

Is God a Trinity?

Rick Railston

Recorded January 28, 2017

Recently I saw a TV interview with a notable “Christian” pastor. He was asked: What is the definition of a Christian? How do you define a Christian? The answer left my jaw open. It just blew me away because he said that the definition of a Christian is a belief in the trinity. I thought, “Really? Is this the crux of Christianity, to believe in the trinity? Is this it?”

We’ve had some experience with that because after the death of Mr. Armstrong, the Worldwide Church of God changed many doctrines, but the most disturbing doctrine that was changed was regarding the nature of God. I can’t think of a more important doctrine as our belief in who God is, the very nature of the God we worship, and that was changed. As a result of this false teaching, many people were upset and confused. Some people accepted it right away, but most of us just shook our heads and said, “We’ve got a problem here.” To counteract that teaching, I gave a series of sermons from 1992 through 1994 on the nature of God, that finally got me disfellowshipped. Several have asked for a repeat of those sermons because this was in the Worldwide days and they weren’t archived in any way. Several people have asked that I repeat this. I agreed and updated it. I will speak on that today.

Satan is always there, ready to pervert the truth. He was back then. Satan has not gone to sleep. He’s not on vacation. He is pushing and pushing God’s people and the organizations that God’s people belong to, pushing and pushing to change and pervert the truth.

In this first sermon, what we want to do today is examine in detail what are these false teachings of the trinity? What are they? What are the scriptures they use to back them up? Where did this trinity doctrine come from in the first place? The title of the sermon is:

Is God a Trinity?

We’re going to look at this in depth today. Mr. Armstrong said for years that when you reach a false conclusion, generally the problem isn’t with logic. The problem is a false assumption. The church, after the death of Mr. Armstrong, made a decision to go outside the Bible to define God. That was the huge error. They did so in primarily three areas, and this is true not only for the experience we had in the Worldwide Church of God, but it is also true of how this doctrine of the trinity came into the early New Testament Church. There are three primary areas.

1. People went outside the Bible to theological schools of men.

Men teach what they believe is the nature of God, and they use sources other than the Bible in what they teach.

2. Philosophy.

Philosophy is made up of two Greek words, “philo” and “sophia,” and it means *the love of wisdom*. So, philosophers didn’t use the Bible at all because many of the philosophers certainly were born before Christ walked this earth. It is man’s study of wisdom, exclusive of the Bible.

3. Metaphysics.

We don’t hear much about that today, but it is an attempt by man to explain what is not available through the senses. In college, I took courses in metaphysics. I took courses in philosophy before God called me, so I’m reasonably familiar with what is taught there, but all three of these rely on human wisdom and human reasoning. The Bible is not the primary source of their conclusions. That is the false premise in all of this.

With this study, we’re going to rely solely on the Bible. Let the Bible define the Bible. We have to rely on the revelation of God’s word, because there are things we cannot know in and of ourselves. We have to rely on God to reveal them. Knowledge must be revealed. God says that the things that are unavailable to us, to humankind, must be revealed by Him through the holy spirit in His word. Once you depart from God’s word, you are on a very slippery slope.

1 Corinthians 2:9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (KJV)

Of ourselves, we can’t imagine what lies ahead after death. God has revealed it in His word.

10) But God hath revealed them [these secrets we don’t understand] unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God.

11) For what man knows the things of a man, save the spirit of man which is in him? ... (KJV)

We understand that the spirit of man is a spirit inside human beings that differentiates us from the animals. We can enjoy a sunset or a beautiful flower or we can contemplate the meaning of life. A cat doesn’t do that. Animals don’t do that. The spirit in man is what differentiates human beings from the rest of the animal kingdom.

11b) ... even so the things of God knows no man, but the Spirit of God. (KJV)

The spirit of God knows, and the holy spirit reveals these things that the human mind cannot understand, but we're going to see that this holy spirit is not a god, is not a separate being. We're going to see that today, unlike the Trinitarians.

1. Where do the Trinitarian teachings come from?

How did it get into the church in the first place? Is it something that comes from the Bible or did it come from outside the Bible? We have to realize that Revelation 12:9 tells us that Satan deceives the entire world, that means this world's philosophers, that means this world's theological seminaries; Satan deceives the entire world. So, with that understanding, let's see how the doctrine of the trinity crept into the early New Testament Church. Let me read from The World Book, the 1976 edition, volume 15, page 504. It was written by Ivan Soll, Professor of Philosophy at the University of Wisconsin. Notice what he says.

