

The Trinity: Fact or Fiction?

In The Encyclopædia Britannica (15th edition, Micropædia, Volume X, Page 126) we read:

“Trinity, the doctrine of God taught by Christianity that asserts that God is one in essence but three in “person,” Father, Son, and Holy Spirit. Neither the word Trinity, nor the explicit doctrine as such, appears in the New Testament.”

So, where did the Trinity doctrine come from? The Encyclopædia explains:

“The doctrine developed gradually over several centuries, and through many controversies . . . The Council of Nicaea in 325 stated the crucial formula for that doctrine in its confession that the Son is “of the same essence [homoousios] as the Father,” even though it said very little about the Holy Spirit. Over the next half century, Athanasius defended and refined the Nicene formula, and, by the end of the 4th century, under the leadership of Basil of Caesaria, Gregory of Nyssa, and Gregory of Nazianzus (the Cappadocian Fathers), the doctrine of the Trinity took substantially the form it has maintained ever since.”

At the Council of Nicaea in 325, the original Nicene Creed was adopted, having only a mention of the holy spirit. At the Second Ecumenical Council, at Constantinople in 381 AD, the Niceno-Constantinopolitan Creed was adopted. This new creed is called the Nicene Creed today. It personifies the holy spirit, saying:

“We believe in one God, the Father Almighty . . . And in one Lord Jesus Christ, the only Son of God . . . And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.”

—from the Nicene Creed

And so it was that the holy spirit was called “who” and was ascribed person-hood as a third person in a Trinity —alongside the Father and Jesus.

Later, the Athanasian Creed specified that belief in the Trinity was necessary for salvation:

“For there is one Person of the Father, another of the Son, and another of the Holy Ghost . . . And in this Trinity none is afore, or after other; none is greater, or less than another; But the whole three Persons are co-eternal together and co-equal . . . This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.”

—from the Athanasian Creed

As mortals, we are unqualified to make declarations and creeds about the nature of God and the spirit realm. We would do well to consult scripture given to us by God:

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness”

(2 Timothy 3:16)

The question at hand is, is the holy spirit a third person? A careful review of scripture indicates - consistently - that God is not three persons.

Let's begin here: most New Testament epistles - the letters from the apostles to believers - have greetings such as "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." All such greetings **include both God the Father and the Lord Jesus Christ**. But **none of them include or mention the holy spirit as a third person**.

Here's three examples:

"To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ"

(Paul, in Romans 1:7)

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

(Paul, in 1 Corinthians 1:3)

"Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."

(John, in 2 John 1:3)

Another 12 examples are found in these verses:

2 Corinthians 1:2

Galatians 1:3

Ephesians 1:2

Philippians 1:2

Colossians 1:2

1 Thessalonians 1:1

2 Thessalonians 1:2

1 Timothy 1:2

2 Timothy 1:2

Titus 1:4

Philemon 1:3

2 Peter 1:2

The only persons mentioned are the Father, and Jesus. Can we be honest enough to admit there is nothing to suggest a Trinity - three persons - in these greetings?

There are many similar statements, mentioning only the Father and Jesus. Here are a few of them:

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ."

(Ephesians 6:23)

"Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you."

(1 Thessalonians 3:11)

“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,
Comfort your hearts, and stablish you in every good word and work.”

(2 Thessalonians 2:16,17)

“Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.”

(1 John 2:24)

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”

(1 John 1:3)

Our “fellowship” is with the Father and Jesus. Jesus, in fact, said the Father and He would make their abode in us —dwell in us:

“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.”

(John 14:23)

The Father and Jesus will dwell in us. There’s nothing there about a third person.

Romans 8:9 is similar: the “Spirit of God” and the “Spirit of Christ” both dwell in us:

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his”

(Romans 8:9)

Jesus and the Father are holy, and are spirit. We are “in the Spirit” when they dwell in us. When the persons of the Father and Jesus dwell in us we have holy spirit - the persons of the Father and Jesus - dwelling in us. There is no third person.

