

# TRINITY IS NOT BIBLICAL

## Introduction

It is of immense importance to know the God you serve. It is suicidal to serve an unknown God. In fact, it is eternal life to know the true eternal God. By knowing God, I mean His name, His character, His power and everything about Him.

*“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” – John 17:3*

*“And you shall know the truth, and the truth shall make you free” -John 8:32*

Christ Himself warned His followers: *“Take heed that no one deceives you. For many will come in My name. . . and will deceive many” -Matthew 24:4-5.*

See from other references in the bible: *Matthew 24:11; Acts 20:29-30; 2 Corinthians 11:13-15; 2 Timothy 4:2-4; 2 Peter 2:1-2; 1 John 2:18-26; 1 John 4:1-3).*

## What does the bible teach: Monotheism or Polytheism?

### **Theism**

This has got to do with the belief in a divine power or deity. Generally, this revolves around a figure who is seen as the creator of the universe.

### **Polytheism**

We call a religion that worships multiple deities a **polytheistic religion**. So, **polytheism** is the belief in more than one god.

The Greeks had a full pantheon of gods and goddesses, each of which was responsible for different things. The Greeks would ask specific deities for help with specific issues. For example, a blacksmith might pray to Hephaestus to bless his forge and the business he did there, while a midwife might pray to Eileithyia for wisdom while delivering a baby.

Apart from the Greeks, The Mesopotamians, Egyptians, and Romans were also ancient polytheistic cultures found around the Mediterranean. The vast majority of religions and spiritual traditions native to Africa, Polynesia, Central Asia, and the indigenous Americas are also polytheistic, many of which focus on the worship of divine forces in nature. Today, the largest polytheistic religion in the world is **Hinduism**, which is native to India and recognizes a complex pantheon of deities.

### **Monotheism**

A **monotheistic religion** is a religion that worships a single deity. While polytheism divides the supernatural forces of the universe between many gods, in **monotheism** a single god is responsible for everything.

A typical example is Judaism and Christianity. The Israelites have known only one God from the onset. They have always referred to Him as the God of their fathers: Abraham, Isaac, Jacob, and God almighty, the Lord-Deuteronomy 6:4-6, 4:35, 39.

Christianity originally believes in the only one God of the Jews manifest Himself as man in the person of Jesus Christ- Isaiah 43:10-13, 1Timothy 3:14-16. This original belief was replaced by an adopted nature of God in the year 325. Trinity-God in three persons.

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### **There is, but only one true God.**

1. The Holy one of Israel-Isaiah 30:15, 45:11
2. God Himself says, He knows none: Isaiah 44:8
3. God says, He created the heavens alone: Isaiah 44:24
4. God say, He alone is our savior : Isaiah 45:21, 43:10-11
5. God says, there is no God besides Him : Isaiah 45:5, 43:12, 46:9
6. The Israelites know of only one God- Deuteronomy 6:4-9,4:35,39
7. The devil knows that, there is only one God- James 2:19
8. The apostle Paul talks about one God- Romans 3:30, 1Timothy 1:17

### **Trinity as adopted at the council of Nicaea (various commentaries)**

#### **Constantine, the Roman emperor**

Constantine who was an emperor convened the Council at Nicaea (modern day Turkey) in the year 325. The agenda was on how the Roman Empire could amass support from the Christendom as the empire felt threatened on the growing strength and unity of the church.

“Constantine, like his father, worshipped the Unconquered Sun” (Henry Chadwick The Early Church, 1993, p. 122).

#### **Debate at the council**

In the debate, there were dissenting views from various participants. For example Arius, a priest from Alexandria, Egypt taught that Jesus was created by the father and perhaps the father was older than Him.

Athanasius, a deacon also from Alexandria was of the view that the Father, Son and Holy Spirit were one but at the same time distinct from each other.

“When the bishops gathered at Nicaea on May 20, 325, to resolve the crisis, very few would have shared Athanasius’s view of Christ. Most held a position midway between Athanasius and Arius” (Karen Armstrong, A history of God, p. 110)

“Constantine himself of course neither knew nor cared anything about the matter in dispute but he was eager to bring the controversy to a close, and Hosius’ advice appealed to him as sound” (Arthur Cushman McGiffert, A History of Christian Thought, 1954, Vol. 1, p. 258).

“His conversion should not be interpreted as an inward experience of grace. . . It was a military matter. His comprehension of Christian doctrine was never very clear” ((Henry Chadwick The Early Church, 1993, p. 125).

“Constantine did not experience any conversion; there are no signs of a change of faith in him. He never said of himself that he had turned to another god . . . At the time when he turned to Christianity, for him this was *Sol Invictus* (the victorious sun god)” (A Concise History of the Early Church, 1996, p. 48).

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### **Disagreements at the council**

“Constantine himself presided, actively guiding the discussions, and personally proposed . . . the crucial formula expressing the relation of Christ to God in the creed issued by the council . . . Overawed by the emperor, the bishops, with two exceptions only, signed the creed, many of them much against their inclination” ( The Encyclopaedia Britannica 1971 edition, Vol. 6, “Constantine,” p. 386).

“The show of agreement pleased Constantine, who had no understanding of the theological issues, but in fact there was no unanimity at Nicaea. After the council, the bishops went on teaching as they had before, and the Arian crisis continued for another sixty years. Arius and his followers fought back and managed to regain imperial favor. Athanasius was exiled no fewer than five times. It was very difficult to make his creed stick” (Karen Armstrong, A history of God, pp. 110-111).

