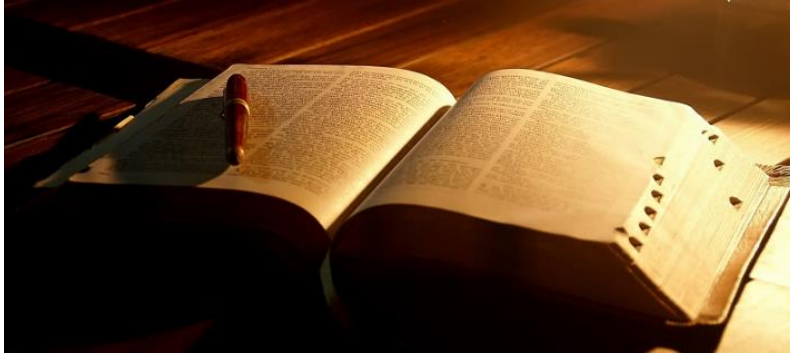


WHY I CANNOT BELIEVE IN THE TRINITY

A Refutation of the Trinitarian Doctrine



WRITTEN BY:
KEITH J. WALKER

A Note From The Author

It is very important that we understand the God we worship. As a matter of fact, we must believe in God and know who He really is, or we will not be saved. In John 8:24-28, the Scripture is very precise in telling us that “...*if ye believe not that **I am He*** (speaking of God, the Father) *ye shall die in your sins.*”

Friend, this is why I have put much work into this study. It is imperative that this truth be proclaimed. In this booklet, we will briefly cover the testimony of the Scriptures concerning the Oneness of God.

- Pastor Keith J. Walker

Introduction

Many people today may ask, "If the Trinity is not biblical, why do the vast majority of Christians believe in it?" First of all, if it took a great deal of intelligence, no one would be able to understand the Godhead. The Godhead is only understood because God chooses to reveal it to those who are willing to reason with the scriptures.

We find in Mathew 11:27 (also quoted in Luke 10:20), that *"no man knoweth who the Son is, but the Father; and who the Father is, but the Son and he to whom the Son will reveal him."* If we are to really know who the Father is, and who the Son is, it will have to be revealed to us.

The words of the apostle Peter in Matthew 16:16 show that knowing the truth of the Godhead is given by divine revelation. *"Thou art the Christ, the Son of the Living God."* Jesus followed with something that is most beneficial. In verse 17, Jesus said *"Blessed are you Simon Barjona, for flesh and blood hath not revealed this unto thee..."*

This teaches us that we should not take a traditional statement from some great theologian of the past as being truth. We must pray that God will reveal it unto us. This we will find, as Jesus said, when we *"search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me,"* John 5:39.

THE ONENESS OF GOD

The Bible unequivocally portrays a monotheistic concept of God. There are hundreds more scriptures that I could have added than are cited in this brief booklet on the Trinity and further studies are available in the references.

First of all, not one apostle believed in the Trinity. The concept of a three-in-one God was not fully developed until the Roman Catholic Church adopted it three hundred years later.

The apostles had a full revelation of who God was. The idea that God chose to hide the concept of the Trinity throughout the thousands of years covered by the Old Testament is false. Throughout the Bible the central tenant of the faith is that God is One Lord, alone, a single God.

"Hear O' Israel, the Lord our God is one Lord." Deuteronomy 6:4

"Have we not all one father? Hath not one God created us?" Malachi 2:10

This is restated emphatically in the New Testament.

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"Thou believest that there is one God; thou doest well; the devils also believe and tremble." James 2:19

"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

"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Timothy 2:5

In Isaiah 43:10 the Bible also tells us that *"before me (God) there was no God formed..."* It goes on to say, *"...neither shall there be after me."*

Clearly, the Bible teaches a strict monotheistic and "Oneness" doctrine of the Godhead. In the next section, we will attempt to explain what the doctrine of the Trinity is and compare it with what the Bible says.

THE TRINITY "DEFINED"

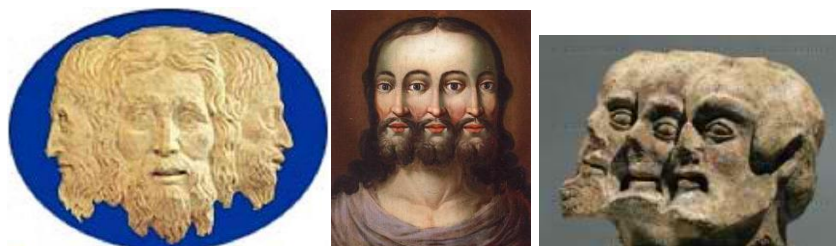
This leads me to the main point in which we deal quite extensively. Before we will be able to be effective in winning souls, we must know the error on which the majority of the church world stands. What I want to point out is that Trinitarians also say they believe in one God. However, their belief is not really in one, but three.

