

Definitive Reasons Why The Trinity Doctrine Disrespects God

Introduction

The human psyche, unfortunately, lends itself to all sorts of unreasoned loyalties. Loyalty to groups and loyalty to ideas are two examples. Consider the extreme emotional bonds people can have for their football team, basketball team, etc. Would any of them ever ask what the point of it was?

In a similar fashion, people develop unreasoned loyalties to doctrines and practices they have been taught. Such attachments very often take on the form of religious zeal. We thus end up with religions within religions. Christianity is by no means exempt.

The doctrine of the Trinity is one of the strong examples.

For instance, there are a number of verses that are generally considered cornerstone in support of the Trinity. However, when those verses are subjected to scrutiny and compared to unequivocal verses demonstrating the true apostolic teaching, those verses are shown to be not so cornerstone after all.

If a person clears his or her mind of all the filters placed there by “normal Christianity”, and reads the Bible as it was written, with fresh eyes, wonderful things spring out. If you start with the Bible and let it speak to you, as opposed to starting with doctrines from denominations, church councils, etc., and looking for verses that can be used to support them, you will be amazed.

That which is normally taught in the churches is not necessarily fundamental truth, any more than is driving on the right side or the left side of the road. It only seems so, because to us it is automatic and therefore fundamental. Try driving in a country where they drive on the opposite side of the road. You will be very uncomfortable – until the strangeness subsides through exposure.

Unfortunately space has precluded the addressing of all the pertinent issues. Those that have been missed have not been deliberately avoided. They have been well addressed by others – well enough for a true seeker of truth to have his or her curiosity satisfied. Similarly, only cursory reviewing has been possible for those issues addressed.

Why the evidence presented here will be rejected by most church members.

Everyone has a Comfort Zone. A person's Comfort Zone consists of the normal, the repetitive, the situation where he or she fits in. It is not necessarily a place of happiness and contentment. It is simply a place that is less threatening than change would be. Stepping out of your comfort zone is unsettling. For most people, remaining secure and comfortable is the most important consideration.

For church people the Comfort Zone barrier often takes the form of unwillingness to consider that their former emotional commitment and financial contributions, could have been worryingly misplaced. The idea that God may be challenging them, to single them out for better things because of their demonstrated commendable heart condition, does not occur to them.

The barrier can also express itself as difficulty coming to terms with the possibility that beliefs currently held, are disrespecting to God.

Fear is universally felt – fear of almost certain criticism, rejection and ostracism from their church family – fear of the loss of friends and the supportive social group on which they have been conditioned to depend – fear of their own family's negative reaction – fear of the unavoidable insecurity – fear of the unknown.

The evidence, if and when rejected, will be rejected for emotional reasons.

What Did Jesus Say?

About Himself?

Matthew 4:10 Then Jesus said to him, Go, Satan! For it is written, "You shall worship the Lord your God, and Him only you shall serve." (Jesus directed His worship to the being He called God.)

Matthew 27:40 and saying, You destroying the temple and building it in three days, save yourself. If you are the Son of God, come down from the cross.

Matthew 27:43 He trusted in God, let Him deliver Him now, if He will have Him. (For He said, I am the Son of God.)

Jesus did not say, nor did He intimate, that He was God.

About God?

Matthew 27:46 And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is, My God, My God, why have You forsaken me?

Matthew 6:30 Therefore if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much rather clothe you, little-faiths? (Note the He, not We.)

Matthew 6:33 But seek first the kingdom of God and His righteousness; and all these things shall be added to you. (Once again, note the His.)

Mark 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? (which being translated is, My God, My God, why did You forsake Me?)

Jesus spoke of, and to, God as a separate being.

What Did The Demons Know About Jesus?

Matthew 8:29 And behold, they cried out, saying, What have we to do with You, Jesus, Son of God? Have You come here to torment us before the time?

Mark 1:24 saying, What is to us and to You, Jesus of Nazareth? Have You come to destroy us? I know You, who You are, the Holy One of God.

Mark 3:11 And unclean spirits, when they saw Him, they fell down before Him and cried, saying, You are the Son of God!