“Probably more Christians were slaughtered by Christians in these two years (342-3) than by all the persecutions of Christians by pagans in the history of Rome” (Will Durant, The Story of Civilization, Vol. 4: The Age of Faith, 1950, p. 8)

“We believe in the Holy Spirit.” This “seemed to have been added to Athanasius’s creed almost as an afterthought,” writes Karen Armstrong. “People were confused about the Holy Spirit. Was it simply a synonym for God or was it something more?” (Karen Armstrong, A history of God, pp.115).

“ ‘No sooner do I conceive of the One than I am illumined by the splendor of the Three; no sooner do I distinguish Three than I am carried back into the One. When I think of any of the Three, I think of him as the whole, and my eyes are filled, and the greater part of what I am thinking escapes me ’ “For many Western Christians . . . the Trinity is simply baffling” (ibid.). (Karen Armstrong, A history of God, pp.117).

### **The council at Constantinople in the year 381**

So, after the death of Emperor Constantine, forty four (44) years on, the then Emperor Theodosius convened any another council Constantinople (modern day Istanbul, Turkey) aimed at resolving these controversies.

“It is important to remember that Theodosius had no theological background of his own and that he put in place as dogma a formula containing intractable philosophical problems of which he would have been unaware. In effect, the emperor’s laws had silenced the debate when it was still unresolved” (Charles Freeman, A history of God p. 103).

“Whether he dealt with the matter clumsily or whether there was simply no chance of consensus, the ‘Macedonians,’ bishops who refused to accept the full divinity of the Holy Spirit, left the council. . . Typically, Gregory berated the bishops for preferring to have a majority rather than simply accepting ‘the Divine Word’ of the Trinity on his authority” (A.D. 381: Heretics, Pagans and the Dawn of the Monotheistic State, 2008, p. 96).

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“So it was that one Nectarius, an elderly city senator who had been a popular prefect in the city as a result of his patronage of the games, but who was still not a baptized Christian, was selected. . . Nectarius appeared to know no theology, and he had to be initiated into the required faith before being baptized and consecrated” (Freeman, pp. 97-98).

### **Trinity finally adopted.**

“made it possible for the Council of Constantinople (381) to affirm the divinity of the Holy Spirit, which up to that point had nowhere been clearly stated, not even in Scripture” (The Harper Collins Encyclopedia of Catholicism, “God,” p. 568).

“We now order that all churches are to be handed over to the bishops who profess Father, Son and Holy Spirit of a single majesty, of the same glory, of one splendor, who establish no difference by sacrilegious separation, but (who affirm) the order of the Trinity by recognizing the Persons and uniting the Godhead” (Richard Rubenstein, When Jesus Became God, 1999, p. 223).

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“was to reduce the meanings of the word ‘God’ from a very large selection of alternatives to one only,” such that “when Western man today says ‘God’ he means the one, sole exclusive [Trinitarian] God and nothing else” (Studies in Christian Antiquity, 1985, pp. 243-244).

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Thus we see that a teaching that was foreign to Jesus Christ, never taught by the apostles and unknown to the other biblical writers, was locked into place and the true biblical revelation about the Father, the Son and the Holy Spirit was locked out. Any who disagreed were, in accordance with the edicts of the emperor and church authorities, branded heretics and dealt with accordingly.

“a process of theological exploration which lasted at least three hundred years. . . In fact it was a process of trial and error (almost of hit and miss), in which the error was by no means all confined to the unorthodox . . . It would be foolish to represent the doctrine of the Holy Trinity as having been achieved by any other way” (Reasonable Belief 1980, p. 172).

“This was a long, confused, process whereby different schools of thought in the Church worked out for themselves, and then tried to impose on others, their answer to the question, ‘How divine is Jesus Christ?’ . . . If ever there was a controversy decided by the method of trial and error, it was this one” (Reasonable Belief 1980 p. 175).

“This failure of Christian theology. . . to produce logical justification of the cardinal point in its trinitarian doctrine is of the greatest possible significance. We are forced, even before turning to the question of the vindication of the doctrine by experience, to ask ourselves whether theology or

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philosophy has ever produced any reasons why its belief should be Trinitarian” (“The Evolution of the Doctrine of the Trinity, A.E.J. Rawlinson, editor, 1928, pp. 221-222).

### **The Nicene Creed in the year 381**

“We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages . . . And we believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, who with the Father and the Son together is worshipped and glorified, who spoke by the prophets . . .” The statement also affirmed belief “in one holy, catholic [meaning in this context universal, whole or complete] and apostolic Church . . .”

### **Biblical references of this false doctrine and the dark ages of the church**

*“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:<sup>7</sup> Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.<sup>8</sup> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.<sup>9</sup> As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed”-* Galatians 1:6

*“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ”-* 2 Corinthians 11:13

*“I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.<sup>10</sup> Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.<sup>11</sup> Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God”-* 3 John 9-11

*“<sup>3</sup> But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.<sup>4</sup> For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him”-* 2 Corinthians 11:3-4

*“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.<sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:<sup>3</sup> And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world”-* 1John 4:1-3

*“ Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.<sup>4</sup> For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” –* Jude vs 3-4