

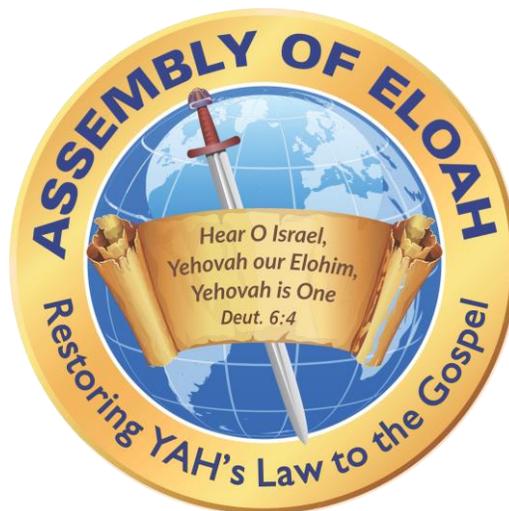
Assembly of Eloah

This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

The Trinity: for or against? And why?

(Copyright © 2014 Erick Aristide)

But in your hearts revere 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. 1 Peter 3:15



P.O. Box 45 • Rockton • Ontario • Canada • L0R1X0 • www.assemblyofeloah.org

This paper may be freely copied and distributed provided it is copied in total with no alterations or deletions. The publisher's name and address and copyright notice must be included. No charge may be levied on recipients of the distributed copies. Brief quotations may be embodied in critical articles and reviews without breaching copyright.

The Trinity, for or against? And why? (Part 1)

Before we get to the heart of the matter, why is it so important to consider such a topic?

Indeed, in 1 Peter 3:15, the apostle Peter tells us that as Christians, we are required to be always ready to defend ourselves, and this with gentleness and respect, before anyone who asks us the reason for the hope that is in us. In other words, we must be able to give or explain the reason for our faith.

As for the doctrine of the trinity, we already know that the true Church of God has never supported it in any way. However, we still have to prove that the Bible never taught, for example, that the Holy Spirit was a person, much less that he was God and that is exactly what we are going to do now.

First, the Bible defines the Holy Spirit as a power that Christians should and still should receive to be witnesses of Christ in Jerusalem and elsewhere in the world.

Acts 1:8 But **you will receive power when the Holy Spirit comes on you**; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Instead, let us try, with the help of the Spirit of the Almighty, to understand what is really important for our salvation and submit ourselves unreservedly to Him who alone knows the way (Christ is the way, the truth and the life) and who

can and will, through this Christ, grant us eternal life.

1 Peter 3:15 But in your hearts revere 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,

Acts 2:33 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.

Note: one cannot pour out a person. Let us also see Acts 1:4.

Acts 1:4 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.

John 20:22 And with that he (Jesus) breathed on them and said, **Receive the Holy Spirit**.

The Holy Spirit is therefore here a force, a power emanating or coming from Jesus.

Having now the definition and thus a better understanding of what the Holy Spirit is, let us see what the Bible teaches about the **Godhead** and **not about the trinity**.

First, let us read Hebrews 1:6: Let all the angels of God worship him (or, more correctly, **pay homage to him**, speaking of Jesus).

It is very unfortunate to find that most of those who call themselves "non-trinitarian" use Hebrews 1 to promote, at least, the "Binitarism" which we may talk about at some point.

You will therefore realize for yourself that apart from the fact that the Holy Spirit is a power emanating from the Father or the Son, as we have already demonstrated, there is a clear line of demarcation between them and the Holy Spirit, which we will now see in the following verses clearly illustrating this reality.

Ephesians 5:5 says the kingdom is the kingdom **of Christ and God** (the Father). Not that of the Holy Spirit. There is no kingdom for him here.

Revelation 20:6 They (the elect) will be **priests of God and of Christ**. Not of the Holy Spirit.