Mark 5:7 and cried with a loud voice, and said, What is to me and to You, Jesus, son of the Most High God? I adjure You by God not to torment me. (The one adjured and the one adjured by, are by definition separate beings.)

Luke 8:28 And seeing Jesus, he cried out and fell down before Him and said with a loud voice, What is to me and to You, Jesus, Son of God the Most High? I beseech You, Do not torment me!

Even the demons knew that Jesus was not God.

Did The Jews Think Jesus Was God?

Matthew 9:8 But when the crowds saw, they marveled and glorified God, who had given such authority to men.

Matthew 14:33 And those in the boat came and worshiped Him, saying, Truly You are the Son of God

Matthew 16:16,17 16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

17 Jesus answered and said to him, You are blessed, Simon, son of Jonah, for flesh and blood did not reveal it to you, but My Father in Heaven.

Matthew 26:63 But Jesus was silent. And the high priest answered and said to Him, I adjure you by the living God that you tell us whether you are the Christ, the Son of God.

Mark 2:7 Why does this one speak such blasphemies? Who can forgive sins except God only?

Mark 12:32 And the scribe said to Him, Right, Teacher, according to truth You have spoken, that God is one, and there is no other besides Him.

The Jews at no stage thought that Jesus was, or was saying He was, God.

Did The Gospel Writers Think Jesus Was God?

The gospel writers – Matthew, Mark, Luke and John – naturally had beliefs that were in line with what they recorded.

Luke also wrote Acts.

Matthew 4:9,10 9 And he said to Him, All these things I will give You if You will fall down and worship me.

10 Then Jesus said to him, Go, Satan! For it is written, "You shall worship the Lord your God, and Him only you shall serve."

Matthew 22:44 "the LORD said to my Lord, Sit on My right until I make Your enemies Your footstool for Your feet?"

Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God:

Mark 16:19 Then indeed, after speaking to them, the Lord was taken up into Heaven, and sat on the right hand of God.

Luke 1:32 He shall be great and shall be called the Son of the Highest. And the Lord God shall give Him the throne of His father David.

Luke 2:40 And the Child grew and became strong in spirit, filled with wisdom. And the grace of God was on Him.

Luke 2:52 And Jesus increased in wisdom and stature, and in favor with God and man.

Luke 6:12 And it happened in those days that He went out into a mountain to pray, and He was spending the night in prayer to God.

Luke 9:20 He said to them, But who do you say that I am? Answering, Peter said, The Christ of God.

John 1:49 Nathanael answered and said to Him, Rabbi, You are the Son of God. You are the King of Israel!

John 3:16,17 16 For God so loved the world that He gave His only-begotten Son, that

whoever believes in Him should not perish but have everlasting life.

17 For God did not send His Son into the world to condemn the world, but so that the world might be saved through Him.

John 6:69 And we have believed and have known that You are the Christ, the Son of the living God.

John 8:54 Jesus answered, If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say that He is your God.

John 14:1 Let not your heart be troubled. You believe in God, believe also in Me.

John 17:3 And this is life eternal, that they might know You, the only true God, and Jesus Christ whom You have sent.

Acts 2:22 Men, Israelites, hear these words. Jesus of Nazareth, a man approved of God among you by powerful works, and wonders and miracles, which God did through Him in your midst, as you yourselves also know,

Acts 2:24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

Acts 2:32,33 32 God raised up this Jesus, of which we all are witnesses.

33 Therefore being exalted to the right of God, and having received from the Father the promise of the Holy Spirit, He has poured out this which you now see and hear.

Acts 2:36 Therefore let all the house of Israel know assuredly that God made this same Jesus, whom you crucified, both Lord and Christ.

Acts 3:13 The God of Abraham and of Isaac and of Jacob, the God of our fathers, has glorified His son Jesus, whom you delivered up, denying Him in the presence of Pilate, when he had decided to let Him go.

Acts 3:15 And you killed the Prince of Life, whom God has raised from the dead, of which we are witnesses.

