of Alexandria Greece (Acts 28;11)? The Catholic Church espoused the same twin idea in a dualistic God consisting of the Father and Jesus. Jesus then became

man through hypostasis (and brought gnosis to earth). Is it a coincidence that both dualism and Gnostic hypostasis also began in Alexandria? Some theologians, however, later wanted to include the Holy Spirit and form a trinity. Since the Bible is clear there is only one God, it was important that a theory stated $3 = 1$.

2. To add to the confusion, a conservative ascetic religious leader named Arius objected to this new trinity theory and felt the Catholic Church was beginning to promote the ideas of Greek paganism. His movement became known as Arianism. (Note: Arianism should not be confused with Aryanism which is a radical racial belief beginning in the 19th century.)
3. Therefore, there needed to be unity in the church so Emperor Constantine (who opposed Arius) called for a Church council. In 325 AD the Catholic Council of Nicaea proposed the Trinity doctrine to put an end to Arianism. Per Wikipedia - "According to some accounts in the hagiography of Nicholas of Myra, debate at the council became so heated that at one point, Nicholas struck Arius across the face." Arius and his followers were exiled. Emperor Constantine even ruled that anyone refusing to turn over Arius' writings should be killed. Arius and his followers were considered anathema and Arius was exiled. Some people rejected the Trinity doctrine completely, others denied the separate divinity of the Holy Ghost. Because of much disagreement, the Trinity doctrine could not be approved at Nicaea in 325 AD.
4. Edict of Thessalonica - 55 years later, 380, the 3 emperors of Rome (sort of a Trinity) wanted to restore unity in the empire and issued the Edict of Thessalonica. It reads as follows:
5. "According to the apostolic teaching and the doctrine of the Gospel, let us believe in the one deity of the Father, the Son and the Holy Spirit, in equal majesty and in a holy Trinity. We authorize the followers of this law to assume the title of Catholic Christians; but as for the others, since, in our judgment they are foolish madmen, we decree that they shall be branded with the ignominious name of heretics, and shall not presume to give to their conventicles the name of churches. They will suffer in the first place the chastisement of the divine condemnation and in the second the punishment of our authority which in accordance with the will of Heaven we shall decide to inflict."
6. Acceptance of the Doctrine - The next year, 381, the Catholic Church obeyed the Edict of Thessalonica. Finally, 56 years after the Council of Nicaea, the Trinity Doctrine was fully formulated and approved at the Council of Constantinople in 381 AD. For the next 1200 years, until the reformation, Christians who did not believe the Trinity Doctrine could be called heretics and persecuted.
7. Even "The New Catholic Encyclopedia" states that the Trinity doctrine was not part of Christian beliefs until the end of the 4th century. Christians today are to believe the disciples clearly taught this doctrine, but why did it take 350 years after the death of Christ for the Catholic Church figured it out for us. Moreover, we see that the Trinity doctrine was a slowly evolving teaching of the Catholic

Church and completed by mandate of the Roman Empire. We see proof of this evolution in the Catholic Creeds and Catechism:

COPIES OF 3 MAIN CATHOLIC CREEDS

The Apostles Creed (believed to come from the Apostles);

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,

who was conceived by the Holy Spirit,

born of the Virgin Mary, suffered under Pontius Pilate,

was crucified, died, and was buried; he descended to the dead.

On the third day he rose again; he ascended into heaven,

he is seated at the right hand of the Father,

and he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church,

the communion of saints, the forgiveness of sins,

the resurrection of the body, and the life everlasting. Amen.

Nicene Creed (325 AD):

WE BELIEVE in one God, the Father, the Almighty,

maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God,

eternally begotten of the Father, God from God, Light from Light,

true God from true God, begotten, not made,

of one Being with the Father. Through him all things were made.

For us and for our salvation he came down from heaven:

by the power of the Holy Spirit he became incarnate from the Virgin Mary,

and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures;

he ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come.

