

The Trinity doctrine

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Part 01 (Introduction)

The point of this study is to examine the doctrine of the Trinity and to compare that to what the Bible says. If you are ready to be challenged then read on.

Many Christians today believe that God is a Trinity and many would also say that the Trinity Doctrine is a major doctrine of Christianity. Others would say that it is the very foundation of Christianity itself. This study will look at the verses that seem to prove the Trinity and the verses that seem to say otherwise. We will also look at the history of this doctrine and will take a look into the Hebrew and Greek languages with regards to certain scriptures and some writings of the 2nd century (that pre-date the Nicene Creed), to see if they teach the Trinity. Finally this study leads onto a discussion forum where you can have your say, or read other peoples comments on this subject.

We know that scripture is here to guide us, teach us and correct us. If you find that scripture teaches contrary to any belief you hold then all I can say is that you need to humble yourself and align yourself with that truth and be encouraged that you are moving on in your faith. On the other hand, if the scriptures reinforce what we already believe, then we can be encouraged, knowing that our Father in heaven has already revealed those truths to us.

Moving on, I think it would be fair to say that most Christians who believe in the Trinity doctrine have never actually checked it out to see if it is so. They just assume that it must be correct. Many people think it is wrong to question doctrines like this, yet we are suppose to test all teaching, and to test the spirits, so that we do not become deceived.

[Acts 17:11](#)

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

So searching the scriptures to see if what we believe or hear is scriptural is encouraged. I would also remind you that we must always be ready to provide a reason for the things that we believe.

[1 Peter 3:15](#)

But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,

I think it would be safe to say that many Christians who accept the doctrine of the Trinity, also remain confused and even those who have a deeper understanding of it, will admit that they do not understand it completely when challenged. The normal answer is that the Trinity is hard to understand because God is beyond our thinking.

I have also found out that a lot of people believe in 2 types of Trinity Doctrine. Some believe that God is one being that shows himself in 3 different ways like water shows itself in the form of ice, steam and liquid, others believe that the Trinity is made up of 3 distinct personalities and these 3 are in complete unity in love and purpose. This last explanation is probably the most common.

Now I guess is a good time to explain the Trinity doctrine.

*The Trinity basically says that there is one God.
The Father is God, the Son is God and the Holy Spirit is God.
Hence God the Father, God the Son and God the Holy Spirit.
These three are one God. Each is co-equal and co-eternal.
God is described as a class or family, made up of the three personalities
already mentioned.
This ancient diagram explains the Trinity quite well.*

So lets move onto the scriptures and see what they say. Just click on the 'Next Page' button.

[2 Timothy 3:16](#)

All Scripture is Godbreathed and is useful for teaching, rebuking, correcting and training in righteousness,

Ancient Diagram of the Holy trinity



Part 02 (The Father is the Supreme and Most High God)

Have you ever been confused by the following scriptures.

[1 John 4:12 \(English-NIV\)](#)

No one has ever seen God;

Or

[1 Timothy 1:17 \(English-NIV\)](#)

Now to the King eternal, immortal, **invisible, the only God**, be honor and glory for ever and ever.
Amen.

Or

[1 Timothy 6:15-16 \(English-NIV\)](#)

15 which God will bring about in his own time, God, the blessed and only Ruler, the King of kings and Lord of lords,
16 who alone is immortal and who lives in unapproachable light, **whom no one has seen or can see**. To him be honor and might forever. Amen.

What does it mean that no one has seen God. Haven't countless people seen Jesus who is suppose to be God incarnate?

This does seem confusing but the word "God" in these verses are of course referring to the Father as the following scriptures will prove.

[John 6:46 \(English-NIV\)](#)

No one has seen the Father except the one who is from God; only he has seen the Father.

[John 1:18 \(English-KJV\)](#)

No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

[John 5:37 \(English-NIV\)](#)

**And the Father who sent me has himself testified concerning me.
You have never heard his voice nor seen his form.**

So it is obvious that no one can see God, but only his son can reveal him to us.

This next scripture would have to be one of the most ignored verses in the Bible, because it does not fit in with most peoples theology.

[1 Corinthians 8:5-6 \(English-NIV\)](#)

5 For even if there are so-called gods, whether in heaven or on earth (as indeed there are many "gods" and many "lords"),
6 yet for us there is **but one God, the Father**, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

This scripture plainly points out that for us (believers) there is only **one God the Father** and **Jesus is our only Lord**.

You cannot make this scripture say anything else without misquoting it. It is very straight forward and to the point. The amazing thing about this scripture is the fact that it is not isolated. The Bible is full of scriptures that teach us that the Father is the one true God and Jesus Christ is his Son.

[James 2:19 \(English-NIV\)](#)

You believe that there is one God. Good! Even the demons believe that and shudder.

[John 17:3 \(English-NIV\)](#)

*Now this is eternal life: that they may know you, **the only true God**, and Jesus Christ, whom you have sent.*

Again we see that the only True God is the Father, and Jesus Christ was sent by the only True God. Again you cannot make this scripture say anything else, it is self explanatory. John said that **this truth is eternal life**.

[1 Corinthians 11:3 \(English-NIV\)](#)

*Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the **head of Christ is God**.*

The Head of Christ is God. This scripture shows a completely different structure or pattern from the Trinity. The word head in the Greek is the word "kephale" which literally means 'from', 'source' or 'position of authority'.

If God were a Trinity, how do you explain that the head of Christ is God. We know that Jesus is the Christ, but so far the scriptures seem to say that God is the head of Jesus. Is the Father the one and only God? Is the Father above all, even Christ?

[1 Corinthians 3:22-23 \(English-NIV\)](#)

22 whether Paul or Apollos or Cephas {That is, Peter} or the world or life or death or the present or the future all are yours,

*23 and you are of Christ, and **Christ is of God***

[Ephesians 4:4-6 \(English-NIV\)](#)

4 there is one body and one Spirit, just as you were called to one hope when you were called

5 one Lord, one faith, one baptism;

*6 **one God and Father of all**, who is over all and through all and in all.*

The scripture above shows us plainly that there is One Lord, who we know to be Jesus and there is **one God and Father of all**.

The Trinity doctrine teaches that God manifests himself as the Father, Son & Holy Spirit. All are co-equal and co-eternal and all are God. The scripture below however shows us again that the Father is greater than the Son. Instead of thinking about a circle divided into 3 parts that make up God, think about what the following scripture is saying.

[John 15:1-2 \(English-NIV\)](#)

1 "I am the true vine, and my Father is the gardener.

2 He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.

So God is the gardener, Jesus is the vine and we are the branches. This model indicates that we need the vine to live and that the vine (Jesus) is tended to by the Father. It is clear that the gardener is greater than the vine that he tends. Remember that all scripture is useful for teaching, rebuking, correcting and training in righteousness. Keep reading for more scriptures that shed light on this important subject.

[2 Samuel 22:47 \(English-KJV\)](#)

*The LORD liveth; and blessed be my rock; and exalted be **the God of the rock of my salvation**.*

If the rock of my salvation is Jesus, then who is the God of the rock of my salvation. He would have to be the Father himself, for no one else could fit that description. This scripture may be controversial as other translations render a slightly different meaning. However I have included it anyway, but please bear in mind that the main thrust of this study is not affected in the slightest if we add or remove this scripture from this study.

Did you know that Jesus has a God?

[John 20:17 \(English-NIV\)](#)

Jesus said, Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them,

‘I am returning to my Father and your Father, to my God and your God.

[Romans 15:6 \(English-NIV\)](#)

so that with one heart and mouth you may glorify *the God and Father of our Lord Jesus Christ.*

[2 Corinthians 1:3 \(English-NIV\)](#)

Praise be to the *God and Father of our Lord Jesus Christ*, the Father of compassion and the God of all comfort,

[2 Corinthians 11:31 \(English-NIV\)](#)

The *God and Father of the Lord Jesus*, who is to be praised forever, knows that I am not lying.

[Ephesians 1:3 \(English-NIV\)](#)

Praise be to the *God and Father of our Lord Jesus Christ*, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

[Colossians 1:3 \(English-NIV\)](#)

We always *thank God, the Father of our Lord Jesus Christ*, when we pray for you,

[1 Peter 1:3 \(English-NIV\)](#)

Praise be to the *God and Father of our Lord Jesus Christ!* In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead,

These scripture you have just read shows us clearly that our God is the Father and the Father is also the God to Jesus himself.

[Ephesians 1:17 \(English-NIV\)](#)

I keep asking that the *God of our Lord Jesus Christ, the glorious Father*, may give you the Spirit of wisdom and revelation, so that you may know him better.

Some may say this scripture shows us the Trinity.

But if you are honest, you would see that it is really showing us that the Glorious Father is God, and Paul is showing us that we can know the God of Jesus through the Spirit. So yes there is a Father, Son and Holy Spirit. It is the Father who is God ! Just because the Father, Son, and Holy Spirit are mentioned together doesn't give us any support for the Trinity doctrine.

Here are some commonly used scriptures that are used in this way:

- [1 Corinthians 12:4-6](#) mentions the Spirit, Lord and God;
- [2 Corinthians 13:14](#) lists Christ, God and the Holy Ghost [Spirit];
- [Galatians 4:4-6](#) lists God, Son and Spirit of his Son;
- [Ephesians 4:4-6](#) lists Spirit, Lord and God and
- [1 Peter 1:2](#) lists God, Spirit and Jesus Christ.

If we were to accept such logic as proof of the Trinity doctrine, then maybe we should be led to believe that Peter, James and John are a Trinity because they are listed together. (See [Luke 9:28](#).) Also [1 Timothy 5:21](#) says: "*I charge thee before God, and the Lord Jesus Christ, and the elect angels.*" Does this make angels a part of the Trinity?

It is hard to see what the scriptures are saying when we have been tainted with preconceived ideas or the mind of man. Many peoples reaction to the scriptures we have looked at so far, is to just simply ignore them and often these people defend their doctrine by pointing out other scriptures that seem to back up the Trinity Doctrine. But isn't it better to face all the scriptures, not just the ones that seem to backup what you believe in. If we only want to listen to what we want, then we are fulfilling the following scripture:

[2 Timothy 4:3 \(English-NIV\)](#)

For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

Please stay as we will also be looking at the scriptures that are commonly used to backup the Trinity doctrine too.

Anyway, many people explain away the scriptures that show Jesus Christ to be inferior to God, by arguing that these particular scriptures are referring to the fact that Jesus humbled himself as a man, but they reason

that these scriptures are not valid when talking about the exalted Jesus who resides in Heaven. So in response to this, I will now list 3 scriptures that prove that the Father, is Jesus God and our God, even whilst Jesus is in Heaven. These 3 scriptures are in the Book of Revelation which was written by John on the Isle of Patmos many decades after Jesus death. Note: The Revelation that was given to John was considered so important that there is a warning for all those that would try to add or take away from this book.

[Revelation 22:18-19](#)

18 I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book.

19 And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.

Now read:

[Revelation 1:1 \(English-NIV\)](#)

The revelation of Jesus Christ, which **God gave him** to show his servants what must soon take place. He made it known by sending his angel to his servant John,

[Revelation 1:6 \(English-NIV\)](#)

and has made us to be a kingdom and priests to **serve his God and Father** to him be glory and power for ever and ever! Amen.

[Revelation 3:12 \(English-NIV\)](#)

Him who overcomes I will make a pillar in the temple of **my God**.

Never again will he leave it.

I will write on him the **name of my God** and the name of the **city of my God**, the new Jerusalem, which is coming down out of heaven **from my God**; and I will also write on him my new name.

As mentioned before, these scriptures were written many years after Jesus death and are valid today as Jesus is in Heaven interceding to God for us. So we cannot say that God is greater than his son only applied when Jesus humbled himself and walked on earth as a man.

This next scripture clearly shows us that **Jesus is not God** and confirms the identity of God as the Father. This important scripture shows us God's plan and how eventually God may be in all. It shows us clearly that God put all *things* under Jesus.

[1 Corinthians 15:24-28 \(English-NIV\)](#)

24 Then the end will come, when he hands over the kingdom to *God the Father* after he has destroyed all dominion, authority and power.

25 For he must reign until he has put all his enemies under his feet.

26 The last enemy to be destroyed is death.

27 For he has put everything under his feet. Now when it says that everything has been put under him, it is clear that **this does not include God himself**, who put everything under Christ.

28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

[John 16:27 \(English-NIV\)](#)

No, the Father himself loves you because you have loved me and have believed that *I came from God*.

Jesus showed us that the Father loves us because we love Jesus and believe that he came from God.

This is very different from believing that Jesus is God.

[John 3:16 \(English-NIV\)](#)

For *God so loved the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The word begotten (monogenes) means only child, single of its kind.

So we can see that God gave his only Son, so that those that believe in him will have eternal life.

But doesn't God have other Sons? After all are not those who believe amongst mankind, called the sons of God and there are also some scriptures that refer to the Elect Angels as the Sons of God.

The difference is that Jesus is the only one who came directly from the Father and we (creation) came from Jesus and amongst mankind, woman came from the Man in the beginning and now man is born through woman.

Remember earlier we read [1 Corinthians 11:3 \(English-NIV\)](#)

Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the *head of Christ is God*.

[1 Timothy 2:5 \(English-NIV\)](#)

For *there is one God and one mediator between God and men, the man Christ Jesus,*

This scripture like all the scriptures quoted so far does not make sense when compared with the Trinity doctrine.

Here it says that Jesus is between God and Man. It also says that Jesus Christ is a man. Of course he is much more than that. I am just pointing out that in addition to being the only Begotten Son of God, the Christ, Messiah and Lord, Jesus is also a Man.

In Heaven we will see Jesus in bodily form. See the following scripture:

[Revelation 1:13-15 \(English-NIV\)](#)

13 *and among the lampstands was someone like a son of man, dressed in a robe reaching down to his feet and with a golden sash around his chest.*

14 *His head and hair were white like wool, as white as snow, and his eyes were like blazing fire.*

15 *His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.*

As quoted at the top of this page, God is invisible and no one has seen him. Yet here we have Jesus in bodily form. Not an invisible Jesus but a very visible Jesus Christ. Jesus is the only one who can declare the invisible God to us..

[John 1:18 \(English-KJV\)](#)

No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

Many men ignore scripture as they would rather remain ignorant of certain things because they do not want to change. One reason for this can be pride. I have quoted an unusual amount of scriptures in this teaching because I want to show you that what I am teaching is more than a doctrine, it is in fact the very essence of the Bible, i.e. to declare God amongst Men.

Just in case the scriptures I have quoted are not convincing enough for you then I have another 17 scriptures that prove that Jesus is a separate identity to God. (This is by no means an exhaustive list, but rather the tip of the iceberg, in fact there are hundreds of verses that identify God and Jesus as 2 identities). You can otherwise just skim over these scriptures and read a few at random. You could also **try replacing the word 'God' with 'Trinity' as you read them, to see how confusing this doctrine really is.**

[Acts 2:33 \(English-NIV\)](#)

Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

[Acts 3:15 \(English-NIV\)](#)

You killed the author of life, but God raised him from the dead. We are witnesses of this.

[1Corinthians 1:3 \(English-NIV\)](#)

Grace to you and peace from God our Father and the Lord Jesus Christ.

[2Corinthians 1:2-3](#)

2 *Grace be to you and peace from God our Father, and from the Lord Jesus Christ.*

3 *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;*

[2 Corinthians 13:14](#)

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

[Ephesians 1:2 \(English-NIV\)](#)

Grace and peace to you from God our Father and the Lord Jesus Christ.

[Ephesians 6:23 \(English-NIV\)](#)

Peace to the brothers, and love with faith from God the Father and the Lord Jesus Christ.

[Philippians 1:2 \(English-NIV\)](#)

Grace and peace to you from God our Father and the Lord Jesus Christ.

[Philippians 4:19-20 \(English-NIV\)](#)

19 *And my God will meet all your needs according to his glorious riches in Christ Jesus.*

20 *To our God and Father be glory for ever and ever. Amen.*

[Colossians 1:2-3 \(English-NIV\)](#)

2 *To the holy and faithful brothers in Christ at Colosse: Grace and peace to you from God our Father.*

3 We always thank *God, the Father of our Lord Jesus Christ*, when we pray for you,

[1 Thessalonians 1:1 \(English-NIV\)](#)

Paul, Silas and Timothy, To the church of the Thessalonians in *God the Father* and the Lord Jesus Christ: Grace and peace to you.

[2 Thessalonians 1:1-2 \(English-NIV\)](#)

1 Paul, Silas and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ:
2 Grace and peace to you from *God the Father* and the Lord Jesus Christ.

[1 Timothy 1:2 \(English-NIV\)](#)

To Timothy my true son in the faith: Grace, mercy and peace from *God the Father* and Christ Jesus our Lord.

[Titus 1:4 \(English-NIV\)](#)

To Titus, my true son in our common faith: Grace and peace from *God the Father* and Christ Jesus our Savior.

[Philemon 1:3 \(English-NIV\)](#)

Grace to you and peace from *God our Father* and the Lord Jesus Christ.

[2 John 1:3 \(English-NIV\)](#)

Grace, mercy and peace from *God the Father* and from Jesus Christ, the Father's Son, will be with us in truth and love.

[Jude 1:1 \(English-KJV\)](#)

Jude, a servant of Jesus Christ and a brother of James, To those who have been called, who are *loved by God the Father* and kept by Jesus Christ:

Have you ever heard the term God the Son. Well this term is not mentioned in the bible once. The last scripture Jude 1:1 would have been the perfect place to put this term as it mentions the term or title 'God the Father'. But it doesn't mention God the Son because this term is not relevant when describing the Son of God. The term God the Holy Spirit is not mentioned either. Nor is the word Trinity mentioned. The word Trinity was introduced centuries after Christ. Although the lack of certain words in the bible doesn't necessarily nullify the meaning of those words, rather it is the scriptures themselves that show us that these words are irrelevant man made doctrines. So if a term is not found in the bible and it's meaning contradicts scripture, then we can only conclude that it is a lie.

Do you think that it may be possible that so many Christians can be deceived regarding the Trinity doctrine?. Do you think it is not possible for so many to believe in a doctrine that is not true. Has this kind of mass deception happened before? Yes many times. One such time was before the Reformation. This revolution re-establish many truths back to the Church. Before the Reformation many obvious and simple truths were hidden from the people, such as being saved by grace rather than works.

The Catholic Church has held many doctrines as sacred such as Mary being the mother of God. The Trinity is also a sacred doctrine to them. But it doesn't matter how sacred or taboo a doctrine is, it still could be wrong and the only way we will find out is to question. If we seek truth, then we will avoid deception. If we think it is bad to question, then we will never seek and therefore we open ourselves up to deception and we make it difficult for God to renew and change us.

Jesus says in the following scripture:

[Luke 11:9 \(English-NIV\)](#)

So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.

Jesus and Paul warned us about deceptions that will come. Paul warned us of great deceptions in the following scripture:

[2 Thessalonians 2:3](#)

Let no man deceive you by any means: for that day shall not come, except there come a **falling away** first, and that man of sin be revealed, the son of perdition;

[2 Corinthians 11:3 \(English-NIV\)](#)

But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ.

Jesus warned us to watch out for deceivers. In [Acts 20:29 \(English-NIV\)](#):

29 I know that after I leave, savage wolves will come in among you and will not spare the flock I know that after I leave, savage wolves will come in among you and will not spare the flock.

30 Even from your own number men will arise and distort the truth in order to draw away disciples after them.

31 So be on your guard! Remember that for **three years I never stopped warning each of you night and day with tears.** .

Jesus also warned us that offenses will come in [Matthew 18:7 \(English-KJV\)](#)

Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!

Perhaps it is time for another revolution. Perhaps it is time for a redefinition. Of course this must be God's will, otherwise it will only be a vain attempt. We must always be led by the Spirit of God. The scriptures tell us that Jesus is coming back for a Church without spot and blemish.

[Ephesians 5:25-27](#)

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her

26 to make her holy, cleansing her by the washing with water through the word,

27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

On the way to perfection there is going to be a lot of things that we will need to let go of. I think that the teachings of men will be exposed for what they really are and when the light gets brighter and the Morning Star arises in our hearts, there will be no room for carnal thinking. It will surely be a miracle when God purifies the Church of all the rubbish we have collected over the centuries. This task may seem impossible, but when we realize that God's motivation is love and that he is eternal, it certainly puts our mistakes and limitations into perspective.

Part 03 (Who is Jesus?)

[Matthew 3:17 \(English-NIV\)](#)

"And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased"

If the Father is God, then who is Jesus and where did he come from ?

Again the scriptures are very clear with the identity of Jesus.

Jesus asked this very question himself to Peter and Jesus commended Peter for his answer, in fact Jesus built his Church on this Truth and it is a pillar of the foundation that was laid by Jesus and the Apostles. To preach that Jesus is not the the Son of God and the Christ is to preach another gospel.

In [Matthew 16:13-17 \(English-NIV\)](#) it says

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples,

"Who do people say the Son of Man is?"

14 They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

15 "But what about you?" he asked. "Who do you say I am?"

16 Simon Peter answered, "**You are the Christ, the Son of the living God.**"

17 Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven.

18 And I tell you that you are Peter, and **on this rock I will build my church**, and the gates of Hades will not overcome it.

Notice that Peter didn't say to Jesus, "You are God".

If Jesus were God then this would have been the perfect opportunity to declare that.

Many people today given this opportunity would probably declare that Jesus is God. So why didn't Peter just say that Jesus was God as most who believe in the Trinity would have. Because this revelation didn't come from man, but from the Father. Also the Father himself not only revealed this truth to Peter, but God our Father also declared this truth to James and John and Peter again with Elijah and Moses as witnesses in the following scripture:

[Mark 9:7 \(English-NIV\)](#)

Then a cloud appeared and enveloped them, and a voice came from the cloud: "**This is my Son, whom I love. Listen to him!**"

So who are we to argue or change this truth?

See also [Matthew 17:5](#) for a parallel account and [2 Peter 1:17](#) as confirmation

It is also interesting to note that the demons never referred to Jesus as God. They referred to him as the Son of God. See [Matthew 8:29 \(English-NIV\)](#)

"What do you want with us, **Son of God?**" they shouted. "Have you come here to torture us before the appointed time?"

[Luke 4:41 \(English-NIV\)](#)

Moreover, demons came out of many people, shouting, "**You are the Son of God!**" But he rebuked them and would not allow them to speak, because **they knew he was the Christ.**

Even Satan didn't refer to Jesus as God but rather the Son of God.

See [Matthew 4:3-6 \(English-NIV\)](#)

3 The tempter came to him and said, "**If you are the Son of God,** tell these stones to become bread."

4 Jesus answered, "It is written: `Man does not live on bread alone, but on every word that comes from the mouth of God.'"

5 Then the devil took him to the holy city and had him stand on the highest point of the temple.

6 "**If you are the Son of God,**" he said, "throw yourself down. For it is written: "'He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'"

[Philippians 2:8-11 \(English-NIV\)](#) Shows us that eventually everyone will confess that **Jesus is Lord** to the glory of **God the Father**. This is the correct confession. If everyone will eventually confess this truth, then why not start now. To declare that Jesus Christ is God is a different confession and shows a lack of understanding about who Jesus really is.

8 And being found in appearance as a man, he humbled himself and became obedient to death, even death on a cross!

9 Therefore **God 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 confess that **Jesus Christ is Lord**, to the glory of God the Father.

Many today do not understand that Lord and God are 2 different words. Just as Pharaoh was the true ruler of Egypt, he gave his authority to Joseph who was Lord over all the Pharaoh's kingdom. It must also be noted that Lord and LORD are 2 different words. The Father is LORD and Jesus is Lord. Translators capitalize the name of God as LORD which causes this confusion. So Jesus being Lord is not the same as LORD in the OT. Lord in the Old Testament comes from the name of God, YHWH. That is also why it is written that the Father is the one true God and Jesus is the Lord.

To say that Jesus is the LORD is to say that he is the one true God (YHWH) and it is not correct and nor is it taught in scripture. When referring to Jesus, he is Lord and we know that there are many lords. Landlords, warlords, lords over kingdoms etc. But God **made** Jesus Lord over all that is his (God's).

[Acts 2:36 \(English NIV\)](#)

"Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ."

[Acts 10:36 \(English NIV\)](#)

You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all.

Now the following 7 scriptures reveal Jesus **true identity**.

These scripture do not mention a Trinity or even hint at such a thought.

If you want to believe in the **real Jesus**, then believe these next scriptures, and know that they were inspired by God himself. Trust in the scriptures and not the cleverly devised doctrines of man.

[Colossians 1:12-16 \(English-NIV\)](#)

12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light.

13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,

14 in whom we have redemption, the forgiveness of sins.

15 **He is the image of the invisible God, the firstborn over all creation.**

16 For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

[Hebrews 1:1-6 \(English-NIV\)](#)

1 In the past God spoke to our forefathers through the prophets at many times and in various ways,

2 but in these last days *he has spoken to us by his Son*, whom he appointed heir of all things, and through whom he made the universe.