Acts 5:30,31 30 The God of our fathers raised up Jesus, whom you killed and hanged on a tree.

31 This One God has exalted to be a Ruler and Savior to His right hand in order to give repentance and remission of sins to Israel.

Acts 7:55 But being full of the Holy Spirit, looking up intently into Heaven, he saw the glory of God, and Jesus standing at the right hand of God.

Acts 8:35,37 35 Then Philip opened his mouth and began at the same Scripture and preached the gospel of Jesus to him.

37 Philip said, If you believe with all your heart, it is lawful. And he answered and said, I believe that Jesus Christ is the Son of God.

Acts 10:38 how God anointed Jesus of Nazareth with the Holy Spirit and with power, and He went about doing good, and healing all those who were oppressed by the Devil, for God was with Him.

Acts 10:40 but God raised Him up the third day and showed Him openly,

The gospel writers never thought that Jesus was God.

If Jesus Was Not God, Why Was He Worshipped?

The Greek word “proskuneō”, universally translated “worship” in the Authorised (King James) Version (AV, KJV), in reality has a broad range of meanings in English, only one of which relates to the worship of the Supreme Being..

Lexicons (dictionaries like Strong's) supply other meanings indicating worth-ship in general, such as showing homage to men and beings of superior rank.

The problem of Jesus' being “worshipped” disappears when the Greek word is translated properly in line with other scripture, and not in a restricted, confusing way which can be used to support the concept of a trinity.

Inappropriate translation is used to bolster the Trinity idea.

What If, As Many Trinitarians Claim, The Word “God” Always Means “God The Father” As They Need It To?

They are correct. It does. But the expression does not have the meaning they wish to impose upon it. The meaning they impose (three separate persons within a composite being), is not found in Scripture. But something else is.

When we look at what God says of himself in His inspired revelation to Israel (of whom the Jews were part), we see that God is (equals) The Father, and The Father is (equals) God. Uniquely. There is a one-to-one correspondence. There is only one being, only one person, only one personality. The Jews unequivocally had this understanding in Jesus' time. Jesus did not correct them. Not surprisingly so. Jesus Himself was a Jew.

Consider the following:

Exodus 4:22 And you shall say to Pharaoh, Thus says the Lord: Israel is My son, My first-born.

Deuteronomy 32:6 Do you thus give back to Jehovah, Oh foolish and unwise people? Is He not your Father who bought you? Has He not made you and established you?

Isaiah 1:2 Hear, O heavens, and give ear, O earth; for Jehovah has spoken, I have nursed and brought up sons, and they have rebelled against Me.

Isaiah 63:16 For You are our Father, though Abraham does not know us, and Israel does not acknowledge us. You, O Jehovah, are our Father, our Redeemer; Your name is from everlasting.

Isaiah 64:8 But now, O Jehovah, You are our Father; we are the clay, and You are our Former; and we all are the work of Your hand.

Jeremiah 31:9 They shall come with weeping, and with prayers I will lead them. I will cause them to walk by the rivers of waters in a straight way; they shall not stumble in it, for I am a father to Israel, and Ephraim is My firstborn.

Malachi 2:10 Is there not one Father to us all? Has not one God created us? Why do we act deceitfully, each man with his brother, to profane the covenant of our fathers.

Matthew 5:16 Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven.

Matthew 5:48 Therefore be perfect, even as your Father in Heaven is perfect.

Luke 3:38 son of of Enos, son of of Seth, son of of Adam, son of of God.

Luke 6:36 Therefore be merciful, even as your Father is merciful.

John 8:41 You do the deeds of your father. Then they said to Him, We are not born of fornication; we have one father, even God.

The words "God" and "Father", as revealed by God Himself, and as indelibly imprinted on the Jews' minds and on Jesus' mind, were synonymous.

When you read the Scriptures with that in mind, everything becomes simple and clear and understandable, just as God meant it to be.

(However, to a pre-conditioned mind, it may seem strange and unsettling at first. A change of foundational beliefs always involves some discomfort.)

God is uniquely the Father; the Father is uniquely God.