Plato, Greek Philosopher, (born before Christ ever walked this earth), dominated Christian philosophy during the early middle ages. During the 1200s, Aristotle replaced Plato as (listen to this) the greatest philosophical influence on the Christian world.

More so than the apostles, more so than Christ Himself, Plato and then later, Aristotle were the greatest philosophical influence on the church.

The Encyclopedia Britannica, 1958 edition, volume 18, page 63 says this:

In the third century, Clement of Alexandria and after him, Origen, made Platonism (Plato's doctrines) the metaphysical foundation of what was intended to be a definitely Christian philosophy.

Remember, metaphysics is studying the things that we can't see or know with our own senses. So, it tells us that Platonism was the metaphysical foundation of Christian philosophy. Going on, notice this:

The main sources of the Platonism which dominated the philosophy of the western Christian religious writers through the earlier middle ages were Augustine, the greatest thinker among western fathers.

If you take classes in a theological seminary, you will study Augustine more than you will study the apostles, more than you will study Christ, more than you will study the Bible. Augustine wrote in the late 300s and early 400s, and he became the philosopher for the Christian church in that area. The problem was that Augustine didn't have the holy spirit. Augustine was not converted. He was a Catholic, keeping Sunday and all of the stuff that was going on in the Catholic Church at the time, therefore, his eyes were not opened. God's truth was not revealed to him as we just read in 1 Corinthians 2:10.

I remember once these changes started, I was at a dinner and I sat right next to Joe Tkatch, Jr., who was head of the ministry. I was not happy with some of the changes and I asked him about the trinity, and he looked at me wide eyed and said, "Don't you realize that the greatest thinkers in the 300s, 400s, and early middle ages, (and he named Augustine), the greatest thinkers worked this out, the smartest men on earth?"

I looked at him and said, "Yes, Mr. Tkatch, but they were not converted. They didn't have God's holy spirit." I'll never forget the look on his face. He had this bewildered look like he didn't know what I was talking about. He had no clue as to what I was talking about, regarding conversion and revelation from God. He had gone to a seminary, he and two other guys, and they were just repeating what they were taught in this seminary which is what we're talking about today.

The Encyclopedia of Early Christianity, 1990 edition, page 37, going on:

Plato influenced Christian thought, especially on such subjects as the nature of God, creation and the soul.

Plato influenced these thoughts. What about the Bible? What about going into the Bible and letting the Bible and God tell you? Going on in page 641 and 642:

Neoplatonism (the philosophy that follows Plato, but after his death) proposes a metaphysical system that appeals to (notice this) a tripartite theory.

That means a three-part theory of the soul and a tripartite doctrine of knowledge. You see, that was a core of Plato's philosophy, three. Going on:

At the center of Neoplatonic metaphysics is a hypostatic theology. In general, Neoplatonists postulated three or four hypostases.

We'll get into that in a minute, but I got so sick of hearing that word. We had class after class, and ministers came out trying to explain the trinity and they would always go back to this word "hypostases." Going on with the Encyclopedia of Early Christianity.

The Trinitarian doctrines of Marius Victorinus and Augustine were based on the unity of the substance between three divine hypotheses.

Just keep that thought in mind. Now the Oxford Dictionary of the Christian Church, page 673, says:

From the council of Constantinople (that was in 381 AD By then, what we know as the Catholic Church had formed and was in control, so this was a Catholic Council of Constantinople, 381 AD) From that council onward, the formula (listen to this) three hypothesis in one ousia came to be everywhere accepted as the epitome of the orthodox doctrine of the holy trinity, three hypotheses in one ousia.

Are you clear on that? Does that make sense? That was in 381 AD Notice what happened in the second council of Constantinople 553 AD Notice the change. The is from the Oxford Dictionary of the Christian Church, page 673. Notice the change.

If anyone does not confess that the Father and the Son and the holy spirit are one nature or essence, one power or authority, worshipped as a trinity of the same essence, one deity in three hypostases or persons, let him be anathema.

If you didn't believe that, you were excommunicated. That's how serious it got in just a couple of centuries. This statement from this council goes on to quote 1 Corinthians 8:6. We will cover that in detail in just a bit.