Here’s the spirit of the Father - who raised Jesus from the dead - dwelling in us:

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

(Romans 8:11)

Here's 2 Corinthians 6:16-18. God will dwell in us and walk in us, and be a Father to us:

“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

(2 Corinthians 6:16-18)

And here's a verse about Jesus being in us:

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”

(2 Corinthians 13:5)

When we have the holy spirit, we don't have a “third” person in us . . . we have the Father and Jesus, making their abode in us, dwelling in us.

Here's the apostle Paul saying there is the Father, and there is Jesus . . . but he does not mention a third person:

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

(1 Corinthians 8:6)

Again, it's two: the Father and the Lord Jesus. That verse said “Jesus Christ, by whom are all things.” Creation of all things was directed by the Father . . . and was executed by or through Jesus:

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds”

(Hebrews 1:1,2)

Ephesians 3:9 and Colossians 1:16 are similar; only the Father and Jesus are in these verses as well . . . no third person is mentioned. Here's another example. In this example the “Word” is Jesus:

“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 any thing made that was made.”

(John 1:1-3)

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

(John 1:14)

The Word, who became flesh as Jesus, was with God - and was God - from the beginning. There is no mention and no suggestion of a third person.

Here's Jesus in John 10:30:

“I and my Father are one.”

Here's Jesus praying to the Father, in John 17:1-5. Note verse 3; nothing here about a third person:

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know **thee the only true God, and Jesus Christ, whom thou hast sent.**

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

(John 17:1-5)

There are a few verses trinitarians will point to, saying they are evidence of a trinity. Here's 1 John 5:7,8:

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

And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.”

(1 John 5:7,8, KJV)

The phrase “the Father, the Word, and the Holy Ghost” could be taken as evidence of a trinity, especially if you have already been taught there is a trinity. But that passage itself has questionable origin. Later Latin texts have those words, but early Greek texts do not. This caused great controversy back in the early 1500s as translators sought texts to translate into German and English. Look up the “Johannine Comma” (“comma” referring to that phrase) to get the detail on that controversy. Many translations today - being based on earlier Greek texts - do not include “the Father, the Word, and the Holy Ghost.” The Revised Standard version (RSV) and Authorized Standard Version (ASV) are examples:

“And the Spirit is the witness, because the Spirit is the truth.

There are three witnesses, the Spirit, the water, and the blood; and these three agree.”

(1 John 5:7,8, RSV)

“And it is the Spirit that beareth witness, because the Spirit is the truth.

For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.”

(1 John 5:7,8, ASV)

Matthew 28:19 is another verse often quoted as evidence of a trinity:

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

(Matthew 28:19, KJV)

We must question that verse’s authenticity and legitimacy. Why? Because what the apostles actually *did* was baptize *in Jesus’ name only*:

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

(Acts 2:38)

“(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)”

(Acts 8:16)

“And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.”

(Acts 10:48)

“When they heard this, they were baptized in the name of the Lord Jesus.”

(Acts 19:5)

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”

(Romans 6:3)

In scripture, was anyone actually baptized “in the name of the Father, and of the Son, and of the holy Ghost”? No.

One other verse often cited as evidence of a trinity is 2 Corinthians 13:14:

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. (2 Corinthians 13:14, KJV)

If you had been taught there is a trinity, you might naturally interpret that verse as evidence of a trinity. But as we've seen, the "communion of the Holy Ghost" is having holy spirit - Jesus and the Father - dwelling in us . . . not a third person.

The Trinity is nothing more than a flagship doctrine - they often call it a "mystery" - set up by theologians many centuries ago. It is now so ingrained into corrupted mainstream churchianity that it has become a litmus test for loyalty to the mainstream narrative. Challenge the Trinity and you'll be dismissed —pigeonholed and labeled a cultist for defying their doctrine.

As we've seen, history shows the Trinity doctrine was developed, by men, centuries after Jesus founded His church.

The real issue here is who will be your source of truth. Who will you believe: the Bible, or, the theologians and their church organizations? You must read and study the Bible yourself to know there's a difference between the two. Otherwise, theologians preaching things like "faith alone" will likely deceive you concerning the important issues, the salvation issues. That's where the real damage is being done, now, more than ever before.