What Did Jesus, As A Jew, Mean When He Used The Term “The Father”?

Being a Jew, and having nowhere redefined the term, He intended it to be understood as it always had been. The term “the Father” was (and still is) synonymous with “God”, and vice versa.

Jesus upheld the God-given revelation that He (God) was the Father.

What Did Jesus' Hearers Understand The Term “The Father” To Mean?

Being Jews, they automatically knew that Jesus was using an inherently understood synonym for “God”. They knew that the term “the Father” was (and still is) interchangeable with “God”. They did, however also understand that Jesus was alluding to His having a special relationship with God, their Father.

Jesus' hearers understood that Jesus was simply employing a well-understood term used when referring to the God of Abraham, Isaac and Jacob.

What Did Paul, As A Jew, Mean When He Used The Term “The Father”?

Once again, being a devout and educated Jew (Acts 22:3), and not making any clarifying statements to the contrary, Paul also held to the traditional, divinely revealed truth that God is (is the same as) The Father, and The Father is (is the same as) God. When he uses the two terms together, it is for clarification and emphasis, as in 1 Corinthians 1:3; 8:6; 2 Corinthians 1:2,3 for instance. “God” is indicative of Yahweh's supreme power. “Father” refers to both his life-giving creation of mankind and his special relationship with Israel and with the Church.

Acts 24:14 But I confess this to you, that after the Way which they call heresy, so I worship the God of my fathers, believing all things that are written in the Law and in the Prophets.

Paul adhered to the traditional, God-given revelation about Himself.

Do Modern Gentile Scholars Know Hebrew Better Than The Jews?

The plural form of a word is sometimes used in Hebrew for emphasis or majesty. An example of emphasis is found in Genesis 4:10, where the Hebrew literally says “the bloods of your brother”, yet is always translated in the singular. Similarly, “blindnesses” in Genesis 19:11 and “vengeances” in Ezekiel 25:17, for instance.

The Hebrew word elohim is a plural form of el, el meaning “God”. When referring to the one true God, it is normally (and when so, correctly) translated in the singular. When

referring to superhuman beings (e.g. pagan gods, real or imagined), it is translated in the plural.

Israel (and later those called “Jews”), were the source of the Hebrew language as handed down to us. They knew automatically that the plural form *elohim* carried no implication of multiple personalities within the great God who had created the world and who had led them out of Egypt.

It is amazing how modern Gentile Christian scholars intimate (claim definitely if indirectly) that they know Hebrew better than the Hebrew speakers of old, by stating that the word *elohim* when applied to God, implied the existence of multiple personalities. See Deuteronomy 6:4 and Mark 12:29 (notice the “our”) and judge for yourself. Notice particularly the “he”, not “they”, in Mark 12:32,33.

Generally speaking the word *elohim* could be applied to any person or being who in those ancient societies had the power of life and death over you.

Trinitarians find themselves forced to impose on Hebrew words, meanings that never existed.

What Of The Related Greek Word Theos?

Theos is the Greek word meaning “God” or “a god”. (There is no word for the English “a” or “an” in Greek.) The word *theos* is naturally used to refer to the One True God. However, just like the equivalent Hebrew word, it also can mean a magistrate or someone with power over you, and also a powerful super-human being (which a pagan god was considered to be, for example). That second meaning can be inconvenient to trinitarians, and is suppressed by them when so.

Refer to Acts 12:22, Acts 14:11, Acts 28:1-6.

(Keep that in mind when reading Did God Inspire John To Pre-Clarify The Trinity Issue? below.)

The meaning of the Greek word *theos* has to be artificially restricted when deemed necessary.

What About “I And My Father Are One?”

In John 10:30, Jesus says “I and the Father are one” or “I and my Father are one”, depending on the translation. Now, the Trinity doctrine says that Jesus is not the Father, and the Father is not Jesus. Yet this verse is used as a foundational one to prove the Trinity. Also we have already seen what Jesus said about Himself and about God. That precludes any notion of Jesus' referring to a unity of being.

The matter is clarified in John 17:22 – “And I have given them the glory which You have given Me, that they may be one, even as We are one.” The idea appears to be unity of purpose, does it not?