3 The Son is **the radiance of God's glory** and the **exact representation of his being**, *sustaining all things by his powerful word*. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

4 So he became as much superior to the angels as *the name he has inherited is superior* to theirs.

5 For to which of the angels did God ever say, "**You are my Son; today I have become your Father**" Or again, "I will be his Father, and *he will be my Son*"

6 And again, when God brings his **firstborn into the world**, he says, "Let all God's angels worship him."

[Revelation 1:4-6 \(English-NIV\)](#)

4 John, To the seven churches in the province of Asia: Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne,
5 and from Jesus Christ, who is the faithful witness, **the firstborn from the dead**, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,
6 and has made us to be a kingdom and priests to serve his God and Fatherhood him be glory and power for ever and ever! Amen.

[John 1:1 \(English-NIV\)](#)

In the beginning was the Word, and the Word was with God, and the Word was god.

[Ephesians 1:22](#)

And God placed all things under his feet and appointed him to be head over everything for the church,

[Revelation 3:14 \(English-KJV\)](#)

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

[John 1:3 \(English-NIV\)](#)

Through him all things were made; without him nothing was made that has been made.

These 7 passages of scripture show us the following:

1. God has spoken to us through the Prophets and now his Son.
2. The Son is that exact brightness of God's glory.
3. He is the express image of God.
4. God sustains all things by his Word (Jesus is the Word of God).
5. He is seated at the right hand of God
6. He inherited a name more superior to the Angels.
7. God became a Father when he begat his son "You are my Son, today I have become your Father".
8. Jesus's God is our God too.
9. He is the Firstborn from the Dead.
10. Jesus has first place in everything.
11. Jesus is head over the Church.
12. He is God's firstborn.
13. Jesus is the Beginning of the Creation of God.
14. Jesus is begotten, not created.

So Jesus is the Image of God, the Son of God and the beginning of the creation of God. Now to be an image is a simple declaration that you are not the original and to be a Son is also a declaration that you have a source and the source of the Son is the Father. It is very easy to understand, but the Trinity doctrine tries very hard to confuse the minds of believers, so that they do not understand the truth that God is a person/identity and that this God has a son who is like him.

The Trinity doctrine would have us believe that the Father Son and Holy Spirit have always existed for all eternity together, when in actual fact it is God the Father who has existed for all eternity. Jesus came from the Father and all of creation came from Jesus including Man and just to take this one step further, woman came from the Man.

The Father is the one who is from everlasting to everlasting see the following scripture:

[Revelation 1:4-6 \(English-NIV\)](#)

4 John, To the seven churches in the province of Asia: Grace and peace to you from **him who is, and who was, and who is to come**, and from the seven spirits before his throne,
5 **and from Jesus Christ**, who is the faithful witness, **the firstborn from the dead**, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,

Jesus is the Word of God. Another title that states he is **of God** or **from God**.

[Revelation 19:11-13 \(English-KJV\)](#)

11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True.

With justice he judges and makes war.

12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

13 He is dressed in a robe dipped in blood, and his name is **the Word of God**.

[Acts 3:15 \(English-NIV\)](#)

You killed the author of life, but God raised him from the dead. We are witnesses of this.

Here we can see that Jesus is the Author of Life, yet it was **God** that raised him from the dead. So we cannot say as many do that Jesus is God because creation came from him. Rather we have to understand that [God](#)

[created all things through his Word](#), who is Christ.

The next scripture shows us that the Father is God and Jesus is his son. We read that Jesus himself learned obedience through suffering, just like us. We are then called to obey Jesus who is the high priest and our eternal salvation. But if Jesus were God, then how could he actually learn something. Isn't God suppose to be all knowing?

[Hebrews 5:8-10 \(English-NIV\)](#)

8 Although he was a son, he learned obedience from what he suffered
9 and, once made perfect, he became the **source of eternal salvation** for all who obey him
10 and was **designated by God to be high priest in the order of Melchizedek.**

Continuing with the theme of God being all knowing, below you will see scriptures that show us that Jesus is not all knowing.

[Matthew 24:36 \(English-NIV\)](#)

"No one knows about that day or hour, not even the angels in heaven, **nor the Son**, but only the Father.

[John 5:30 \(English-NIV\)](#)

By myself **I can do nothing**; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

[Mark 10:17-18 \(English-NIV\)](#)

17 As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?"
18 "Why do you call me good?" Jesus answered. "**No one is good, except God alone.**

Here we can see that Jesus said that only God is good and he made it quite plain that he did not want to be called good.

Jesus also doesn't know the hour that he will return to earth and he also testified that he does nothing of himself only what he hears from God. These 3 scriptures show a different picture than the 3 persons in 1 God formula called the Trinity, that was devised by Man hundreds of years after the last book in the bible was written and is not mentioned in either the Old or New Testament. To truly honor Jesus Christ we must honor who he is. Remember that Jesus is the Truth. He is the Son of the Living God, the Messiah. So we must not only believe the truth with regards to who Jesus really is, but we must also recognize that he is the Truth.

If we say that Jesus is one of the equal persons that make up God, then we are not speaking the truth, rather we are following the doctrines of man and demon. Jesus taught us clearly that his Father is his God and that he is greater than himself. To truly honor the Father we must honor his Son. To honor Jesus is to believe the truth about him and believe his own words.

[John 14:28 \(English-NIV\)](#) confirms this .

"You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for **the Father is greater than I.**

[John 13:16 \(English-NIV\)](#)

I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him.

[John 6:29 \(English NIV\)](#)

Jesus answered, "The work of God is this: to believe in the one he has sent."

John 8:42 (English NIV)

Jesus said to them, "**If God were your Father**, you would love me, for **I came from God** and now am here. I have not come on my own; but he sent me.

Please do not pass over this without understanding it. It is important.

When Jesus came to earth he came for a reason.

He came to destroy the works of the Devil.

See the next 2 scriptures:

[Hebrews 2:14 \(English-NIV\)](#)

Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death, that is, the devil

[1 John 3:8 \(English-NIV\)](#)

He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.

Jesus also came to show us God, to declare him and to bring us back into fellowship with God, this actually equates to destroying the work of the Devil. It is the Devils works that have alienated Man from God, it is Jesus works commissioned by the Father that brings Man back to God.

[John 17:26 \(English-NIV\)](#)

I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

[John 14:8-9 \(English-NIV\)](#)

8 Philip said, "Lord, show us the Father and that will be enough for us."

9 Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? **Anyone who has seen me has seen the Father.** How can you say, 'Show us the Father'?"

Here we can see that Jesus was teaching the disciples about the Father.

Jesus was not saying he was the Father, he was declaring/revealing him. Jesus was also showing the disciples who he was, i.e. the Image of God. That is why he could say "If you have seen me you have seen the Father".

If we want to know what our Father, (the invisible eternal Spirit) looks like, then all we have to do is look at Jesus who is the image of the invisible God. He is the likeness of God in bodily form. He is the only begotten Son of God and remember that he is the only one who can see God and the only one who can declare him.

[John 1:18 \(English-KJV\)](#)

No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

The next scriptures point out quite clearly that we must honor the Son if we are to honor our Father God.

[John 5:23 \(English-NIV\)](#)

that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

[John 12:44 \(English-NIV\)](#)

Then Jesus cried out, "When a man believes in me, he does not believe in me only, but in the one who sent me.

If Jesus is the Image of his Father, then it makes sense that whatever we say about Jesus we are also saying about his Father. If we slander Jesus then we are slandering God, not because Jesus is God, rather he is like God. If you slander the Son would that not be offensive to the Father. It is interesting to note that Jesus also said that whatever we say about the least of his brethren, we are saying it to him, this is because we (believers) are being made into the image of Christ. But this doesn't actually make us Christ, rather we are like him. God -> Christ -> Man/Church

[Colossians 2:9-10](#)

9 For in Christ all the fullness of the Deity lives in bodily form,

10 and you have been given fullness in Christ, who is the head over every power and authority.

So just as the Deity is in Christ, Christ is in us. But some try to say that Jesus is the Deity, yet they know full well that we are not Christ. To be divine and to be the Divine is 2 different things. One identifies a nature/quality and the other identifies a person. God is the Divine and he shares his nature with his family, his sons. So Christ has divine nature as the Son should. But we can also partake of the divine nature and that doesn't make us God either.

[2 Peter 1:4](#)

Through these he has given us his very great and precious promises, so that through them **you may participate in the divine nature** and escape the corruption in the world caused by evil desires.

The next 3 scriptures show us all good gifts come from the Father, this even includes Jesus himself and God's Spirit.

Jesus was begat from God and the Holy Spirit proceeds from God and we were given birth from God through the Word of Truth who is Jesus. This confirms that the head of man is Christ.

[James 1:17-18 \(English-NIV\)](#)

17 Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.

18 He chose to give us birth through the word of truth, that we might be a kind of first fruits of all he created.

[Romans 8:32 \(English-NIV\)](#)

He who did not spare his own Son, but gave him up for us all, how will he not also, along with him, graciously give us all things?

[Luke 11:13 \(English-NIV\)](#)

If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!"

If Jesus is truly the Son of God, then do we believers worship him ?

[Hebrews 1:6 \(English-NIV\)](#)

And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him.

This verse shows us that God wants his Angels to worship Jesus.

[Matthew 2:2 \(English-NIV\)](#)

and asked, "Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him."

[Matthew 2:8 \(English-NIV\)](#)

He sent them to Bethlehem and said, "Go and make a careful search for the child. As soon as you find him, report to me, so that I too may go and worship him."

But doesn't worshipping Jesus contradict many scriptures?

[Exodus 34:14 \(English-NIV\)](#)

Do not worship any other god, for the LORD, whose name is Jealous, is a jealous God.

[Luke 4:8 \(English-NIV\)](#)

Jesus answered, "It is written: '**Worship the Lord your God and serve him only.**'"

Worshipping Jesus is scriptural and actually doesn't contradict the above scriptures. Why? Because we do not worship Jesus as God, rather the Son of God and the Lamb of God.

[Matthew 14:33](#)

Then those who were in the boat **worshiped him**, saying, "**Truly you are the Son of God.**"

[Revelation 5: 12-14 \(English-NIV\)](#)

12 In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!"

13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To **him who sits on the throne and to the Lamb** be praise and honor and glory and power, for ever and ever!"

14 The four living creatures said, "Amen," and the elders fell down and worshiped.

The last verse above shows us that God and Jesus are worshipped in heaven. We worship Jesus as the Son of God and we worship the Father as God. All honor and worship to Jesus is really honor and worship to the Father anyway, because Jesus is the only way to God. Not all worship and praise is identified as being toward God alone. At times God's servants receive praise such as King David, but such praise glorifies God. For if God's representative receives praise for doing the will for God, then it is ultimately God that receives that praise. We can even worship God by simply acknowledging the beauty of nature and the [universe](#), as long as we acknowledge that God created them.

So Jesus shares the same honor that is due to the Father as he visibly represents his Father, the Invisible God.

[John 5:23 \(English-NIV\)](#)

that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

[John 14:6 \(English-NIV\)](#)

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

Those people who worship the Father, Jesus and the Holy Spirit as 3 separate persons and each as God are really worshipping more than one God. Trinitarian believers will refute this and say that the 3 persons are one God, yet they worship any of the 3 that they want to at anytime. Let's just get real here and admit that such people worship 3 Gods. On one day it may be the Son, another the Father and another the Holy Spirit or all at the same time. But the scriptures are very clear with regards to worshipping the one true God. YHWH is the one true God.

So the scriptures are quite clear as to who Jesus is. He is the Son of God and the Messiah. We also know that by its very definition, a Father is the originator and a Son has a source. Now some people believe that Jesus Christ did not exist before his birth on earth, even though they acknowledge that Jesus is the Logos/Word. They say that he didn't actually exist as a person till he was clothed in flesh and was born on this earth. Well I will let the scriptures speak for themselves.

[John 6:8](#)

For I have come down from heaven not to do my will but to do the will of him who sent me.

Now the scripture you have just read points out 2 things. First, that Jesus came from Heaven, so he must have existed before his birth as a man, and secondly that he has his own will and he chose to align his will with God's will.

The next scriptures also show us that Christ existed before he came to earth.

John 1:15

15 John testifies concerning him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because **he was before me.**' "

We know from scripture that John the Baptist was 6 months older than Jesus Christ. So it is physically impossible for Christ to be before him. This verse shows a pre-existence.

Jude 1:25

to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, **before all ages, now and forevermore!** Amen.

This verse is either saying that glory, majesty, power... before all ages or it is saying the same thing but through Jesus Christ before all ages. Most translations favour the second option, but some do not mention the 'through Jesus Christ' part such as the King James version.

1Corinthians 10:1-4

1 For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea.

2 They were all baptized into Moses in the cloud and in the sea.

3 They all ate the same spiritual food

4 and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, **and that rock was Christ.**

So it appears that Christ accompanied Moses and the Jews when they left Egypt.

Colossians 1:15-17

15 He is the image of the invisible God, the firstborn over all creation.

16 **For by him 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:

17 **And he is before all things**, and by him all things consist.

Hebrews 1:1-2

1 In the past God spoke to our forefathers through the prophets at many times and in various ways,

2 but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.

So God created all things were created through Christ. Surely this suggests that he must have existed before all things in order for God to create all things through him.

John 17:5

And now, Father, glorify me in your presence with the glory **I had with you before the world began.**

So Jesus had glory before the world began.

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was god.

This verse mentions God as a person, except for the last word 'god' which is talking about the nature of God. i.e In the beginning was the Divinity and the Word was with the Divinity and the word was divine. The verse says that the Word existed with God as another person and he had the nature of that God. For more information about this, visit the following page:

<http://www.heaven.net.nz/writings/Trinity-5.htm#john1>

Luke 10:18

He replied, "I saw Satan fall like lightning from heaven.

Compare Luke 10:18 with [Revelation 12:1-10](#) and it appears that Satan and his angels fell to the earth before the birth of Christ as a man.

John 8:58

"I tell you the truth," Jesus answered, "before Abraham was born, **I am!**"

The last verse says **I am**, which means I exist or I existed.

Finally to conclude this part of the study, I want to point out a very interesting scripture from the Book of Proverbs. The verse is [Proverbs 8:22-30 \(English-NIV\)](#) and it talks about the concept of wisdom, then to wisdom himself:

22 "The LORD **brought me forth as the first of his works**, {[22] Or ; or } {[22] Or ; or } before his deeds of old;

23 I was appointed from eternity, from the beginning, before the world began.

24 When there were no oceans, I was given birth, when there were no springs abounding with water;

25 before the mountains were settled in place, before the hills, I was given birth,
26 before he made the earth or its fields or any of the dust of the world.
27 I was there when he set the heavens in place, when he marked out the horizon on the face of the deep,
28 when he established the clouds above and fixed securely the fountains of the deep,
29 when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth.
30 Then **I was the craftsman at his side**. I was filled with delight day after day, rejoicing always in his presence,

So from this verse we can see the following points.

1. This person was brought forth as the first of Gods works.
2. This person was appointed from eternity, from the beginning, before the world began.
3. This person was given birth before creation.
4. This person was the craftsman at his side and rejoiced in his presence before creation.

But some say that Wisdom isn't Christ, rather this is just wisdom in a conceptual sense and it is true that wisdom is being spoken of in that way as wisdom is referred to as a she. But from verse 22 onward it changes tempo. With terms like I was given birth, I was the craftsman at his side and I was filled with delight, we have to admit that it seems to be talking about a person.

Even today we refer to objects or concepts as 'she'. We call boats, cars, wars, etc., 'she'. E.g., "She was a bad war alright". "She can drive fast enough." "She was a powerful storm." But if I said "he can drive fast enough", then most would assume I was talking about a person and not the car.

But if wisdom in God was the first to be begotten (brought forth) then who was really first to be begotten? Was it wisdom or the son? Or are they one in the same? For God created all things with wisdom and would it be incorrect to call Jesus 'Wisdom'. If God created all things in truth, would it be incorrect to call Christ the 'Truth'. If God who is the originator of all life gave that life to his son, then could we not say that Jesus is the 'Life'. It appears that he is all those concepts or attributes of God, but personified. After all God created all creation through Christ and so would it not be befitting for Christ to be the personification of all those attributes of God.

Remember these two points:

- That the fullness of God's nature dwells in Christ and Christ is a person. So if he reflects the fullness of God, then would it not be fair to say that Christ is all the attributes of God in person. He is God's image.
- That Christ is between God and creation. He is the part or person where creation interfaces with God and God interfaces with creation. He is the only mediator for us. If God created all things through his wisdom, then he did it through Christ.

[1 Corinthians 1:24 \(English-NIV\)](#)

but to those whom God has called, both Jews and Greeks, Christ the power of God and **the wisdom of God**.

[1 Corinthians 1:30 \(English-NIV\)](#)

It is because of him that you are in Christ Jesus, who has become for us **wisdom from God** that is, our righteousness, holiness and redemption.

Let's look at some other concepts that Jesus personifies:

- truth
- life
- light
- peace
- word
- wisdom?

If we go back to Proverbs 8:22-30 and look at John 1:1, we see the following similarities.

[John 1:1 \(English-NIV\)](#)

In the beginning was the Word, and the Word was with God, and the Word was God.

Compare with "The LORD brought me forth as the first of his works" and "I was appointed from eternity, from the beginning, before the world began". Proverbs 8 22-23

[Hebrews 1:5-6 \(English-NIV\)](#)

5 For to which of the angels did God ever say, "You are my Son; today I have become your Father Or again, "I will be his Father, and he will be my Son"

6 And again, when God brings his **firstborn into the world**, he says, "Let all God's angels worship him." Compare with "When there were no oceans, I was given birth". Proverbs 8:24

[Colossians 1:15-16 \(English-NIV\)](#)

15 **He is the image of the invisible God, the firstborn over all creation.**

16 For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; **all things were created by him and for him.**

Compare with "Then I was the craftsman at his side. I was filled with delight day after day, rejoicing always in his presence,". Proverbs 8:30.

Part 04 (True meaning of the word "God")

I think that it is important at this stage that I point out a fact that is quite often overlooked today. The word "God", in the Old and New Testament are translated from many different words and each original Hebrew or Greek word for God have a wide range of uses.

Theos {teh'-os} is by far the most common Greek word that we translate as God or god. Below are the possible meanings of the word 'theos'.

- 1) a god or goddess, a general name of deities or divinities
- 2) the Godhead
- 3) spoken of the only and true God
- 3a) refers to the things of God
- 3b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
- 4a) God's representative or viceregent
- 4a1) of magistrates and judges

So the Father is God because of his authority. However God the author also sends messengers with his authority, so when our Father anoints someone to speak His words, that person is given the title god whether he be an angel or a man. In addition, someone or something that takes takes the place of God is also called a god, a false god.

So looks look at some biblical verses that apply the word God (Theos) to denote different personalities.

Below we see a verse where the word 'theos' is used when referring to the **Father**.

[Ephesians 1:3 \(English-NIV\)](#)

Praise be to the *God (theos) and Father* of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

Now you will see a verse where the Greek word 'theos' is used to describe **Jesus**.

[John 20:28-29 \(English-NIV\)](#)

28 Thomas said to him, "My Lord and my God! (*theos*)"

29 Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

The word 'theos' in the next verse is used to describe **Satan** as he is the author of this world/age.

[2 Corinthians 4:4 \(English-NIV\)](#)

The god (theos) of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God (*theos*).

The word (theos) is also used to describe **Man** see below.

[John 10:34 \(English-NIV\)](#)

Jesus answered them, "Is it not written in your Law, 'I have said *you are gods (theos)*'"

The Old Testament was written in Hebrew and again we see that the word "God" can apply to our Heavenly Father, Jesus Christ, Angelic & Demonic powers, idols and mankind.

The NIV & NASB translate the following 3 words as God "el" "eloah" & "elohim"

Each is a generic term, meaning "God" or "mighty one".

Normally when one of these words occur in the OT, it designates either the true God or something that the

pagan nations viewed as a god. In only a few instances are these words used of angels or human beings.

Below is a scripture that shows that the **Father** is God.

[Malachi 2:10 \(English-NIV\)](#)

Have we not all *one Father* ? *Did not one God (Ei)* create us?

Why do we profane the covenant of our fathers by breaking faith with one another?

Next I will show you a verse where the Hebrew word "eloah" is used to describe **Jesus**.

We will be looking at this scripture in more depth in Part 5 (Scriptures that are used to support the Trinity doctrine).

[Isaiah 9:6 \(English-NIV\)](#)

For to us a child is born, to us a son is given, and the government will be on his shoulders.

And he will be called Wonderful Counselor, *Mighty God (Ei)*, Everlasting Father, Prince of Peace.

Next we can see that the word god is used to denote **idols**.

[Exodus 20:23 \(English-NIV\)](#)

Do not make any gods (Elohim) to be alongside me; do not make for yourselves gods (Elohim) of silver or gods (Elohim) of gold.

The word "Elohim" is the most common word that is translated God in the Old Testament.

[Genesis 1:1 \(English-NIV\)](#) says:

In the beginning God (Elohim) created the heavens and the earth.

"Elohim" is also used to describe **Man**. See next the verse.

[Psalms 82:6 \(English-NIV\)](#)

"I said, 'You are "gods" (Elohim); you are all sons of the Most High.'

Even angels are called gods in Psalm 97:7. This verse is actually quoted in the [Hebrews 1:6](#) and it is referring to the **Angels**.

[Psalm 97:7](#)

All who worship images are put to shame, those who boast in idols; worship him, all you gods (Elohim)!

These scriptures show us that the word God is actually a term and is not always used to describe the Most High God, rather it is a term that can apply to many types of authority. I think that it is very important that we read each verse in its correct context e.g. The **Most High God** is completely different to the **god of this age**. In other words the type of God that is being referred to is determined by the adjective or context of the sentence. It is incorrect to read the word 'God' as the Most High God in every case. In fact the very term 'Most High God' leads us to conclude that there must be lesser gods.

We know that the word 'Elohim' is a term and not a name, but does God have a name? Yes he does, his name is YHWH which is called the "tetragrammaton," meaning "the four letters," and it is the revealed personal name of God, which scholars translate as Yahweh, Jehovah, Yahvah amongst others. Now there is no such letter in Hebrew to make the sound of a 'J'. and many Hebrew names contain an emphasis on *Yah*, including Jesus who's name is actually 'Yahshua' in sound. But the translation Yahweh is not actually a translation of the tetragrammaton, it is a transliteration meaning the sounds of those original Hebrew letters have been reproduced into another language. Names should never really be translated from one language to another. They should always be transliterated as are most Biblical names. For example, Abraham in Hebrew is pronounced Abrawhawm; Sarah is pronounced Sawraw. Today if President Bush goes to Germany they will pronounce his name George Bush, they won't change it into a German word. So the name of Yahweh should be pronounced exactly the same in all languages.

God first reveals his name in [Exodus.3:15](#) and [Psalm 135:13](#)

And Elohim said moreover unto Moses, Thus shalt thou say unto the children of Israel, YHWH, Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

God's response to Moses, lets those that have understanding, that 'God' is not a name, but a title and as I have already shown, this particular title can refer to others including man, angel and false gods. Therefore when we read the word God in the bible, it is important to consider the context in which it is written.

Now YHWH declares in [Psalm 2:7](#) the following:

"I will declare the decree: YHWH hath said unto me, Thou art my Son; this day have I begotten thee."

Therefore YHWH (God) is the Father of Jesus. Jesus is not YHWH. Jesus is the Son of YHWH, otherwise known as the Son of God.

Part 05 (Scriptures that are used to support the Trinity doctrine)

The first scripture that we will look at is probably the most commonly used, when trying to give biblical support for the Trinity doctrine. [John 1:1 \(English-NIV\)](#)

1 In the beginning was the Word, and the Word was with God, and the Word was God.

- a) In the beginning was the Word, (en arch hn o logoV)
- b) and the Word was with God, (kai o logoV hn proV ton qeon)
- c) and the Word was God. (kai qeoV hn o logoV).

John 1:1b says that the Word was with God and John 1:1c says that the Word was God, so how can the Word be God and be with God at the same time? Well part of the answer to discovering the meaning of this verse is found in [1 John 1:1-2](#)

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life and the life was manifested, and we saw it, and testify to it, and proclaim to you **the eternal life that was with the Father** and was made manifest to us".

So when we read 1John 1:2, it suggests to us that the God in John1:1b is the Father himself.

Moving on we see In John 1:1c, the last word God is missing the definite article, (the). That article is before all other instances of the word 'God' and 'Logos' in John 1:1. (E.g., the Word, The God.)

There is an understanding among Greek scholars that in Greek sentence construction, if a noun does not have a preceding article, (e.g., the) it should be considered an adjective (a predicate adjective); and if such a noun does have a preceding article it should be considered a noun (a predicate nominative). Understanding this, many scholars saw the benefit of the rule for affirming the deity of Christ in John 1:1, but didn't make the difference clear regarding identity and nature.

Is Theos in John 1:1c qualitative? The most likely candidate is that the last instance of 'theos' (in John 1:1c) is qualitative. This is true both grammatically and theologically. (Also, if The Logos was God himself, then the verse would be saying that the Logos is exclusively God and no other.) So we have 2 good reasons now for reading the last word 'God' as qualitative.

An example would be when you call someone an angel. This means that we are saying you are like an angel. But if we say you are the Angel, then we are saying that you are an actual and specific angel even to the exclusion of others being that Angel.

