

Trinity Error

We all of us seek after the truth, but it took me a long time to learn not to take church doctrine for granted as the truth, and I guess, these days, we all learn the hard way that defending Jesus Christ's words can cost one friends and fellowship.

I believe that we should humbly consider why Christ said, in Revelation 12:9, *'And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.'* And why Paul wrote 2 Corinthians 4:4, *'In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.'* One only has to look at Christ's clear instructions to keep the commandments, - (John 14:15, *'If ye love me, keep my commandments,'*) to recognise the truth in those verses. A large part of the responsibility for this departure lies at the door of the Roman Catholic Church, (Romans 17) and her daughter Protestant churches never departed from her deceptions, including the trinity.

In that light it is hardly surprising to find no indication of a third member of the godhead throughout the Old Testament, though you will find the compound unity of the Father and the one who became the Son. The Father and the Son are two distinct divine beings. At the end, when Christ prayed to His father, He was not praying to Himself! The 'higher critics' one useful contribution may be their acknowledgment that Paul's many statements about God the Father, Jesus Christ, and the Holy Spirit show clearly that Paul never thought in terms of a 'three in one' being.

Of course we can understand why. The trinity only emerged progressively over many years from towards the end of the second century, almost a hundred years after the last Apostle, John, had died. Roman Catholic theologian Richard P. McBrien, affirming his belief in the Trinity, wrote: "But we cannot read back into the NT, much less into the OT, the more sophisticated trinitarian theology and doctrine which slowly and often unevenly developed over the course of some 15 centuries" (Catholicism, Harper and Row 1981 p. 347).

Tertullian actually introduced the term 'trinity' and was the forerunner of the doctrine which emerged from the Council of Nicaea, but what he taught and believed is quite different from the trinity doctrine today. It soon became apparent that the doctrine needed bolstering and the result was more spurious verses inserted into the NT devoted to proving the trinity, than any other doctrine.

1 John 5:7, added *'...In heaven, the Father, the Word, and the Holy Ghost: and these three are one'*
1 John 5:8, added *'And there are three that bear witness in earth.'* These verses are not found in manuscripts earlier than the 5th century.

Matthew 28 added *'...the Father and of the Son and of the Holy Spirit.'* In all other instances throughout the NT we are to baptize in Jesus Christ's name. The early Church historian Eusebius also appears to quote from a different manuscript than we presently have, for 18 times between 300-336AD, before Nicaea, he cites Matthew 28:19,20 as : *'go ye and make disciples of all nations, teaching them to observe all things, whatsoever I commanded you.'* Even if it were to include the name 'holy spirit' here, it still wouldn't make it a person.

If the 'Holy Spirit', 'pneuma haggion', were a person, the nouns and pronouns in the Greek text would need to be written in the masculine gender, as indeed are all the nouns and pronouns referring to God the Father and Jesus Christ. Nowhere in the NT is the Holy Spirit so described.

In the Greek the neuter pronoun 'auto' is always to be translated 'it'. If the Holy Spirit were a masculine person the masculine pronoun 'autos' would have to be used instead, but it never is.

The following verses have been used to claim the holy spirit is a person:

Isaiah 63:10, *'But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.'* A feminine noun, 'ruach' is most often translated spirit, wind, breath, as emanating from 'qodesh' (Holy) a sacred place or thing (rarely abstract) - Strong's.' Thus in the Hebrew the two 'he's clearly refer to God Himself.

Acts 16:6-7, *'And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them.'* ESV. If anything, the Holy Spirit and Spirit of Jesus can equally be seen here and in the previous scripture, as the power and agency which flows from God and Christ who dwell with us, guiding and leading us in our decisions.

Romans 8:27, *'And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.'* God knows the mindset of the spirit (not here 'Holy' Spirit) because it makes intercession in **accord** with God for the Saints. 'Accord' 'Strong's 2596 'kata' according, properly, 'down from', i.e. 'from a higher to a lower plane'...Thayer.