John 17:3 Now this is eternal life: that they know **you, the only true God, and Jesus Christ, whom you have sent**. So no need to know the Holy Spirit to have eternal life, which already shows the **nullity** of this doctrine of the "trinity". And even the nonsense of Binitarianism that some maintain, because the verses that we have just read and those that follow establish a clear distinction between **God and Jesus Christ**. The **only** true God is the Father. We cannot, under any pretext, maintain that Jesus Christ is the equal of the Father. For Jesus Christ said it himself in John 14:28: "**the Father is greater than I.**" This verse alone dismantles Binitarianism. What new theology would you still like to invent?

In Revelation 22:1b and 3b, we talk about the **throne of God and the lamb**. No throne for the Holy Spirit.

Revelation 21:22 I did not see a temple in the city (says the apostle John), because **the Lord God Almighty and the Lamb are its temple**. No Holy Spirit. And in verse 23 of Revelation 21: The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. Where is "the Holy Spirit"?

Revelation 14:1b The 144,000 had his (Christ's) name and his Father's name in their foreheads. What about the name of the Holy Spirit?

Revelation 14:4b They were redeemed from among men, as firstfruits **for God and for the Lamb**. Not for the Holy Spirit.

Revelation 11:15b The kingdom of the world has become the kingdom of our Lord and of his Messiah. Not of the Holy Spirit.

Revelation 7:10 "Salvation belongs **to our God**, who sits on the throne, and to the Lamb." Not to the Holy Spirit.

Philemon 1:3 Grace and peace be given to you **from God our Father and the Lord Jesus Christ**. Not from the Holy Spirit.

Revelation 5:13b To him who sits on the throne and to the Lamb be praise, honor, and glory... Nothing for the Holy Spirit.

In John 1:33, we see that Jesus is the one who baptizes with the Holy Spirit.

Titus 3:5 tells us that the Holy Spirit can

be renewed.

In 2 John 1:3, John returns with Philemon's formula: Grace, mercy, and peace be with you **from God the Father and from Jesus Christ.**

In 1 Timothy 5:21, the apostle Paul urges Timothy **before God, before Jesus Christ, and before the elect angels** (and not before the Holy Spirit) to keep these instructions without partiality...

Let us now see how James presented himself to the twelve tribes scattered among the nations. James 1:1: James, **the servant of God and the Lord Jesus Christ...** (So James was not a servant of the Holy Spirit, which means that for him "the Holy Spirit is not God" and the trinity does not exist.)

Why is the Holy Spirit never mentioned as the other person forming the trinity in all the important verses we have just read? The apostle John gives us the answer.

1 John 1:3b Now **our fellowship is with the Father and with his Son Jesus Christ.** (So no fellowship with the Holy Spirit).

To conclude, let's say that if the Holy Spirit were a person, **he** (the Holy Spirit) **would have been the father of Jesus Christ.** Understand it well. Indeed, in Matthew 1:20 we read: **For the child whom she (Mary) conceived is from the Holy Spirit.**

How can the Bible be clearer?

May God help us to study our Bible further, to understand it better and to be always ready to explain the reason of our faith to anyone who has asked us to do so.

Let us remember that honoring the Son as we honor the Father cannot mean worshipping the Son as we worship the Father, for God also asks us to honor our biological parents.

Let us say, then, like the Apostle Paul in 1 Corinthians 8:6 "Nevertheless for us there is only one God, the Father.." and in 1 Timothy 2:5 "For there is one God, and also one mediator between God and men, the man Jesus Christ."

Understanding all this, we cannot be TRINITARIAN or even BINITARIAN. Let us be of good courage. We will continue our study of the subject in part 2.

May Y^ehovah bless us all.

The Trinity, for or against? And why? (Part 2)

We have seen lately that the apostle John, in 1 John 1:3, made an important point eliminating any doubt about his position relative to divinity. He let us understand that he himself never believed in a so-called trinity. For him, the Holy Spirit is not a person. He even openly proclaimed, as you have read, that no Christian of his time, including himself, had (interpersonal) fellowship with the Holy Spirit. Let's read it again in 1 John 1:3 "Now our fellowship is with the Father and with his Son Jesus Christ".