1 Corinthians 8:6. *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 ... (KJV)*

1 Corinthians 8:6 stops there, but this is what they add: *and one holy spirit in whom are all things.* That's a direct quote from the statement of that council written and approved by all who attended. So, we see here, and we're just scraping the surface, but we see that Plato and Aristotle influenced Greek thought, Greek thought influenced Roman thought, Roman thought influenced the early Christian Church. After 100 AD, it came in, and we know who the author of that is. Roman thought, Platonic thought, Aristotelian thought influenced Catholic theologians and Catholic philosophers. The result was the doctrine of the trinity.

In fact, Dr. Stavrinides, who was Professor of Theology at Ambassador College at the time, was also Greek, and admitted that his teachings on the trinity go back to the Catholic Council of Constantinople. He admitted that. What he was saying is the Catholics got it right. Okay, that's how it came into the Worldwide Church of God, and before that, into the churches of this world, Protestant, Catholic, it makes no difference.

2. We want to look at the proofs of the trinity, because the Trinitarians go to the Bible and say that these scriptures (there's six of them) allegedly prove that there is a trinity.

We're going to cover each one of those six in detail today. I am combining many sources including Understanding the Trinity by Allister E. McGrath, and in studying all of these sources, I'll have to say that they were fuzzy at best, un-understandable at worst. I'm not the sharpest tool in the box, but if you think logically, you will start scratching your head, and I think you'll agree as we go forward.

In the modern teaching, as we've just seen, God is one of three hypostases. That's Greek for substance or substances. God is a substance, Christ is a substance, the holy spirit is a substance in one ousia and that means *essence*, three substances in one

essence. That is the core or the crux of the teaching. Let me read from the book, The Tri-Unity of God, on page 157. This is an oxymoron.

One of the three real and distinct substances in one undivided substance or essence of God.

That, I maintain, is an oxymoron. You can't have three real and distinct substances in one undivided substance. It doesn't work. If they are real and distinct, they are separate. So how can the essence be undivided? I can't figure it out.

Joseph Tkatch wrote on August 3, 1993 in the Worldwide News:

Simply put, the Bible proclaims plainly and clearly that there is one and only one God. When the Bible says that God is one, the word "one" does not refer to a God family, but to one God, meaning one ousia. The Bible teaching is that there is one God who is Father, the Son and the holy spirit all the same, in one ousia.

Going on in the Plain Truth in January 1993, page 2:

We do not believe that the Bible teaches that the Father and Son are separate persons.

Meaning separate beings. They're part of this magical trinity that are part of one, but they're separate in kind of a way, but they're really not because you have one ousia.

Okay, let's look now at the scriptures that all of these sources say prove that God is a trinity. Let's look at each one.

A. Mark 12:28-29

This is the Trinitarian's primary scripture. This is a very familiar area of scripture because one of the scribes asked Christ a question.

Mark 12:28. *And one of the scribes came, and having heard them reasoning together, and perceiving that he [Christ] had answered them well, asked him, which is the first commandment of all? (KJV)*

It's a clear question. What is the very first and most important?

29) And Jesus answered him, the first of all the commandments is ... (KJV)

Understand He is saying, "The first of all the commandments is ..."

29b) ... Hear, O Israel; The Lord our God is one Lord: (KJV)

The Trinitarians say, "See, God is one ousia in three ousia and three hypotheses. You see, the Lord our God is one Lord, and that proves it." Slam the book and walk away.

When I first came into the church and began to study the Bible in earnest, I had a problem with this scripture as translated because it says here that Christ is saying, "This is the first commandment. This is the most important one." But then what He says is not a commandment, it's a statement. He said, "Hear, O Israel; the Lord our God is one Lord." That isn't a commandment, it's a statement. I scratched my head and thought, "This doesn't make sense." Christ is quoting Deuteronomy 6:4. When the New Testament quotes the Old Testament, you always want to go back to the Old Testament to see what was being quoted, and reconcile the two. Now log this into your memory banks here.