So, if you think a Trinitarian will be put on the spot with one God Scriptures, chances are they will not. A good name for this is "double talk."

The difference is that their belief in one God has been perverted by "*philosophies of men*" that have origins going back to ancient pagan cultism. Specifically, this has origins in the Babylonian religion and King Nimrod.

Trinitarianism and the belief in a "three-in-one" god is also found in almost all ancient religions including those found in India, China, Egypt, Babylon, and more recently, in Roman Catholicism. As stated, more information can be studied in other works available in the references.

Below are a few pictures of the ancient Babylonian "tri-headed" god and the Trinitarian concept.



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The Trinity is the belief that the Godhead is composed of three “separate and distinct persons” that are all co-equal, co-exist, and are co-eternal; and that these three persons are “the Father, the Son, and the Holy Ghost.”

Let's also examine the doctrinal statement of the Godhead as stated in the "We Believe" booklet of the Dallas Theological Seminary:

"Article 2: We believe that the Godhead eternally exists in three persons: the Father, Son, and the Holy Ghost, and these three persons are one God, having precisely the same nature, attributes, and perfection worthy of precisely the same homage, confidence, and obedience."

The main problem found in witnessing to someone who believes in the Trinity will be expressing the "dual nature" of Jesus Christ. In the next section we will look at the biblical concept that Jesus Christ is both the one true God and was also a man.

THE DUAL NATURE OF JESUS CHRIST

In passages where you find Jesus referring to the Father, He is referring to His omnipresence who was before the world began. When He refers to Himself as the "Son of God" He is speaking of the fleshly body that had a beginning at Bethlehem.

When we view Jesus Christ, we cannot help but to see His divinity showing through His humanity. In the following Scriptures we will take a look at some of these passages that reveal to us the dual nature of the Lord Jesus Christ.

AS GOD

He had divine characteristics. Mark 4:35

He was older than Abram. John 8:58

He knew all things. John 21:17

He was the Almighty. Revelation 1:8

He was in Heaven at the same time. John 3:13

He was the Father. Isaiah 9:6

He forgave sin. Mark 2:5

He answered prayers. John 14:14

He arose from the dead. Matthew 25:6

He calmed the storm. Matthew 8:26

He fed 5,000 men. John 6:1-11

He is the King of kings. Revelation 19:16

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AS MAN

He had human characteristics. Luke 2:40, 52
He was not yet 50 years old. John 8:57
He learned. Hebrews 5:8
He grew weak and weary. John 4:6; 2 Cor. 13:4
He was on the Earth. Mark 2:10
He was the Son. Isaiah 9:6
He was tempted. Hebrews 2:18, 4:15
He prayed. Luke 22:41
He died. Luke 22:41
He slept. Matt. 8:24
He wept. John 11:35
He hungered. Matt. 4:2
He was a servant. Phil. 2:7

GENERAL REASONS

In the following passages, you will find many reasons why I cannot believe the Trinity doctrine. You, as a reader, may also not believe everything in the previous definition of the Trinity. However, if you have been baptized in the Trinitarian formula of “the Father, the Son, and Holy Ghost,” you are automatically identified with the false doctrine of the Trinity.

Nowhere in the Bible does it mention the concept nor the words “triune,” or “three persons.” The word “Trinity” itself is not found in the pages of scripture.

Also, the phrases “God the Son,” and “God the Holy Ghost” are never mentioned in the Bible. The phrase “Son of God” is biblical, but this title is in reference to the human nature of the Son of God.

The Trinitarian concept is clearly not scriptural. However, it is also a logical *impossibility*. Because of this fact, Trinitarian leaders claim that the Trinity is a “mystery,” that cannot be explained nor understood by our finite minds. In reality, the Bible has the opposite to say about this principle of the Godhead being a “mystery.” Scripture says that there is absolutely no excuse for not understanding the Godhead:

*“For the invisible things of him from the creation of the world are **clearly** seen, being understood by the things that are made, even his eternal power and **Godhead**; so that they are without excuse:”* Romans 1:20

The general concept of the Trinity is false. There cannot be a Trinity if you believe in the true authority of the Bible and basic common-sense evidences that are “clearly” seen.

CONCEPTUAL REASONS

The doctrine of the Trinity is the belief in one God which is “three divine Persons.” The Bible tells us that God is a Spirit (singular).

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” John 4:24

According to Webster's Comprehensive Encyclopedia Dictionary, the only "person" that can possibly exist as the Godhead is Jesus Christ:

“Person - an individual human being, a man, a woman, or child; bodily form, human frailty with its characteristic, appearance, a human being, indefinitely one; a man.”