Essentially the spirit acts as a communicator according to the will of God between God and the saints. There is no reason here to override the grammatical evidence of the Greek, except to introduce the trinitarian concept into the Bible.

1 Corinthians 2:10-12, *'But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.'* Here we see mentioned God's spirit, the spirit of man, the spirit of the world and again the spirit which is of God. None of them reveals any personality in that they are all presented equally in the Greek.

1 Corinthians 2:13, *'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.'* The spirit teaches here, not the Holy Spirit, Greek 'pneumatōs' Strong's 4151, wind, breath, spirit.

1 Corinthians 12:11, *'But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.'* By comparing verse 6 with verse 11 we can see that it is God who by **His spirit** delivers all these gifts, not a third individual. *'And there are diversities of operations, but it is the same God which worketh all in all.'*

Ephesians 4:30, *'And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.'* Once again it is by assumption of an introduced concept that an individual is mentioned here. God's spirit is grieved, for it is by the gift of that spirit that we are sealed at baptism, signifying begetting by God, rather than the 'Holy Spirit'. As we know, God often uses figurative language to picture his message. Wisdom, for example, is often pictured as a woman, Proverbs 1:20, *'Wisdom crieth without; she uttereth her voice in the streets.'* The use of 'she' and 'her' does make wisdom a person.

Vine's Expository Dictionary of New Testament words states : "the Personality of the Spirit is emphasised **at the expense of** strict grammatical procedure in John 14:26; 15:26; 16:8, 13,14, where the emphatic pronoun *ekeinos*, 'He' [literally, 'THAT ONE'] is used of Him in the masculine, whereas the noun *pneuma* is neuter in Greek, while the corresponding word in Aramaic ...is feminine (*ruach*), cf. Hebrew. *Ruach*)". The Hebrew word is also feminine.

The eminent NT Greek scholar and syntax expert, Daniel B. Wallace wrote about John 15:26, 14:26 and 16:13-14 , " The use of a masculine pronoun, 'that one' is regarded by students of the NT as affirmation of the personality of the spirit but this [conclusion] is erroneous. In all these Johannine passages, 'spirit' is appositional to a masculine noun. The gender of 'that one' thus has nothing to do with the natural [neuter] gender of 'spirit' ...Indeed it is difficult to find any text [in the NT] in which 'spirit' is grammatically referred to with the masculine gender" [because they don't exist]. Wallace, Greek Grammar Beyond the Basics . Pp 331-332, (The New Testament In It's Original Order - F R Coulter)

The correct translation should be 'that one' in these cases.

In the case of Romans 8:16, 26 we see the same mistake, which can be clarified by reference to interlinear sources such as the 'Emphatic Diaglott' where in both verses they are translated 'itself' the spirit. Significantly, Strong's 4727 Greek '*stena zomen*' - to groan/within oneself, includes the definition 'to pray inaudibly', suggesting it is *our* prayers which the 'Holy Spirit' transmits to our Father in heaven.

Alexander Hislop, in his well known book 'The Two Babylons', wrote, "The trinity got its start in ancient babylon with Nimrod – Tammuz and Semiramis. Semiramis demanded worship for both her husband and her son as well as herself. She claimed that her son, was both the father and the son. Yes, he was "God the Father" and "God the Son" - the first divine incomprehensible trinity."

Hislop summed up the trinity with the following: "All these [versions] have existed from ancient times. While overlaid with idolatry, the recognition of a trinity was universal in all the ancient nations of the world." (The Two Babylon's pp. 17&18).