Deuteronomy 6:4. Hear, O Israel: The LORD our God is one LORD: (KJV)

Okay, that's what Christ quoted. Now in the Hebrew, *Hear, O Israel: The LORD our God is one Lord*, is only six words. Write down these words, please, because if you write them down, you'll never be confused about this and you can refute any rebuttal of the truth. The Hebrew words are six: Shama Israel Yhvh Elohiym Yhvh echad. Now let's understand that in the Hebrew there is no punctuation, so the punctuation in this verse was added by translators. Also, understand that the word "is" is in italics. That means that word was added by the translators. Now, as I said, we are familiar with Israel, we're familiar with Yhvh, which means the Eternal, we're familiar with Elohiym which means the Supreme God. But we are not familiar with the first and last words. Let's look at those and see what they say; shama and echad.

"Shama" is Strong's 8085 and means, *hear intelligently, understand or obey*. It's used 1,116 times in the Old Testament and it's translated as *hear or harken* in 981 of those times; *obey* is 81, and *understand* is 9. Now of the six words, "shama" is the only one that is a verb, therefore, the italicized "is" is not necessary. It shouldn't be there. "Shama" is in the imperative mood which means it is *a command or an order*. If you remember your high school English, if something is in the imperative mood, it requires a predicate. That means *something to obey or something to hear*. It requires that.

So now the first four words become this: Hear and obey, O Israel, the Lord God. Now that's a commandment. It's not a statement. Hear and obey, O Israel, the Lord God.

Now what about the last word, echad? That's Strong's 259, and it can mean *one, first or alone*. Or we could say *only*. Let's look at other translations of echad.

Here in Joshua, we're breaking into the story where the walls of Jericho had fallen. All of the gold and valuables were destined to the treasury of the Israelites. Everything else was dedicated to destruction, but the precious metals were dedicated to the treasury of Israel. There was a man that didn't obey that.

Joshua 22:20. *Did not Achan the son of Zerah commit a trespass in the accursed thing [the dedicated thing to the treasury], and wrath fell on all the congregation of Israel? ... (KJV)*

They had gone out after Jericho to conquer another city and they were defeated, so Joshua knew something was wrong.

20b) ... *and that man [Achan] perished not alone [echad] in his iniquity. (KJV)*

He didn't perish alone because all his family was killed with him.

Here in 1 Chronicles 29, David is talking about his son, Solomon, and echad is used in this verse also.

1 Chronicles 29:1. *Furthermore David the king said unto all the congregation, Solomon my son, whom alone [echad] God hath chosen ... (KJV)*

He's saying that God chose Solomon, the only one. He didn't choose anybody else. He chose him alone.

In Isaiah 51:2, it's talking about God choosing Abraham. We'll see how echad is used.

Isaiah 51:2. *Look unto Abraham your father, and unto Sarah that bare you: for I called him [Abraham] alone [only] and blessed him, and increased him. (KJV)*

God didn't call anybody else, He called Abraham alone. So, if we understand that achad means *alone or only*, let's go back to Deuteronomy. Shama Israel Yhvh Elohiym Yhvh echad means, *Hear and obey O Israel the Lord God the Lord God alone (or only)*.

Now there's no need for the uninspired punctuation, now this is the question that Christ was asked: What is the primary commandment? What is the first one? It's very simple. Love and obey God only. That is a command. This verse is completely understandable as the first commandment.

We know we should look at the context of any verse we don't understand, and in Deuteronomy 6:4, if you look at the context, guess what. The Ten Commandments are in Deuteronomy 5 and the first three verses of Deuteronomy 6 are commandments. So, as translated, it comes out as a statement which makes no sense given the context. It makes no sense in the way it was translated when Christ quoted it. It's just a wrong translation. Frankly, Doc Martin in the Theology Department at Ambassador College back in the early 70s proved this and this is not something new. It was ignored, but it's not something new.

B. John 10:30

If we understand these scriptures, nobody will be tripped up by any Trinitarian philosophy or doctrine. It says it very simply.

John 10:30. *I and my Father are one. (KJV)*

The Trinitarians say, "See? This is proof. *I and my Father are one.* One ousia, three hypostases."

Let's look at the Greek word for "one." It is Strong's 1520, and it's the Greek word "heis" and the definition is a *primary numeral, one or only*. It can mean either one. That is the same word that Christ used in Mark 12:28. It says, *worship God heis* (only, He is the one). It's interesting here where it says, "I and my Father are one," if there was a trinity, why didn't it say I and my Father and the holy spirit are one, the perfect opportunity to do that, but there is no mention of the holy spirit. That you cannot answer. The Trinitarians cannot answer that. But, we have to answer the question. Christ said, "*I and my Father are one.*" What was He referring to? What did He actually mean? What's the truth?

