
ONE GOD

CONTENTS

<u>Part 1: One God and the Trinity</u>	1
One Only or Three in One?	
<u>Part 2: Are God the Father and Christ Equal?</u>	9
Christ Is God's Image	
<u>Part 3: The Trinity and the Holy Spirit</u>	14
Is the Holy Spirit an Individual?	
<u>Part 4: Conclusion</u>	18
One God, the Father	

One God and the Trinity

Orthodox Christianity holds fast to the idea that it is a monotheistic religion. It believes that there is only one God, as do all monotheistic religions. At the same time, it teaches a doctrine that is usually called *The Trinity*. It may also be referred to as *The Doctrine of The Triune God*. This doctrine teaches that, although there is only one God, that God eternally exists as three Persons. Those three Persons are known as the Father, the Son, and the Holy Spirit. These three, according to the Trinity, are all fully God, equal, and eternal, and all are worthy of worship and obedience.

Therefore, when the orthodox Christian speaks of God, he is not speaking of a single individual, but rather of a single God that consists of three individuals, all having the title *God* and all acting in unity. None of the three individuals in the Trinity are the one God of themselves as the one God of the Trinity exists as three individuals. To put it another way, each individual in the Trinity, even though having the title *God*, cannot be the Trinitarian God alone, since the Trinitarian God exists as three equal, eternally-existing individuals.

I doubt that anyone would deny that the Trinity is one of the most confusing and incomprehensible doctrines in orthodox Christianity. That, in itself, would not be a reason to reject the doctrine if the Scriptures actually taught it. The problem is that not only is the scriptural evidence scant, it is non-existent. As will be shown in Part 2 and later, the Scriptures teach a relationship between God the Father and the Lord Jesus that is entirely inconsistent with the Trinity. If the Scriptures are to be believed, then the Trinity must be rejected.

To be fair to the doctrine of the Trinity, let's review the Scriptural proofs that are presented in its favor. But first, let me reiterate the Trinitarian doctrine that these Scriptures are seeking to prove:

- There is one God that has eternally existed as three Persons. The doctrine states that God is one in essence but three in Persons.
- The three Persons are God the Father, God the Son, and God the Holy Spirit.
- All three Persons are fully God, are equal in all respects, are eternal, and are worthy of worship. Each Person, being fully God, is not less than all three together in the one God.
- When orthodox Christianity speaks of the one God, it is not referring to any of the Persons individually in the Trinity, but rather the God that exists as three Persons. It is this God that is the one God through which Christianity makes the claim of monotheism.

I've tried to state the doctrine of the Trinity as accurately as I can. It is difficult to see why there are not at least three Gods as described by this doctrine. If each Person of the Trinity is fully God on a par with the one God that consists of three Persons, and is worthy of worship, then it is none too clear how there is only one God rather than four Gods, or at least three Gods. At the same time Christian orthodoxy claims that it is monotheistic. Nor is it any clearer how both Father and Son can both exist eternally, as normally a father precedes and generates a son. The explanation for all this will have to be left to the reader.

Scriptural Proofs for the Trinity

But first, let's review the Scriptural proofs for the Trinity as laid out by its advocates. The King James Version will be used for all scriptural quotes in this article unless noted otherwise.

Matthew 28:19

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

This verse is given as evidence of the Trinity. Since the verse does not speak of the relationship between Father, Son, and Holy Ghost, it has to be inferred that Trinitarian doctrine is being taught. The logic is that since all three are mentioned in this baptism formula, then all three are absolute Deity, or, in Trinitarian terms, all are "fully God". The baptism formula must require it.

Making inferences from scriptures to favor a particular doctrine when those scriptures are actually unrelated to that doctrine is not a safe practice. For example, by this same logic, Paul and his colleagues, the Lord, and the Holy Ghost and can all be inferred to be Deity, as they are all mentioned together in I Thessalonians 1:6:

I Thessalonians 1:6

And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

Inferring that the Father, Son, and holy spirit are all absolute Deity simply by being mentioned together is a false inference. In this case, the Father got replaced by Paul and his colleagues. Matthew 28:19 does not speak of the relationship between the three but only a formula for baptism, probably in the coming age of Messiah.