Key verses (of which John 10:30 is one) must be given meanings which are in conflict with other scripture.

Did God Inspire John To Pre-Clarify The Trinity Issue?

God can see into the future. He knew the Trinitarian controversy would arise, and that John 1:1 would be used by people wishing to support the Trinity idea.

Actually, the invoked portion of the verse can be translated two ways, with equal accuracy. “The Word was God” (meaning the Word was Himself the same God that He was stated to be with), and “The Word was a god” (meaning the Word was a powerful, super-human being who was with God). [There is no word for “a” or “an” in Greek.]

The Trinitarians dishonestly suppress the second translation. Even the Amplified Bible, which is generally promoted as being open and instructive, does not reveal the second, equally accurate meaning. In fact, the totally unjustified word “Himself” is inserted to say the Word was “God Himself”. Question: if the meaning of the verse is so clear, why do Trinitarian scholars and commentators jump through hoops and even change the text to emphasise the meaning they want it to have?

John 1:1, looking at the original Greek alone, is actually a neutral verse (see above). However, one translation, the one stating that the Word was the same being as the being He was with, defies normal logic.

Why is it that trinitarians so desperately need that particular verse for support?

Question: Did our wise God actually inspire John to write something to clarify and even highlight which of the two meanings (translations) of verse 1 is the true one?

Indeed He did! In the very next verse. John 1:2: “He was in the beginning with God.”

That seems rather unequivocal. The Word and God were not the same being.

Trinitarians constantly ignore the God-inspired clarification of John 1:2.

What Did The Disciples Believe?

Matthew 16:15-17 He said to them, But who do you say I am?

16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

17 Jesus answered and said to him, You are blessed, Simon, son of Jonah, for flesh and blood did not reveal it to you, but My Father in Heaven.

(The disciples did not believe that Jesus was God. Certainly not after that incident anyway, if they ever did. Other scripture shows that they never did.)

Luke 24:19 And He said to them, What things? And they said to Him, The things concerning Jesus of Nazareth, who was a man, a prophet mighty in deed and word before God and all the people,

Acts 3:13a The God of Abraham and of Isaac and of Jacob, the God of our fathers, has glorified His son Jesus.

The disciples knew, simply and unequivocally, that Jesus was a very special man. It never entered their thinking, even for a moment, that He was God.

But What About Thomas?

John 20:28 And Thomas answered and said to Him, My Lord and my God!

Was Thomas equating Jesus with the One True God of Abraham, Isaac, Jacob, Moses and David, the God whom Jesus Himself stated was His God?

No. He was acknowledging Jesus to be the great and mighty Christ (Anointed One), the Son of the Living God, who had been so favoured of God that God had raised Him from the dead.

If Paul Came To Believe In The Trinitarian Concept, Why Didn't He Say "Our Understanding Was Wrong"?

Nowhere in his writings did Paul feel the need to explain that the nature of God was any different from what He had revealed about Himself formerly.

I suspect that should tell us something important.

Paul did not believe that God's own former revelation about Himself needed modification.

What Did The Writer To The Hebrews Say?

Hebrews 1:1,2,5,8,9

1 God, who at many times and in many ways spoke in time past to the fathers by the prophets,

2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, by whom also He made the worlds,

.
5 For to which of the angels did He [*God – see verse 1*] say at any time, "You are My Son, this day I have begotten You?" And again, "I will be to Him a Father, and He shall be to Me a Son?"

.
8 But to the Son He says, "Your throne, O God [*the great mighty being being blessed by God in Psalm 45 – see Psalm 45:2,3,6,7 – there is no capital "G" in the Greek*], is forever and ever. A scepter of righteousness is the scepter of Your kingdom.

9 You have loved righteousness and hated iniquity, therefore God [*the One True God*], Your God [*the God whom Jesus acknowledged*], has anointed You with the oil of gladness above Your fellows."

The writer of Hebrews clearly knew that God and Jesus were distinct beings.

What About The Spirit Speaking, Etc?