In Scriptures such as 1 Timothy 1:17 and Colossians 1:15, the Bible tells us that God is invisible. How can a person be invisible?

Also, in order for a Trinitarian to believe 1 John 5:7, it would be needful that the word "persons" be implied, or else they would have to say that this Scripture is not in the original manuscripts.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” 1 John 5:7

The real truth is that there is one person who is God. This God is Jesus and He is the Father in creation, Son in redemption, and Holy Ghost in regeneration. Next, I will show why I cannot believe in the Trinity because God is not “separate and distinct.”

SEPARATE AND DISTINCT

God is omnipresent, this concept is found in Jeremiah 23:24, *“Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.”*

God is a Spirit, this can be found in John 4:24. Ephesians 4:4 also tells us that there is only *“one Spirit.”* How can three distinct persons who are all God, keep from being three Spirits?

In John 14:9 Jesus states that *“He that hath seen me hath seen the Father,”* and in John 12:45 He says *“he that hath seen me, seeth Him that sent me.”*

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How can God, who is omnipresent, be a “person?” A person has limitations. In 1 Kings 8:27, the principle of God’s omnipresence is stated. How could something that is omnipresent remain “separate and distinct?” Notice the following Scriptures:

Matthew 3:17 "...in whom..."

Colossians 1:19 "...in him..."

Colossians 2:19 "...in him..."

1 Corinthians 2:9 "...God was in Christ..."

These verses of Scripture all contain the phrases in which location is implied. This can be proven by researching the background of the words as follows:

"Each scripture is in the 'locative case' which indicates position and locality." (Essentials of New Testament Greek, page 31)

Furthermore, in John 14:10-11, how can Jesus be “in the Father” and the Father be “in Him” and remain separate and distinct?

The Trinitarian concept also implies that either there are three separate gods or that there are three "1/3 gods." To be consistent with their separate and distinct clause they actually deny both. Because of this, they have to claim it to be a "mystery."

Finally, how can there be three persons in the Godhead that are separate and distinct, existing everywhere at the same time? If they share omnipresence in nature and co-equality, how can they remain separate and distinct?

Next, we will discover the truth about so called “co-equal Persons” in the Godhead.

CO-ETERNAL PERSONS

According to the doctrine of the Trinity, the Son of God is an "eternal" second person in the Godhead. If this is true, then why does the Bible say that the Son of God had a beginning?

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Psalm 2:7

"Thou art my Son, to day have I begotten thee." Hebrews 5:5

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered;" Hebrews 5:7-8

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The term "eternally begotten Son" is frequently used by Trinitarians. The phrase completely contradicts itself because "begotten" means to have a "beginning of days."

Also, in John 3:16, God "*gave His only begotten Son.*" The word "begotten" means to bring into being. Clearly, this Scripture proves to us that until Bethlehem, there was no Son of God.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law," Galatians 4:4

This Scripture plainly tells us that the Son of God was not eternal, He was made of a woman. In addition to that, Trinitarians may say that the "sent forth" terminology found in the Scriptures indicates eternity. Let's examine that in further detail.

If being "sent from God" means that the Man, Jesus was co-eternal, does this also mean that John the Baptist was also co-eternal with God? Read the following verse:

"There was a man sent from God, whose name was John." John 1:6

Clearly, this is not so. Likewise, Trinitarians use the term "word," found in John 1:1, as meaning a separate person dwelling co-eternally with God before Jesus Christ was born in Bethlehem. However, an actual translation of this term literally means "thought, word, or concept." "Word: 'logos' - ...having been thought, or gathered together in the mind..." (Thayer Greek-English Lexicon of New Testament Greek)

Therefore, the "person" of Jesus was only a thought or concept in the mind of God until God Himself embodied flesh at Bethlehem.

"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

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16

Moving on, we will examine the false doctrine that God is distinguished as "co-equal" divine persons.

CO-EQUAL PERSONS

One of the basic tenants of Trinitarianism is that three divine Persons exist in the Godhead who are coequal. However, there are many passages in the Bible that refute this, as will be seen in this section of the booklet.

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If there are three co-equal persons in the Godhead then why did the Father have the authority to send the Son?

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law," Galatians 4:4

Also, how could the Father have authority to send the Holy Ghost?

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26

The ability to send someone else lifts the sender into a higher category. Furthermore, how could the Son of God pray in the garden to the Father without making Himself less than God Himself? (See John 17, Matthew 14 and 26, etc.) If all three in the Godhead are equal in knowledge, why did the Father know something the Son doesn't know?