Another example would be to say "John is the man," which identifies John with a definite and particular person of the human race; but if I omit the definite article and say "John is man," then I do not identify him, I classify him. I say "John is human; he belongs to the sphere/nature of man." To understand this further, take a look at John 6:70. When speaking of his betrayer Judas Iscariot, Jesus said, "One of you is a devil." Did Jesus mean that Judas is actually Satan the Devil? No! He merely meant to say that Judas is like (class) a devil, or that he has the qualities or nature of a/the devil. The word "devil" here has no article in the Greek, but most translators deem it necessary to add the "a" to complete the thought. So Judas was diabolical, like the Devil. He had the qualities of the Devil. But that doesn't rule out that Satan is the Devil because it is not saying that Judas was the actual Devil.

Rather Judas thought as the Devil; and acted as the Devil. He was not the Devil (definite), (Satan is); he was not an actual devil (indefinite), he was a devil (qualitative). He was one who had the mental disposition, the nature, of the Devil, Satan. If a definite meaning were desired the word order would be, 'is the devil'; if an indefinite meaning were desired the word order would be, 'is devil'. Since the word order is, 'devil is', and a form of "I am" comes after the noun, the meaning is qualitative, as it is in John 1:1c.

This is why the New English Bible and the Revised English Bible translate this passage, "what God was, the Word was." The TEV (1976) translates it, "the Word was the same as God." Goodspeed translates this, "the Word was divine." And Moffatt translates this, "the logos was divine."

So what kind of being is Jesus? He is a divine being. He is a being with God's nature. A son possessing the nature of his Father. Not just an image, but the the image of God. He is the prototype, the firstborn. He is the mystery that was hidden but has been revealed in our time.

But of course such knowledge is often trampled on by swine and those who wish to distort the truth. They usually think that the word 'theos' and 'elohim' always refer to YHWH. Then they take instances of their

choosing to prove that Christ is YHWH. In their ignorance they cannot see that there are indeed many god (theos) and many lords, but for true believers there is one God (theos) the Father.

The word 'theos' and 'elohim' in scripture are used in reference to God (YHWH), Christ, Man, angels, Satan and idols. So when we see the word 'theos' or 'elohim', we should ask ourselves what kind of god is being referenced. The god of this age? The Most High God. The Almighty God. The mighty god. A false god. A human. An angel. We must also understand that the word 'theos' proceeded by an article (e.g., the) is talking of a noun and without the article, as an adjective or quality.

Let us now look at some quotes from scholars and writers that understand this. One prominent scholar called Origen is often quoted by Trinitarians who appeal to his wisdom for other purposes, they tend to avoid this particular quotation for obvious reasons however. Origen wrote in the early 200's A.D.

"We next notice John's use of the article ["the"] in these sentences. He does not write without care in this respect, nor is he unfamiliar with the niceties of the Greek tongue. In some cases he uses the article, and in some he omits it. He adds the article to the Word, but to the name of theos he adds it sometimes only. He uses the article, when the name of theos refers to the uncreated cause of all things, and omits it when the Word is named theos. Does the same difference which we observe between theos with the article and theos without it prevail also between the Word with it and without it? We must enquire into this. As the theos who is over all is theos with the article not without it, so the Word is the source of that reason (Logos) which dwells in every reasonable creature; the reason which is in each creature is not, like the former called par excellence the Word. Now there are many who are sincerely concerned about religion, and who fall here into great perplexity. They are afraid that they may be proclaiming two theos [gods] and their fear drives them into doctrines which are false and wicked. Either they deny that the Son has a distinct nature of His own besides that of the Father, and make Him whom they call the Son to be theos all but the name, or they deny divinity of the Son, giving Him a separate existence of His own, and making His sphere of essence fall outside that of the Father, so that they are separable from each other. To such persons we have to say that "the theos" on the one hand is Autotheos [God of himself] and so the Saviour says in His prayer to the Father, "That they may know Thee the only true theos [God]; "but that all beyond the theos [God] is made theos by participation in His deity, and is not to be called simply "theos" but rather "the theos ". And thus the first-born of all creation, who is the first to be with the theos , and to attract to Himself deity, is a being of more exalted rank than the other theos [gods] beside Him, of which theos is the theos [God], as it is written, "The theos [God] of theos [gods], the Lord, hath spoken and called the earth." It was by the offices of the first-born that they became theos [gods], for He drew from the theos [God] in generous measure that they should be made theos [gods], and He communicated it to them according to His own bounty. The true theos [God], then, is "the theos ," ["the God" as opposed to "god"] and those who are formed after Him are theos [such as the Son of God], images, as it were, of Him the prototype. But the archetypal image, again, of all these images is the word of the theos [God], who was in the beginning, and who by being with the theos [God] is at all times deity, not possessing that of Himself, but by His being with the Father, and not continuing to be theos , if we should think of this, except by remaining always in uninterrupted contemplation of the depths of the Father." (Origen's Commentary on the Gospel of John, Book II, 2)

"Irenaeus [in the second century] could still interpret MK. xiii, 32 in the following manner: the Son confessed not to know that which only the Father knew; hence ' we learn from himself that the Father is over all', as he who is greater also than the Son. But the Nicene theologians had now suddenly to deny that Jesus could have said such a thing about the Son. In the long-recognized scriptural testimony for the Logos-doctrine provided by Prov. viii, 22 ff. The exegetes of the second and third centuries had found the creation of the preexistent Logos-Christ set forth without dispute and equivocation. But now, when the Arians also interpreted the passage in this way, the interpretation was suddenly reckoned as false.... A theologian such as Tertullian by virtue of his Subordinationist manner of thinking, could confidently on occasion maintain that, before all creation, God the Father had been originally 'alone', and thus there was a time when 'the Son was not'. When he did so, within the Church of his day such a statement did not inevitably provoke a controversy, and indeed there was none about it. But now, when Arius said the same thing in almost the same words, he raised thereby in the Church a mighty uproar, and such a view was condemned as heresy in the anathemas of Nicaea." e.a.]

-pp. 155-8. The Formation of Christian Dogma, by Martin Werner, D.D.

When the writers of the New Testament speak of God they mean the God and Father of Our Lord Jesus Christ. When they speak of Jesus Christ, they do not speak of him, nor think of him as God. He is God's Christ, God's Son, God's Wisdom, God's Word. Even the prologue to St. John {John 1:1-18} which comes nearest to the Nicene Doctrine, must be read in the light of the pronounced subordinationism of the Gospel as a whole; and the Prologue is less explicit in Greek with the anarthrous theos [the word "god" at John 1:1c without the article] than it appears in English... The adoring exclamation of St. Thomas "my Lord and my god" (Joh. xx. 28) is still not quite the same as an address to Christ as being without qualification [limitation] God, and it must be balanced by the words of the risen Christ himself to Mary Magdalene (verse. 17) "Go unto my brethren and say to them, I ascend unto my Father and your Father, and my God and your God." Jesus Christ is frequently spoken of in the Ignation Epistles as "our God", "my God", but probably never as "God" without qualification.

- John Martin Creed in *The Divinity of Jesus Christ*.

The word for "god" in Greek is QEOS. In John 1:1 the last occurrence of QEOS is called "a predicate noun" or, "a predicate nominative". Such a noun tells us something about the subject, instead of telling what the subject is doing. This use of QEOS has reference to the subject, the Word, and does not have the article preceding it; it is anarthrous. This indicates that it is not definite. That is to say, it does not tell what position or office or rank the subject (the Word) occupies. The verb HN "was" follows the predicate noun QEOS; this is another factor in identifying QEOS here as qualitative. This discloses the quality or character of the Word. Of course, the gentleman up above disagrees with me, and he has used Moulton and Colwell to buttress his argument. But what have other Grammarians said about this same type of construction? There is no basis for regarding the predicate theos as definite. In John 1:1 I think that the qualitative force of the predicate [noun] is so prominent that the noun cannot be regarded as definite.

-Philip Harner, *Journal of Biblical Literature*, Vol. 92:1, 1973, pp. 85, 7.

We must, then take Theos, without the article, in the indefinite ["qualitative" would have been a better word choice] sense of a divine nature or a divine being, as distinguished from the definite absolute God [the Father], ho Theos, the authotheos [selfgod] of Origen. Thus the Theos of John [1:1c] answers to "the image of God" of Paul, Col. 1:15.

-G. Lucke, "Dissertation on the Logos", quoted by John Wilson in, *Unitarian Principles Confirmed by Trinitarian Testimonies*, p. 428.

As mentioned in the Note on 1c, the Prologue's "The Word was God" offers a difficulty because there is no article before theos. Does this imply that "god" means less when predicated of the Word than it does when used as a name for the Father? Once again the reader must divest himself of a post-Nicene understanding of the vocabulary involved.

-Raymond E. Brown, *The Anchor Bible*, p. 25.

Now the most natural reading of John 1:1 shows that there are two beings here (not three): God and a second who was 'theos' but this second is related to God in a manner which shows that God is the absolute over which the second is defined. They are not presented as two coequal gods. Obviously, in John 1:1 we have one individual with the characteristic of THEOS who is "with" TON THEOS, thus he cannot be the God he is with! The LOGOS is unique. This one is further identified as "a son from a father," as "begotten" and as a visible being verses the unseen God, Now, without redefining the word THEOS we need to explain how we can have two who are both referred to as "god." So either there were two equal Gods talking to each other or there was one godlike (a quality) individual talking to the Almighty God. When we read all the scriptures we see that the scriptures including the Book of John backs up the second view, that the Father is greater than the Son; that the Father is the God and the Son is the Image of The God.

In John's own words he explains the conclusion for his Book and that conclusion is not the Trinity Doctrine.

[John 20:30-31](#).

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
31 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. "

So John wrote this gospel so that we may come to the conclusion that Jesus is truly **the Christ and the Son of God**. In addition to this important truth we are also told that we may receive life through his name. The Trinity doctrine is not the conclusion that one should draw from this writing. Belief that Jesus is the Christ and the Son is the foundation of true faith and [Jesus built his Church on this truth](#). The Trinity Doctrine is not the true foundation.

So why don't translations of the bible translate John 1:1 as the Word was divine. Well first of all it is not incorrect to say that the Word was god, but Trinitarians translators say the Word was God which makes readers think that Jesus is the God (the person). In order to bring out the true meaning, some translations actually use the word 'divine'. See below:

"In the beginning the Word existed. The Word was with God, and the Word was divine."

An American Translation, Edgar Goodspeed and J. M. Powis Smith, The University of Chicago Press, p. 173

"The Logos (word) existed in the very beginning, and the Logos was with God, the Logos was divine"

by Dr. James Moffatt

So the idea that Jesus Christ is God is supported by John 1:1 according to many people. However the rest of the Gospel makes careful distinctions between Jesus and his Father as well as Jesus and God. This same careful distinction and separation is found throughout the rest of the New Testament too. However the New Testament actually goes much further than merely distinguishing and separating the two. In [John 17:3](#) Jesus, in prayer to his Father, refers to him as "the only true God". In [John 20:17](#) the resurrected Jesus refers to his Father as "my Father, and your Father; and... my God, and your God." In [1 Corinthians 8:6](#) the Apostle Paul says of Christians, "to us there is but one God, the Father." In [1 Timothy 2:5](#) Paul states, "For there is one

God, and one mediator between God and men, the man Christ Jesus." In [Ephesians 1:17](#) Paul refers to the Father as "the God of our Lord Jesus Christ, the Father of glory." And in [Revelation 3:12](#) the resurrected and glorified Jesus says, "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."

We must also remember that we are also gods. This doesn't mean that we are also part of a Trinity. It just means that we will partake of the divine nature. Just as the Word was/is divine. To be divine is different to being The Divine.

Also see [John 10:34-35 \(English-NIV\)](#).

34 Jesus answered them, "Is it not written in your Law, *I have said you are gods*" (theos).

35 If he called them gods (theos), to whom the word of God (ho theos) came, and the Scripture cannot be broken,

[2 Peter 1:4](#)

Through these he has given us his very great and precious promises, so that through them **you may participate in the divine nature** and escape the corruption in the world caused by evil desires.

Also Jesus said that he was one with his Father and he also prayed that we would be one with them. See [John 17:21 \(English-NIV\)](#)

that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

So we humans were intended to share in the divine nature too, we are gods, but we are not the God. John 1:1 shows us that the Word was god (divine), not (the Word was/is the God, Yahweh) which many seem to think it says. The Word came from God, is of God, is like God, and this is consistent with the scriptures we have looked at thus far. [1 Corinthians 11:3](#) reinforces this statement because the word "head" in the Greek is translated "from", source or authority. Remember that the woman came from Man and Man came from Christ and Christ came from God. This is the divine order.

Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

Jesus Christ is the Word of God, Jesus wasn't created, rather the Word was born from God in eternity and that is why Jesus is called the Only Begotten of the Father. ([John 1:14](#)) ([John 1:18](#)) ([John 3:16](#)) ([John 3:18](#)) ([1 John 4:9](#)). The word begotten means (only child, single of its kind). Notice that our spirits are born from God, but through his Word, and our spirits will go back to God who gave it ([Ecclesiastes 12:7](#)). But Jesus was not begotten through the Word because he is the Word, this is why Jesus is unique because he is the only one begotten of the Father and therefore he is the image of his Father. That is why he is called the Image of God and the Firstborn of all creation ([Colossians 1:15](#)) and it is also why the Bible says in [Hebrews 1:5 \(English-NIV\)](#)

For to which of the angels did God ever say, "*You are my Son; today I have become your Father*" Or again, "*I will be his Father, and he will be my Son*"

Unlike his Father who is the invisible Spirit, Jesus does have a body and is visible. Jesus was born from God. But we must remember that although his Father is greater than himself, he is also not a created being like us. Rather he is the Word and he resides between God and Man and is our mediator to God. It was the Word that became flesh, not God who became flesh as some say and all things that were created were created by God through his Word. See [John 1:3 \(English-NIV\)](#)

Through him all things were made; without him nothing was made that has been made.

This verse proves that Jesus was begotten not created and again, this is why he is called Gods only begotten Son and this is why he is unique. He is seated at the right hand of God and situated between God & Man. This is also why he is the only mediator between God & Man and the only name under heaven whereby Man can be saved. God made creation through him and for him and God redeemed creation through him. God cannot fellowship with sin that is why he sent his Son into the world, so he could bring us back to himself through his mediator.

So Jesus came from God and he was in the beginning with God.

It must also be pointed out that the word beginning doesn't mean that the Word has always existed with God as some say. The Greek word for beginning, in John 1:1 "In the beginning was the Word" is "arche" and this word means the following:

- 1) beginning, origin
- 2) the person or thing that commences, the first person or thing in a series, the leader
- 3) that by which anything begins to be, the origin, the active cause
- 4) the extremity of a thing

- 4a) of the corners of a sail
- 5) the first place, principality, rule, magistracy
- 5a) of angels and demons

Below I will show you a verse where the word "beginning" or "arche" is also mentioned and I think you will agree that it is rather obvious from this verse that it does not mean eternity or eternal. The verse is [John 8:44 \(English-NIV\)](#)

You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the *beginning*, not holding to the truth, for there is no truth in him.

Just for good measure, I will also throw in the first verse in the bible, which also uses the word beginning (note that this a Hebrew word). I am sure we can all agree that the earth has not been in existence for all of eternity.

[Genesis 1:1 \(English-NIV\)](#)

In the *beginning* God created the heavens and the earth.

Now let's try and read John 1:1 by looking at some different ways we can look at the word God/god. We know that The Word cannot be the God he is with, so we have to agree that it is saying that the God being referred to is the Father.

So can we say "In the beginning was the Word, and the Word was with the Father, and the Word was the Father."

Absolutely not. Then can we say "In the beginning was the Word, and the Word was with the Trinity, and the Word was the Trinity."

Absolutely not. Can we say "In the beginning was the Word, and the Word was with the class of God, and the Word was the class of God."

Absolutely not. Can we say "In the beginning was the Word, and the Word was with the Father, and the Word was like the Father (divine)."

Well many seem to think so, including many writers, scholars including scholars that Trinitarians often quote and even some Trinitarians themselves. If John had indeed used the definite article in the Word was God, he would have been telling us that the Word was "the God" in the same sense that we would say "God was the Word" which would mean that only the Word was God and no one else. Some Trinitarian scholars admit this to be the case.

For more information on John 1:1, try this excellent page.

http://www.angelfire.com/space/thegospeltruth/theology/deity/Jn1_1.html

Another instance of Jesus being labelled God is when Jesus supposedly claims to be "I AM" and therefore Yahweh

[Exodus 3:13-14 \(English-NIV\)](#), says the following:

13 Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?"

14 God said to Moses, "**I AM WHO I AM.** This is what you are to say to the Israelites: 'I AM has sent me to you.'"

In [John 18:5-6 \(English-NIV\)](#) Jesus says the following:

5 "Jesus of Nazareth," they replied. "**I am he,**" Jesus said. (And Judas the traitor was standing there with them.)

6 When Jesus said, "I am he," they drew back and fell to the ground.

But what does Yahweh say in [Psalm 2:7](#)

"I will declare the decree: Yahweh hath said unto me, Thou art my Son; this day have I begotten thee.

and in [Acts 13:33](#)

33 he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm:

"You are my Son; today I have become your Father.

Also look at [Hebrews 1:5](#) & [Hebrews 5:5](#)

So Yahweh is the Father of Jesus. Jesus is the Son of Yahweh. Jesus is not Yahweh and therefore he is not God. Rather Jesus is the son of Yahweh, otherwise known as the Son of God.

Back in [John 18](#) we can see that the Jews came to arrest Jesus in the Garden of Gethsemane. They first took him to Annas (vs.13). Then they took him to Caiaphas (vs.24) and eventually to Pilate (vss.28,29). A parallel account is found in [Matthew 26:57-68](#). Notice, in particular, verse 59. The same men that had fallen

backward to the ground were in attendance when the council sought false witnesses against Jesus to put him to death. Verse 60 says they couldn't find any. Eventually two came forward. Interestingly, they didn't bear false witness about what Jesus said in Jn.8:58, but about his reference to destroying the temple and building it again in three days, then Jesus was condemned for claiming to be the **Son of God** in [Matthew 26:63-65](#).

The point about Matthew 26 is, why would false witnesses be sought if they had true witnesses in attendance? The arresting officers heard Jesus say "Ego eimi." They could have stoned him right there in the garden for blasphemy, but they didn't. They could have reported the supposed blasphemy to the council, but they didn't. Why not? Because it wasn't blasphemy, nor was it a stoneable offense. He was merely identifying himself as Jesus of Nazareth.

It is believed by some that the account recorded in [John 8:48-59](#) further supports the position that Jesus is the "I AM." Why else would the Jews try to stone him (v59)? He obviously blasphemed in the eyes of the Jews.

"I am" is a translation from Greek words "ego eimi". Is the mere utterance of "ego eimi" a blasphemy? Does the use of "ego eimi" automatically identify the speaker as Yahweh, the I AM? In [Luke 1:19](#), the angel Gabriel said, "Ego eimi Gabriel." In [John 9:9](#), the blind man whose sight was restored by Jesus said, "Ego eimi." In [Acts 10:21](#), Peter said, "Behold, ego eimi (I am) he whom ye seek." Obviously, the mere use of "ego eimi" does not equate one to the "I Am" of [Exodus 3:14](#).

Yeshua used the phrase "ego eimi" at least twenty times and yet, in only one instance did the Jews seek to stone him ([John 8:58](#)). Jesus said, "I am the bread of life" to a large crowd, in [John.6:35-48](#), yet no one opposed him. In verse 41, the Jews murmured because he said, "I am (ego eimi) the bread which came down from heaven." But in verse 42, the Jews questioned only the phrase, "I came down from heaven" and ignored "ego eimi." The same is true of verses 51 & 52

In [John 8:12, 18, 24, & 28](#), Jesus used "ego eimi" with Pharisees present ([vs.13](#)) and yet, no stoning. He, again, used it four times in [John 10:7, 9, 11, & 14](#) with no stoning. Jesus said to his disciples, "that ye may believe that I am (ego eimi)" in [John 13:19](#) without them batting an eye.

- This brings us back to [Jn.8:58](#). Why did the Jews seek to stone him on that occasion? The context of Jn.8 shows that Jesus;
- accused the Jews of "judging after the flesh" (vs.15).
- said they would die in their sins (vss.21,24).
- implied they were in bondage (vss.32,33).
- said they were servants of sin (vs.34).
- said they were out to kill him (vss. 37,40).
- implied they were spiritually deaf (vs.43,47).
- said their father was the devil (vs.44).
- said they were not of Elohim (vs.47).
- accused them of dishonoring him (vs.49).
- accused them of not knowing Yahweh (vs.55).
- accused them of lying (vs.55).
- Aside from that, the Jews misunderstood Jesus words leading them to believe;
- that he accused them of being born of fornication (vs.41).
- Jesus had a devil (vs.52).
- that he was exalting himself above Abraham (vs.53).
- that he saw Abraham (vs.56).

Jesus words in verse 58 were the culmination of an encounter that was so offensive to the Jews, that they couldn't restrain themselves. They simply couldn't take it anymore so they sought to stone him, not because of two simple words, "ego eimi," but because he was making himself out to be greater than their beloved father Abraham.

We need to also remember that "I AM" in the Old Testament is a different set of words from different languages to the New Testament instances. It would be like saying that "I am" in English is equating one with God for it is the word used by God in Hebrew. That is simply not true. Many say "I am" in the New Testament just as they say those words today without meaning they are God.

If you were watching Mickey Mouse on the Disney channel and Goofy said to Mickey, "are you Mickey Mouse", am I to assume then that Mickey Mouse is claiming to be God if he answers, "I am"? Of course not. He is simply identifying himself as Mickey Mouse.

Back to the Old Testament we see that it was YHWH that said "I am that I am". He was saying that he was the ever existing one. So his name was actually YHWH. To equate the common words "I am" as a claim to be YHWH is indeed a big stretch of the imagination.

Here is an example of the words "I am" in everyday language/

Q: Are you Peter?

A: I am.

Conclusion: If I am Peter then am I blaspheming when I say I am. I am not saying I am YHWH. I am saying that I am Peter. I am simply answering the question asked of me. This behaviour is very normal and common as you can see. In fact this paragraph alone contains 7 instances of the term 'I am'. Yet who in their right mind would think that I was claiming to be God?

To say that Jesus claimed to be God because he said "I am" can only be at most, an unsupported and extremely weak opinion. There are no scriptures in the bible that uses this occurrence as a teaching to promote a Trinity Or to prove that Yashua is Yahweh. To hinge the Trinity doctrine on an assumption is indeed a weak argument to make and wouldn't get very far in a court of law. To say that we are condemned if we do not believe in a certain vague interpretation is totally unacceptable to all who earnestly seek truth. Remember that we are judged by the measures we judge others, so we shouldn't be so unreasonable.

If you read the whole Bible without bias, would you come to the conclusion that Jn.8:58 is saying that Jesus is God and part of a Trinity. I really do not think so, therefore it is unfair to condemn someone who doesn't hold to your opinion if you indeed believe in the Trinity doctrine and I have to note that there are hundreds of scriptures that show us clearly that the Father is God and Jesus is the Son of God. These verses are clear teachings. The Trinity doctrine is based on weak assumptions which come from the mind of Man. I prefer to believe the scriptures, rather than assumptions and imaginations of men.

The next verse we will look at is a blatant attempt by man to give the doctrine of the Trinity credibility. That verse is [1 John 5:7 \(English-KJV\)](#)

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

All other translations do not have the words " the Father, the Word, and the Holy Ghost: and these three are one." ; Apart from the King James translation. Translators agree that the last part of this verse was added in later and is actually a footnote in the Textus Receptus, the Greek text that the King James Bible was translated from. Now this same verse in the NIV for example simply says the following:

[1 John 5:7 \(English-NIV\)](#)

For there are three that testify:

How did the disputed words find their way into the New testament?

The first published Greek NT was edited in 1516 by Catholic priest, scholar, and humanist Erasmus in 1516. This edition did not include the disputed words. A revised edition in 1519 also did not include these words. Erasmus was severely criticised by other Catholic priests for not including in Greek these words which were well-known to them from the Latin. Erasmus said that the words were left out simply because he did not find them in any of the Greek manuscripts he had examined, and promised to insert them if they were found in even one Greek manuscript.

An Irish monk deliberately fabricated such a manuscript to meet Erasmus' requirement. This manuscript (no. 61) was copied from an early manuscript which did not contain the words. The page in this manuscript containing the disputed words is on a special paper and has a glossy finish, unlike any other page in the manuscript. On the basis of this one 16th century deliberately falsified manuscript, Erasmus inserted the disputed words in his 3rd, 4th, and 5th editions of the Greek NT, though he protested that he did not believe the words were genuine.

Nearly all printed Greek NTs from Erasmus until the 19th century were simply reprints of Erasmus' 4th or 5th edition, and so the words continued to be printed in Greek as part of 1 John even though there is no sufficient evidence for their inclusion. Recent editions of the Greek NT follow the manuscript evidence and therefore do not insert the words.