The pertinent question is: seeing that it can be demonstrated that the apostles and the early Christian church did not believe that the Holy Spirit was a living being, what did they understand statements about the Holy Spirit speaking, to mean?

Did they not in fact understand the statements to mean that God Himself was speaking directly to people's minds and performing acts of power via the impersonal force known as the God's Spirit? Had that Spirit not been known to Israel and the Jews for thousands of years? (Check the Old Testament references to God's spirit – see how many there are.)

Endowing God's Holy Spirit with personality was a pagan intrusion into original pure doctrine.

The Council Of Nicea Was Not Convened to Defend Pre-Existing Doctrine

The claim is made by the majority of people and organisations that seek to promote and defend the doctrine of the Trinity, that the Council of Nicea was convened to defend doctrine handed down from the apostles, against growing attacks.

Some organisations, though Trinitarian, are more honest. For instance, Moore Theological College, an Anglican institution, in its Early Church History correspondence course, ISBN 0 909443 64 5, states (or stated) that the Christian church took three hundred years to develop its doctrines.

The matter can be clarified easily. Does a statement of belief that predates the Nicene Creed exist? If so, what does it declare?

Such a creed does exist. It is commonly labelled "The Apostles Creed". There are minor translational variations; an older Anglican version states:

I believe in God the Father Almighty,
Maker of heaven and earth:

And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting.
Amen.

The doctrines of the early church are here expressed with exceptional clarity. There was no concept of a godhead containing multiple personalities. God was God. He was also the Father Almighty. Jesus was His Son. The Holy Spirit was acknowledged to exist, but was endowed with no personality.

It was all so simple and straightforward and understood, just as Jude stated in Jude 1:3. The faith had been delivered to the saints once and for all. Complete. Simple. Easy to understand. There was no need for the theological diversions and debates which followed.

The doctrines added and codified at Nicea, if you look closely, reflect the pagan backgrounds and retained philosophies of their proponents..

(Because English has changed somewhat, hell then means the grave now, Catholick then means universal now, and Ghost to us would mean Spirit.)

Therefore, the earlier creed totally invalidates the claim that the Trinity was a pre-existing doctrine that had suddenly come under attack. It also, in conjunction with Jude 1:3, invalidates the concept of the church needing three hundred years to sort its doctrines out.

In fact, church history itself shows that the doctrine of the Trinity had been slowly corrupting previously held beliefs, just as leaven corrupts.

Tertullian stated in AD 200: "The simple, (indeed, I will not call them unwise and unlearned), who always constitute the majority of believers, are startled at the dispensation [*emerging doctrine of the Three in One*], on the ground that the very rule of faith withdraws them from the world's plurality of gods to the one only true God. They do not understand that although he is the one only God, he must yet be believed in with his own order of things." (Against Praxeas 3)

Tertullian's words reveal conclusively that as at 200AD, that the idea of a three-in-one God, had not yet penetrated the Christian population in general, and that that the majority of Christians still adhering to the traditional, scriptural concept of one true God who had revealed Himself as having the one, single personality.

Therefore, the Council Of Nicea was not convened to defend pre-existing doctrine.

Proponents of the Trinity doctrine feel forced to indulge in dishonesty.

If The Apostles Were Teaching A Triune Nature Of God, Why Didn't The Jews Kick Up A Fuss?

They were giving the Christians stick about other things. Why not about that?

Obviously, the apostles were adhering to God's prior revelation about Himself.

Weight of evidence analysis.

How many verses might it take to prove the Trinity doctrine unscriptural? Two? Five? Ten? Twenty? There are well over 200 verses which mention God and Jesus as separate beings. Around 200 use the actual words God and Jesus. Do the homework yourself. Look for verses containing the words God and Jesus, God and Christ, God and Son, etc. Look in adjacent verses to be thorough.

We have already seen what Jesus and the New Testament writers understood the term "God" to mean. The evidence, when looked at dispassionately, is overwhelmingly against the idea of a trinity.

Was The Bible Itself Deliberately Altered To Support The Trinity Idea?