The problem with inferring doctrine that is not directly stated is that anything can be inferred. In Matthew 28:19, it can also be inferred that the Father alone is the one God and that the Son and Holy Ghost are subordinate simply based on the order given. That would be just as valid an inference as inferring that all are absolute Deity.

However, the fact is that nothing can be inferred from either of these two verses regarding the relationship of the three. The only real basis for understanding the relationship between Father and Son is to refer to those verses where the relationship between the two is actually being discussed. There are many such verses in the Scriptures that are clear and concise. No inferences are needed. This will be done in Parts 2 and 3. In Part 3, the holy spirit will be discussed.

Titus 2:13

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

In this verse, Jesus is given the title of *God*. It would seem unassailable from this that Jesus is absolute Deity and equal to the Father. But that interpretation fails to take into account that, by express declaration of the Greek Scriptures (the New Testament), there are many that are given the title *god*. It is not exclusive to the Father or to Christ. The Apostle Paul explicitly states this in I Corinthians 8:4-6 (Concordant Literal New Testament):

... We are aware that an idol is nothing in the world, and that there is no other God except One. For even if so be that there are those being termed gods, whether in heaven or on earth, even as there are many gods and many lords, nevertheless for us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him.

There are many that have the title of *god*. Satan is termed the “*god of this world*” in II Corinthians 4:4, blinding the minds of unbelievers.

In John 10:33-36, the Jews accused Jesus of blasphemy for making Himself God. In response to this, Jesus quoted Psalm 82:6, “*I have said, Ye are gods; and all of you are children of the most High.*”. There were some with the title *god*, given by God Himself. That title did not make them the one God or equal to the one God, rather children of God. Likewise, in John 10-33-36, Jesus did not claim to be the supreme God, but the Son of God (verse 36), even though He also has the title *God*.

Paul makes it crystal clear in I Corinthians 8 that there is only one supreme God, Who is known as the Father. The Father does not consist of three Persons. All others who may carry the title of *god* do so in a relative sense because there is one absolute God above them, the Father, that knows no other God. It is this one God “*out of Whom all is*”. He is the Source of all things, without exception.

Likewise, there are many lords, but only one Lord “*through Whom all is*”. The Lord Jesus is not the Source of all. That Source is the Father. Rather Jesus is the Father’s channel for all creation. The relationship between Father and Son will be explored further in the next part.

If the reader did nothing more than read and believe these few verses in I Corinthians 8, he will be well served. It is not necessary to infer anything. Jesus stated that He came from God and was sent by God (John 8:42). These verses by themselves invalidate the doctrine of the Trinity. They also demonstrate that the title *God*, of itself, does not confer absolute Deity, contrary to the claims of Trinitarians.

John 1:1-2

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.

These verses are used to prove, in Trinitarian doctrine, that Jesus is absolute Deity, as they state, in the King James Version, that “*the Word was with God*” as well as that “*the Word was God*”.

The Trinitarian thought is that these verses teach that the Word is “fully God”, and at the same time was with God, therefore validating the Trinitarian doctrine that there are three Persons that are fully God, or at least two.

A Contradiction of I Corinthians 8

The discussion of Titus 2:13 above quoted I Corinthians 8:4-6, which clearly states that there is only one God, the Father. Not that there are not others that may have the title “God”, but the Father is the one supreme God, above any others with that title, and is the Source of all.

If John 1:1-2 is teaching that Jesus, as the Word, is absolute Deity and therefore equal to the Father, then it would be a contradiction of I Corinthians 8. Therefore, we have to look deeper into these two verses to understand what John is actually saying.

John Explains Christ to the Jews

The King James translation of these verses does not provide complete clarity to what the Apostle John is saying in these verses. To get that clarity, we turn to a more literal translation provided by the Concordant Literal New Testament:

John 1:1-2

In the beginning was the word, and the word was toward God, and God was the word. This was in the beginning toward God.