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13:32

If all "power" was given to Jesus Christ, the Son, then this means the other two were left powerless.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." Matthew 28:18

In the book of Revelation, Jesus again stated He was the "Almighty." Of course, this would leave the other two "divine Persons" without power.

*"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, **the Almighty**." Revelation 1:8*

If all three in the Godhead are equal, why then did Jesus say "my Father is greater than I?"

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." John 14:28

The Scriptures tell us that the Son of God died. If indeed the second person in the Godhead died, then he **cannot** be equal in power, nor can he be eternal (Romans 5:10).

If there are more than one co-equal "Persons" in the Godhead, then why did Jesus say in John 5:19 *"The Son can do nothing of Himself, but what he seeth the Father do."* If the Son cannot do his own will, then how can the Son be equal?

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Therefore, the concept of co-equality of Persons in the Godhead is false. Next, we will explore many other clear scriptural contradictions to the Trinity.

CONTRADICTIONS

Who was the Father of Jesus? In Matthew 1:18 the Bible tells us that the “*Holy Ghost*” was His Father. Yet, John 1:14 we find that the “Father” was the Father of Jesus. Therefore, the Father and the Holy Ghost are not two separate divine Persons.

Who raised Jesus from the dead? In Acts 2:32, Scripture records that the Father did. Yet, in John 2:19 the Bible plainly says that it was Jesus that raised Himself. Furthermore, in Romans 8:11 the Bible says it was the Spirit (or Holy Ghost). This clearly contradicts the doctrine of the divine Trinity.

In Isaiah 7:14 the Bible says it was God (the Father) with us, yet this Scripture is prophesied of Jesus (the Son). Note that the promised Messiah (the Son) was called “*the everlasting Father*,” Isaiah 9:6.

Whose blood was shed for the church? Matthew 26:28 tells us it was the blood of Jesus. Acts 20:28 tells us the church was purchased with the Holy Ghost’s blood. Hebrews 9:14 tells us how that was done, since no spirit has blood.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”
Hebrews 9:14

Who created the world? In Isaiah 44:24, the Bible tells us the Father did. (I suppose that “God” represents the Father in this verse, most Trinitarians believe it does in every other passage of Scripture). John 1:10 tells us that Jesus created the world.

“He was in the world, and the world was made by him, and the world knew him not.” John 1:10

Jesus said, “*If you have seen me, you have seen the Father*,” John 14:7-9. John 10:30 states “*I and my Father are one*.”

Why did Jesus say in John 7:39 that the “*Holy Ghost was not yet*” (“given” is added for translational purposes). If the Holy Ghost is eternal how can it be “not yet?” This proves that the manifestation of the Holy Ghost which is the Spirit of Christ (John 14:17-18) began to infill believers on the day of Pentecost.

In biblical passages, Trinitarians differ in ideas as to whom “God” refers to. In some passages (at their discretion), they say “God” refers to the Father. In other passages, they say “God” refers to

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the total Godhead. As you see, their definition varies. So, you can plainly see a great deal of inconsistency.

How can you believe something that you cannot fully understand because of it being described as a “mystery?” Since God is a reasonable God (full of reasoning), why would He have man trust in something unreasonable?

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isaiah 1:18

Who really died for sins? In John 3:16, the Son of God is said to have died. But, in 1 John 3:16, the Bible says that it was God the “Father.”

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.” 1 John 3:16

The Bible states that God is love. If it is indeed love, then why do Trinitarian theologians say the “Father” sent the “Son” to do all the “dirty work.” This wouldn’t be a godly love. It would show a perverted type of love. Why would a father send a son to die and not come himself?

Finally, Jesus himself declared emphatically that he was the Father.

*“I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I am he**, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.”* John 8:24-26

Jesus said, “*I, of mine own self, do nothing.*” This again disproves “co-equal divine Persons.”

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” John 5:30

Who does the Bible say lives inside of us? In Ephesians 4:6, it’s God, “*the Father.*” Colossians 1:27 states it is “*Christ in you, the hope of glory.*” Further, in John 14:17 “the Comforter,” as well as in Acts 2:4 “*they were all filled with the Holy Ghost*” emphasizes this point. Romans 8:9 says it is the “*Spirit of God.*” If the Trinity was true, then these verses would be contradictory.

*“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for **our God** (the Father).”* Isaiah 40:3

This prophecy is fulfilled in John 1:23; Mathew 3:3; and Luke 4:6, all speaking of the Lord Jesus Christ. There is much more that could be covered. In looking at all of these proofs, you will find enough evidence to disprove the error of Trinitarianism and answer their objections.

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“Buy the truth and sell it not...” Proverbs 23:23

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