Amen

Athanasian Creed

1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith
2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;
4. 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 Spirit.
6. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal.
7. Such as the Father is, such is the Son, and such is the Holy Spirit.
8. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.
9. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.
10. The Father eternal, the Son eternal, and the Holy Spirit eternal.
11. And yet they are not three eternal but one eternal.
12. As also there are not three uncreated nor three incomprehensible, but one uncreated and one incomprehensible.
13. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty.
14. And yet they are not three almighties, but one almighty.
15. So the Father is God, the Son is God, and the Holy Spirit is God;
16. And yet they are not three Gods, but one God.
17. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;
18. And yet they are not three Lords but one Lord.
19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord;
20. So are we forbidden by the catholic religion to say; There are three Gods or three Lords.
21. The Father is made of none, neither created nor begotten.
22. The Son is of the Father alone; not made nor created, but begotten.
23. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.
24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.
25. And in this Trinity none is afore or after another; none is greater or less than another.
26. But the whole three persons are coeternal, and coequal.

27. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.
28. He therefore that will be saved must thus think of the Trinity.
29. Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.
30. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.
31. God of the substance of the Father, begotten before the worlds; and man of substance of His mother, born in the world.
32. Perfect God and perfect man, of a reasonable soul and human flesh subsisting.
33. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.
34. Who, although He is God and man, yet He is not two, but one Christ.
35. One, not by conversion of the Godhead into flesh, but by taking of that manhood into God.
36. One altogether, not by confusion of substance, but by unity of person.
37. For as the reasonable soul and flesh is one man, so God and man is one Christ;
38. Who suffered for our salvation, descended into hell, rose again the third day from the dead;
39. He ascended into heaven, He sits on the right hand of the Father, God, Almighty;
40. From thence He shall come to judge the quick and the dead.
41. At whose coming all men shall rise again with their bodies;
42. and shall give account of their own works.
43. And they that have done good shall go into life everlasting and they that have done evil into everlasting fire.
44. This is the catholic faith, which except a man believe faithfully he cannot be saved.

CATHOLIC CATECHISM - Excerpts

- 232 Christians are baptized "in the name of the Father and of the Son and of the Holy Spirit"⁵³ Before receiving the sacrament, they respond to a three-part question when asked to confess the Father, the Son and the Spirit: "I do." "The faith of all Christians rests on the Trinity."⁵⁴
- 234 The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith".⁵⁶ The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals himself to men "and reconciles and unites with himself those who turn away from sin".⁵⁷

- 249 From the beginning, the revealed truth of the Holy Trinity has been at the very root of the Church's living faith, principally by means of Baptism. It finds its expression in the rule of baptismal faith, formulated in the preaching, catechesis and prayer of the Church. Such formulations are already found in the apostolic writings, such as this salutation taken up in the Eucharistic liturgy: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."⁸¹
- 258 The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same natures so too does it have only one and the same operation: "The Father, the Son and the Holy Spirit are not three principles of creation but one principle."⁹⁷ However, each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, "one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are".⁹⁸ It is above all the divine missions of the Son's Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons.
- 239 By calling God "Father", the language of faith indicates two main things: that God [the Godhead] is the first origin of everything and transcendent authority; and that he is at the same time goodness and loving care for all his children.
- 241 For this reason the apostles confess Jesus to be the Word: "In the beginning was the Word, and the Word was with God, and the Word was God"; as "the image of the invisible God"; as the "radiance of the glory of God and the very stamp of his nature".⁶⁵
- 242 Following this apostolic tradition, the Church confessed at the first ecumenical council at Nicaea (325) that the Son is "consubstantial" with the Father, that is, one only God with him.⁶⁶ The second ecumenical council, held at Constantinople in 381, kept this expression in its formulation of the Nicene Creed and confessed "the only-begotten Son of God, eternally begotten of the Father, light from light, true God from true God, begotten not made, consubstantial with the Father".⁶⁷
- 253 The Trinity is One. We do not confess three Gods, but one God in three persons, the "consubstantial Trinity".⁸³ The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God."⁸⁴ In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."⁸⁵
266 "Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal" (Athanasian Creed: DS