Instead of being with God, the Greek actually says the Word was “toward” God. The Greek word for *toward* is *pros*, which, in most cases in the New Testament, is translated *to*, *toward*, or *unto* in the KJV. For example, I John 3:21 in the KJV: “*Beloved, if our heart condemn us not, then have we confidence **toward** God.*”

In English, we don’t normally say that someone is “toward” someone. Yet that is the expression John uses. The thought is that the Word does not direct to Itself, but to God. As the Word, It tells us God’s words and thoughts, It reveals God to us by expressing God’s mind to us. That is the function of the Word.

But John also tells us that “*God was the word*”, not “*the Word was God*”. The latter phrase in the KJV gives the impression that the Word was itself God even though it was “toward” God. It is none too clear how the Word can be God but at the same time be toward God. I Corinthians 8 denies the thought that Christ is absolute Deity.

What John is telling the Jews to whom he is writing is that the God of the Old Testament was actually the Word, “*God was the word*”. In this first chapter of John, the apostle tells us that no one has ever seen God, but “*the only begotten Son, which is in the bosom of the Father, he hath declared him.*” (John 1:18) Later, in John 5:37, he says “*And the Father himself, which hath sent me, hath borne witness of me. **Ye have neither heard his voice at any time, nor seen his shape.***”

Since no one has ever seen or heard the Father, who made those appearances in the Old Testament to Adam and Abraham? Who spoke on Mount Sinai? John 1:1-2 gives us the answer: “*God was the Word*”. The God that appeared in the Old Testament was actually the Word. The Word was sent by the Father (John 5:37). This alone should tell us that John does not mean that the Word is “fully” God. The supreme God, the Father, is sent by no one. John 1:1-2 does not teach Trinitarianism, but the opposite.

I John 5:7-8

*For there are three that bear record in heaven, **the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.***

These two verses are certainly the most compelling evidence of the Trinity in the Scriptures. Unfortunately, they have been corrupted by the words indicated above in bold type. The support for these words is non-existent in the earliest Greek manuscripts. They were apparently inserted at a later time into an edition of the Greek New Testament to at least provide some support for the doctrine¹. If the evidence for the Trinity were actually in the earliest Greek New Testament manuscripts, it wouldn't be necessary to gin up some support for it using a later insertion. So, these two verses actually work against any concept of a Trinity in the New Testament.

Matthew 3:16-17

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The discussion of Matthew 28:19 above applies equally well to these two verses. The voice from heaven is rightly taken to be the Father, and the Spirit of God and Jesus are directly mentioned.

However, none of this speaks to the relationship between the three. That relationship can only be seen in scriptures that actually are discussing it. These two verses do not discuss that relationship.

Acts 5:3-4

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

The argument that the Trinitarian is making here is that lying to the Holy Ghost is the equivalent of lying to God, therefore the Holy Ghost is God and one of the three Persons in the Trinity. Ananias didn't lie to the Trinitarian God but to one of the three Gods that comprise the Trinitarian God.

However, the evidence of the New Testament is not that the Holy Spirit (or sometimes Holy Ghost in the KJV, as in these verses) is God, but that it is the spirit of God, or God's spirit, as in I Corinthians 12:3:

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Any man who says "Jesus is the Lord" is speaking by the Spirit of God, the Holy Ghost. God's spirit and the Holy Ghost are one and the same. The holy spirit is not a person that is member of a Trinitarian God of which the Scriptures know nothing. In Part 3, we shall see that the scriptural teaching is that the holy spirit is God's power. God gives the believer His spirit so that we also may have power, as well as love and a sound mind (II Timothy 1:7). God's spirit is frequently personified in the New Testament, as one might expect, as God operates through His spirit. Therefore, these verses in Acts personify the Holy Spirit, as God operates through His Spirit. In lying to the Holy Spirit, Ananias was actually lying to God, not a third Person in a Trinity.

Colossians 2:8-9

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily.

This translation from the King James Version would certainly give the impression that Christ was Himself absolute Deity in some sense, since the fullness of the Godhead is dwelling in Him bodily. For the Trinitarian, the Godhead is the triune God consisting of three Persons. Since all three members of the Trinity are perfectly equal, then it is reasonable to infer that the fullness of the

Godhead dwells in the other two members as well. If that's the case, these verses doesn't add much to our understanding of Christ and the Godhead. They would be saying, in effect, that the fullness of God dwells in God (Christ), which would hardly be a revelation. We need to look at this verse a bit deeper.