The earliest English New Testament, the translation of Wycliffe in the 1380s, was made from medieval Latin manuscripts, and so it includes the disputed words, though it reads "son" instead of "word." Tyndale's translation of 1525 was based on Erasmus' 3rd edition and so it included the words. In the 2nd and 3rd editions of his translation, Tyndale placed the disputed words in parentheses to show that their genuineness was doubtful. Several editions of the NT edited by Tyndale's assistant Miles Coverdale also placed the disputed words in parentheses or smaller type or both to show that they were disputed. Jugge's 1552 edition of Tyndale's NT omitted the parentheses and printed the words in standard type, a practice followed in later English Bibles, including the KJV (based on Beza's 1598 Greek NT, a virtual reprint of Erasmus' 4th edition). Recent conservative translations of the NT (ASV, NASB, NIV) delete the disputed words entirely or put them in a footnote because the evidence is conclusive that they were not an original part of John's letter. [Verse numbers were not added until 1551 in a Greek NT based on Erasmus' 4th edition]

Now 1 John 5:7 is about the closest verse in the Bible that hints at a Trinity and yet that verse is not actually

scripture, rather a footnote that was inserted into some texts fraudently. In scripture we find that Jesus himself never taught the Trinity, on the contrary he taught us that his Father is his God and our God see [John 20:17 \(English-NIV\)](#)

Jesus said, Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.

[John 10:29](#)

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

If we try to push a doctrine that is not biblical then the scriptures are there to correct us according to [2 Timothy 3:16 \(English-NIV\)](#)

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness

If we continue to push a false doctrine contrary to the scriptures then God hands us over to that way of thinking and we will reap the fruit of that doctrine. I have no problem understanding how some Christians got involved in worshipping Mary and the Saints. If we see men pushing to have the doctrine of the Trinity accepted then that pushing will complete its path and manifest to its extreme, so that not only is Jesus exalted to be equal with the Father but then we probably should exalt Mary as well, after all she is Jesus Mother and if Jesus is God then Mary must be the Mother of God and being the Mother of God means that she must also be sinless. And why not worship the saints after all if we can exalt Mary, then we should exalt the saints as they are legends and are worthy of special recognition?

I think history demonstrates to us that the wisdom of this doctrine is a false wisdom because the fruit of that doctrine is bad. God allows such things to mature so he can judge it and also to allow such thinking to be exposed in the light in order for creation to witness the result of such deception. In fact God does the same thing with the Devil and his children. Remember that Jesus wants the tares (children of the devil) and wheat (children of God) to mature so all can be understood so that all things can be judged. This is the harvest and the harvest is the end of the world.

[Isaiah 9:6 \(English-NIV\)](#) is another very popular scripture that people like to think proves the Trinity. For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Here we can see that Jesus is called "Mighty God". The word in the Hebrew used here is "El" and this word means the following:

- 1) god, godlike one, mighty one
 - 1a) mighty men, men of rank, mighty heroes
 - 1b) angels
 - 1c) god, false god, (demons, imaginations)
 - 1d) God, the one true God, Jehovah
- 2) mighty things in nature
- 3) strength, power

"So Jesus is the Mighty El and this can be interpreted to mean that Jesus is the 'Mighty God Like One' which is consistent with the overwhelming amount of scriptures that we have looked at so far. This interpretation is also in total agreement with the fact that, Jesus is the Image of God, and it must also be stressed that Isaiah 9:6 doesn't say "Almighty God". (The term Almighty God indicates that there are Gods of a lesser position). The term "Mighty God" in Hebrew is 'El Gib-bohr' and the term "Almighty God in Hebrew is 'El Shad-dai' and applies uniquely to YHWH.

The other part of the scripture that mentions the term 'Everlasting Father' seems like a contradiction as it seems to indicate that Jesus is the Heavenly Father. The word Father that is used here is "Ab" and this word is the same word that is used when describing Abraham as our Father and this scripture is just a reference to say that Jesus is our Everlasting Father, in other words he is greater than Abraham, but it certainly doesn't say 'Heavenly Father'.

It is very important to read scriptures not only in context but also in agreement with other scriptures, especially since it is possible to interpret some scripture in more than one way, because of the wide varying uses and meanings of some words. In fact we should always see things through Jesus eyes as he is the Truth. Many scriptures we have read so far were in fact the words of Jesus Christ himself. We should judge scripture with scripture in the same way that Prophets judge Prophets and Elders judge Elders.

We should steer clear of Man Made doctrine and formulas that try to explain God, as the things of God are revealed to us by the Spirit of God, not the spirit of man. If we try to see God as an idol made with human

hands, or for that matter made from the human mind, such as trying to shrink God down to a statue, mathematical formula or diagram, then it can be said that you have created an idol. This comes from the heart of man as his nature is corrupt and always wanting to raise himself above all things including God himself. It is God who reveals himself to Man, not Man who reveals God. The things of God are revealed by the Spirit of God, not Man.

Another scripture that is used to back up the Trinity doctrine is [Mark 12:36 \(English-NIV\)](#): *David himself, speaking by the Holy Spirit, declared: "The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet."*

But this scripture doesn't support the theory that God is a Trinity and no-one would come to that conclusion unless they were biased toward Trinity thinking in the first place. What it is really being said is the Lord (Father) said to my Lord (Jesus). Sit at my right hand until.....

The reference My Lord and the Lord shows us that there is rank.

E.g. If I were a slave and the Lord spoke to my Master, then it would be correct to say The Lord said to my Lord. Remember that true believers are slaves to Christ so when the Father speaks to the Son, we can relay that information by saying **The** Lord said to **my** Lord. That is if Jesus is indeed your Lord. In fact this scripture shows us that David was truly inspired by the Holy Spirit when he wrote this because the fact that The Father has a Son was not common knowledge in the Old Testament and to say those words shows inspiration and possibly a clear understanding of this fact. This scripture is very similar to [1 Corinthians 15:24-28 \(English-NIV\)](#) and this particular scripture is interesting in that it blatantly shows us that Jesus and God are two different persons.

24 Then the end will come, when he hands over the kingdom to *God the Father* after he has destroyed all dominion, authority and power.

25 For he must reign until he has put all his enemies under his feet.

26 The last enemy to be destroyed is death.

27 For he has put everything under his feet. Now when it says that everything has been put under him, it is clear that **this does not include God himself**, who put everything under Christ.

28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

This next scripture is often used in support of the Trinity Doctrine. [Colossians 2:8-10 \(English-NIV\)](#)

8 See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ.

9 **For in Christ all the fullness of the Deity lives in bodily form,**

10 and you have been given fullness in Christ, who is the head over every power and authority.

Do you believe that this scripture shows us that Jesus is the Almighty God ? If so, then to be fair and consistent, you would have to believe that we are Christ because it says that Jesus is the fullness of the Deity Or Godhead and we are the fullness of Christ. No one uses this verse to say that we are Christ yet many use it to say that Jesus is the Almighty God.

But what Colossians is saying is that the divine nature of God is in it's fullness in Christ just as our filling is Christ. It is not saying that Christ is that God from which all divinity originates, nor is it saying that we are Christ.

Here is the definition of of the word 'deity' in Colossians 2:8-10:

Transliteration: **theotes** {theh-ot'-ace} (2320)

Word Origin: from 2316 (theos)

Part of Speech: noun feminine

Usage in the KJV: Godhead

Meaning: divinity, godhead

Now look at Romans 1:20

For since the creation of the world God's invisible qualities—his eternal power and **divine nature**—have been clearly seen, being understood from what has been made, so that men are without excuse.

So we can see that God has the following attributes:

- He has divine nature;
- He has invisible qualities;
- He has eternal power.

Here is the definition of 'divine' in Romans 1:20:

Transliteration: **theiotes** {thi-ot'-ace} (2305)

Word Origin: from 2304 (divinity).
Part of Speech: noun feminine
Usage in the KJV: Godhead
Meaning: divinity, divine nature

2 Peter 1:4 also uses the same word 'divine'.

Through these he has given us his very great and precious promises, so that through them you may participate in the **divine nature** and escape the corruption in the world caused by evil desires.

So we can participate in the divine nature. Therefore:

- are we God?
- are we invisible?
- do we have eternal power?

No we are not God (we are gods). We have not lived forever in the past and we are certainly not invisible. But we will share in God's nature and yet we will not be God himself. We will be like him as we are images and we are his sons. So to have divine nature doesn't make anyone God himself. Now have a look at Christ. He is greater than us, but his Father is greater than him. So he is between us and God.

1 Corinthians 11:3

Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and **the head of Christ is God.**

Also as mentioned before John 1:1 shows us that the Word is not God himself but that the Word is like God. This is because John 1:1c doesn't have an article preceding the last word God. Therefore rather than talking about a person it is talking of a quality because the word "god" without the article is an adjective not a noun like the other instances of the word "God" in John 1:1.

Here is how Hippolytus (ca. 230 A.D) puts it.

The first and Only, both Creator and Lord of all, had nothing coeval with Himself... He was One, Alone in Himself.... this Solitary and Supreme Deity, by an act of reflection, brought forth the Word first, not the Word in the sense of being expressed by voice, but as a Reason of the cosmos, conceived and residing in the Divine mind. Him alone He produced from existing things, for the Father Himself constituted existence, and the being born from Him was the cause of all things that are produced. The Word was in the Father Himself, bearing the will of his Progenitor, and not being unacquainted with the mind of the Father. For simultaneously with his procession from His Progenitor, inasmuch as he is this Progenitor's firstborn, he has, as a voice in himself, the concepts conceived in the Father. And so it was, that when the Father ordered the world to come into existence, the Word one by one completed each object of creation, thus pleasing God.... God, who is the source of all authority, wished that the Word might render assistance in accomplishing a production of this kind.... The Word alone of this God is from God himself, wherefore also the Logos is God [that is, "deity," in the sense of nature of substance], being the substance of God....

So Jesus is in class or likeness 'god' and we can be too. But in identity the only God is the Father. His nature originates in himself and he shares his nature. Just as Adam was the first human (the son of man) we are also men, but we are not Adam, rather we are or should I say were in Adam. We inherited the fleshly nature from him.

The Trinity teaches us that God is not the Father (exclusively), rather God is a substance and that substance has 3 personalities. So God is this one substance that contains 3 personalities. But scripture teaches that God is the Father and he shares his nature with his sons. The trick with the Trinity doctrine is it tries to convince you that you are praying to 1 God. So in order to present 3 as 1 they say 1 substance. But who prays to a substance? Would that not be like someone communicating with me by talking to my human nature (the flesh). No when you talk to me you are talking to who I am, not what I am. I pray to the Father because that is who God is. Jesus taught us how to pray to God. "Dear Father in heaven". Jesus said "ask the Father in my name".

But Trinitarian pray to the 1 substance and call upon any of the so-called 3 personalities that are contained within the so-called substance and they feel at liberty to interchange the identities while they are praying. They are clearly praying to 3 persons when they pray to God. But Christ taught us to pray to the Father in his name. He taught us how to pray to God correctly.

Now Jesus is known by these 2 titles:

- The son of God;
- The son of man.

Is that because Jesus had divine nature and therefore was known as the son of God and then emptied himself of his former privilege and took on human nature to become the son of man, the title that Adam previously had. Of course now he is back with God and has the glory that he had with him before the world began. I even think that he has greater glory too.

So is Jesus a divine being? Well he has God's nature and he was begotten directly from God himself. Do you believe that Jesus is a divine being?

In the Latin versions, owing to the limitations of that language, both 'theotes' (deity) and 'theiotes' (divinity) are translated by the same term 'divinity'. But this was felt to be inadequate by some scholars, and the word 'deity' was coined at a later date to represent "Theotes." Scholars appear evenly divided over the differences in the words 'theotes' & 'theiotes'. Some say there is no difference others say the difference is like saying 'divinity' versus 'essence'. However whatever the truth is, it is clear that neither word is talking about God in identity (who).

In the Strongs for example it says that the word 'theotes' (Deity) means 'divinity' or 'godhead'. According to Liddell and Scott's Greek-English Lexicon, 'theotes' means 'divinity', 'divine nature'. The word 'theiotes' (divinity) in the Strongs says it means 'divinity', 'godhead'. This word comes from the word 'theios' which means 'godlike', 'divine', 'godhead'.

So yes in nature or essence Christ is in class 'god'. We can even use the words 'theos' & 'elohim' to describe him. But we too can be in class 'god'. We too can be called by the titles 'theos' & 'elohim'. Even the Father is a god. But as I have said before, the kind of god that the Father is the 'Most High God' and there is no one above him. He is the 'original' God and to call him 'God' or 'the God' is entirely appropriate when referring to the Father. He is even the head of Jesus Christ and Jesus calls him his God and our God.

When we talk of Jesus we say that he is the son. That is the son of God. The prototype son. He is very like God because he is God's son.

Remember that it is written that "God was in Christ redeeming the world back to himself". But it seems obvious that if God was in Christ, then God is different to Christ. The Colossians verse says that we have been filled who is the head of all rule and authority. Now to be filled with something means that it is inside us. The fact that he is inside us shows that I am a different person to what or who is inside me, just as water in a glass is different to the glass itself. If one is possessed by the Devil for example (the devil inside a person), then one is not the Devil himself. Rather he is controlled by the nature of the Devil and he would be like the Devil. But he wouldn't be the Devil himself. He is still himself, his soul.

If the Father is in the Son and the Son in the Father, then the Father is not the Son. Now if the fullness of the deity lives in Christ we cannot say that Christ is "The Deity" himself, rather the quality/nature of The Deity is in him. Just as Christ should be in us, we should be Christ like and have his spirit inside, but we are not Christ. We are his image and Jesus is the image of God.

[John 17:21 \(English-NIV\)](#)

that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

Anyway we are in Christ and Christ is in us. The Father is in Christ and Christ is in the Father. They invite us to be in them and they will fill us. But we are still distinct. If I am in God and God is in me. I am still me. If God was inside me, then it should be assumed that I was not God either. What is inside YOU cannot be YOU because YOU would be that thing inside and then it wouldn't be inside. Sounds cryptic I know, but that is how silly it is to try and make out that the Colossians verse is saying that Jesus is God.

1 John 5:20 (English-NIV) is often used to prove that Jesus Christ is God.

We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true—even in his Son Jesus Christ. He is the true God and eternal life.

This scripture is one of those scriptures that can be interpreted in more than one way because of it's construction. I offer you the following as an alternative and then confirm it with other scriptures.

"1 John 5:17 - And we know that the Son of God has come and has given us understanding, that we may know Him who is true (Him is referring to God and Jesus came that we may know God); and we are in Him who is true (we are in God), in His Son Jesus Christ (how about adding 'even' at the beginning of this sentence as is so often done to clarify - so, we are following the true God and also following his son, who leads us to God). This is the true God and eternal life." (the God that Jesus teaches us about, Yahweh, is the true God who offers us eternal life through Jesus Christ).

To confirm this interpretation, please read the following scriptures:

[Jeremiah 10:10 \(English-NIV\)](#)

But the LORD is the true God; he is the living God, the eternal King.

And

[John 17:3 \(English-NIV\)](#)

Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.

So if we read 1 John 5:17 as saying that the true God is Jesus Christ, then John 17:3 would be saying that we may know Jesus Christ and Jesus Christ who Jesus Christ sent. Of course this interpretation is ridiculous, but is the only conclusion we can draw if we say that Jesus is the true God.

So the true God is the Father as John 17:3 indicates and the true God sent Jesus Christ.

I conclude this with the following scripture:

[John 8:42 \(English-NIV\)](#)

Jesus said to them, "If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me."

Another very popular scripture that is used to support the Trinity is [John 10:27-36 \(English-NIV\)](#).

27 My sheep listen to my voice; I know them, and they follow me.

28 I give them eternal life, and they shall never perish; no one can snatch them out of my hand.

29 My Father, who has given them to me, is greater than all ^[1]; no one can snatch them out of my Father's hand.

30 **I and the Father are one.**

31 Again the Jews picked up stones to stone him,

32 but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?"

33 "We are not stoning you for any of these," replied the Jews, "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 the Scripture cannot be broken--

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'?"

One thing that Trinitarians point out with this verse are the words "I and the Father are one", then later we can see that the Jews thought that Jesus was claiming to be God. Therefore Trinitarians claim that Jesus was claiming to be God and then the Jews got very upset about his claim. But on closer inspection of this part of scripture reveals the complete opposite. The irony here is that Jesus said earlier in verse 29, **My Father, who has given them to me, is greater than all** and after the accusation, Jesus then reminds them of the usage of the word "gods" in the Old Testament.

Jesus was actually referring to [Psalms 82:6 \(English-NIV\)](#) which reads:

"I said, 'You are "gods"; you are all sons of the Most High.'"

After Jesus reminds the Jews of this, he then asks them:

..."Why then do you accuse me of blasphemy because I said, '**I am God's son**'?" ([John 10:36](#)).

Again this scripture reinforces the truth that Jesus is God's Son and we can see that he certainly did not claim to be the Almighty God, rather he said that he was the Son of God. If you use this verse to say that Jesus is the Almighty God then you are making the same error that the Jews made and you are ignoring what Jesus said in defense of this accusation.

The following scripture repeats the fact that the Father and Jesus are one. But it also says that we are one and yet no one is saying that we are God are they.

[John 17:21 \(English-NIV\)](#)

that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

A similar occurrence is also recorded in [John 5:18-19 \(English-NIV\)](#)

18 For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself **equal** with God.

19 Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does."

Here we can see that Jesus was accused of making himself equal with God, probably because of the Jewish custom that says that the eldest son is equal to his Father in the respect that he inherits all from his Father. Jesus reaction to this, is to point out that he can do nothing of himself, only what he sees his Father doing. In fact this scripture strongly reinforces the truth that his Father is his God and he (Jesus) is in

submission to him. Again we make the same mistake as the Jews, if we use this scripture to say that Jesus is co equal to the Father. Whatever equality Jesus has with God was given to him by God, because all things originate in God.

The next scripture we will look at again seems to say at first glance, that Jesus is equal to God again and therefore it seems to be in direct conflict with the scriptures that we have seen so far that point out that the Father is greater than Jesus and that the Father is our God and also God to Jesus himself. The scripture in question is [Philippians 2:6 \(English-NIV\)](#) which says the following: *Who, being in very nature God, did not consider equality with God something to be grasped,*

The word "equal" in this verse is the Greek word "isos" which can mean

- similar in amount Or kind
- agree
- equal
- like

This verse is simply saying that Jesus has the nature of God and that he is like God. This is what the rest of the New Testament teaches including John 1:1. Jesus is god by class, not God in person. God begat a Son in his likeness, the likeness of himself, (Image of God, firstborn). Then through his Son he made creation and us. The plan is to unite man with God and his Son in spirit. We are also in God's likeness, and those born of God have been born through the Logos to live forever with God. So Jesus will call us brothers and we are the Sons of God. In class we may be god including Jesus and the Father as we are referred to as gods and Jesus is the Mighty El. But in person the Father is the one true God. Humans can choose which nature to follow, the flesh or the Spirit.

[Romans 8:5 \(English-NIV\)](#)

Those who live according to the **sinful nature (flesh)** have their minds set on what that nature desires; but those who live in accordance with the **Spirit** have their minds set on what the Spirit desires.

Now we know that Adam is Man in person and nature, but Eve or Cain for that matter is man in class. Adam was the son of Man, not Eve. So Eve has the nature of man, but Adam was the Man. Flesh is the nature of Man and Deity is the nature of God. Now Jesus is the new Son of Man, the second Adam, but he is also the Son of God. He is of God and he is god in class, not God in person, just as Eve is not the Man in person, but man (mankind) in nature.

To understand this I will change the verse with the word 'man' instead of God.

"Who (Eve) being in nature man did not consider equality with the Man (Adam) something to be grasped."

[Philippians 2:6](#) is not a contradiction to the scriptures we have looked at, rather it compliments the other scriptures we have read that show us that Jesus is the Likeness of God or the Image of God. It doesn't say that Jesus is "The God", rather it points out that Jesus is like God. To be equal to anything actually means that you are not that thing, but you are like it. Otherwise you would just call yourself that thing. E.g. The Euro is equal to the dollar in value, does not mean that the Euro is the Dollar.

It is interesting to note that Jesus will call us [brothers](#). This truly shows that we will be like him, yet he will still be greater than us, like our older brother. The Father however will not call us brothers, but rather we are his children ([offspring](#)) and he is our Father forever and we should call no one Father except our Heavenly Father. This alone shows us that the Father is greater than the Son. Again this scripture reinforces the true pattern, i.e. we will be like Christ and Christ is like God. Our inheritance is in Christ, Jesus inheritance is in God, we will sit with Jesus in his throne and Jesus will sit down with his Father in his throne. We read

[Revelation 3:21 \(English-NIV\)](#) earlier which says

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne

Next we will look at the "Us" in Genesis when used in reference to God.

[Genesis 1:26 \(English-NIV\)](#),

Then God said, 'Let **Us** make man in Our image, according to Our likeness.

[Genesis 3:22 \(English-NIV\)](#)

Then the Lord God said, 'Behold, the man has become like one of **Us**, to know good and evil

The first verse uses the word Elohim as God, and the second verse uses the words Yahweh Elohim. The

plurality of the word "us" is the Father and the Son. So when God says "Let us make man in our image" it is the Father talking to the Son. To put it another way, God talking to the Word (Logos). God created everything through his Word, so it makes sense that God would say "Let us make man in our image".

Remember [Revelation 3:12 \(English-NIV\)](#)

Him who overcomes I will make a pillar in the temple of my God.

Never again will he leave it.

I will write on him the *name of my God* and the name of the *city of my God*, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name.

[John 20:17 \(English-NIV\)](#)

Jesus said, Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them,

‘I am returning to my Father and your Father, *to my God and your God*.

We also need to remember that we humans are also God/god (Elohim) according to

[Psalms 82:6 \(English-NIV\)](#)

"I said, 'You are "gods" (Elohim); you are all sons of the Most High.'

Jesus confirms this truth as he quotes this very scripture to the Jews.

See [John 10:34 \(English-NIV\)](#)

Jesus answered them, "Is it not written in your Law, 'I have said *you are gods* (theos)'

Another popular verse often quoted is [Hebrews 1:6 \(English-NIV\)](#). Trinitarians hard at work use verse 6 to demonstrate that Jesus is God because God says that the Angels should worship him and other scriptures say that only God should be worshipped. Sort of make sense on the outset, but lets dig deeper to reveal the truth.

And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."

First of all verses 1-5 the preceding verses demonstrate clearly that Jesus is **the Son of God**.

[Hebrews 1:1-6 \(English-NIV\)](#)

1 In the past God spoke to our forefathers through the prophets at many times and in various ways,

2 but in these last days he has spoken to us by his **Son**, whom he appointed heir of all things, and through whom he made the universe.

3 The **Son** is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

4 So he became as much superior to the angels as the name he has inherited is superior to theirs.

5 For to which of the angels did God ever say, "You are my **Son**; today I have become your Father? Or again, "I will be his Father, and he will be my **Son**".

6 And again, when God brings his firstborn into the world, he says, "**Let all God's angels worship him.**"

If we read the verse as seen through the eyes of the writer of Hebrews we see that the writer says "Let all God's angels worship him". In this view the word HIM can just as easily mean God if the writer is quoting what God has said, but seen through the eyes of the writer. So we should worship God himself when God brings his firstborn into the world, for doing such a great deed. On the other hand if we render the "Let all God's angels worship him" as being a direct quote from God and not spoken by the writer and hence the word HIM means CHRIST, then we read it as follows: "When God brings Jesus into the world, all His Angels should worship His Firstborn, i.e. Jesus (Yeshua).

Now neither option supports a Trinity. The first option says that we should worship God and the second option says that we should worship Jesus. But nowhere are we told in the scriptures that we are to worship Jesus as God. If he is worshipped at all, it is as the Son of God as the Lamb of God. Only the Father is to be worshipped as God.

In support of the first option, verse 6 supposedly a quote of [Psalm 97:7](#) which actually reads, "Worship Him, all gods (elohim)" and is rendered in the Greek as 'Let all God's angels worship him'. In this Psalm, God is not the speaker, the writer is. The context of that Psalm doesn't make any sense for God to be saying to Himself, "Worship Him, all gods,". However, it would make perfect sense if the composer was commending his audience to "Worship Him, all gods/angels." So if this the case, then The HIM is referring to God.

In support of the second option we have a verse that shows worship to Jesus, but as the Son of God, not God.

[Matthew 14:33 \(English-NIV\)](#)

Then those who were in the boat worshipped him, saying, "Truly you are the Son of God."

The next verse shows that Jesus is worshipped as the Lamb of God and God is also worshipped, but God is another.

[Revelation 5: 12-14 \(English-NIV\)](#)

12 In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!"

13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "**To him who sits on the throne and to the Lamb** be praise and honor and glory and power, for ever and ever!"

14 The four living creatures said, "Amen," and the elders fell down and **worshipped**.

Now it is the Father and the Son who sit on the throne.

And [Revelation 3:21 \(English-NIV\)](#)

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

So either view doesn't support a Trinity, rather it supports the truth that God has a Son and his son is worthy of praise.

Isaiah 48 (English-KJV) is often used in support of the Trinity doctrine.

For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.

Let's read the same verse in the NIV. [Isaiah 48:11 \(English-NIV\)](#)

For my own sake, for my own sake, I do this. How can I let myself be defamed? I will not **yield** my glory to another.

Now read [John 17:5 \(English-NIV\)](#)

"And now, Father, bring me into the glory we **shared** before the world began"

So we can see in one verse God says that he will not give his glory to another and in the second verse we see that Jesus is asking for that glory. Also if we think about it, he actually had that glory when the Isaiah verse was written because he was in heaven at that stage.

I also quoted the Isaiah verse in 2 different translations. The NIV used the word **yield** and that word is usually used in the context of giving something up as opposed to sharing something generously. But can we really assume that Jesus must be God in order to make these 2 verses make sense and avoid conflict. I do not think so.