The preface to historian Gibbon's 'History of Christianity' sums up the Greek influence on the adoption of the trinity doctrine by stating: 'if Paganism was conquered by Christianity, it is equally true that christianity was corrupted by paganism. The pure deism of the first Christians ... was changed, by the Church of Rome, into the incomprehensible dogma of the trinity. Many of the pagan tenets, invented by the Egyptians and idealised by Plato were retained as being worthy of belief. (1883 pp XV1)

No wonder that the Apostle Paul warns us in Colossians 2:8, '*See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ.*'

Once again we are reminded that we should humbly accept the words of Jesus Christ, rather than adding to His words, John 10:30, '*I and my Father are one.*' When Christ promised to send the other 'comforter' in John 14:16 it can be read to be distinct from Christ, '*And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*' - if we don't read verses 18 and 23, '*I will not leave you comfortless: I will come to you.....Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*'

Christ also explained in John 16:25 that throughout His discourse He had used ‘proverbs’ or figurative language. ‘Comforter’ then, can be recognised as figurative language for the spiritual presence of God, both Father and Son.

In 2 Corinthians 13:14 ‘communion of the holy ghost’ is nowadays translated ‘fellowship’ or ‘participation’. In Philippians 3:10 we see it means participation in Christ’s sufferings, ‘*I want to know Christ--yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death.*’ NIV. The ‘Holy Spirit’ is God’s active spiritual power by which he communicates, participates and enables many works in God’s people. Similarly, we see that the ‘word of Christ’ dwells in faithful believers, Colossians 3:16, ‘*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord*’. Neither the word nor the spirit which dwell in us need be understood as personal distinctions.

When we view the **scriptures alone**, it is not natural to recognise anything other than a spirit from God. A person cannot be poured out (Acts 2:18), does not sound like a mighty wind, doesn’t fill a house or appear as cloven tongues, and cannot be quenched (1 Thessalonians 5:19).

Why, if the Holy Spirit is a person, did not Christ not include ‘him’ in John 10:30 or John 17:21-22? Why was ‘he’ not seen by John in his vision of God’s throne, where he saw the Father and the Son? Revelation 4&5. There is no mention of a third person in Revelation and it is Christ who sits at the Father’s right hand, Psalm 110:1, and it is the saints who share rule with Christ in Revelation 20:4, in God’s Kingdom.

Last of all, and conclusively, are the events about Christ’s birth.

Mary was found with child ‘of the Holy Ghost’ - pregnant by the Holy Spirit, Matthew 1:18, 20. Does this not reach to the heart of our subject? Was the Holy Spirit to be a third individual in the Godhead, then the Holy Spirit would be the Father of Christ, wouldn’t ‘he’? The implications of that do not bear thinking about!

But why is all this so significant? It is because this Roman Catholic and Satan inspired interpolation has been responsible for the great falling away from God’s truth which has occurred throughout Christianity since the middle of the last century. Witness all the empty churches and chapels. 2 Thessalonians 2:3,7, ‘*Let no man deceive you by any means: for that day shall not come, except there come a falling away first*’,v7 ‘*For the mystery of iniquity (lawlessness) doth already work: only he who now letteth will let, until he be taken out of the way.*’

This ‘lawlessness’ in modern ‘Christianity’ came about because many Christians, believing themselves guided by the separate entity of the indwelling individual the ‘Holy Spirit’, (for people believe what they want to hear and do what they want to do), have in many cases rejected Christ’s words in John 14:15, ‘*If ye love me, keep my commandments.*’ Of course the spirit that inspired that departure was not God’s ‘Holy Spirit’ at all, but I believe that is why such emphasis is placed upon the *person* of the ‘Holy Spirit’ in the church today, and the results are many of the evils we see in society around us.

While we know that Jesus Christ will restore the truth when he returns, Hebrews 10:16, teachers of God’s way should not participate in adding to God’s word, Revelation 22:18-19, ‘*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of*

life, and out of the holy city, and from the things which are written in this book.' This is not the only time this is mentioned in the Bible. (Proverbs 30:6, Deuteronomy 4:2)

After all, Christ said that when we receive the holy spirit we receive **the power** of the Highest, 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.'* Acts 1:8, *'But ye shall **receive power**, after that the **Holy Ghost** is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.'*

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