The term *Godhead* appears three times in the KJV (Acts 17:29, Romans 1:20, Colossians 2:9). However, there are three different Greek words that are being translated in these three verses by the same term *Godhead*. The KJV does not distinguish between them.

In Acts 17:29, the word is *theios* in Greek, an adjective, and should be translated as *divine*, as the KJV itself does in II Peter 1:3-4, where Peter writes of *divine* power and *divine* nature. Acts 17:29 uses this adjective as a noun and is really speaking of the *Divine* not being like gold, silver, or stone, instead of the *Godhead*.

In Romans 1:20, it is really God's power and *divinity (theiotes)* that is seen in nature, rather than His Godhead.

And in Colossians 2:9, the verse we are discussing, the Greek word being translated *Godhead* is *theotes*, which the Concordant Literal New Testament (CLNT) translates as *Deity*, a term that is closer to its cousins in Acts 17:29 and Romans 1:20.

Colossians 2:9 (CLNT)

for in Him the entire complement of the Deity is dwelling bodily.

The other important change to this verse made by the CLNT is that the term *fulness* in the KJV becomes *complement*. The Greek word for *complement* is *pleroma*, which is a noun that means "something that fills out or makes complete". An example of the use of this word is Romans 11:25:

Romans 11:25 (CLNT)

*For I am not willing for you to be ignorant of this secret, brethren, lest you may be passing for prudent among yourselves, that callousness, in part, on Israel has come, until the **complement** of the nations may be entering.*

God was calling some of the nations, the Gentiles, to salvation. During this time, a callousness had come on most, but not all, of Israel. Yet those of Israel that were called to salvation were a small minority. Most were callous. This was only a temporary condition until a full complement of the nations had been called, as determined by God. God was filling up, as it were, the full complement among the nations that were to be called. When that is completed, then the callousness will be removed from Israel.

Similarly, in Colossians 2:9, Christ is the entire Complement of the Deity. God provided, in Christ, a complement in order to reveal Himself, as we shall see in Part 2. Because Christ is the Complement of the Deity, He is not Himself the Deity. The title *Deity* belongs only to the Father and is used only in Colossians 2:9. The Deity is the God of the Lord Jesus Christ, as well as His Father (Colossians 1:3). Colossians 2:9 does not reveal that Christ is the Deity, but the exact opposite. He is the Complement of the Deity.

Are God the Father and Christ Equal?

In Trinitarian theology, there is one God that actually consists of three Persons that are fully God and each equal to the others. Even though there are three that are fully God, there is only one God that is comprised of the three that are fully God, as difficult as that may be to conceive of. This part examines the claim that God the Father and Christ are completely equal, i.e., that Christ is in no way subordinate to the Father and has eternally existed with the Father.

In the prior part, I Corinthians 8:4-6 was quoted from the Concordant Literal New Testament in the discussion of Titus 2:13. If these few verses in I Corinthians were actually believed by all that read them, no one would have ever proposed the Trinitarian doctrine. So, it bears repeating these verses:

I Corinthian 8:4-6 (Concordant Literal New Testament):

... We are aware that an idol is nothing in the world, and that there is no other God except One. For even if so be that there are those being termed gods, whether in heaven or on earth, even as there are many gods and many lords, nevertheless for us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him.

Let's list what we learn from these verses:

- There is no other God except One. This means that there is only one supreme God.
- There are many with the title *god*. Therefore, having the title *god* does not automatically infer the supreme God. Otherwise, there would be many supreme Gods. There is only one supreme God, who is the absolute Deity with no other gods above Him.
- The one supreme God to Whom the Apostle Paul refers is known as the Father. It is not Christ or the Holy Spirit.
- The Father is the One "*out of Whom all is*", i.e., the Father is the ultimate Source of all (Romans 11:36). All is not out of Christ or the Holy Spirit.
- There are also many with the title *lord*.
- Among those with the title *lord*, there is only one supreme Lord, the Lord Jesus Christ.
- All is through the Lord Jesus Christ, not out of the Lord Jesus Christ. The Lord Jesus Christ is the One through Whom the Father sources all.