Here it's using a physical example to understand something spiritual. Here Christ is talking about a marriage, a family.

Matthew 19:5. *And said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one [heis] flesh. (KJV)*

So, we see here that you have a husband and a wife. You have two separate beings, but they become one. What's the reasoning there? It's obvious. They become one family, two separate beings, one family. They are one.

The fact is, the pattern on earth often replicates the pattern in heaven. You have a Father and you have a Son. They are one. They are one family, two separate beings. But, the fact is God and Christ are one, how? They are one in character, they are one in nature, but they are two separate beings.

In the following scripture, Christ is going to be taken shortly. He is trying to instruct the disciples and us before He was captured, and also, He is praying here. It's His last prayer that's recorded.

John 17:11. *And now I am no more in the world, but these ... (KJV)*

He's referring to the eleven disciples because Judas was doing what he was doing.

11b) ... are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, [notice this] that they may be one [heis], as we are. (KJV)

If you follow Trinitarian doctrine then, if Christ says the eleven apostles are going to be one like us, then it's no more a trinity. It's the Father, the Son and eleven. So now it's thirteen, if you follow their logic. If they're one with the Father and the Son, then they're going to become hypostases two, still in one ousia. That makes no sense whatsoever.

We're explaining John 10:30, but we're explaining also that God and Christ are one in character and nature. Paul is using a physical example to explain this concept.

1 Corinthians 12:12. *For as the body is one [heis], and hath many members ... (KJV)*

Oh, you can have one body, but many members.

12b) ... and all the members of that one [heis] body, being many, are one [heis] body: so also is Christ. (KJV)

Okay, this is how.

13) For by one [heis] Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. (KJV)

That is why those with a full tank of God's spirit can be separate beings and get along and cooperate and be happy. If you have a group where all are exercising God's spirit, guess what, everything Satanic goes away; fighting, upset, gossip, back biting, politics, etc. It all goes away because of that one spirit.

These two verses tell us it is possible to be one and yet be separate brings at the same time through (what?) a common spirit. Again, all the scriptures I've read so far don't say the holy spirit right after the Father and the Son. It's not there. Why?

C. Ephesians 4:6.

This scripture is similar in a way, but again they say that this talks about one God in three parts. Again, using the word heis.

Ephesians 4:6. *One God and Father of all, who is above all, and through all, and in you all. (KJV)*

They say that means God is one of three, but yet one ousia. Let's look at the context.

4) There is one body (we just read about that), and one Spirit ... (KJV)

We just read about that, that unites the one body.

4b) ... even as ye are called in one hope of your calling; (KJV)

Notice the context in verse 5.

5) One Lord [referring to Christ], one faith, one baptism,

6) One God and Father of all, who is above all, and through all, and in you all.
(KJV)

Where is the holy spirit if there is a trinity? It was not mentioned at all. This does not say the holy spirit is God, is a being. It doesn't say that.

D. Galatians 3:20

Here is another of their proof scriptures that does not hold water. Here it's talking about Christ being a mediator.

Galatians 3:20. Now a mediator is not a mediator of one [heis], but God is one.
(KJV)

They say that proves that God is one of three of the same ousia. Well, let's see what it says. The Amplified Bible nails it. It's talking about a mediator.

Galatians 3:20. Now a go-between (intermediary) has to do with and implies more than one party [there can be no mediator with just one person] ... (AMPC)

We know a mediator works between two groups or two people.

20b) ... Yet God is [only] one Person [and He was the sole party in giving that promise to Abraham. But the Law was a contract between two, God and Israel; its validity was dependent on both]. (AMPC)

So, this refers to God being one party in a contract with Israel, Christ being the mediator between the two. That's all it's referring to. The context is not the nature of God. It's talking about a contract, and God is the one and Christ is the mediator. So, you've got two.

1 Timothy 2:5 nails it down. It is so plain and simple, if you put all the scriptures together, there's no confusion.

1 Timothy 2:5. For there is one [heis] God, and one mediator between God and men, the man Christ Jesus; (KJV)

Two separate beings, God is God, Christ is a mediator and, guess what, no mention of the holy spirit. You could have said, "Well, there's three." In any of these scriptures, the holy spirit could have been mentioned right with God and Christ, but you do not find it. That is the most gigantic red flag I've ever seen, the most gigantic question mark.