Consider the following five statements obtained from sources believed to be reliable.

1. "the devil's apostles have filled the scriptures with tares, taking away some things and adding others... some have dared to tamper even with the word of the Lord Himself..." - The noted Church Historian Eusebius quoting the Church Father Dionysius (Hist. Eccl., Bk. 4. 23)

(Eusebius opposed the emerging doctrine of the Trinity.)

2. "...deliberate alteration of the New Testament were made...in the interests of the Trinity dogma." - the Encyclopedia of Religion and Ethics

3. "The New Testament teaching upon the subject of the Trinity is not given in the scriptures. Reliance is not to be placed upon the passages in Acts 20:28 and 1 Tim. 3:16; and 1 John 5:7 - which are commonly regarded by competent critics as spurious." - New Unger's Bible Dictionary

4. "We certainly know of a great number of corruptions brought into the Scriptures... relating to the Doctrine of the Trinity..." - Sir William Whiston in his Second letter to the Bishop of London, 1719, p. 15

5. "The baptismal formula was changed by the Catholic Church from the name of Jesus Christ, to Father, Son, and Holy Ghost, in the second century." - Encyclopedia Britannica (11th Edition, Volume 3, pages 365-366)

Specific Clarifying Verses (a small selection)

Daniel 7:13 I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.
14 And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.

John 5:18 Then, because of this, the Jews sought the more to kill Him, because He not only had broken the sabbath, but also said that God was His father, making Himself equal with God.

(This shows the Jewish understanding, and therefore Jesus' understanding, perfectly. The Jews considered that Jesus was elevating himself to a position equal with God, not that he was saying he was God himself.)

John 5:25 Truly, truly, I say to you, The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they who hear shall live.

26 For as the Father has life in Himself, so He has given to the Son to have life within Himself,

27 and has given Him authority to execute judgment also, because He is the Son of Man.

(This clarifies Jesus' use of and meaning of "the Father" in this chapter and everywhere else he uses the term. Verse 27 ties in with Daniel 7:13,14.)

John 17:11 And now I am in the world no longer, but these are in the world, and I come to You, Holy Father. Keep them in Your name, those whom You have given Me, so that they may be one as We are.

(This defines the nature of the unity shared by God and Jesus.)

John 17:3 And this is life eternal, that they might know You, the only true God, and Jesus Christ whom You have sent.

1 Corinthians 8:6 but there is to us only one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, through whom are all things, and we by Him.

1 Timothy 2:5 For God is one, and there is one Mediator of God and of men, the Man Christ Jesus,

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;

Romans 8:28,29,31,32,34 28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

29 For whom He foreknew, He also predestinated to be conformed to the image of His Son, for Him to be the First-born among many brothers.

31 What then shall we say to these things? If God is for us, who can be against us?

32 Truly He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

34 Who is he condemning? It is Christ who has died, but rather also who is raised, who is also at the right hand of God, who also intercedes for us.

Romans 3:1,2 states that it was to Israel (the Jews) that the oracles (true understandings) of God were given. Any doctrine which conflicts with what God revealed about Himself in the Inspired Hebrew Scriptures (called the Old Testament), is of Pagan origin, and is anathema in God's eyes.

Conclusion

The concept of a trinitarian godhead was unknown in the apostolic church.

The idea developed after the early church was flooded with gentiles (who had entrenched pagan beliefs, ideas and philosophies). Those gentiles brought their treasured philosophies etc. with them.

The concept was clearly unknown when the Apostles Creed was written.

It is dishonouring to the wonderful and great God of Abraham, Isaac, Jacob and Jesus.

The verses normally used to support the Trinity idea, clearly have other interpretations that are normally and conveniently suppressed. (Some, as we have seen, are deliberately falsifications). A person with an unfettered mind should be able to figure out what those interpretations are. (The unfettering might well be progressive, and could take some time.)

The teaching of the Trinity grossly dishonours the wonderful God of creation and salvation.

A Final Warning

A person who honestly evaluates the evidence presented above will quickly understand what counting the cost really means – for that individual, in his or her current situation – and for you, in yours.