If this were so, then we would have to conclude that we are God too because we share in the glory of Christ. Of course this assumption is ridiculous, but it is the only logical conclusion if Jesus is God and if God gives his glory to no one.

[Romans 8:17 \(English-NIV\)](#)

Now if we are children, then we are heirs, heirs of God and coheirs with Christ, if indeed we share in his sufferings in order that we may also **share** in his glory.

[2 Thessalonians 2:14 \(English-NIV\)](#)

He called you to this through our gospel, that you might **share** in the glory of our Lord Jesus Christ.

[1 Peter 5:1 \(English-NIV\)](#)

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will **share** in the glory to be revealed:

The answer is in the difference in meanings of the words "yield/give" and the word "share". So God will not yield or give his glory away, but he does share it.

Another scripture that is quoted is Titus 3 4(English-NIV)

4 But when the kindness and love of **God our Savior** appeared,

5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,

6 whom he poured out on us generously through **Jesus Christ our Savior**,

So the logic is as follows: If God is the saviour and Jesus is the saviour, then Jesus must be God. Infact there are many scriptures that call God, savior such as [1 Timothy 2:3](#) and many other scriptures that call Jesus, savior such as [Philippians 3:20](#). But can we say that Jesus is God using these verses.

Now have a look at the following verse. It clearly distinguishes between God and Jesus like all other scriptures that mention God and his Son.

[Acts 5:31 \(English-NIV\)](#)

God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel.

So God is our savior and he sent his Son to save us and that unselfish act also makes Christ our savior. Now if I save someones soul by presenting the gospel to them, then technically I can be that persons savior, but does that make me God or Christ, absolutely not. Now we know that God is the source of all good things and we know that Jesus doesn't do anything of his own accord, rather only what the Father wills. In fact we actually know that Jesus will is different to God's will, but Jesus chooses God's will over his own, in otherwords he aligns his will with his Fathers.

[Luke 22:42 \(English-NIV\)](#)

"Father, if you are willing, take this cup from me; yet not my will, but yours be done."

So God is our savior because he decided to save us. He then sent his Son into the world to save us and Jesus complied and chose to do his Fathers will. So he too is our savior. God saved us through his son, so they are both our savior. One willed it and the other did it. If you re-read [Titus 3 4](#) you will notice that God saved us **through** Jesus Christ. It was a team effort because God washed us by the rebirth and renewal by his Holy Spirit after Jesus paid the penalty for our sin.

Sometimes Old and New Testament scriptures are used together to build a picture in order to promote the Trinity doctrine. An example of this is Isaiah 45:23 and Phil. 2:10-11.

[Isaiah 45:23 \(English-NIV\)](#)

By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked:

Before me every knee will bow; by me every tongue will swear.

[Philippians 2:10-11\(English-NIV\)](#)

10 that **at the name of Jesus every knee should bow**, in heaven and on earth and under the earth,
11 and **every tongue confess that Jesus Christ is Lord**, to the glory of God the Father.

The thrust of this Trinitarian argument seems obvious when read together. The Old Testament verse is taking about everyone bowing down to God and every tongue will swear or confess. So the logic goes, that Jesus is God because they both get the same treatment.

In defence of this assumption however I would like to first point out the obvious in the Philippians verses; that God and Jesus are clearly spoken of as 2 identities. It is assumed that the God spoken of here is the Father and Jesus is the Lord. This confession that 'Jesus is Lord', gives God glory.

Next, one has to wonder why Trinitarians are always saying that Jesus is God in identity because Jesus shares a lot of attributes with God and they somehow assume from that he must be God because of this. But if we look at it from a Father and Son perspective, it is obvious that the Son is like the Father and will share many attributes. In addition to this, Jesus is described as the Image of the Invisible God. So Jesus is like God, very like God.

To be an image of anything is another way of saying that you are not that original thing. We are made in the image of God, yet no one assumes that we are God himself. Well some do, but Trinitarians do not. So to be like God, to be his Image or made in his image doesn't make us or Christ, God himself.

But how do we explain the similar action of bowing ones knee and confession with the tongue. Well first of all it actually doesn't say what they are confessing in Isaiah 45:23 but that verse is definitely talking about God. But Philippians 2:10-11 says that all will confess Jesus as Lord and then it says that this will glorify God. So the God in Isaiah 45:23 is glorified when all will confess that Jesus Christ is Lord. The verse doesn't say that all will confess Jesus as God and nor does any other verse.

These scriptures and many others actually teach that Jesus is Lord and the Father is God. Never Jesus Christ is God. So just as the Pharaoh (King of Egypt) made Joseph [ruler \(lord over Egypt\)](#), God made Jesus Lord over all that he created.

[Acts 2:36 \(English-NIV\)](#)

"Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ."

So just as the people had to bow the knee and acknowledge that Joseph was ruler of Egypt, it was obvious that the Pharaoh was still the King and Joseph ruled on his behalf. The Pharaoh still had the power to remove Joseph, so Joseph was not the most high ruler of Egypt. Joseph represented the Pharaoh and the Pharaoh gave Joseph his authority. Of course I am sure that this was God's plan and Joseph was truly blessed by

God. But the Pharaoh and Joseph analogy is used to demonstrate that Jesus can be Lord and ruler over God's creation and yet not be God himself.

So the answer to the similar treatment to both God and Jesus is answered in the next verse.

[John 5:23 \(English-NIV\)](#)

that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

The next 2 verses together are often used to promote the Trinity Doctrine:

One is [Deuteronomy 6:4](#)

Hear, O Israel: The LORD our God, the LORD is one.

The other is [Genesis 2:24](#)

For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

The reasoning here is that God is plural just as man and woman are plural even though the word one is used. It is used in the same context as one in unity as opposed to unit or number. The OT word used as the English word 'one' is 'yachid'.

But what is obvious here is that the word for LORD in Hebrew is YHWH, which is God's name. If we say that Jesus is Yahweh then why can't we say that Eve was Adam. Yes Eve is **of** Adam, but of course she wasn't Adam in identity. Just as Jesus is of God, but he is not God in identity. We as true believers are required to believe that Jesus is of God, not God himself as some say.

We are told that Adam and Eve became one flesh. To me that is saying 1 flesh as in joined together as one in number. So we are told that Adam + Eve = 1 flesh. But to say that 1 LORD + 1 LORD = 1 LORD is not consistent and goes against the greatest commandment that there is only one LORD. Yes many say that the Father + the Son = 1 LORD. But they also believe that they are both LORD. The Father is LORD and the son is LORD. So they are saying that 1 LORD the Father + 1 LORD the Son = 1 LORD. There is no mistaking it. This is what they teach. . Remember that LORD is a translation of God's name which is YHWH, so to be consistent they should be saying that 1 Adam + 1 Eve = 1 Adam which is stupid. So to say that both the Father is LORD and the Son is LORD is to actually break the greatest commandment that there is only one LORD. .

So again I repeat that true faith requires that we believe that Jesus is of God, not GOD himself. As it is written:

1 Corinthians 11:3

Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

Now fortunately Jesus quoted Deuteronomy 6:4 and this is found in Mark 12:28-29.

28 One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?" 29 "The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is **one**.'

Now the NT word used here for 'one' in Mark 12:29 is '**heis**' like 'he is', but joined together. According to the Strong's Concordance it means: [numeral](#), [prim](#)

It is also used in the following verse:

Ephesians 4:4-6

4 there is **one** body and **one** Spirit, just as you were called to **one** hope when you were called

5 **one** Lord, **one** faith, **one** baptism;

6 **one** God and Father of all, who is over all and through all and in all.

So there is no mistaking it. One God the Father and one Lord Jesus. i.e one in number. The notion of plurality is dispelled right here.

The Trinity doctrine has bewitched many into **not** believing that there is one (in number) God who is the Father. This belief is actually the greatest commandment. We should take this seriously. It is not about pride or winning an argument, it is about how we can align ourselves with God and his truth.

As far as the OT word for 'one' '**yachid**' is concerned, the argument made is that it doesn't dispell plurality and therefore the trinity Doctrine is not a contradiction of the greatest commandment. But it has to be said that it doesn't dispell the notion of meaning single/one either.

However we are very fortunate that Jesus actually quoted Deuteronomy 6:4 in Mark 12:29 and the Greek

word for one/numeral is used and the other verses in the NT that use 'heis' are also talking about one in number. Check it out for yourself. Pickup a Concordance and browse teh scriptures that use that word. It means 1 as in number.

The irony here is that Jesus himself taught that God is one in number not plurality in unity. These words come from the lips of the one that many say is also God, therefore calling him a liar (even in ignorance). Being a follower of Jesus is about believing his own words. If you do not believe Jesus words, then how can you even follow him? A true disciple hears what he says and doesn't listen to the voice of others.

Again the trinity doctrine confuses nature with identity. Jesus has divine nature and so can we. Eve had human nature and so did Adam. But Adam is not Eve in identity, just as Yahshua is not YHWH in identity.

YHWH is the only true God. This is the greatest commandment.

The one true God YHWH has a son. He is called Yahshua (Jesus in Greek). The only way that we can fellowship with God is through Jesus Christ his Son. He died for our sins and rose from the dead victorious. He is now seated at the right hand of the one true God and interceeds for us. We need to believe that Jesus is God's son and that he is the only way that we will be brought into God's presence. This is the true gospel. If you believe that then you should be baptized in the name of Jesus as your part in accepting God's free gift of salvation.

The last scripture I would like to point out is Matthew 28:19 which is one of the major scriptures that is used to support the trinity argument.

Matthew 28:19 (English-NIV)

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

In the name of something refers to the authority of something. E.g If I say in the name of the Law, then I am invoking the authority of the Law. If I am saying something in the name of Jesus, then it is his authority rather than the pronounciation that I am invoking and we know his authority comes from God and God sent his Spirit to the Church. Hence a possible interpretation of the name of the Father, Son and Holy Spirit.

So at best we cannot say that Matthew 28:19 teaches a Trinity and in the light of what we have read so far, we simply cannot throw away all the scriptures that say that God is the Father and he has a son, who is called the son of God.

In addition to the meaning of this verse, there is great speculation and some would say strong evidence that this verse like [1 John 5:7](#) was actually added in later and is not part of the original book of Matthew. But whether this speculation is true or not, one certainly cannot derive a Trinity understanding from this verse on its own, as it doesn't teach that all 3 are 1 God. The evidence for a possible alteration or addition is below:

Encyclopedia Britannia, the 11th edition vol 3, page 365-366

"The baptismal formula was changed from the name of Jesus Christ to the words Father, Son and Holy Ghost by the Catholic church in the second century.

Encyclopedia Britannia, vol 3, page 82

"Everywhere in the oldest sources it states that baptism took place in the name of Jesus Christ."

Canney Encyclopedia of Religion, page 53

The early church baptized in the name of the Lord Jesus until the second century.

Hastings Encyclopedia of Religion, Volume2

Christian baptism was administered using the words, "in the name of Jesus". page 377.

The use of the trinitarian formula of any sort was not suggested in the early Church's history. page 378

"Go ye therefore and teach all nations, in my name" ... the latter form being the more frequent. page 380.

Baptism was always in the name of Jesus until time of Justin Martyr, when the triune formula was used. page 389.

Catholic Encyclopedia, vol 2, page 377,

Catholics acknowledge that baptism in Jesus' name was changed by the Catholic church.

Schaff-Herzog Religious Encyclopedia, Volume 1, page 435

The New Testament knows only the baptism in the name of Jesus.

Hastings Dictionary of Bible, page 88

It must be acknowledged that the three fold name of Matthew 28:19 does not appear to have been used by the primitive church, but rather in the name of Jesus, Jesus Christ, or Lord Jesus.

The Canney Encyclopedia of Religion, page 53 states,

The early Church always baptized in the name of the Lord Jesus until the developement of the trinity

doctrine in the 2nd Century.

Whatever we may believe about the validity of Matthew 28:19 we must remember that the Apostles were taught and disciplined by Jesus directly and they administered baptism in the name of Jesus, just as they did all things in the name of Jesus. In scripture we see no record of the Apostles baptizing or repeated the words "In the name of the Father, and of the Son, and the Holy Ghost".

We know that the earlier believers continued steadfastly in the Apostles doctrine ([Acts 2 : 42](#)) and we read in [Acts 2:38](#):

Peter replied, "Repent and be baptized, every one of you, **in the name of Jesus Christ** for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

The New Testament clearly shows us that the Father is God to Jesus and he is also our God. Remember that Jesus is the Mediator between God and Mankind and this is why Jesus speaks for God and it is only in the New Testament that the distinction between the Father and Son is made clear. This is because Jesus paid the penalty for our sins and now God himself can fellowship with redeemed man as a result of Christ's sacrifice and we are living in the season for this mystery to be understood.

Jesus is the Word of God and only he can redeem creation back to God, as he is in that unique position of being between God and Creation. We cannot save ourselves and God himself cannot save us directly, as he cannot fellowship with sin. "He is [too pure to look upon evil](#)". This is the mystery revealed to us in [1 Corinthians 15:24-28 \(English-NIV\)](#)

24 Then the end will come, when he hands over the kingdom to *God the Father* after he has destroyed all dominion, authority and power.

25 For he must reign until he has put all his enemies under his feet.

26 The last enemy to be destroyed is death.

27 For he has put everything under his feet. Now when it says that everything has been put under him, it is clear that **this does not include God himself**, who put everything under Christ.

28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

So the New Testament is a greater revelation of God, whereas the Old Testament only hints of the existence of God's Son. This is why the Jews were confused when Jesus claimed to be God's Son, they thought he was saying that he was either the Most High God or that he was equal to him. They were expecting the Messiah, but they didn't know that the Messiah is also God's Son and that he would come as a servant before coming as King. Yet if the Jews had known the Old Testament scriptures, then they would have known who Jesus was, because the Old Testament speaks of him, but the New Testament reveals him.

[Matthew 13:16-17 \(English-NIV\)](#)

16 But blessed are your eyes because they see, and your ears because they hear.

17 For I tell you the truth, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it.

Finally I leave you with [John 17:21](#) again, which shows us that the scriptures do not teach a Trinity, rather a family. We like Christ will partake of the nature of God, so we are gods. But we are not the God.

that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

Part 06 (What Christians have said prior to Nicea)

Besides the books of the Bible, we also have writings that date after the last biblical books. These writings were written by the following generations after the original Apostles and show us that even these Christians believed that there is one God and Jesus his son as another. Of course these men were not perfect and like all men, they surely would have made mistakes, but we can at least read their writings and quotes and test them with the biblical books. The quotes and writings below, are prior to Nicea and I have highlighted these writings in a navy colour to distinguish their writings from my writing and scripture.

The most interesting thing about these writings are that they support the notion that God is the Father and God's son is Jesus Christ. They also mention that Christ/Logos came forth from God and was the first of God's works. So they are in agreement with the scriptures and yet Trinitarians often quote these writers to support the Trinity doctrine. They usually quote instances where they mention the Father Son & Holy Spirit or

other parts that seem to align with their doctrine. But when you study these writings with an honest heart, it becomes plain to see that they believed that the only true God is the Father. If these writers truly taught the Trinity doctrine as known today, then their quotes below would be in contradiction of this and would show that they were indeed confused people. On the contrary, these writers affirmed the scriptures and most scriptures that Trinitarians use, do not teach the Trinity at all and other quotes are known additions, omissions and forgeries which they call interpolations.

Some of these writers were disciples of the original disciples or were the disciples of the disciples of the original Apostles.

Clement (ca 85 A.D)

Clement acknowledges that there is One Almighty God and one Christ. He taught that the creator of the universe is the Father.

"The church of God which sojourns at Rome, to the church of God sojourning at Corinth, to those who are called and sanctified by the will of God through our Lord Jesus Christ. Grace to you, and peace, be multiplied, from **Almighty God through Jesus Christ**.

For Christ is of those who are humble, and not of those who Lord over his flock. Our Lord Jesus Christ, the sceptre of the majesty of God, did not come in pomp of pride or arrogance, although He might have done so, but in a humble state. (16).

Let us look steadfastly to **the Father and Creator of the universe**. (19).

All these the great Creator and Lord of all has appointed to exist in peace and harmony, while He does good to all, but most abundantly to us who have fled for safety to His compassions through Jesus Christ our Lord, to Whom be glory and Majesty for ever and ever. Amen. (20)

Called by His will in Christ Jesus, we are not justified out of ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have worked out of holiness of heart, but by that faith through which, from the beginning, Almighty God has justified all men, to whom be glory for ever and ever. Amen. (32).

How blessed and marvellous, beloved, are the gifts of God...**The Creator and Father of all worlds ages, the Most Holy**, alone knows their amount and their beauty. (35).

Christ therefore was sent forth by God, and the apostles by Christ (42).

Have we not one God and one Christ? Is there not one Spirit of grace poured out upon us? (46).

May God, who sees everything, and Who is the Ruler of all spirits and the Lord of all flesh, Who chose our Lord Jesus Christ and us through Him to be a peculiar people, grant to every soul that calls upon His glorious and holy Name, faith, fear, peace, patience, longsuffering, self-control, purity, and sobriety, to the well pleasing of His Name, through our High Priest and Protector, Jesus Christ, through whom be to Him glory, and Majesty, and power, and honour, both now and for evermore. Amen. (58).

The grace of our Lord Jesus Christ be with you, and with all everywhere that are the called of God through him, through whom be to Him glory, honour, power, Majesty, and eternal dominion, from everlasting to everlasting. Amen. (59)."

Hermas (ca. 100 A.D)

Hermas acknowledged one God who created all things by his powerful word and great wisdom.

"First, **believe that there is one God who created and framed all things**, and made all things out of nothing. (Commands, 1).

The God of powers, who by his invisible mighty power and great wisdom has created the world, and by His glorious counsel has beautified his creation, and by his powerful word has fixed the heavens and laid the foundations of the earth upon the waters. (Visions, 1, 3)"

Ignatius of Antioch (ca. 110 A.D)

Ignatius taught that the Father is the most High God. He says that it was ministers of Satan that say that "Jesus is God over all".

Ignatius, who is Theophorus, to the Church which has received grace through the greatness of **the Father Most High**. (Third Epistle).

I have learned that certain of the **ministers of Satan** have wished to disturb you, some of them asserting that Jesus was born [only] in appearance, was crucified in appearance, and died in appearance, others that He is not the Son the Creator, and others that **He is Himself God over all**. (To the Tarsians, II).

And that He who was born of a woman was the Son of God, and He that was crucified was "the first-born of every creature," and God the Word, who also created all things. For says the apostle, "**There is one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things**". And again, "For there is one God, and one Mediator between God and man, the man Christ Jesus (To the Tarsians, IV).

And that He Himself is not God over all, and the Father, but His Son, He says, "**I ascend unto my Father and your Father, and to my God and your God**. And again, "When all things shall be subjected unto Him, then shall He also Himself be subject unto Him that put all things under Him, that God may be all in all." Wherefore it is One [God] who put all things under, and who is all in all, and another [His Son] to whom they were subdued, who also Himself, along with all other things, becomes subject [to the former]. (To the Tarsians, V; cf. 1 Cor 15:24-28).

How could such a one be a mere man, receiving the beginning of His existence from Mary, and not rather God the Word, and the only-begotten Son? For "in the beginning was the Word, and the Word was with God, and the Word was God." And in another place, "**The Lord created Me, the beginning of His ways**, for His ways, for His works. Before the world did He found Me, and before all the hills did **He beget Me**. (To the Tarsians, VI).

For Moses, the faithful servant of God, when he said, "The Lord thy God is one Lord," and thus proclaimed that there was only one God, did also forthwith confess also our Lord [Jesus] when he said, "The Lord rained upon Sodom and Gomorrah fire and brimstone from the Lord." And again, "And God said, Let us make man after our image: and so God made man, after the image of God made He him." And further "In the image of God made He man." And that [the Son] was to be made man, he says, "A prophet shall the Lord [YAHWEH] raise up unto you of your brethren, like unto me." (To the Antiochians, II).

The prophets also, when they speak as in the person of God, [saying,] "I am God, the first [of beings], and I am also the last,¹⁰ and besides Me there is no God,"¹¹ concerning the Father of the universe, do also speak of our Lord Jesus Christ. "A Son," they say, has been given to us, on whose shoulder the government is from above; and His name is called the Angel of great counsel, Wonderful, Counsellor, the strong and mighty God."¹² And concerning His incarnation, "Behold, a virgin shall be with Child, and shall bring forth a Son; and they shall call his name Immanuel. (To the Antiochians, III).

The Evangelists, too, when they declared that **the one Father was the only true God**, did not omit what concerned our Lord, but wrote: "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." And concerning the incarnation: "The Word," says, "became flesh, and dwelt among us." And again: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." And those very apostles, who said "that there is one God," said also that "there is one Mediator between God and men." Nor were they ashamed of the incarnation and the passion. For what says "The man Christ Jesus, who gave Himself" for the life and salvation of the world. Whosoever, therefore, **declares that there is but one God, only so as to take away the divinity of Christ, is a devil**, and an enemy of all righteousness. He also that confesseth Christ, yet not as the Son of the Maker of the world, but of some other unknown being, different from Him whom the law and the prophets have proclaimed, this man is an instrument of the devil. And he that rejects the incarnation, and is ashamed of the cross for which I am in bonds, this man is antichrist. Moreover, **he who affirms Christ to be a mere man is accursed**, according to the prophet, since he puts not his trust in God, but in man. (To the Antiochians, IV-V).

May He who is alone unbegotten, keep you steadfast both in the spirit and in the flesh, through him who was begotten before time began. (To the Antiochians, XIV).

Ignatius, who is also called Theophorus, to Hero, the deacon of Christ, and the servant of God, a man honoured by God, and most dearly loved as well as esteemed, who carries Christ and the Spirit within him, and who is mine own son in faith and love: Grace, mercy, and peace **from Almighty God, and from Christ Jesus our Lord, His only-begotten Son**. (To Hero).

May I have joy of thee, my dear son, whose guardian may He be **who is the only unbegotten God, and the Lord Jesus Christ!** (To Hero, IV).

Ignatius, who is also called Theophorus, to her who has obtained mercy through the grace of **the Most High God the Father, and Jesus Christ the Lord**, who died for us. (To Maria at Neapolis, Near Zarbus).

As Paul admonished you. **For if there is one God of the universe, the Father of Christ, "of whom are all things; " and one Lord Jesus Christ, our [Lord], "by whom are all things; " and also one Holy Spirit....**

For "there is one Lord, one faith, one baptism; one God and Father of all, who is through all, and in all. (To the Philippians).

There is then **One God and Father, and not two or three**, One who is, and there is no other besides Him, **the only true One**. For "the Lord [YAHWEH] thy God," saith, "is one Lord." And again, "**Hath not one God created us? Have we not all one Father? And there is also one Son, God the Word.**" For "the only-begotten Son," saith, "who is in the bosom of the Father." And again, "One Lord Jesus Christ." And in another place, "What is His name, or what His Son's name, that we may know?" And there is also one Paraclete. For "there is also," saith, "one Spirit," since "we have been called in one hope of our calling." And again, "We have drunk of one Spirit," with what follows. And it is manifest that all these gifts "worketh one and the self-same Spirit." There are not then either three Fathers, or three Sons, or three Paracletes, but one Father, and one Son, and one Paraclete. Wherefore also the Lord, when He sent forth the apostles to make disciples of all nations, commanded them to "baptize in the name of the Father, and of the Son, and of the Holy Spirit," not unto one having three names, nor into three who became incarnate, but into three [persons] possessed of equal honour [one name]. (To the Philippians, II).

Polycarp

Polycarp taught that God Almighty is the Father and his son is Jesus Christ.

To the Philippians

Polycarp and the elders with him. To the Church of God sojourning in Philippi. Mercy and peace **from God Almighty and Jesus Christ our Saviour** be multiplied to you.

Now may **God and the Father of our Lord Jesus Christ, and the eternal priest himself, Jesus Christ, the Son of God**, build you up in faith and truth... to all under heaven who shall believe in our Lord Jesus Christ and in his Father who raised him from the dead. (12).

The Martyrdom of Polycarp (The Church of Smyrna)

They did not nail him then, but simply bound him. And he, placing his hands behind him, and being bound like a distinguished ram out of a great flock for sacrifice, and prepared to be an acceptable burnt-offering unto God, looked up to heaven, and said, "**O Lord God Almighty, the Father of your beloved and blessed Son Jesus Christ**, by whom we have received the knowledge of You, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before You, I give You thanks that You have counted me, worthy of this day and this hour, that I should have a part in the number of Your martyrs, in the cup of Your Christ. (14).

Papias (ca. 110-130 A.D)

Papias taught clearly how God will redeem creation back to himself. He said Christ reigns by God's will and will conquer all God's enemies. Even Jesus Christ himself will be subject to God, so God may be in all.

The presbyters, the disciples of the apostles, say that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature, and that, moreover, they ascend through the Spirit to the Son, and through the Son to the Father, and that in due time the Son will yield up his work to the Father, even as it is said by the apostle, "For he must reign until he has put all enemies under his feet. The last enemy that shall be destroyed is death." For in the times of the Kingdom the righteous man who is on the earth shall forget to die. "But when He says all things are put under him, it is manifest that He is excepted Who did put all things under him. And when all things shall be subjected to him, **then shall the Son also himself be subject to Him**, Who put all things under him, that God may be all in all." (Fragments of the Exposition of the Oracles of the Lord, 5).