E. Acts 5:3

We're breaking into the account with Peter and Ananias and Sapphira. Ananias and Sapphira were trying to curry favor with Peter. They sold some property and got paid for the property. They withheld some of the money back, but then they went to the apostles and Peter and said, "Here is the entire amount" and they laid it at their feet.

Acts 5:3. *But Peter said, Ananias, why hath Satan filled thine heart to lie to the holy spirit, and to keep back part of the price of the land? (KJV)*

He nailed him. He got caught.

4) Whiles it remained [the money], was it not thine own? and after it was sold, was it not in thine own power? [you could do anything you wanted with it] why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. (KJV)

The Trinitarians teach that the holy spirit is equal with God because it says in verse 3, *you have lied to the holy spirit*, and then in verse 4, *you have lied to God*, therefore the holy spirit is equal to God. That's their understanding.

First, we have to go back to verse 3. How did Peter know that Ananias was lying to him? He didn't admit his sin.

This tells us how Peter knew. In all the modern translations, it uses the word "he" referring to the holy spirit. If you go to Strong's or any other, it plainly tells you this word can be translated *he* or *it*. Either is valid. When you understand the nature of the holy spirit, it should be translated "it" which I will do.

John 16:13. *Howbeit when it, the Spirit of truth, is come, it will guide you into all truth: for it shall not speak of itself; but whatsoever it shall hear, that shall it speak: and it will shew you things to come. (KJV)*

So, what had happened obviously with this encounter with Ananias and Sapphira, is the holy spirit got that spirit connection between Peter and God and Christ, and revealed the truth that this guy was lying. This is not right. Ananias lied which is going against the spirit of truth. So, at the beginning of verse 3 when Peter said, "You've lied against the holy spirit," that means the holy spirit is the spirit of truth, but you told a lie, so you're going against the very spirit of God, the very nature of God. You're going against that. So, this verse in no way makes the holy spirit the same as God or Christ when you understand that the spirit is a spirit of truth.

F. 1 Corinthians 8:6

This is one of those scriptures, if you want to understand the nature of God and Christ, this is a scripture to burn into your mind and to memorize thoroughly. It was also misquoted in the gathering at the Council at Constantinople. This is so plain. It is so understandable. It is so simple. This is a foundational scripture. Paul is saying:

1 Corinthians 8:6. *But to us there is but one [heis] God, the Father, of whom are all things ... (KJV)*

Let's just stop there and understand when it says, *the Father of whom are all things*, that tells us that God is the instigator. God is the originator of whom are all things.

6b) ... and we in him ... (KJV)

How are we in Him? Through the holy spirit. Then He says,

6 continued) ... and one Lord Jesus Christ, by whom are all things ... (KJV)

That tells us that God is the initiator, Christ is the doer or implementer and we're told in scripture that all things were created by Him and there wasn't anything that was not made by Christ. So, we see here there's one Father who is the originator, there is a Son who is the implementer, and it goes on to say,

6 continued) ... by whom are all things, and we by him. (KJV)

Meaning by His sacrifice and by His death, then we can have access to God, and we can have God's holy spirit. That happens by Christ. There are two. Now it's very interesting that there is no mention of the holy spirit. If there was a trinity, this would be one of the most important scriptures to let us know that there was a trinity, but there is no mention of the holy spirit. Trinitarians cannot answer these scriptures.

That ends the second point of what are the alleged proofs of the trinity.

Let's go on to the third and last point.

3. What are the proofs against the trinity?

The biggest proof against the trinity is that there are no Biblical truths for the trinity. It's not there. It's not in the Bible. We've already looked at several scriptures against the trinity already. Let's just look at three more.

Christ is talking about the end time, and this is something absolutely fundamental to understanding the relationship between the Father and the Son.

Mark 24:36. *But of that day and hour [referring to Christ's return] knows no man ... (KJV)*

“Man” is in italics, but it basically means no human, no one on earth.