But remember, it was moved by the Holy Spirit (i.e., by the power of God) that men spoke on behalf of God. We read this in **2 Peter 1:21**. This is very important.

Now, despite all that we saw in the 18 verses quoted in Part 1, I realized that a lingering thirst still remained, so important questions soon arose. I felt it was completely legitimate for such questions to surface, which shows the interest that this subject has aroused and above all the manifestation of your love for the truth.

Indeed, what I personally had a bit of a problem with was **2 Corinthians 13:14** where Paul wrote: May the grace of the Lord Jesus Christ, and the love of God, and the fellowship (or communication) of the Holy Spirit be with you all.

I was wondering if Paul and John were contradicting each other. And as I looked a little deeper into Paul's writings, I

noticed that Paul was far from making an allusion to the trinity, but that he just wished that outside of the grace of the Lord Jesus Christ and the love of God, the working Power of God be also with his brethren in Corinth. Let us emphasize that the Holy Spirit is the Power by which God manifests himself in the life of his servants and communicates with them.

You will see that in almost all of Paul's epistles he mentions only the two persons he considers important to him: the Father and his Son Jesus Christ. You can see this in Romans 1:7 "Grace and peace to you from **God our Father** and from the **Lord Jesus Christ**". Look at the introduction to his other epistles: 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians and Philemon. You will find that the formula always remains unchanged or the same.

For Paul, the question of the trinity did not even arise; it was not his concern. The important thing for him was to recognize the Father and the Son, and that was clearly enough for him. See **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."

For more details about Jesus Christ himself, you can read **Romans 9:5** (very interesting), **Philippians 2:6** and **Colossians 2:9**. All these verses seem to show that Jesus is god, which indeed we cannot ignore, but at his level. Note that despite everything that has been

said of Jesus, he himself will formally specify in John 14:28 "**The Father is greater than me**". Furthermore, as we have already seen, Jesus stated bluntly in John 17:3 that **the Father is the only true God**.

But, let us remain in the subject which concerns us now.

Trinity proponents sometimes content themselves with finding and underlining all the verses in which the Spirit is quoted with Jesus Christ and the Father, such as: **Matthew 28:19**...baptizing them in the name...; **1 Corinthians 12:4-6**...the same spirit...the same Lord...the same God; and **Ephesians 4:4-6** There is...one Spirit...one Lord...one God and Father of all.

There are others, however these verses do not make God a trinity. Nor do they imply that the Holy Spirit is a person of a trinity, or a third hypostasis, as Mr. Tkatch taught after the death of Mr. Herbert W. Armstrong of the ancient Worldwide Church of God, or that the Holy Spirit is God.

Rather, the Holy Spirit should be sought wherever he should normally be, if he were God. As we have already seen, it was never there. It was clearly demonstrated in the previous presentation.

There is another question that comes up often and which I find very relevant: Why in **Matthew 28:19** did Jesus ask to baptize in the name of the Father, the Son and the Holy Spirit?

Well! The answer is simple. The verse above does not appear in any early records and we do not use it. We baptize by the authority from Christ's name and his acceptable sacrifice. Read the study [Baptism Ceremony](#).

If Jesus had actually said that, then why would Peter disobey the order that the apostles had received from Jesus?

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."

Notice that Peter said that they would receive the gift of the Holy Spirit. This gift is the **Power** of our Father Y^ehovah.

In Acts 10:48, Peter does it again.

Acts 10:48 So he (Peter) ordered that they be baptized **in the name of Jesus Christ**.

Paul also baptized in the name of our Lord Jesus only.

Acts 19:5 On hearing this, they were baptized in the name of the Lord Jesus.

Paul understood that the Holy Spirit is a Power, not a person.