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Aristides (ca. 125 A.D)

Aristides taught that Christians worship only God, but through God's Spirit and his son.

The Son of God was pleased to come upon the earth, they received him with wanton violence and betrayed him into the hands of Pilate the Roman governor; and paying no respect to his good deeds and the countless miracles he wrought among them, they demanded a sentence of death by the cross. And they perished by their own transgression; for to this day they worship the one God Almighty, but not according to knowledge. For **they deny that Christ is the son of God**, and they are much like to the heathen, even although they may seem to make some approach to the truth from which they have removed themselves. So much for the Jews. (Apology, 14).

Now the Christians trace their origin from the Lord Jesus Christ. And He is acknowledged by the Holy Spirit to be **the son of the Most High God**, who came down from heaven for the salvation of men.(Apology 15).

All the nations on the earth have found the truth. For they know **God, the Creator and Fashioner of all things** through the only-begotten son and the Holy Spirit, and beside Him they worship no other God. (Apology 15).

Justin Martyr (ca. 150 A.D)

Justin Martyr taught that the Son came forth from God, that the son was begotten from the unbegotten God who is the Father. He said that Jesus is the true son of God and holds second place after God himself.

First Apology

For not only among the Greeks did the Word prevail to condemn these things through Socrates, but also among the barbarians were they condemned by the Word Himself, who took shape, and became man, and was called Jesus Christ, and in obedience to him, we not only deny that those who did such things as these are gods, but assert that they are wicked and ungodly demons, whose actions will not bear comparison with those even of men desirous of virtue. (5).

Hence are we called atheists. And we confess that we are atheists, so far as gods of this kind are concerned, but not concerning **the most true God, the Father of righteousness** and temperance and the other virtues, who is free from all impurity. But both Him, and **the Son, who came forth from Him**, and taught us these things, and the host of the other good angels who follow and are made like to him, and the prophetic Spirit, we worship and adore, knowing them in reason and truth, and declaring without grudging to every one who wishes to learn, as we have been taught. (6)

And that you will not succeed is **declared by the Word, than whom, after God who begat him**, we know there is no ruler more kingly and righteous. For as all shrink from succeeding to the poverty or sufferings or obscurity of their fathers, so whatever the Word forbids us to choose, the sensible man will not choose. That all these things should come to pass, I say, our Teacher foretold, he who is both Son and Apostle of God the Father of all and the Ruler, Jesus Christ, from whom also we have the name of Christians. (12).

Our Teacher of these things is Jesus Christ, who also was born for this purpose, and was crucified under Pontius Pilate, procurator of Judaea, in the times of Tiberius Caesar, and that we reasonably worship him, having learned that **he is the Son of the true God Himself**, and **holding him in the second place**, and the prophetic Spirit in the third, we will prove. (13).

And when we say also that **the Word, who is the firstborn of God**, was brought forth without sexual union, and that he, Jesus Christ, our Teacher, was crucified and died, and rose again, and ascended into heaven... (21).

Jesus Christ is the only proper Son who has been begotten by God, being His Word and first-begotten. (23).

For what is called by the Divine Spirit through the prophet "his robe," are those men who believe in him in whom abides the seed of God, the Word. And what is spoken of as "the blood of the grape," signifies that he who should appear would have blood, though not of the seed of man, but of the power of God. And **the first power after God the Father and Lord of all is the Word, who is also the Son; and of Him** we will, in what follows, relate how He took flesh and became man. (32).

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**, as the foresaid prophet Moses declared, and it was this which, when it came upon the virgin and overshadowed her, caused her to conceive, not by intercourse, but by power. And the name Jesus in the Hebrew language means Savior in the Greek tongue. Wherefore, too, the angel said to the virgin, "Thou shalt call His name Jesus, for He shall save His people from their sins." And that the

prophets are inspired by no other than the Divine Word, even you, as I fancy, will grant. (33).

We have been taught that **Christ is the firstborn of God** (46).

We believe in a crucified man, that he is the **firstbegotten of the unbegotten God**, and himself will pass judgment on the whole human race, unless we had found testimonies concerning him heralded before he came and was born as man. (53).

Second Apology

But to **the Father of all, who is unbegotten**, there is no name given. For by whatever name He be called, He has as His elder the person who gives Him the name. But these words, Father, and God, and Creator, and Lord, and Master, are not names, but appellations derived from His good deeds and functions. And **His Son, who alone is properly called Son, the Word, who also was with Him and was begotten before the works**, when at first He created and arranged all things by Him, is called Christ, in reference to His being anointed and God's ordering all things through Him; this name itself also containing an unknown significance; as also the appellation "God" is not a name, but an opinion implanted in the nature of men of a thing that can hardly be explained. (6).

For next to God, we worship and love **the Word who is out of the unbegotten and ineffable God**, since also He became man for our sakes, that, becoming a partaker of our sufferings, He might also bring us healing. (13).

Dialogue with Trypho

God begat before all creatures a Beginning, a certain Reasonable Power from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and on another occasion He calls himself Captain, when He appeared in human form to Joshua the son of Nave. For he can be called by all those names, since he ministers to the will of the Father, and since **he was begotten out of the Father by an act of will**, just as we see happening among ourselves: for when we give out some word, we beget the word, yet not by abscission, so as to lessen the word in us, when we give it out, and just as we see also happening in the case of a fire, which is not lessened when it has kindled, but remains the same, and that which has been kindled by it likewise appears to exist by itself, not diminishing that from which it was kindled. **The Word of Wisdom, who is himself this God begotten of the Father of all things, and Word, and Wisdom, and Power, and the Glory of the Begetter.** (61).

Other

And God, the Father of the cosmos, who is the perfect intelligence, the truth. And the Word, being His Son, came to us, having put on flesh, revealing both himself and the Father, giving to us in himself resurrection from the dead, and eternal life afterwards. And this is Jesus Christ, our Saviour and Lord. (On the Resurrection, 1).

From the one God, who both made this world and formed us.... there came to us the only-begotten Son. (Fragments, II).

[Justin's Confession of faith on Trial]: "That according to which we worship the God of the Christians, whom we reckon to be **One from the beginning**, the Maker and Fashioner of all creation, visible and invisible, and **the Lord Jesus Christ, the Son of God.** (Martyrdom of Justin, 1).

Tatian (165 A.D)

Tatian taught that the Word that sprang forth from God and became the first begotten work of the Father. He says that the son is an imitation (image) of the Father.

God was in the beginning, but the beginning, we have been taught, is the power of the Word. For the Lord of the universe, who is Himself the necessary basis of all being, inasmuch as no creature was yet in existence, was alone, but inasmuch as He was all powerful, Himself the necessary ground of things visible and invisible, with Him were all things; with Him, by Word-power, the Word himself also, who was in Him, subsists. **And by His simple will the Word sprang forth, and the Word, not coming forth in vain, became the firstbegotten work of the Father**. Him [the Word] we know to be the Beginning of the world (cf. Rev. 3:14). But He came into being by participation, not by cutting off, for what is cut off is separated from the original substance, but that which comes by participation, making its choice of function, does not render him deficient from whom it is taken. For just as from one torch many fires are lighted, but the light of the first torch is not lessened by the kindling of many torches, so the Word, coming forth from the Word-Power of the Father, has not divested of the Word-Power Him who begat Him. I myself, for instance, speak [words], and you hear, yet, certainly, I who converse do not become destitute of my word, by the transmission of speech, but by the utterance of my voice I endeavour to reduce to order the unarranged matter in your minds. And as the Word

begotten in the beginning, begat in turn our world, having first created for himself the necessary matter, so also I, in imitation of the Word, being begotten again, and having become possessed of the truth, am trying to reduce to order the confused matter which is kindred with myself. For matter is not, like God, without beginning, nor, as having no beginning, is of equal power with God, it is begotten, and not produced by any other being, but brought into existence by the Framer of all things alone (Address to the Greeks, 5).

For the heavenly Word, Spirit emanating from the Father and a Word of the Word-Power, in imitation of the Father who begat him made man an image of immortality, so that, as incorruption is with God, in like manner, man, sharing in a part of God, might have the immortal principle also. The Word, too, before the creation of men, was the Framer of angels. (Address to the Greeks, 7).

Athenagoras (ca. 175 A.D)

Athenagoras taught that the one God created the universe through his son. That the son was brought forth from the Logos which resided in himself and became the first product of the Father.

That we are not atheists, therefore, seeing that we acknowledge **ONE GOD**, uncreated, eternal, invisible, impassible, incomprehensible, illimitable, who is apprehended by the understanding only and the reason, who is encompassed by light, and beauty, and spirit, and power ineffable, **by whom the universe has been created through His Word**, and set in order, and is kept in being--I have sufficiently demonstrated. [I say "His Logos"], for **we acknowledge also a Son of God**. Nor let any one think it ridiculous that God should have a Son. For though the poets, in their fictions, represent the gods as no better than men, our mode of thinking is not the same as theirs, concerning either God the Father or the Son. But the Son of God is the Word of the Father, in idea and in operation, for after the pattern of Him and by Him were all things made, the Father and the Son being one. And, the Son being in the Father and the Father in the Son, in oneness and power of Spirit, the knowledge and Word of the Father is the Son of God. But if, in your surpassing intelligence, it occurs to you to inquire what is meant by the Son, I will state briefly that **He is the first product of the Father**, not as having been brought into existence (for from the beginning, God, who is the eternal mind [nous], had **the Logos in Himself**, being from eternity instinct with Word, but inasmuch as **He came forth to be the idea and energizing power of all material things**, which lay like a nature without attributes, and an inactive earth, the grosser particles being mixed up with the lighter. The prophetic Spirit also agrees with our statements. "The Lord," it says, "made me, the beginning of His ways to His works." The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order, called atheists? Nor is our teaching in what relates to the divine nature confined to these points; but we recognise also a multitude of angels and ministers, whom God the Maker and Framer of the world distributed and appointed to their several posts by His Word, to occupy themselves about the elements, and the heavens, and the world, and the things in it, and the goodly ordering of them all." (A Plea for the Christians, 10).

Theophilus of Antioch (ca. 175 A.D)

Theophilus taught that the word and wisdom that resided in God was emitted in the beginning and became the helper with God when God made all things. He acknowledges that the Wisdom written by Solomon is the same Word that came from God.

And He is without beginning, since He is unbegotten; and He is unchangeable, because He is immortal. And he is called God... He is Lord, because He rules over the universe, Father, because He is before all things, Fashioner and Maker, because He is Creator and Maker of the cosmos, the Highest, because of His being above all, and Almighty, because He Himself rules and embraces all. For the heights of heaven, and the depths of the abysses, and the ends of the earth, are in His hand, and there is no place of His rest. For the heavens are His work, the earth is His creation, the sea is His handiwork; man is His formation and His image; sun, moon, and stars are His elements, made for signs, and seasons, and days, and years, that they may serve and be servants to humanity, and all things God has made out of things that were not into things that are, in order that through His works His greatness may be known and understood. (4).

God made all things out of nothing, for nothing was coexisting with God, but He being His own place, and wanting nothing, and existing before the ages, willed to make man by whom He might be known, for him, therefore, He prepared the world. For he that is created is also needy, but He that is uncreated stands in need of nothing. **God, then, having His own Word internal within His own bosom, begat him, emitting him along with His own wisdom before all things**. He had this Word as a helper in the things that were created by Him, and by him He made all things. He [the Word] is called "the Beginning" [arche],¹ because he

rules, and is Lord of all things fashioned by him. He, then, being Spirit of God, and arche, and wisdom, and Power of The Highest, came down upon the prophets, and through them spoke of the creation of the world and of all other things. For the prophets were not when the world came into existence, but the wisdom of God which was in him, and His holy Word which was always present with him. Wherein he speaks thus by the prophet Solomon: **"When He prepared the heavens I was there, and when He appointed the foundations of the earth I was by Him as one brought up with Him."** And Moses, who lived many years before Solomon, or, rather, the Word of God by Him as by an instrument, says, "In the beginning God created the heaven and the earth." First he named the "Beginning," and "creation," then he brought in God, for not lightly and on slight occasion is it right to name God. For the divine wisdom foreknew that some would trifle and name a multitude of gods that do not exist. In order, therefore, that the Living God might be known by His works, and so that **by His Word, God created the heavens and the earth**, and all that is therein, he [Moses] said, "In the beginning God created the heavens and the earth." Then having spoken of their creation, he [Moses] explains to us: "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 water." This, Holy Scripture teaches at the outset, to show that matter, from which God made and fashioned the world, was in some manner created, being produced by God. (10).

Irenaeus (ca. 185 A.D)

Irenaeus taught that the Father is the only God and the only creator who commanded all into existence. He claims that this is what Christ taught and that we should distinguish those who are termed gods, from Him who is truly God.

But if the Word of the Father who descended is the same also that ascended, he, namely, the only-begotten Son of the Only God, who, according to the good pleasure of the Father, became flesh for the sake of men. (Book I, 9).

The Church, though scattered throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: **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, and in the Holy Spirit, who proclaimed through the prophets the administrations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and his appearing from heaven in the glory of the Father "to gather all things in one," and to raise up anew all flesh of the entire human race, in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, "every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess" to him, and that he should execute righteous judgment toward all, that he may send "spiritual wickednesses," and the angels who transgressed and became apostates, together with the ungodly, and unrighteous, and wicked, and profane among men, into everlasting fire, but may, in the exercise of his grace, confer immortality on the righteous, and holy, and those who have kept his commands, and have persevered in his love, some from the beginning, and others from their repentance, and may surround them with everlasting glory. **As I have already indicated, the Church, having received this preaching and this faith, although scattered throughout the whole world, yet, as if inhabiting but one house, carefully guards it. She also believes these points just as if she had but one soul, and one and the same heart, and she proclaims them, and teaches them, and hands them down, with perfect harmony, as if she possessed only one mouth.** For, although the languages of the world are dissimilar, yet the import of the tradition is one and the same. For the Churches which have been planted in Germany do not believe or hand down anything different, nor do those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Libya, nor those which have been established in the central regions of the world....It does not follow because men are gifted with greater and less degrees of intellect, that they should therefore change this theme itself, and should conceive of some other God besides Him who is the Framer, Maker, and Preserver of this universe, as if He were not enough for them, or of another Christ or another only begotten. (Book I, 10).

It is proper, then, that I should begin with the first and most important rule, that is, God the Creator, who made the heaven and the earth, and all things that are in it, whom these men blasphemously style the fruit of a defect, and to demonstrate that there is nothing either above Him or after Him, nor that, influenced by any one, but of His own free will, **He created all things, since He is the Only God, the Only Lord, the Only Creator, the Only Father, Alone containing all things, and Himself commanding all things into existence.** (Book II, 1).

Those, furthermore, who say that the world was formed by angels, or by any other maker of it, contrary to the will of Him who is the Supreme Father, do err first of all in this very matter, that they maintain that angels formed such and so mighty a creation, contrary to the will of the Most High God...the Supreme God...the Supremacy of God, not to stand in need of other means for the creation of those things which are called into

existence. His own Word is both suitable and sufficient for the formation of all things, even as John, the disciple of the Lord, declares regarding him: **"All things were made by him, and without him was nothing made." Now, among the "all things" our world must be embraced. It too, therefore, was made by His Word, as Scripture tells us in the book of Genesis that He made all things pertaining to our world by His Word.** David also conveys the same truth, "For He spoke, and they were made, He commanded, and they were created." Whom, therefore, shall we believe as to the creation of the world? These heretics who have been mentioned that babble so foolishly and inconsistently on the subject, or the disciples of the Lord, and Moses, who was both a faithful servant of God and a prophet? He at first writes about the formation of the world in these words, "In the beginning God created the heaven and the earth," and all other things in order, but neither gods nor angels. **Now, that this God is the Father of our Lord Jesus Christ, Paul the apostle also has declared, "There is One God, the Father, who is above all, and through all, and in all.** (Book II, 2).

Beyond the primary Father, therefore, that is, the God who is over all... (Book II, 8).

These [Apostles] have all declared to us that there is One God, Creator of heaven and earth, announced by the law and the prophets and one Christ the Son of God. If any one do not acknowledge these truths, he despises the companions of the Lord, and more, he despises Christ himself the Lord, and he even despises also the Father, and stands self-condemned, resisting and opposing his own salvation, as is the case with all heretics. (Book III, 1).

To which way, many nations of those barbarians who believe in Christ do acknowledge, having salvation written in their hearts by the Spirit, without paper or ink, and, **carefully preserving the ancient tradition, believing in One God, the Creator of heaven and earth, and all things therein, through Christ Jesus, the Son of God,** who, because of his surpassing love towards his creation, condescended to be born of the virgin, he himself uniting man through himself to God, and having suffered under Pontius Pilate, and rising again, and having been received up in splendour, shall come in glory, the Saviour of those who are saved, and the Judge of those who are judged, and sending into eternal fire those who transform the truth, and despise his Father and his advent. (Book III, 4).

'Wherefore I do also call upon You, LORD God of Abraham, and God of Isaac, and God of Jacob and Israel [YAHWEH], who is the Father of our Lord Jesus Christ, the God who, through the abundance of Your mercy, have favored us, that we should know You, who has made heaven and earth, who rules over all, who is the Only and the True God, above whom there is no other God, do grant, by our Lord Jesus Christ, the governing power of the Holy Spirit, to every reader of this book to know You, that You Alone are God, to be strengthened in You, and to avoid every heretical, and godless, and impious teaching.' And the Apostle Paul also, saying, "For though you have served them which are no gods, you now know God, or rather, are known of God," has made a separation between those that were not and Him who is God. And again, speaking of Antichrist, he says, "who opposes and exalt himself above all that is called, or that is worshipped." He points out here those who are called gods, by such as know not God, that is, idols. **For the Father of all is called "God", and is so,** and Antichrist shall be lifted up, not above Him, but above those which are indeed called gods, but are not. And Paul himself says that this is true, "We know that an idol is nothing, and that there is no other God but One. For though there be that are called gods, whether in heaven or in earth, yet to us there is but One God, the Father, of whom are all things, and we through Him, and one Lord Jesus Christ, by whom are all things, and we by him." **For he has made a distinction, and separated those which are indeed called gods, but which are none, from the One God the Father, from whom are all things, and, he has confessed in the most decided manner in his own person, one Lord Jesus Christ.** But in this, "whether in heaven or in earth," he does not speak of the formers of the world, as these [others] expound it, but his meaning is similar to that of Moses, when it is said, "You shall not make for yourself any image of God, of whatsoever things are in heaven above, whatsoever in the earth beneath, and whatsoever in the waters under the earth." And he does then explain what is meant by the things in heaven, "Else when," he says, "looking towards heaven, and observing the sun, and the moon, and the stars, and all the ornament of heaven, falling into error, thou might worship and serve them." And Moses himself, being a man of God, was indeed given as a god before Pharaoh; but he is not properly termed Lord, nor is called "God" by the prophets, but is spoken of by the Spirit as "Moses, the faithful minister and servant of God," which also he was. (Book III, 6; see Exodus 7:1).

The disciple of the Lord therefore desiring to put an end to all such doctrines, and to establish the rule of truth in the Church, that **there is One Almighty God, who made all things by His Word,** both visible and invisible, showing at the same time, that by the Word, through whom God made the creation, He also bestowed salvation on the men included in the creation, thus began his teaching in the Gospel: "[Irenaeus quotes John 1:1-3]." He who in these last times gifted upon humanity, by His Son, the blessing of food and the favour of drink, the incomprehensible [the Father] by means of the comprehensible [the Son], and the invisible [the Father] by the visible [the Son], since there is no one beyond Him, but he exists in the bosom of the Father. For **"no man," he says, "has seen God at any time," except that, "the only-begotten Son of God,** which is in the bosom of the Father, expresses him." For he, the Son who is in His bosom, declares to all the Father who is invisible. Wherefore they know Him to whom the Son reveals Him, and again, the

Father, by means of the Son, gives knowledge of His Son to those who love Him.... This, then, are the first principles of the Gospel: that there is One God, the Maker of this universe, He who was also announced by the prophets, and who by Moses set forth the dispensation of the law which proclaim the Father of our Lord Jesus Christ, and ignore any other God or Father except Him. (Irenaeus, Against Heresies, Book III, 11).

And that the whole spectrum of the teaching of the Apostles proclaimed the One and the same God, who moved Abraham, who made to him the promise of inheritance, who in due season gave to him the covenant of circumcision, who called his descendants out of Egypt, preserved outwardly by circumcision, for he gave it as a sign, that they might not be like the Egyptians, **that He was the Maker of all things, that He was the Father of our Lord Jesus Christ, that He was the God of glory.** Those who desire so may learn from the very words and Acts of the Apostles, and may contemplate the fact that **this God is One**, above whom is no other. But even if there were another god above Him, we should say, upon a comparison of the quantity, that the latter is superior to the former. For by deeds the better man appears, as I have already remarked; and, inasmuch as these men have no works of their father to adduce, **the latter is shown to be God Alone.** But if any one, "toying about questions," do imagine that what the Apostles have declared about God should be allegorized, let him consider my previous statements, in which I set forth, One God as the Establisher and Maker of all things, and destroyed and laid bare their allegations; and he shall find them in agreement with the teaching of the Apostles, and so to maintain what they used to teach, and were persuaded of, that there is **One God, the Maker of all things.** And when he shall have removed from his mind of such error, and of that blasphemy against God which it implies, he will of himself find reason to acknowledge that both the Mosaic law and the grace of the new covenant, as both fitted for the times, were given by One and the same God for the benefit of humanity.

That both the apostles and their disciples thus taught as the Church preaches, and thus teaching were perfected, wherefore also they were called away to that which is perfect, **Stephen teaching these truths, when he was yet on earth, saw the glory of God, and Jesus on His right hand, and exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."** These words he said, and was stoned, and thus did he fulfil the perfect doctrine, imitating in every respect the leader of martyrdom, and praying for those who were slaying him, in these words, "Lord, lay not this sin to their charge." Thus were they perfected who knew the One and the same God, who from beginning to end was present with mankind in the various administrations... It is evident, therefore, that they did not relinquish the truth, but with all boldness preached to the Jews and Greeks. To the Jews, indeed, **that the Jesus who was crucified by them was the Son of God**, the judge of the living and dead, and that he has received from his Father an eternal kingdom in Israel, as I have pointed out; but to the Greeks they preached **One God, who made all things, and His Son Jesus Christ.** (Book III, 12).

And again, the angel said, when the good news to Mary, "He shall be great, and shall be called the **Son of The Highest**, and the Lord shall give unto him the throne of his father David," acknowledging that he who is the Son of The Highest, the same is himself also the Son of David. And David, knowing by the Spirit the administration of the advent of this person, by which He is supreme over all the living and dead, confessed him as Lord, sitting on the right hand of The Most High Father. (Book III, 16).

We do then pray that these men may not remain in the pit which they themselves have dug, but separate themselves from a mother of this nature, and depart from Bythus, and stand away from the abyss, and relinquish the shadow; and that they, being converted to the Church of God, may be lawfully begotten, and that Christ may be formed in them, and that they may know the Framer and Maker of this universe, the Only true God and Lord of all. We pray for these things on their behalf, loving them better than they seem to love themselves. For our love, inasmuch as it is true, is salutary to them, if they will but receive it. It may be compared to a severe remedy, removing the proud and festering flesh of a wound, for it puts an end to their pride and haughtiness. Wherefore it shall not weary us, to endeavour with all our might to stretch out the hand unto them. Over and above what has been already stated, I have referred to the following book, to adduce the words of the Lord, if, by persuading some among them, through means of the very instruction of Christ, I may succeed in persuading them to abandon such error, and to cease from blaspheming **their Creator, who is both God alone, and the Father of our Lord Jesus Christ.** Amen. (Book III, 25).

Since, therefore, this is sure and established, that no other God or Lord was announced by the Spirit, **except Him who, as God, rules over all, together with His Word**, and those who receive the Spirit of sonship, that is, **those who believe in the One and true God, and in Jesus Christ the Son of God**, and likewise that **the apostles did themselves term no one else as "God"**, or name as Lord, and what is much more significant, that our Lord, who did also command us to confess no one as Father, except Him who is in the heavens, **who is the One God and the one Father**.... Now to whom is it not clear, that if the Lord had known many fathers and gods, He would not have taught His disciples to know One God, and to call Him Alone Father. But He did the rather **distinguish those who by word merely are termed gods, from Him who is truly God**, that they should not err as to his doctrine, nor understand one for another. **And if He did indeed teach us to call one Being Father and God**, while he does from time to time himself confess other fathers and gods in the same sense, then he will appear to enjoin a different course upon His disciples from what He follows Himself. Such conduct, however, does not befit the good teacher, but a misleading and devious one.

The apostles, too, according to these men's showing, are proved to be transgressors of the commandment, since **they confess the Creator as God, and Lord, and Father**, as I have shown, **if He is not Alone God and Father, Jesus, therefore, will be to them the author and teacher of such transgression, inasmuch as He commanded that One Being should be called Father, thus imposing upon them the necessity of confessing the Creator as their Father, as has been pointed out.** (Book IV, 1).