When these verses state that all is out of the Father, it means that there are no exceptions, including the Lord Jesus Christ. Christ Himself stated that He came out of God (John 8:42).

Let's not stop with I Corinthians 8. The New Testament abounds with the teaching that Christ is not the equal of His Father. We must see and believe the proper place the New Testament gives Christ relative to God the Father. The following survey of scriptures, which is by no means

complete, gives the reader ample scriptural evidence of the true relationship between the Lord Jesus and God the Father as far as rank, and that is that Christ is subordinate to the Father.

Christ Has a God

Ephesians 1:3

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Where in the New Testament is it ever stated that God the Father has a God? It is nowhere to be found. If the Father had a God, He would not be the Deity, the supreme God. Yet the Lord Jesus Christ has a God. Christ is not the equal of the Father, as true Deity cannot have a God.

This does not demean Christ. Rather, it reveals the true position of Christ relative to the Father. One of the purposes of Christ is to reveal the Father, not Himself. That is His honor to do so. See also II Corinthians 1:2-3, which teaches that the God and Father of the Lord Jesus Christ is also the Father of the believer.

Christ Is a Mediator Between God and Mankind

I Timothy 2:5

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

This verse reiterates the truth that there is only one God. That one God does not include, in some mystical way, the Person of Christ in a "Godhead". Rather, Christ Jesus is the Mediator between the one true God, the Father, and mankind.

A mediator is a third party that brings the principal parties together to form an agreement. Christ could never fulfill the role of mediator and at the same time be one of the principal parties to the mediation. A mediator must be separate from the principal parties in order to mediate. Therefore, Christ is not the one God. That title belongs only to the Father.

The Father Is Greater Than All

John 10:29

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

Jesus said these words to the Jews who confronted Him while He was walking in the temple. The Father, His Father, gave Him His disciples. He did not assemble them by His own efforts. His Father is greater than all, without exception. No one is able to take the disciples out of the Father's hand.

Here we have the Father giving His Son a gift, His disciples. The gift goes from the greater to the lesser. It is impossible for anyone to give God a gift in any absolute sense as God is the Source of all to begin with. (Romans 11:36, I Corinthians 8:4-6)

However, the disciples were not the only gift from Father to Son. Christ's very life was a gift from the Father, as well as authority to execute judgment: "*For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.*" (John 5:26-27)

Absolute Deity does not receive life or judgment from another, but Christ does. Christ said that His life is not inherent in Himself, but that He lived by the Father (John 6:57). As the Father gave to the Son to have life in Himself, the Son is not eternally existing with the Father, as Trinitarian theology states. Rather the Son's life began at the time the Father gave it to Him.

Christ Is Both the Image and Word Of God

Colossians 1:13-15

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature:

Since no one has ever seen or heard the Father (John 5:37), how is He to be revealed to His creatures? It is Christ that supplies that link to the invisible God. We learned in the first part that Christ is the Word of God. He expresses God's thoughts to His creation, rather than His own thoughts. Otherwise, we can't hear God. Here, in Colossians, Christ is the Image of the invisible God. Otherwise, we could never see God. Christ is the Image that God Himself supplies so that we may see Him.

What does this have to do with the discussion of equality between God the Father and Christ? If Christ is the Word and Image of God, then He is not Himself the supreme God. He does not speak His own words, but the Father's words. He does provide an image of Himself but an image of God, the Father. Therefore, He is not the equal of the Father. Instead, His purpose is to reveal the Father to creation so that God may be seen and heard, not directly, but in the Person of Christ. Those that have seen and heard Christ have seen and heard the Father (John 14:8-10).

Christ Has the Form of God

Philippians 2:5-8 (CLNT)

For let this disposition be in you, which is in Christ Jesus also, Who, being inherently in the form of God, deems it not pillaging to be equal with God, nevertheless empties Himself, taking the form of a slave, coming to be in the likeness of humanity, and, being found in

fashion as a human, He humbles Himself, becoming obedient unto death, even the death of the cross.