SUMMARY OF CREEDS AND CATECHISM

1. The Apostles Creed made no mention of the Trinity doctrine.

2. The Nicene Creed elevated Jesus from Lord to eternal God.
3. The Athanasian Creed added to previous creeds:
 - a. The one God is not the Father, and the term Godhead is used for the first time.
 - b. All elements of the Trinity are equal.
 - c. A person cannot be saved unless he believes in the Trinity.
4. The Catechism, in line 239, Contradicts the Athanasian Creed by stating that the term “Father” can refer to both a part of the Trinity as well as the Godhead. This also tries to justify the Anathanasian Creed with the Nicæan Creed which states “WE BELIEVE in one God, the Father, the Almighty.” In other words, the Catechism tries to justify both creeds. The Bible tells us the simple truth - 1Co 8:6 KJV..... “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.” Thus we see that the Trinity doctrine was a slowly evolving theology that is totally different from the Bible.

Summary of the Catholic Trinity Doctrine

- Logic and common sense prove the Trinity doctrine as being false. The Trinity doctrine is full of hypocrisy. No amount of human explanation can show how 3=1. Some might say that’s because it is incomprehensible. However, the Church has Creeds and a Catechism that fully explains it. They even have the Shield of the Trinity to illustrate how 3=1. So don’t tell me, no human can understand it. The Catholic Church created it and understands it fully. Of course, the Catholic Church has no problem stating its divine understanding and declaring only Catholics are true Christians. Of course, this is the same church that gave us Immaculate Conception, Eucharist penance, indulgences, annulment, Purgatory, Rosary Beads, , and confession to a priest.
- Scripture proves the Trinity doctrine as being false.
- Scripture states that the Father, Son, and the Holy Spirit are united in purpose and will, but the Catholic Trinity doctrine arbitrarily says they are united in equal essence, and are one Godhead. The idea of a triune god or triune Godhead is not mentioned nor explained anywhere in Scripture. Moreover, the Bible contradicts the Trinity doctrine in the following ways:
 - Jesus denies he is God. Nevertheless, some cross John 10:31-36 out of their Bible, and, just like the Pharisees, try to prove Jesus said he is God.
 - Jesus says to Mary that the Father is his God.
 - Even after his ascension, Jesus claimed the Father is his God 4 times in one verse. (Rev 3:12)
 - Jesus always is subordinate to God, and says the Father is Greater.
 - Jesus tells us to pray only to the Father.
 - Jesus says the Father tells him how to judge and who to forgive.
 - Jesus says the Father created all things.
 - Jesus sits not on God’s throne, but on a throne to the right of God, and no throne for the Holy Spirit.