God, then, is one and the same, who rolls up the heaven as a scroll, and renews the face of the earth; who made the things of time. For man, so that coming to maturity in them, he may produce the fruit of immortality, and who, through His kindness, also gifts them eternal things, "that in the ages to come He may show the surpassing riches of His grace," who was announced by the law and the prophets, **whom Christ confessed as His Father . Now He is the Creator, and He it is who is God over all**, as Isaiah says, "I am witness, says the LORD God [YAHWEH], and my servant whom I have chosen, that ye may know, and believe, and understand that I am. **Before me there was no other God, neither shall be after me. I am God, and besides me there is no Saviour.** I have proclaimed, and I have saved." And again, **"I myself am the first God, and I am above things to come."** For neither in an ambiguous, nor arrogant, nor boastful manner, does He say these things, but since it was impossible, without God, to come to a knowledge of God, He instructs men, through his Word, to know God. To those, therefore, who are ignorant of these matters, and on this account imagine that they have discovered another Father, justly does one say, "You err, not knowing the Scriptures, nor the power of God." (Book IV, 5).

Indeed, then, the Scripture declared, which says, **"First of all believe that there is One God, who has established all things, and finished them, and having caused that from what had no being, all things should come into existence."** He who contains all things, and is Himself contained by no one. Rightly also has Malachi said among the prophets, **"Is it not One God who established us? Have we not all one Father?"** Corresponding to this, too, does the apostle say, **"There is One God, the Father, who is above all, and in us all."** (Book IV, 20).

After this fashion also did a presbyter, a disciple of the apostles, reason with respect to the two covenants, proving that both were truly from the One and the same God. For that there was no other God besides Him who made and fashioned us, and that the discourse of those men has no foundation who affirm that this world of ours was made either by angels, or by any other power whatsoever, or by another God. For if a man be once moved away from the Creator of all things, and if he grant that this creation to which we belong was formed by any other or through any other, he must of necessity fall into much inconsistency, and many contradictions of this sort to which he will furnish no explanations which can be regarded as either probable or true. And, for this reason, those who introduce other doctrines hide from us the opinion which they themselves hold respecting God, because they are aware of the untenable, and absurd nature of their doctrine, and are afraid lest, should they be vanquished, they should have some difficulty in making good their escape. **But if any one believes in One God, who also made all things by the Word, as Moses likewise said, "God said, Let there be light: and there was light;" and as we read in the Gospel, "All things were made by Him, and without Him was nothing made," and the Apostle Paul in like manner, "There is one Lord, one faith, one baptism, One God and Father, who is above all, and through all, and in us all."...** (Book IV, 32).

It is therefore the **One and the same God the Father** who has prepared good things with Himself for those who desire His fellowship, and who remain in subjection to Him. (Book IV, 40).

And therefore 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. But the Word is through all things, and is himself the head of the church, and the Spirit is in us all, and he is the living water, that the Lord grants to those who rightly believe in him, and love him, and who know that "there is one Father, who is above all, and through all, and in us all." (Book V, 18).

Therefore then does the Lord plainly show that it was the true Lord and the One God who had been set forth by the Law for Him whom the law proclaimed as "God", the same did Christ point out as the Father, whom also it compels the disciples of Christ, alone to serve. (Book V, 22).

Clement of Alexandria (ca. 200)

Clement taught us that the begotten son of God is the second cause and that God himself is the only one Almighty.

The nature of the Son, which is nearest to Him who is alone the Almighty One, is the most perfect, and most holy, and most powerful, and most noble, and most kingly, and most esteemed. This is the highest excellence, which orders all things in accordance with the Father's will. (Stromata, Book VII, 2).

Those, then, who choose to belong to him, are those who are perfected through faith. He, the Son, is, by the will of the Almighty Father, the cause of all good things....being, then, the Father's power (Stromata, Book VII,

2).

The Son is the power of God, as being the Father's most ancient Word before the making of all things. (Stromata, Book VII, 2).

Now the energy of the Lord has a relationship to the Almighty, and the Son is, so to speak, an energy of the Father. (Stromata, Book VII, 2).

The One Only Almighty, Good God from eternity to eternity saving by His Son. (Stromata, Book VII, 2).

He is the true only-begotten, the express image of the glory of the Universal King and Almighty Father.... [the only-begotten] the Second Cause. (Stromata, Book VII, 3; Clement shortly after refers to the Father as the "First Cause").

This is the true athlete: the one who in the great stadium, the fair world, is crowned for the true victory over all the passions. For He who prescribes the contest is the Almighty God, and He who awards the prize is the only-begotten Son of God. (Stromata, Book VII, 17).

From what has been said, then, it is my opinion that the true Church, that which is really ancient, is one, and that in it those who according to God's purpose are righteous, are members. For from the very reason that God is One, and the Lord one... (Stromata, Book VII, 17).

Origen

Origen taught that some deny that the logos has a distinct nature of his own and yet others deny the divinity of the son. He taught both these precepts as error which history (after Origen) shows us are actually what Athanasius and Arius argued about of which Constantine the Emperor favoured Athanasius doctrine. This doctrine led to the formation of the Trinity. Origen himself said that God is also God of himself and no other, and that the son drew his divinity from God and not of himself (the son). He goes on to say that we can be gods by receiving from God his divine nature, and that the son and us are images of the prototype (true God). He then says that the son is the archetypal image.

"We next notice John's use of the article ["the"] in these sentences. He does not write without care in this respect, nor is he unfamiliar with the niceties of the Greek tongue. In some cases he uses the article ["the"], and in some he omits it. He adds the article ["the"] to logos, but to the name of theos he adds it sometimes only. He uses the article ["the"], when the name of theos refers to the uncreated cause of all things, and omits it when the logos is named theos. Does the same difference which we observe between theos with the article ["the"], and theos without it, prevail also between logos with it and without it? We must enquire into this. **As God who is over all is theos with the article ["the"] not without it, so also "the" logos is the source of that logos (reason) which dwells in every reasonable creature;** the logos which is in each creature is not, like the former called par excellence "the" logos. Now there are many who are sincerely concerned about religion, and who fall here into great perplexity. They are afraid that they may be proclaiming two theos (gods), and their fear drives them into doctrines which are false and wicked. **Either they deny that the Son has a distinct nature of His own besides that of the Father,** and make Him whom they call the Son to be theos all but the name, or **they deny the divinity of the Son,** giving Him a separate existence of His own, and making His sphere of essence fall outside that of the Father, so that they are separable from each other. To such persons we have to say that **God on the one hand is autotheos (God of Himself);** and so the Saviour says in His prayer to the Father, "That they may know You the only true God; **but that all beyond the autotheos (God) is made theos by participation in His divinity,** and is **not to be called simply "the" theos but rather theos.** And thus **the first-born of all creation, who is the first to be with God, and to attract to Himself divinity, is a being of more exalted rank than the other theos (gods) beside Him,** of whom "the" theos is "the" theos, as it is written, **"The God of gods, the Lord,** hath spoken and called the earth." It was **by the offices of the first-born that they became (gods),** for He drew from God in generous measure that **they should be made theos gods,** and He communicated it to them according to His own bounty. **The true God, then, is ho theos ("the god"), and those who are formed after Him are (gods), images, as it were, of Him the prototype.** But the archetypal image, again, of all these images is the ho logos ("the word") of ho theos ("the god"), who was in the beginning, and who by being with "the" theos ("God") is at all times theos ("god"), not possessing that of Himself, but by His being with the Father, and not continuing to be theos, if we should think of this, except by remaining always in uninterrupted contemplation of the depths of the Father. (Origen's Commentary on the Gospel of John, Book II, 2)

Tertullian (early 200's)

The object of our worship is **the One God, He who by His commanding Word, His arranging Wisdom,**

His Mighty Power, brought forth out of nothing the entire substance of our world, with all its array of elements, bodies, spirits, for the glory of His majesty, whence also the Greeks have given it the name of kosmos. (Apology, 17).

For from the first He sent messengers into the world, men whose spotless righteousness made them worthy to know the Most High, and to reveal Him... that they might proclaim, there is one God only who made all things. (Apology, 18).

Accordingly, he appeared among us, whose coming to renew and illuminate man's nature was foreproclaimed by God, mean Christ, the Son of God. And so the Supreme Head and Master of this grace and discipline, the Enlightener and Trainer of humanity, God's own Son, was announced among us. (Apology, 21).

Christ... the Power of God, and the Spirit of God, as the Word, the Reason, the Wisdom, and the Son of God. (Apology, 23).

We have already declared that **God made the world, and all which it contains, by His Word, and Reason, and Power.** It is abundantly plain that your philosophers, too, regard the Logos, that is, the Word and Reason, as the Creator of the universe...And we, in like manner, hold that the Word, and Reason, and Power, by which we have said God made all, have spirit as their proper and essential substratum, in which the Word has inbeing to give forth utterances, and reason abides to dispose and arrange, and power is over all to execute. We have been taught that he proceeds forth from God, and in that procession he is generated [begotten], so that he is the Son of God, and is called "God" from unity of substance with God. For God, too, is Spirit. Even when the ray is shot from the sun, it is still part of the parent mass, the sun will still be in the ray, because it is a ray of the sun--there is no division of substance, but merely an extension. **Thus Christ is spirit of the Spirit, and god of the God, as light of Light is kindled.** The material matrix remains entire and unimpaired, though you derive from it any number of shoots possessed of its qualities; so, too, that which has come forth out of God is at once "God" and the Son of God, and the two are one. In this way also, as he is Spirit of the Spirit and God of the God, He is made second in manner of existence, in position, not in nature, and He did not withdraw from the original source, but went forth. This ray of God, then, as it was always foretold in ancient times, descending into a certain virgin, and made flesh in her womb, is in his birth God and man united. Apology, 21).

These all start with the same principles of the faith, so far as relates to the **One Only God the Creator and His Christ.** (Against Marcion, IV, 2).

The Christ of the Creator had to be called a Nazarene according to prophecy. (Against Marcion, IV, 8).

The Son of the Creator, that he might drive them [demons] out, not indeed by his own power, but by the authority of the Creator... If, therefore, neither he [the Son of the Creator] had preached, nor they had known, any other God but the Creator, he was announcing the Kingdom of that God whom he knew to be the only God known to those who were listening to him. (Against Marcion, IV, 8).

Therefore Christ belonged to John, and John to Christ, while both belonged to the Creator. (Against Marcion, IV, 11).

For it was he who used to speak in the prophets, the Word, the Creator's Son. (Against Marcion, IV, 13).

The apostle can hardly be thought to have ranked the Creator among those who are called gods, without being so, since, even if they had been gods, **"to us there is but one God, the Father."** Now, from whom do all things come to us, but from Him to whom all things belong? And pray tell, what things are these? You have them in a preceding part of the letter, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come." He makes the Creator, then the God of all things, from whom proceed both the world and life and death, which cannot possibly belong to the other god. **From Him, therefore, among those "all things" comes also Christ.** (Against Marcion, Book V, 7).

We, however, as we indeed always have done and more especially since we have been better instructed by the Paraclete [the Comforter], who leads men indeed into all truth, believe that there is **One God Alone**, but under the following dispensation, or oikonomia, as it is called, that **this One God Alone also has a Son, His Word, who proceeded from Himself, by whom all things were made, and without whom nothing was made.** Him we believe to have been sent by the Father into the virgin, and to have been born of her, being **both human and deity**, the Son of Man and the Son of God, and to have been called by the name of Jesus Christ, we believe him to have suffered, died, and been buried, according to the Scriptures, and, after He had been raised again by the Father and taken back to heaven, to be sitting at the right hand of the Father, and that he will come to judge the living and the dead, who sent also from heaven from the Father, according to his own promise, the Holy Spirit, the Paraclete, the sanctifier of the faith of **those who believe in the Father, and in the Son, and in the Holy Spirit.** That this rule of faith has come down to us from the beginning of the gospel.... **All are of One, by unity of substance, while the mystery of the dispensation is still kept, which distributes the unity into a trinity,** placing in their order the three persons, the Father, the Son, and

the Holy Spirit: three, however, not in condition, but in degree, not in substance, but in form, not in power, but in aspect, yet of one substance, and of one condition, and of one power, inasmuch as He is one God, from whom these degrees and forms and aspects are reckoned, under the name of the Father, and of the Son, and of the Holy Spirit. (Against Praxeas, 2).

For before all things God was Alone, being in Himself and for Himself universe, and space, and all things. Moreover, He was Alone, because there was nothing external to Him but Himself. Yet even not then was He Alone, for He had with Him that which He possessed in Himself, that is to say, His own Reason. For God is rational, and **Reason was first in Him**, and so all things were from Himself. **This Reason is His own Thought (or Consciousness) which the Greeks call Logos**, by which term we also designate Word...that even then before the creation of the universe God was not alone, since He had within Himself both Reason, and, inherent in Reason, **His Word, which He made second to Himself by arousing it within Himself.** (Against Praxeas, 6).

Thus does He make him equal to Him. For by proceeding from Himself, he became His first-begotten Son, because begotten before all things, and His only-begotten also, because alone begotten of God, in a way peculiar to Himself, from the womb of His own heart.... He became also the Son of God, and was begotten when he proceeded forth from Him.... whatever, therefore, was the substance of the Word that I designate a person, I claim for it the name of Son, and while I recognize the Son, I assert his distinction as second to the Father. (Against Praxeas, 7).

For the Father is the entire substance, but the Son is a derivation and portion of the whole, as he himself confesses, **"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.** (Against Praxeas, 9).

Hippolytus (ca. 230 A.D)

The first and Only, both Creator and Lord of all, had nothing coeval with Himself... He was One, Alone in Himself.... **this Solitary and Supreme Deity, by an act of reflection, brought forth the Word first, not the Word in the sense of being expressed by voice, but as a Reason of the cosmos, conceived and residing in the Divine mind.** Him alone He produced from existing things, for the Father Himself constituted existence, and the **being born from Him was the cause of all things that are produced. The Word was in the Father Himself**, bearing the will of his Progenitor, and not being unacquainted with the mind of the Father. For simultaneously with his procession from His Progenitor, inasmuch as **he is this Progenitor's firstborn**, he has, as a voice in himself, the concepts conceived in the Father. And so it was, that when the Father ordered the world to come into existence, the Word one by one completed each object of creation, thus pleasing God.... God, who is the source of all authority, wished that the Word might render assistance in accomplishing a production of this kind.... The Word alone of this God is from God himself, wherefore also the Logos is God [**that is, "deity," in the sense of nature of substance**], being the substance of God.... Now the Word of God controls all these, the first begotten child of the Father, the voice of the Dawn antecedent to the Morning Star.... This Word, the Father in the latter days sent forth, no longer to speak by a prophet, and not wishing that the Word, being obscurely proclaimed, should be made the subject of mere conjecture, but that He should be manifested, so that we could see Him with our own eyes. This Word, I say, the Father sent forth.... This Word we know to have received a body from a virgin, and to have refashioned the old man by a new creation.... This Man we know to have been made out of the compound of our humanity.... He did not protest against his Passion, but became obedient unto death, and manifested his resurrection. Now in all these acts He offered up, as the first-fruits, his own manhood, in order that you, when you are in tribulation, may not be disheartened, but, confessing yourself to be a man, may dwell in expectation of also receiving what the Father has granted unto this Son. (Against all Heresies, 10).

In all the above quotes from these early christians, we can see that they certainly acknowledge that there is a Father, Son and Holy Spirit, but they teach that the Father is the true God and that the Logos that was resident inside God was brought forth/begotten to become a unique life of his own and in likeness of the God the Father. This bringing forth of the Logos equates to Jesus being the image of the invisible God and the first act/work of God outside himself. The cosmos/matter/creation came from God and through his Logos/Word/Wisdom/Son. So from the Original to the Image to us who are also images.

Some of these writers describe the Word as 'god from God' and 'light from Light', 'spirit from Spirit' and that the Word who is god in nature, not the God in identity, also gives deity/divine nature so that we humans can also partake of the divine nature and in doing so, we are called gods in a positive sense, not as false gods.

The Trinity doctrine as it stands today says that the Father, Son and Holy Spirit are all God and co-equal and co-eternal. So we have 3 persons, but 1 God. This absurd idea suggests that God is an essence/substance and spawns 3 personalities rather than the true God (the Father) sharing his nature with his son and with us. This Trinity doctrine is not taught by the quotes above (and scripture) and if these writers did teach such things, then they would be in direct contradiction of their own teachings and we would have to conclude that they were very confused people indeed.

If we read these quotes with an honest heart we can with certainty say that these early Christians taught that the one true God is indeed the Father and that the Son (the Logos) who resided in God as reason and wisdom was given birth to become his own life, but is joined with God in Spirit, just as we can be. The Son the only begotten of God did not exist before being begotten, but wisdom and logos have always existed within God himself. So in addition to the one true God, we also have Jesus Christ the first work of the Father, the only begotten of God, the Wisdom of God, the Logos, the Lamb of God and the beginning of the creation of God. As it is written, "[For just as from one torch many fires are lighted, but the light of the first torch is not lessened by the kindling of many torches, so the Word, coming forth from the Word-Power of the Father, has not divested of the Word-Power Him who begat Him](#)".

Part 07 (How the Trinity doctrine came about)

A SHORT HISTORY

The disciples of Christ, scattered by persecution, spread the gospel of the kingdom. In Egypt, these missionaries found a ready acceptance of the new religion and as usually happens, the growing numbers of believers began to gravitate toward certain charismatic leaders. The two most famous of these men were Arius and Athanasius, both of Alexandria.

Arius (c.250-336) held that Christ is the Son of God, and that because He is the Son He therefore had a beginning.

"It is a necessary condition of the filial relation," He wrote, "that the Father must be older than his Son. The Father and the Son are of "like substance" (or nature) and therefore Christ is divine and worthy of worship. (A century before Arius, another believer named Novation of Rome held a similar view.

Athanasius, the Bishop of Alexandria, headed the opposing party which held that the Father and the Son are of "one substance," coequal, and co-eternal. They asserted that the doctrine of Arius lowered the Son making Him less worthy of worship than the Father. (It is worth noting here that the Egyptians had worshiped a triune God. Osiris the father, Horus the son, & Isis the virgin, otherwise known as Amun-Mut-Khonsu).

This Trinity Doctrine writing certainly isn't supporting Athanasius and is not supporting Arius either, due to the lack of knowledge about everything Arius taught. Rather I am just sounding out the history behind the development of the Trinity doctrine. Perhaps Arius was correct maybe not. Most people I have met who have knowledge of these 2 men seem to say one was right and the other was wrong. Very few people are open to the fact that perhaps both were wrong. Politicians often use language that refers to 2 choices and most of the time both choices are in their favor. Sometimes we need to think outside the square in order to see the truth. At some stage I would like to study more about Arius's teachings, but until then, I cannot promote his teachings as I am not sure what he taught.

Moving on, history records that there were heated debates between these two factions. The citizens of Alexandria amused themselves with theatrical satires and plays depicting the protagonists, and not many years went by before it could be said that nearly every Christian man and woman had an opinion concerning the nature of Christ. The Jews and Pagans exasperated things by their mocking derision.

The emperor Constantine was at first very amused by all the squabbling. It kept the people occupied. But as the controversy dragged on, he finally called a council of nearly 300 bishops to settle the matter, although only a fraction turned up. The first ecumenical council of the Christian church took place in Nicaea, now in modern Turkey (c.325), 294 years after the death of Christ. The presence of the emperor added to the vehemence of the arguments. He would listen to all sides and then rule. His verdict would decide truth.

As to the main point, the Son was declared to be of the "same substance" with the Father. Arius was branded a heretic and banished to one of the remote provinces of Illyricum. The conclusion was ambiguous and settled nothing. The ruling of the Emperor was clear. He quickly issued letters denouncing Arius, and ordered that anyone found with a copy of his writings must burn it or be put to death.

Concerning the nature of Christ, the first Nicene Creed reads: "The Holy Catholic and Apostolic Church anathematizes those who say that there was a time when the Son of God was not; and that before he was begotten he was not, and that he was made out of nothing, or out of another substance or essence, and is

created, or changeable, or alterable.”

At the Council of Nicaea, the debate was over the nature of Christ (begotten vs unbegotten). The nature of the Spirit was not an issue. It would be another fifty-six years before the institutional church would decree worship of the Holy Spirit.

History records Emperor Constantine as a criminal. He had murdered his son Crispus, his nephew Licinius, and suffocated in a steam-bath his wife of twenty years Fausta, mother of three of his sons. The public abhorrence of his deeds could not be concealed. A plaque comparing his reign to that of Nero was affixed to the palace gate. Constantine threatened to massacre the Roman populace who had insulted him.

This is the same Constantine who feigned a “conversion” to Christ, but not wanting to antagonize the pagan element, waited until he lay on his death bed to be “baptized” (just in case there is indeed a judgment). He is the same who decreed that Christians and pagans should “rest” on the same day - Sunday.

Constantine's Son who took over the reign as Emperor, followed Arius teaching. Constantine's favorite sister was also a supporter of the disreputed teacher. She prevailed upon her brother and barely three years after the date of the council, Arius was restored to favor. He was treated by the whole court with the respect which would have been due to an innocent and oppressed man. His faith was approved by the synod of Jerusalem; and the emperor seemed impatient to repair his injustice. He issued a royal command that Arius should receive the holy communion in the cathedral of Constantinople. But on the same day which had been fixed for his triumph, Arius died very suddenly and under strange circumstances. The opponents of Arius said that God had answered their prayers and saved the church from the worst of her enemies. The three principle leaders of the Catholics, Athanasius of Alexandria, Eustathius of Antioch, and Paul of Constantinople were deposed, accused by numerous councils; and were afterwards banished to distant provinces. The believers were left to choose what they would believe with regard to the death of Arius - be it miracle or poisoning.

The council which took place in Nicaea (c.325) was only the first of nine “world” councils in early church history.

Creed followed creed. The seventh ecumenical council, the second to take place in Nicaea (c.787) was convened by the Byzantine empress Irene to rule on the use of saints' images and icons in religious devotions. The council declared that the veneration of images was “legitimate” and the intercession of saints “efficacious,” yet their veneration must be distinguished from the worship due to the Father, Son, and Holy Spirit.

THE NICENE CREED AND THE HOLY SPIRIT

Regarding the Holy Spirit, the original Nicene Creed stated simply: “We believe in the Holy Spirit.”

This was later modified by the Council of Constantinople (c.381) to read: “We believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, who with the Father and the Son is worshiped and glorified, who spoke through the prophets.”

THE APOSTLES' CREED

The Apostles' creed is not the work of the Apostles themselves. It had its origin in the form of a confession of faith recited by the candidate before baptism. It is based on a formula current in Rome (c.200) although its present form did not appear before the 6th century. It is used by Roman Catholics and many Protestant churches but has never been accepted by the Orthodox churches.

“I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He 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, and is seated at the right hand of the Father. He will come again 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.” The Apostles' Creed

THE ATHANASIAN CREED

The first clear reference to this writing was made during the 6th century, therefore Athanasius himself is unlikely the author. It is Latin in origin, and in the Middle Ages it was regularly used in church services. Since the Reformation its use in worship service has been confined to the Roman Catholic church and the Anglican Communion, although it is now infrequently recited.

“We worship one God in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the substance. We distinguish among the persons, but we do not divide the substance. For the Father is a distinct person; the Son is a distinct person; and the Holy Spirit is a distinct person. ... The Father is eternal, the Son is eternal, the Holy Spirit is eternal. Nevertheless, there are not three eternal beings, but one eternal being. Thus there are not three uncreated beings, not three boundless beings, but one uncreated being and one boundless being. ... Thus the Father is God, the Son is God, and the Holy Spirit is God. But there are not

three gods, but one God." From the Athanasian Creed References:

SUMMARY

Throughout the ancient world as far back as Babylon, it was common for pagans to worship triad gods. This was prevalent in Egypt (Horus, Osiris & Isis), India (Siva, Brahma & Vishnu), and Babylon (Ishtar, Sin & Shamash). We may think that Paganism was conquered by Christianity, but it is probably more accurate to say that Christianity assimilated it. Even the fact that Christians worship on Sunday, was the adoption of a Pagan festival, because the Jews worship on the Sabbath.

The Jews also believe that there is only one God as opposed to a triune God. However many Jews do not believe that Jesus is the Christ/Messiah. According to scripture, this blindness and rebellion has caused God to work through the Gentiles. But to the Jews who trust in the Old Testament and want proof that God has a Son, please read [Proverbs 30:4 \(English-NIV\)](#).

[Who has gone up to heaven and come down? Who has gathered up the wind in the hollow of his hands? Who has wrapped up the waters in his cloak? Who has established all the ends of the earth? What is his name, and the name of his son? Tell me if you know!](#)

Part 08 (Why challenge the Trinity doctrine?)

A friend of mine made this comment when we were talking about the Trinity doctrine. He could see the merit in the fact that this doctrine was added in later and that many scripture appeared to contradict it. But he wondered why even bother with exposing the doctrine, after all most of Christianity is behind it and would this not just cause division or problems for the Body of Christ?

My response was of course to point out how important truth is and how nothing can stand if it is built on lies. I do admit that this will ultimately cause a division, but I say that division is good. Sure Jesus said [a Kingdom divided cannot stand](#), but we must also realize that Jesus himself came to this earth to bring this kind of division. Not a division among the Body of Christ and truth, but a division of his Kingdom and the World. [A division between the children of the light and the children of darkness. To divide the wheat and the tares.](#) To divide truth and lies and to divide brother against brother.