1 Corinthians 6:11 And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

2 Timothy 4:1 In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge:

We can see here a verse that dismantles the idea of a God in three persons. It is indeed one of the places where the Holy Spirit should be but, as you see, it is not there. Let us also emphasize that this same verse also establishes a clear distinction between **God** and **Jesus Christ**.

Good! Now, to save time, let's see the content of the other questions immediately followed by their answers.

Q-1) The Holy Spirit may be grieved according to **Ephesians 4:30**. Does that not make him a person? Because only one person or another living being can be saddened.

A- No, for the earth too may be grieved. **Joel 1:10**.

Q-2) And the fact that the Holy Spirit has a will? Doesn't that make him a person?

A- No, for the wind also has one. It blows where it will. **John 3:8**.

Q-3) The Holy Spirit speaks, and only one person can speak.

A- No. The voice of Abel's blood cried out from the ground to God. **Genesis 4:10**.

Q-4) The Holy Spirit teaches; he must be a person. No?

A- But the very nature of things also teaches. **1 Corinthians 11:14**.

Q-5) The Holy Spirit can reveal things, so he is a person?

A- No, because a video, for example, can also reveal many things and recall facts, convince unbelievers, without it being a person.

Q-6) In **John 15:26** and elsewhere, did Christ not say that he would send us a comforter (the Advocate), the Spirit of truth who would testify about him?

A- Yes, but a comforter is not necessarily a person. Money, too, in a sense, can be a comforter testifying of someone's kindness and generosity. But here this is rather a revelatory Spirit who helps us and will help us more to understand the things of God.

Q-7) **Revelation 2:29** says "Whoever has ears, let them hear what the Spirit says to the churches". So this is a person, right?

A- To understand this verse, we must read **Revelation 2:18 to 29** where we will see that it is Jesus himself who speaks to the churches. See also **Revelation 22:16**. Remember also that the words of Jesus are Spirit and life. **John 6:63**.

Q-8) In **Acts 5:3-4**, we see that lying to the Holy Spirit is lying to God. Would it still not be a person?

A- No, because not respecting the law of God is also not respecting God. But that doesn't make the law a person.

Moreover, in this account of Acts 5, the apostle Peter did not envisage anything of the divinity which was contrary to the understanding of the apostle Paul or that of the apostle John. Peter did not think the Holy Spirit was a person. For him too, the two people he considers important are the Father and his Son. See **2 Peter 1:1-2; v2**- Grace and peace be yours in abundance through the **knowledge of God** and **of Jesus** our Lord.

Of course, one can pray to receive the Holy Spirit (Acts 8:14-16). Moreover, it can be given by the laying on of hands (Acts 8:17-19). **It's a power**, and even Simon the Magician understood that. He had thus wanted to have it at all costs, thinking that it was possible to obtain it from the apostles for money.

We now know that in the time of Jesus and the apostles, the doctrine of the trinity did not exist. And no biblical character alluded to it.

But, where does this strange and inexplicable doctrine come from that almost all the religions adhering to it consider as **"a mystery not yet completely unveiled"**?

It seems that the doctrine of the trinity appeared in the 2nd century AD. Tertullian, who was born in Carthage, North Africa, near present-day Tunisia, was the first to use the word "trinity" around the year 155. This Tertullian was so unconvinced of his own religious beliefs that he eventually deviated towards the Montanist heresy. Montanism was a 2nd century Christian heresy professed by Montanus who claimed to be the voice of the Holy Spirit who came to complete the Revelation of Jesus Christ.

Conclusion

Know that we are not to adhere to any doctrine that was not taught by Jesus Christ or his apostles.

Acts 19:1-2 While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples ² and asked them, "Did you receive the Holy Spirit when you believed?" They answered, "**No, we have not even heard that there is a Holy Spirit.**"

Remember that Jude 1:3 urges us to strive for the faith that was given to the saints once for all. And as Jesus Christ himself has already told us: eternal life is knowing God our Father, the only true God, and Jesus Christ whom he sent (John 17:3).

So no need for a "trinity".

Amen, Y^ehovah