Those who would use these verses as evidence that Christ is the complete equal of the Father will find them disappointing.

In this second chapter of Philippians, Paul is emphasizing to the church to have a mutual love among themselves and to treat others with humility (verses 1-4). He gives Christ Jesus as the prime example of this, Who, being inherently in the form of God, emptied Himself and took the form of a slave. Being found in fashion as a human, He became obedient unto the death of the cross (verses 5-8 above).

If Christ Jesus were absolute Deity, as the Father, how would it make any sense to speak of Christ being in the form of God if He is God? The Scriptures never speak of the Father as being in the form of God. That's because speaking of God being in the form of God is nonsensical. It's self-evident so doesn't need to be stated. However, it does make sense to state that Christ Jesus inherently has God's form, so He did not deem it pillaging from God to be equal with God --- **as God's form**. As He is the Image of the invisible God (Colossians 1:15), as we just learned above, seeing Christ is what we would see if the Father were visible. In other words, Christ has the form of God so that we can perceive the Invisible in Christ. God provides His Image for us. That Image is Christ, Who has God's form.

So, far from proving that Christ is absolute Deity, as the Father is, it proves the opposite. Christ is not the absolute Deity but is His form, His word, His image. He declares the Father (John 1:18), not Himself.

Further, the fact that Christ became "*obedient unto death, even the death of the cross*" is further proof in these verses that Christ is not the equal of the Father. The Father operates all in accord with the counsel of His will (Ephesians 1:11). Who is above Him that will give Him orders that He should obey? Who became His advisor? (Romans 11:35). As there is no higher authority than the Father, He cannot become obedient unto death. Yet Christ can become obedient unto the death of the cross, as that was the Father's will, not His own (John 5:30, 6:38). Christ is not the equal of the Father.

Christ Is Subject to The Father at the Consummation

I Corinthians 15:24-28 (CLNT)

thereafter the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power. For He must be reigning until He should be placing all His enemies under His feet. The last enemy is being abolished: death. For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him.

*Now, whenever all may be subjected to Him, then **the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all.***

There will come a future time that Paul calls the consummation, the ultimate goal of all that God is presently doing as far as the Scriptures are concerned and to which God is leading His creation. The Scriptures do not explicitly speak of anything beyond the consummation.

What do we learn in just these four verses? Christ, Who has been reigning up to this point, will abdicate and now turn over the kingdom to His God and Father. He will nullify all sovereignty, authority, and power and will no longer continue to reign as all enemies will have been subjected to Him. The very last enemy will be death; it will be abolished. The Father will have subjected all under the feet of His Son. And when this happens, the Son Himself will also be subjected to the Father to the end that God may be All in all. Under no circumstances is the Son the equal of His Father.

Christ Is the Son of God

John 10:36

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

This is a verse that certainly presents problems for Trinitarian theology. The Trinity consists of three equal and eternal Persons. How is it possible that any of them could be sent anywhere if they are all Deity in the absolute with no higher authority for any of them? It is not possible. He who is sent is subordinate to the sender. It is not possible for the Father to be sent, and such a thought is never found in the Scriptures. Yet, the Son is sent, as well as the Holy Spirit (1 Peter 1:12).

In the 10th chapter of John, verses 24 to 39, the Jews were accusing Jesus of making Himself God, being only a man (verse 33). His answer was that He didn't claim to be God, but rather the Son of God. The God that Jesus was talking about was obviously not the Trinitarian God, of which He was supposed to be a member, but the Father. A son is not the equal of his father, and the Son was not the equal of His Father. His Father was greater than all (verse 29), including Himself. The Father sanctified the Son. The Son does not sanctify the Father, nor does anyone else.

This verse, if believed, by itself invalidates Trinitarian theology.

The Trinity and the Holy Spirit

Trinitarian teaching is that the Holy Spirit is the third Person in the Trinity and is fully God and fully equal to the other two members. Of course, if the Holy Spirit is fully equal, then the designation as the third Person of the Trinity does not indicate rank, but is simply an enumeration. We could have just as easily said that the Father is the third Person in the Trinity, according to Trinitarianism. Together, the three comprise the one God.