- Only one part of the Trinity, the Holy Spirit is part of the “Unforgivable Sin.” Why is it OK to speak against Jehovah and Jesus, but it is unforgivable to speak against the Holy Spirit?
- The Holy Spirit makes Mary pregnant, but Jesus does Jesus did not claim to be the son of the Spirit.
- The Holy Spirit never has a conversation with the Father in any of the 30,102 verses of the Bible. Why does the Holy Spirit speak to others, but not to the Father? History also shows the Trinity doctrine to be false.
- The Trinity doctrine did not exist at the time of Jesus and his disciples. The disciples did not have it in their creed, the early church had no mention of a triune god until more than 250 years after Christ. The Trinity theory was introduced in 325 AD, but it took 56 years to formulate and approve it. The Catholic Trinity Doctrine probably would not have been approved even then, except for the emperors’ Edict of Thessalonica mandating the Catholic Church approve it. Once approved, a person could be excommunicated or even jailed or killed if he did not believe in the Trinity doctrine. This went on for 1200 years. It is no wonder the Catholic Trinity doctrine is so ingrained in Christendom.
- Finally, The Father knows all things and created the universe. Therefore, the Father existed before the universe and before all other heavenly beings. We have no idea how or when the heavenl Jesus came into existence, but we do know he pre-existed his natural birth because he saw Satan fall from heaven, he existed before Abraham, and was sent from heaven. In addition, several other scriptures credit Jesus as taking part in creation, and Jesus said he is going to return to the Father. Regardless, Jesus is clearly not God. God gave us the Father and Son relationship example so we can know they are not equal. If there is a Triune God, the people in Jesus’ day should have had more questions than us. After all, they did not have the Catholic Church to explain it to them. Moreover, nobody even asked Jesus to explain what no man can understand – a triune God. Simon Peter knew who Jesus was and said, “Thou art the Christ, the Son of the living God.’ And Jesus answered and said unto him, ‘Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven’” (Matt16:16-17 KJV).

REVIEW

- Discuss how we first got the term “Trinity.” Does the term “Trinity” have a different meaning to various people?
- Do you believe a Bible translation should be as close as possible to the Greek manuscripts, or do you believe the KJV is endorsed by God, even if changes were made and words added?
- Do you believe Scripture explains a Godhead with three personalities?
- Since YHWH (Jehovah) is God's name, do you think the Godhead is God or is the Father to be considered God? Explain.

- Discuss how one should determine if a word should be taken literally or figuratively.
- What is the main belief that separates Christians from other religious groups?
- Did the Father create earth or did Christ? Explain.
- Discuss if we should get caught up in convincing people to believe in the Trinity?
- How do we explain to others who Jesus really is?

BIBLICAL QUESTIONS ABOUT GOD, HIS SON, AND HIS HOLY SPIRIT

1. Who is the one God that created us?
 - Mal 2:10-11..... Have we not all one father? hath not one God created us? KJV
 - Eph 4:4-6..... There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. KJV
3. Who is the God who raised Jesus from the dead?
 - Gal 1:1..... Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) KJV
4. Who is both our God and the God of Jesus?
 - John 20:17..... Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.
5. Who did Satan say Jesus is?
 - Luke 4:3....."And the devil said unto him, 'If thou be the Son of God, command this stone that it be made bread'" (KJV).
6. Who did the demons say Jesus is?
 - Mark 3:11....."And unclean spirits, when they saw him, fell down before him, and cried, saying, 'Thou art the Son of God'" (KJV).
7. Who did the centurion say Jesus is?
 - Mark 15:39....."And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, 'Truly this man was the Son of God'" (KJV).
8. Who did the disciples say Jesus is?
 - Matthew 14:33....."Then they that were in the ship came and worshipped him, saying, 'Of a truth thou art the Son of God'" (KJV).
9. Who did Paul say Jesus is?
 - Acts 9:20....."And straightway he preached Christ in the synagogues, that he is the Son of God" (KJV).
10. Who did the apostle John say we should confess that Jesus is?
 - 1 John 4:15....."Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (KJV).
11. Did Peter say is Jesus God or the Son of God?
 - Matt 16:15-17.....He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And

Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
KJV

12. Who did Jesus say he is?

- Luke 22:70..... Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. KJV

13. Who tells Jesus how to judge and what to do?

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

14. Who does Jesus pray to?

- Matt 27:46..... And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? KJV

15. Even in Heaven, who is greater than Jesus?

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

16. Who does Jesus tell true worshippers to worship?

- John 4:23....."But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (KJV).

17. Who sends the Holy Spirit?

- John 14:16....."And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever" (KJV).

18. Who does the (Holy) Spirit belong to?

- Gen 1:1-2..... In the beginning God created the Heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. KJV

19. Even in the end time, who is the God of Jesus?

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

20. In the future who will answer our requests?

- In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name. Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.
NIV