[Luke 12:51-53](#)

[51 Do you think I came to bring peace on earth? No, I tell you, but division.](#)

[52 From now on there will be five in one family divided against each other, three against two and two against three.](#)

[53 They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."](#)

This division is good because it distinguishes between the truth and lies and good and evil. So yes there will be division, but this will sort out those who accept truth and those who do not, and accept lies and the things of men. As it is written:

[2 Timothy 3:5](#)

[having a form of godliness but denying its power. Have nothing to do with them.](#)

And [1 Corinthians 2:11](#)

[For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.](#)

So this is simply the same as what Jesus did to the Pharisees. He recognized their authority as sitting in the place of Moses, but he condemned them because of their teaching and actions, even though they were the religious men of that day. Jesus said that they block the way for those who would enter into God's Kingdom and they themselves have not entered.

[Matthew 15:3-6](#)

[3 Jesus replied, "And why do you break the command of God for the sake of your tradition?"](#)

[4 For God said, 'Honor your father and mother' and 'Anyone who curses his father or mother must be put to death.'](#)

[5 But you say that if a man says to his father or mother, 'Whatever help you might otherwise have received from me is a gift devoted to God,'](#)

[6 he is not to 'honor his father' with it. Thus you nullify the word of God for the sake of your tradition.](#)

[Matthew 23:15](#)

["Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.](#)

Matthew 5:20

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

So as we can plainly see, being religious is not enough to a part of the Kingdom of God. To be righteousness, we must believe in God and believe also in his Son. We must believe in the truth and we must be lead by the Spirit of God. It is not about rules, it is about relationship.

So we must keep away from serving the religions of man and instead we should fear God only. The fear of man and his judgements should disappear in the light of God and his judgement, but the love of God should spur us onto learning truth with eager and zealous hearts whilst aposing all lies that come against the truth about God.

2 Corinthians 10:5

We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

But one may ask "why is it to Satans' advantage that people believe Jesus is God?" "Surely his enemy wouldn't do that."

First of all we need to understand how important truth is. The foundation of true faith sits on the precept that is that there is one God. Next that one God has a son whom he appointed heir of all things, including salvation.

These 2 precepts are very important, but the Trinity Doctrine stomps all over it and says that both are God and they are equal and we worship them both as the same God. It brings in confusion and God is not the God of confusion.

1 Timothy 2:5

For there is one God and one mediator between God and men, the man Christ Jesus,

Also the Devil has subtly got many Christians to break the great commandment that we worship God as God only. Jesus was meant to be honoured as the son and the Lamb of God.

Mark 12:29

"The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one.

Revelation 7:10

And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."

We should never underestimate our enemy. I think that Satan was losing the battle in many lives by using his agents to accuse Jesus as a drunkard or the prince of the demons. Jesus just had too much of a following and his miracles and words convinced many that he was of God.

So what is an adverse creature to do. Why not swing the pendulum the other way. If they love Jesus as the Son, then why not go with the flow rather than against it and take it too far and over the edge. After all it is easier to push with the flow than against it.

You see whether Jesus is a drunkard or the Most High God, they are still lies. Yes one lie is more flattering than the other, but a lie is a lie and no good can come from it. All lies come from the Father of Lies. Lies is his native language. They are his words. But it is the words of God that will set us free, not the lies or flatterings of the enemy. Works that are built on the foundation of lies, (no matter how flattering), will not stand.

Jesus said "upon this rock I will build my Church." What rock? Jesus built his Church on the truth that Peter spoke. "You are the Christ, the son of the Living God".

It is only this foundation where true faith lies. All other foundations will wash away in time. So what better way to try and decieve Christs followers by not saying that he is a devil, but that he is God himself. Of course don't do it immediately, but over time, he can change the truth of God into a lie. This way he tricks those who have respect for the son of God, but do not love the truth to seek it out each day, or those who are not willing to die for the truth.

Remember that the Devil is the one who deceives the whole world. He is not so stupid to just say to everyone that Jesus doesn't exist or that he is evil. No his most cunning disguise is as an angel of light.

But is there a verse in scripture where Jesus actually denied being God. Well first of all, the reason we do not see this outright is that this wasn't an issue, apart from a couple of ocassions where certain Jews misunderstood Jesus words and him giving a defence against such a notion by saying that he was the Son of God and that men were also sons and gods.

No, it would be a couple of centuries and a lot of Greek and Egyptian influence that would make it an issue. Back then, the issue was more to do with Jesus being the Messiah, the son of God or a deceiver.

You will notice that Jesus also didn't say that he wasn't the Father or that he wasn't Michael the Archangel

because such things were not an issue.

Peter declared that Jesus was the Son and the Messiah and Jesus commended him and built his Church on that truth. Now if Jesus being God was an issue in those days, then this would have been the time to clear it all up. Peter could have just said You are the Most High God, you are Yahweh. But Peter didn't say that. He said you are the son of God and the Messiah. So I believe Jesus and Peter over Athanasius any day.

In fact even Peter gives the truth that Jesus wasn't thought of as God by anyone in his following words:

[Matthew 16:13-16](#)

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"

14 They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

15 "But what about you?" he asked. "Who do you say I am?"

16 Simon Peter answered, "You are the Christ, the Son of the living God."

Did anyone say that they thought Jesus was God, or did Peter declare that?

NO.

Don't pass over this quickly. The true foundation is Peters declaration. Any other foundation, even one that exalts Jesus to be God himself is still another foundation. Most of the denominations are built on this foundation. It's as if Peter said to Jesus you are the Almighty God and then all these churches started up that were built on that. But we both know that is not what happened with regards to what Peter said.

Even the one that says that Jesus is the Father is a false foundation. This is known as Oneness today and is just as wrong as the Trinity Doctrine. So what is wrong with Oneness doctrine? Does it not also exalt Jesus? What could be wrong with that? Would an enemy really do that? Could Satan tell such a lie to make the son greater than he really is?

Of course he does. If he can get you to believe in a lie, then he has that power over you. Sure he would rather you believe that Jesus is evil and then perhaps that Jesus doesn't exist. Perhaps the lie that says that Jesus is the Almighty is the last lie that he would like you to believe. But it is a darn sight better for the enemy for you to believe any lie. Anything but the truth. Because it is only in the truth that God can work and if the truth be in you, then God can work in you and through you and that is the last thing that God's adversary wants.

What is really going on?

Christian City and all her denominations were built by man. But true disciples seek the city made by God. We are aliens in this world. We don't belong here. Our hearts are not in this world. It is the Kingdom of God that we love.

As it is written. "Come out of her my people". Do not partake in her sins, lest you be judged with her. Babylon is the Mother of all false religion and a number of other things. Call it a coincidence, but Babylonians even worshipped a trinity and also worshipped the Queen of Heaven. Is it starting to sound familiar? Babel even built a tower up to Heaven in their own name. Is it also a coincidence that certain men who have drawn men to themselves also built cathedrals up to heaven and in their own name. Check it out; most demominations started from a charasmatic person and created a church OF THEIR/HIS OWN. This is a departure from the one body of Christ as it is written:

[Acts 20:30](#)

Even from your **own number** men will arise and distort the truth in order to **draw away disciples after them.**

It is not about christianity. It is about the Kingdom of God. We should not seek the created things of men, but the creator and the things of him. Seek Heaven and the city of Jesus's God and our God.

[Revelation 3:12](#)

Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name.

Part 09 (Conclusion about the Trinity doctrine)

If we consider all the scriptures that we have read so far then we must conclude that the Trinity is not only an inadequate way to describe God, but is actually a false teaching designed to take our eyes of the scriptures and place our trust in man-made creeds.

Similar to the Theory of Evolution, the doctrine of the Trinity is based mainly on imagination and they desperately cling to any scripture that could even have the slightest possibility of backing up their thoughts. But in doing so they have gone off track with the meanings of the scriptures that they quote and change the truth of God into a lie.

The nature of Man will always make idols in the place of God, because the carnal nature can never come into subjection to the will of God. A representation of God made by hands must start as an image in the mind and this is what the Trinity doctrine is, an idol created in the mind of man that has actually been made into idols made of wood, stone etc. It's pride in the intellect of certain individuals who have lead many astray by laying a stumbling block. This doctrine doesn't even claim inspiration as far as I know, yet the scriptures do. Strangest thing of all is that you can contradict scripture, but if you contradict a creed then you are a Heretic, (punishable by death during the dark ages). Many don't realize that their actions are trying to bring back this darkness.

Trinitarians argue that the Trinity has always been taught by the Church and there was never a time that it was not. Of course they would say this, otherwise they would have to admit that it was an addition and therefore not a biblical doctrine nor a foundational one. But if the Trinity doctrine is not taught in scripture, then it is an addition. Now according to history, the original Nicean Creed included only the Father and Son. The Holy Spirit was added in decades later. So it seems clear that the theology was never always taught as they say, rather it developed over time and changed over time.

E.g in Encarta it says the following:

[A theology of the Holy Spirit developed slowly, largely in response to controversies over the relation of Jesus Christ to God the Father. In 325, the Council of Nicaea condemned as heresy the Arian teaching that the Son was a creature, neither equal to, nor coeternal with, the Father.Later pronouncements brought only one important doctrinal change, the 9th-century addition of filioque to the creed of Constantinople. That addition, that the Holy Spirit proceeds from the Father and the son, has been a source of discord between Eastern and Western Christianity ever since.](#)

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The only way that we can perhaps try to understand the Trinity doctrine is to say as they say, that God is one nature/substance and then we must assume that this nature/substance spawns 3 personalities. That is the only conclusion if God has 3 personalities and is one substance. This idea is ridiculous of course as it assumes that nature is greater than identity and identity is a manifestation of the nature rather than nature being a manifestation of the identity. This idea leans toward a New Age concept of God as being a force of some kind, even if this supposed force manifests 3 consciences and creates many others. But God is an identity and is known as his/him/he etc. God is not an organisation or substance, God is not a thing or it. So Trinitarians deny that God is a person/identity, they say that he is a collective or substance or organisation made up of 3 personalities. But the scriptures teach that God is an identity and shares his nature with his son and even his sons. God is one identity, not 3 identities.

[Mark 12:29](#)

["The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one.](#)

So in scripture, we are clearly shown that the Father is the most High God and he is God to everyone and everything. Next we have Jesus the Word of God, and He is God to everything but his Father, he is known as the Lord. Finally we have Man or the Sons of God, but we are not God to the Father or Son that is obvious, (but men often act as if we are superior to God, especially when we use an idol made with our own hand and mind to represent God), but we are gods to the animals and the earth. Remember we will rule and reign with Jesus, and Jesus will rule and reign with his Father. We have to respect this divine order. God is not a creature that we can shape or analyze. He is, and we can only accept him or reject him. He is beyond our thinking and the only clues to what God is like is revealed in his creation, by Jesus Christ and God's Spirit.

The Trinity teaches that God is made up of 3 equal personalities, the Father the Son & The Holy Spirit, and each has existed for all eternity together. But the scriptures teach that Man came from Christ and Christ came from God, yet we (men) are also god (theos) & (elohim). Paul teaches us that there are many Gods, yet for us there is One God the Father. It is the Father who is the Most High God and Jesus the Christ is the Word of God. Man was created to be God like. Again it is our Heavenly Father who is the most High God and Jesus Christ (Yashua) and us (mankind) have the nature of God and we are gods.

So the Divine order is the Father, then the Son of God, and then the Sons of God. We are the offspring of God. Therefore like any offspring, we will become like our parents. I.e. Christ like and ultimately God like. See [Acts 17:29](#)

["Therefore since we are God's offspring, we should not think that the divine being is like gold or silver or stone, an image made by man's design and skill.](#)

The Father created all things in the beginning, but through Christ. The Father also saved us **through** his Son.

[Revelation 7:10](#)

And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."

We abide in the Father **through** his Son. [1John 2:23-24](#) says.

23 No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.

24 See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father.

We do all things for God **through** the Son according to [1 Corinthians 8:6](#)

yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

Our Father will always be our Father, yet Jesus will call us brothers. See [Hebrews 2:11](#)

Jesus Christ is God's firstborn, he was [given birth as the Wisdom of God](#). He came from God and creation came through him, he is [the Word of God](#). Creation is that which was made by God through the Word. This of course excludes Jesus because he is the Word, rather Jesus was begotten not created, yet God loved us to the degree that he gave his only begotten Son, so we can have eternal life. God made all things through him and for him and God also redeemed us through him .

We must believe that Jesus is the Christ, the Son of God. This is essential if you are to be part of the true Church. It is not a requirement to believe that Jesus is the most High God as some say, but rather that he is the Son of God. Jesus is the Mediator between his Father and our Father & his God and our God.

[John 20:31](#)

But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Finally I leave you with the following Old Testament scripture that shows that God had a Son before Jesus came to earth. [Proverbs 30:4](#)

Who has gone up to heaven and come down? Who has gathered up the wind in the hollow of his hands? Who has wrapped up the waters in his cloak? Who has established all the ends of the earth? What is his name, and the name of his son? Tell me if you know!

Jesus was the Son of God, is the Son of God, and will be the only begotten Son of God forever. Take note of the following:

[Hebrews 6:13](#)

For when God made a promise to Abraham, because he could swear by no one greater, he swore by himself.

[Hebrews 6:16-17](#)

for men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. Thus God, determining to show more abundantly to the heirs of promise the immutability of his counsel, confirmed it by an oath.

[Hebrews 7:20-21](#)

And inasmuch as he was not made priest without an oath (for they have become priests without an oath , but he with an oath by him who said to him: "The LORD has sworn and will not relent, 'you are a priest forever according to the order of Melchizedek."

[Matthew 23:22](#)

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

When God could find no greater to swear by he swore by himself...this was with Abraham. But he also did this in an oath concerning Jesus as High Priest. Also, when Jesus taught us not to swear, he made it clear that ultimately, it is the Father we offend. So God did not swear by Jesus, but by, in his view, the highest authority, which was himself.

Now many who believe in the Trinity say that it is a foundational doctrine, in other words they say that you must believe in the Trinity and that Jesus is God in order to be saved. Of course this means that most do not consider this doctrine an optional opinion, rather a/the foundation. Trinitarians will try and tell you that you must believe that Jesus is God in order to be saved. But that is [another gospel](#), the truth is that Jesus Christ (Yashua) is the Son of God. This confession is the foundation off the Church.

The Trinity Doctrine is the foundation of the Harlot Churches which are built on this false foundation. This Harlot Church is responsible not only for much false doctrine, but also the death and persecution of tens of millions of people. Now I am not saying that those who believe in the Trinity are not children of God, rather I am just saying that such a person is participating or building on a false foundation and they need to repent. The words "Come out of her my people" are appropriate here. I usually refer to this false foundation and it's constructions as Christian City, but we should be looking for the Celestial City, the one made without human hands. Most of these denominations are built on top of creeds, they are their foundation. Most Church members have to agree to that creedal statement before they can be truly considered a member. Most

Creeds are based on the Trinity doctrine and it is interesting to note that trinities are worshipped in many pagan religions as far back as Babylon itself.

Most Trinitarians believe the Trinity doctrine by faith first, then they learn and use certain scripture to back up their belief later. How many people do you know who start with no bias and just read the scriptures and based their theology on what God reveals to them, with no interference of any Creed? We can prove just about anything by starting of with a statement and then taking a scripture here and there. But how many of us read scripture and let that paint the true picture, rather than reading scripture in the light of Creeds that become the template in which scripture must fit.

So which foundation will you build on?

The Trinity doctrine or the one in [Matthew 16:13-18](#)

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"

14 They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

15 "But what about you?" he asked. "Who do you say I am?"

16 Simon Peter answered, "**You are the Christ, the Son of the living God.**"

17 Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven.

18 And I tell you that you are Peter, and **on this rock I will build my church**, and the gates of Hades will not overcome it.

[John 3:18](#)

Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

[Galatians 1:8](#)

But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! .

Part 10 (How can the Trinity doctrine be wrong?)

The Trinity doctrine is a major or foundational doctrine for many Christians, so how could it be wrong?

Well history shows us that many Christians have been wrong in the past, the Reformation of the sixteenth century is one proof of this. Martin Luther pointed out that many of the so-called churches doctrines were false and he set out to to show the truth from scripture instead. Some of Martin Luther's doctrinal corrections included matters that covered faith, salvation, baptisms and many other important subjects. In fact, Luther questioned 95 main points in his thesis, all aimed at the oppressive doctrine of the Roman Church. Of course Luther was anything but perfect himself, but he did challenge some things that needed challenging and the result of this was that some truths were restored back to the Church of God. However, Martin Luther may have preached truth on many subjects pertaining to the Church, but he still preached the Trinity doctrine and held to this false foundation. So yes Martin Luther like all of us, was not perfect, but God rarely works through one man (except Christ) rather he works through his Church to reveal his truth..

However, as a result of the Reformation that Martin Luther sparked, Christians today freely acknowledge that salvation is a free gift of God and not by works, and many Christians know that we are not required to pay penance. Yet there was a time when salvation came by works and penance was preached, but today we know better.

So what makes us think that we have all the truth today. What gives us the false idea that denominational teachings are beyond question and the foundations of these denominations (creeds) are set forever. As it is written in [Ephesians 5:27](#)

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

So it is clear that our bridegroom is coming back for a bride without blemish. Who are we to think that we are without blemish today? We must realize what [Philippians 1:6](#) is saying:

being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.

So we are clearly in a state of change, a state of being perfected. Our wrinkles are being ironed out, our spot and blemishes are being removed and we are being transformed from darkness into God's glorious light. So yes it is very possible that there maybe some major errors in what we believe and not only does history teach us that this is possible, but scripture warns us of it as well.

[2 Thessalonians 2:3](#)

3 Let no man deceive you by any means: for that day shall not come, except there come a **falling away** first, and that man of sin be revealed, the son of perdition;

[Acts 20:29-31](#)

29 I know that after I leave, savage wolves will come in among you and will not spare the flock.

30 **Even from your own number men will arise and distort the truth in order to draw away disciples after them.**

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

So yes, Paul even teaches that there will be a great falling away. This will happen before that great day of Christ's return. The falling away being spoken of here is taken from the Greek word 'Apostasy'.

apostasia {ap-os-tas-ee'-ah}
to forsake, falling away, a falling away, defection, apostasy
feminine version of the word apostasion.

Apostasion: divorce, repudiation, a bill of divorce .

So the Apostasy/great falling away/divorce is talking about a departing from Christ and we know that Christ is the truth, so a falling away would involve a departure of the doctrine of Christ. After this happens, the Man of Lawlessness is revealed as he is the fulfillment of mans lawlessness. Following that, the great gathering of the faithful to Christ will take place.

Apostasy > Antichrist > Jesus Christ.

So yes, it is not only possible that there will be great deception and a falling away from truth, but it is inevitable. So it shouldn't be that much of a shock to find that the Trinity doctrine is a false foundation, so why should we continue to believe it. Why should it remain as the foundation of our faith, when the foundation of true faith is that truth that Jesus is the Christ and the Son of God.

[Matthew 16:13-17](#)

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"

14 They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

15 "But what about you?" he asked. "Who do you say I am?"

16 Simon Peter answered, "**You are the Christ, the Son of the living God.**"

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18 And I tell you that you are Peter, and **on this rock I will build my church**, and the gates of Hades will not overcome it.

We (God's children) are even told in Revelation to come out of Babylon and we know that Babylon was a city that God destroyed because of her idolatry and false religion. Even though she was destroyed her influence lived on and she made the whole world drunk on her wine. We are warned to not be influenced by her in [Revelation 18:4](#)

Then I heard another voice from heaven say: "Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues;

So if the scriptures quoted thus far, clearly demonstrate to you that Jesus is not the Most High God, rather his son, then you would do well to believe the truth in scripture and keep away from the wisdom of man and man made teachings and creeds. As it is written in [1 Corinthians 1:20](#)

Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?

I encourage all toward a living relationship with God and to be led by his Spirit and to change when he shows you truth. If you resist and continue to follow the words of men, then what reward will you receive for following the words of men over the truth of God? Do you fear God or Man? Are we not recognized by the fact that we are lead by the Spirit and have crucified the flesh. Are we not recognized by the fact that we should be lead by the Spirit of God and not the mind of man. As it is written in [Romans 8:14](#) **because those who are led by the Spirit of God are sons of God.**

It is also written in [1 John 4:2](#)

This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,

and [2 John 1:7](#)

Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.

So why is it that Trinitarians teach that God came in the flesh and that we must believe that Jesus is God or we are of the antichrist. Are not such teachings false? This Trinity doctrine teaches us that God is triune, not one as scripture says. This false doctrine teaches us that God came in the flesh and it teaches us that God became a man and that God died and God took sin on himself. This is not only false, but it is truly stupid. You would do very well to keep away from this false teaching. Instead we should heed the words of the following scripture:

[John 14:1](#)

"Do not let your hearts be troubled. Trust in God; trust also in me.

Part 11 (100 New Testament verses showing that God and Jesus are different identities)

Just as a simple exercise, in these verses try replacing the word 'God' with 'Trinity' and you will see how foolish the Trinity doctrine is. E.g. John 3:16

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Here we can see that if God is a Trinity, then Jesus is the son of the Trinity which doesn't make sense at all. The Trinity doctrine is not only confusing, it is clearly wrong. Try reading a few of the scriptures below and you will find that they all identify God and Jesus as 2 different identities.

[Matthew 27:46](#)

[Mark 1:24](#)

[Mark 10:18](#)

[Mark 15:34](#)

[Mark 16:19](#)

[Luke 2:52](#)

[Luke 6:12](#)

[Luke 18:19](#)

[John 3:2](#)

[John 8:42](#)

[John 8:54](#)

[John 9:3](#)

[John 13:31](#)

[John 14:1*](#)

[John 17:3](#)

[John 20:17](#)

[Acts 2:22](#)

[Acts 2:32](#)

[Acts 2:36](#)

[Acts 3:13](#)

[Acts 4:10](#)

[Acts 5:30](#)

[Acts 7:55](#)

[Acts 10:36](#)

[Acts 10:38](#)

[Acts 13:23](#)

[Acts 20:21](#)

[Romans 1:7](#)

[Romans 1:8](#)

[Romans 2:16](#)

[Romans 3:22](#)

[Romans 4:24](#)

[Romans 5:1](#)

[Romans 5:11](#)

[Romans 5:15](#)

[Romans 5:17](#)

[Romans 6:23](#)

[Romans 7:25](#)

[Romans 8:34](#)

[Romans 10:9](#)

[Romans 15:5](#)

[Romans 15:6](#)

[Romans 16:27](#)

[1 Corinthians 1:3](#)
[1 Corinthians 1:9](#)
[1 Corinthians 1:30](#)
[1 Corinthians 8:6](#)
[1 Corinthians 15:57](#)
[2 Corinthians 1:2](#)
[2 Corinthians 1:3](#)
[2 Corinthians 11:31](#)
[2 Corinthians 13:14](#)
[Galatians 1:1](#)
[Galatians 1:3](#)
[Ephesians 1:2](#)
[Ephesians 1:3](#)
[Ephesians 1:17](#)
[Ephesians 2:6](#)
[Ephesians 6:23](#)
[Philippians 1:2](#)
[Philippians 2:11](#)
[Colossians 1:3*](#)
[Colossians 3:17](#)
[1 Thessalonians 1:1](#)
[1 Thessalonians 1:3](#)
[1 Thessalonians 3:11](#)
[1 Thessalonians 3:13](#)
[1 Thessalonians 4:14](#)
[1 Thessalonians 5:9](#)
[2 Thessalonians 1:1](#)
[2 Thessalonians 1:2](#)
[2 Thessalonians 1:12](#)
[2 Thessalonians 2:16](#)
[1 Timothy 1:1](#)
[1 Timothy 1:2](#)
[1 Timothy 2:5](#)
[1 Timothy 5:21](#)
[1 Timothy 6:3](#)
[2 Timothy 1:1](#)
[2 Timothy 1:2](#)
[2 Timothy 4:1](#)
[Titus 1:4](#)
[Titus 2:13](#)
[Philemon 1:3](#)
[Hebrews 13:20](#)
[James 1:1](#)
[1 Peter 1:2](#)
[1 Peter 2:5](#)
[2 Peter 1:1](#)
[2 Peter 1:2](#)
[1 John 5:1*](#)
[1 John 5:20](#)
[2 John 1:3](#)
[Jude 1:1](#)
[Jude 1:4](#)
[Jude 1:21](#)
[Jude 1:25](#)
[Revelation 1:1](#)
[Revelation 1:2](#)
[Revelation 14:12](#)

Part 12 (Join a discussion on the Trinity doctrine)

Do you have something to say on the subject of the Trinity doctrine?

Why don't you contribute to a discussion on the Trinity. Before you make your contribution there are 3 things you should know.

1. Read this document. It covers the topics that have been discussed.
2. Or read the whole discussion before making a contribution. (Although that would now be difficult now given it's length).
3. Why?, because this will ensure that you do not tread on old ground (points that have been discussed and answered). Of course you can discuss these points if you feel more discussion is needed.

Note: You can read the discussion immediately and make posts as an unregistered member. If you register, you will be logged in immediately and will be able to take full advantage of the forums features. There is no waiting or down time from the moment you register.

<http://www.heaven.net.nz/forum>