The discussion in the last part regarding I Corinthians 8:6-7 should be sufficient, of itself, to show, for those who revere God's word, that there is only one absolute God, the Father, and one absolute Lord, Jesus Christ.

In I Corinthians 8, the Holy Spirit finds no place as a Person. And if Jesus Christ is not the one God, then neither is the Holy Spirit.

I Corinthians 12:3 equates the Holy Spirit with the Spirit of God. In other words, the Holy Spirit is God's Spirit:

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

God has a Spirit. So do humans.

Romans 8:16

The Spirit itself beareth witness with our spirit, that we are the children of God:

So does Christ.

Romans 8:9

... Now if any man have not the Spirit of Christ, he is none of his.

God's Spirit is not a separate Person from God any more than the human spirit or Christ's Spirit is a separate person from a human or from Christ. God's Spirit is His, our spirit is ours, and Christ's Spirit is His. Since each of these spirits are possessed by someone, they are not separate Persons. If God's Spirit and Christ's Spirit were separate Persons, Trinitarians would logically have to say that the Trinity consists of at least four Persons, not three --- God, Christ, the Holy Spirit or God's Spirit, and Christ's Spirit.

Who Is the Father of the Lord Jesus Christ?

The Scriptures make it abundantly clear that the Lord Jesus has one, and only one, Father (II Corinthians 11:31, Ephesians 1:3, I Peter 1:3), and that the Father is also His God. The Father is

the one supreme God, no matter how many others may have the title *god* (I Corinthians 8:6), including Christ Himself.

Yet the description of the birth of Christ in the Gospel of Matthew might be construed to teach that the Holy Ghost (Holy Spirit) is the Father of Christ:

Matthew 1:18-21

*Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, **she was found with child of the Holy Ghost**. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: **for that which is conceived in her is of the Holy Ghost**. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

The Holy Spirit is not the Father of Christ. The virgin's conception is by God's Spirit, through which He operates, making God the Father of Jesus, as the Scriptures plainly state. The Holy Spirit, far from being a person, and the third person of a Trinity that the Scriptures never describe, is the power of God to operate in His creation as He sees fit. This is confirmed by the parallel description of the birth of Christ in Luke.

In Luke's Gospel, after the angel describes to Mary the Son that she shall conceive, whose name will be Jesus, she logically asks how this can be as she has had no relations with a man. The angel's response equates the Holy Spirit with the power of God:

Luke 1:35

*And the angel answered and said unto her, **The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee**: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

The Holy Spirit is not a person but the power of the Highest, the power of God, to accomplish His will. The virgin was impregnated through the Holy Spirit. Therefore, Jesus was the Son of God, not the Son of the Holy Spirit. God the Father acted through His spirit. Other scriptures confirm this thought.

Acts 1:8

But ye shall receive power, after that the Holy Ghost is come upon you: ...

This verse is completely consistent with that of Luke 1:35 above, where the Holy Ghost came upon Mary, and the power of the God overshadowed her, effectively equating the Holy Ghost with God's power. In this verse, the apostles to whom Jesus is speaking will receive that same power.

Acts 10:38

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Other references are Romans 15:19 (by the power of the Spirit of God), I Corinthians 2:5 (demonstration of the Spirit and of power), and Ephesians 3:16 (to be strengthened with might by his Spirit in the inner man;).

The Personification of the Holy Spirit

It is not uncommon in the New Testament for the holy spirit to be described in a way that is only possible for an individual. Here are just a few examples.

Acts 10:19: "While Peter thought on the vision, the Spirit said unto him, ..."

Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, ..."

Hebrews 9:8: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, ..."

There are many such examples found throughout the New Testament. It would seem, at first appearance, that the Holy Spirit is indeed an individual. An individual speaks, can make someone an overseer, and can signify something.