36b) ... no, not the angels of heaven [they don't know], but my Father only [heis]. (KJV)

Now if it says *my Father only*, you have the Father and you have the Son, and if it's the Father only that knows it, that means that the Son does not know it, and Christ is waiting for the Father to say, “It's time to go.” But this clearly tells us that one knows and the other doesn't, so how can you have a trinity, three hypostases in one ousia and how can you have one know and the other doesn't? It's absolutely impossible.

Trinitarians cannot answer these scriptures. They are very plain. Now, sometimes people try to twist things, but if you read the plain truth, it is the plain truth.

Now Peter is saying something very intriguing right here in this first sentence.

2 Peter 1:16. *For we have not followed cunningly devised fables ... (KJV)*

Now the doctrine of the trinity came after Peter's death, but the influence of Plato and Aristotle filled the Roman Empire, so Peter knew of Plato and Aristotle and their influence on Greek thought first and then Roman thought. *For we have not followed cunningly devised fables.* I submit to you that the doctrine of the trinity is a cunningly devised fable from Satan, and we will see why in just a second.

16b) ... when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. (KJV)

He said, “I've seen it with my own eyes.

17) For he [Jesus Christ] received from God the Father ... (KJV)

How can you not have two separate beings when one gives and the other receives?

17) For he [Jesus Christ] received from God the Father honor and glory, when there came such a voice to him ... (KJV)

When John the Baptist baptized Christ, you remember a voice came down from heaven.

17b) ... from the excellent glory, This is my beloved Son, in whom I am well pleased. (KJV)

Christ received glory from the Father, two separate beings, and again, no mention of the holy spirit. If there was a trinity, you could say, "Christ received glory and honor from the Father and the holy spirit." It didn't happen. It was not mentioned at all.

Now a final scripture. This is probably one of the most telling ones. It's talking about the future at God's throne. Something is absent. This is our promise. Notice what this says. Talking about overcomers.

Revelation 3:21. *To him that overcomes will I grant to sit with me [Christ is talking] in my throne [His seat], even as I also overcame, and am set down with my Father in his throne. (KJV)*

This tells us that overcomers (us) will be able to be at the area of the throne and that Christ will be on His seat next to His Father, and His Father will be seated in the primary seat as God the Father. Okay, if there is a trinity, if the holy spirit is another being, where is the throne for the holy spirit? It's not there.

If the Trinitarians are correct, there's got to be another seat there, and this mentions there is no seat there. There are two and we get to be around them. What a wonderful thing.

You see, the truth is, the holy spirit is not a being, is not God. Nowhere in the Bible does it say that the holy spirit is God. It is not there, but the Bible tells us what the holy spirit is. It is the spirit of God, the power of God.

Let's go to Romans 15:13. This talks about the holy spirit.

Romans 15:13. *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope ... (KJV)*

How do we do that?

13b) ... *through the power of the holy spirit. (KJV)*

It's a spirit of power. As we read earlier in 1 Corinthians 2:10, it is the revealer of the truth. It revealed it to Peter in front of Ananias and Sapphira. So, the holy spirit, you see, is the power of God. It is the very nature of God and it reveals the truth when God grants the holy spirit to a human being. That's why when we were first called and the Bible seemed like gibberish and un-understandable, but at some point, a switch was thrown, God's spirit came with us, it wasn't in us yet, but it was with us. So, all of a sudden when we studied, it all started to make sense. I used the term "clicked." Everything clicked. Bam, bam, bam, all the questions that I had suddenly started to make sense and there were scriptures in the Bible that made sense to me. You put all the puzzle pieces together and you have a picture of God, you have a picture of Jesus Christ and you understand that the holy spirit is that spirit and power of God that reveals the truth to those God is calling.

I looked up the words “holy spirit” and “God” and they’re used in the same verse twenty times exactly. None of those scriptures say the holy spirit is God. That was the perfect chance to edify us and let us know that the holy spirit is a being and is God. None of those scriptures said that the holy spirit is a separate being or a separate person, all twenty of them.

Now, as brethren, it’s through the holy spirit that we have unity.

Let’s turn to Ephesians 4:3. You see, the spirit is the common bond that all of us have when we’re baptized. Some people have more of it, and some people have less of it. Some people exercise the spirit and some don’t. Some people ask for more and some people don’t. So, it is a variable quantity and it is a perishable quantity if we do not exercise it.