But we should not be too quick to offer these verses as proof that the holy spirit is an individual, given the clear teaching that the holy spirit is the power of God. In these three verses, and many others, God is saying something to Peter, is making overseers, and is signifying. Since He does these things through His spirit, then His spirit is described as having done these things. This is called personification. Something that is not a person is given the attributes of a person. However, in these examples, it is God Who is performing something through the medium of His spirit.

The holy spirit is not the only thing that is personified. In Revelation 12:16, the earth, which is clearly not a person, is given a mouth that it opens.

Revelation 12:6

And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

No one would claim that the earth is a person. Everyone understands that the earth doesn't have a mouth that it opens, but rather that the earth absorbed the flood that the dragon cast out of its mouth.

Here are other examples of things that are personified but are clearly not persons.

Matthew 11:19

... But wisdom is justified of her children.

Romans 5:14

Nevertheless death reigned from Adam to Moses, ...

Romans 7:1

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Romans 7:11

For sin, taking occasion by the commandment, deceived me, and by it slew me.

In none of these verses is the subject an actual person, even though it is given the attributes of a person. Wisdom is not an actual living person that can be justified, yet it is treated as such. Likewise, death has no consciousness that it can reign. The law is a thing that cannot consciously dominate a man. Sin is the result of commandment breaking and does not actually conspire to deceive anyone. Yet, through personification, we understand the meaning of all these verses.

Likewise, the spirit of God operates in the ways described by the verses above and many others found in the New Testament. It is God, however, that is actually operating through the medium of His spirit.

Personification should never be used as proof that the holy spirit is indeed an equal person in the Trinitarian God unless there are clear scriptures to that effect. There are none.

Conclusion

The Scriptures are clear that, for the believer, there is only one God, the Father, out of Whom all is, and one Lord, Jesus Christ, through Whom all is (I Corinthians 8:4-6). Nothing has to be inferred or pieced together from various scriptures that may or may not bear on the subject. All that is necessary is to reject human theology and believe the Scriptures.

The doctrine of the Trinity is a human invention designed to put Jesus on an absolute par with the Father. Although that thought may, at first, seem commendable, it really is not, as it denies the clear teaching of the Scriptures. It is far better to reject human theology and embrace God's theology. The Trinity is entirely outside of the Scriptures.

We conclude this article with another clear scripture, besides the ones already presented. That would be Revelation 3:14:

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;

In the second and third chapters of Revelation, the Lord Jesus is speaking to the seven churches that are named in these chapters. When speaking to the church located at Laodicea, He is described as the beginning of the creation of God. Or, to put it another way, God began His creation with the Lord Jesus. Jesus is not the God that began creation. That God is the Father. The Father began His creation with His Son; therefore, Jesus is Himself part of God's creation. Jesus came out of God (John 8:42). This is not sacrilegious; it is scriptural.

This agrees with all that has previously been stated in this article regarding the relationship between the Son and the Father. There is only one God Who is absolute, God the Father.

This contradicts the Trinitarian teaching that Jesus is fully God and is self-existent, without any beginning, as the Father is. In no way does this demean the Lord Jesus, as this is the teaching of Scriptures. Jesus is God's highest authorized representative. Among Jesus' many glories is His place as the Image of God (Colossians 1:15), as He makes God visible to us, the Word of God (John 1:1), as He gives expression to God, the Mediator between God and man (I Timothy 2:5), God's complement (Colossians 2:9, Concordant Literal New Testament), and the Firstborn of every creature (Colossians 1:15). Creation began with Christ, but all else was through Christ (Colossians 1:17, I Corinthians 8:6-7). He was the Father's channel of creation.

The Scriptures emphatically deny the doctrine of the Trinity. It is found nowhere in the Bible. To create the doctrine, it has to be inferred. There is no discussion anywhere in the Scriptures of Christ being of the same substance as the Father, or of Christ being fully God or any similar

phrase. In contrast to this, the Scriptures emphatically state that there only one God. All that is needed is to reject human theology and believe God's theology.

Notes

One God and the Trinity

1. Norman L. Geisler and Thomas Howe, *The Big Book of Bible Difficulties*, copyright 1992, page 540, entry *I JOHN 5:7 – Why is this verse on the Trinity missing in many modern translations?*