***Ephesians 4:3. Endeavoring to keep the unity of the Spirit in the bond of peace.
(KJV)***

If we exercise God’s spirit, if we use it, guess what, peace breaks out because we all have the same spirit. We have that bond.

We’re having this conference coming up and we pray and pray and pray, and I know all of the other attendees will because in that conference, there’s no fighting, nobody is trying to get the preeminence. All we are trying to do is best serve the brethren. That is the goal because it is what God’s wish is, and it is manifested in us through the holy spirit. It is a spirit. It is not a person that binds us together. How could you have a being, in that sense, bind us together? It is the spirit, you see, in all of us that binds us together, the very spirit of God.

Okay, let’s conclude. The doctrine of the trinity is not understandable nor is it explainable. As I said before, I sat through so many sermons. They would send people out or they would have a tape where someone was trying to explain it, and in every case, at best (as I said earlier) it was fuzzy. At worst, you scratch your head and say, “What is this guy saying? It doesn’t make any sense.” It was obvious that some of the guys speaking didn’t understand what they were saying because it is not understandable. It is not explainable.

Let me even read from Joseph W. Tkatch on December 23, 1991, from the Worldwide News.

The trinity doctrine is beyond our human ability to grasp.

Why? Because it’s not true. It’s not understandable. I would ask then: Okay, why is someone teaching a doctrine that you cannot understand? If it’s not understandable, you can’t teach it, so why are we going through this exercise?

Now, let's read from the Catholic Encyclopedia. This one just nails it.

St. Jerome says in a well-known phrase. (Now they're quoting St. Jerome.) The true profession of the mystery of the trinity (they admit that the doctrine of the trinity is a mystery) is to own that we do not comprehend it.

So, we teach what we don't understand. If that isn't a human fallibility, I don't know what is. We teach what we can't even comprehend, but we teach it, but we don't understand it. Catholic priests to this day admit, when someone comes with a question about the trinity, all they say is that it is a mystery and some day we will understand. That is not God's way. They go on to say:

In scripture, there is as yet no single term by which the three divine persons are denoted together.

They admit that the scripture doesn't even support the doctrine, and the doctrine, as we've seen, comes from Plato and Aristotle, comes from Augustine who are going outside God's word to try to define something that humans cannot understand rather than say, "God, I don't understand it. I'm confused. Let me look into your word and see." And when we look into God's word, it is very clear. It is very simple. It is amazing. The biggest error of the Trinitarians starts in the beginning. They decided to go outside the Bible to define God Almighty, and they used human reasoning and human philosophy to do so.

The evil of this doctrine is this, God then becomes not personal, not a Father. He is a hypostasis in an ousia. That does not make God personal, and that's what Satan wants. Satan wants God to be fuzzy and nebulous. God says, "I am a Father to you," and Christ says, "I am your older brother. I am the pioneer of your salvation. Look to what I have to say. Listen to what I am telling you." God and Christ say this to us.

You see, these false religious, nebulous teachings blur God, who He is, and pervert who He is and pervert the true image of the Father and the Son, by using these unexplainable images of ousia, hypostases and all of the philosophical rigmarole.

We come back to the plain simple scriptures. Back to 1 Corinthians 8:6. Please memorize this and understand what we covered in Deuteronomy that Christ quoted, those six Hebrew words, understand those.

1 Corinthians 8:6. *But to us there is but one God, the Father, of whom are all things, and we in him [through the holy spirit]; and one Lord Jesus Christ, by whom are all things, and we by him [through His sacrifice]. (KJV)*

It is so plain, so simple, so understandable.

Let's go to one final scripture. This is what God says about those who would use worldly wisdom.

Jeremiah 9:23. *Thus saith the LORD, Let not the wise man glory in his wisdom ... (KJV)*

Some people believe those ancient philosophers were the smartest men that ever walked the earth, that they understood things we can't understand, and we have to believe them because they were smarter than us.

23b) ... neither let the mighty man glory in his might, let not the rich man glory in his riches:

24) But let him that glories glory in this, [what are we to glory in?] that he understands and knows me ... (KJV)

That's what we have to pursue. That's what we have to understand.

24b) ... that I am the LORD [Yhvh] which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD. (KJV)

He is a personal God, a Father and His Son. That is the truth. So, let's understand this truth and let's understand the doctrine of the trinity and how evil and false it is.