

INTRODUCTORY STATEMENT

Each believer must decide for himself what he will believe, based upon his own study of Scripture with prayer. The writings, questions or commentary of other Christians should be valued as stimulating thought and growth. No human being should set himself up as the expositor of absolute truth in the things of God, and it is not my intent to do so in this study. We all “see through a glass darkly.” I offer my opinion, with supporting arguments - nothing more.

I want to make it very clear that I believe Christ our Lord is a divine being, worthy of worship. He is not a created being. He was “begotten” - not created. I do believe that Christ had a beginning, meaning that He has not always existed. He was begotten as a being with an identity or self, separate from that of His Father.

A human son is of human nature, and is of the same DNA substance as his human parents. So before His incarnation, Christ was of the same nature (divine) and substance as His Father. As such, Christ could then, and can now, be called God (meaning divine being).

**“Who has ascended into heaven, or descended?
Who has gathered the wind in His fists?
Who has bound the waters in a garment?
Who has established all the ends of the earth?
What is His name, and what is His Son’s name, if you know?”
Proverbs 30:4 NKJV**

TRINITY?

1. **There is no statement in Scripture that there are three coequal, coeternal divine beings (tritheistic-trinitarianism), or that God is one divine being who manifests Himself in three ways - as the Father, the Son, and the Holy Ghost (monotheistic-trinitarianism).**
2. **Scripture never uses the word Trinity when referring to God.**
3. Christ referred to God as “the Father.” The New Testament writers refer to “God our Father” many, many times, but no Bible writer, ever referred to Christ as “God the Son,” or to the Holy Spirit as “God the Holy Spirit.” John 1:1-3 clearly states that Christ is divine. He is a divine being because He was begotten from the Father who is divine. The Son of God was to be worshiped by angels (Heb 1:6) and by men (Phil 2:10). The Father of course, is called “God our Father” (Rom. 1:7, 1Co 1:3, 2Co 1:2, Eph. 1:2, Phi 1:2, Col 1:2, 1Th 1:1, 2Th 1:1, 2Th 1:2, 1Ti 1:2, Phm 1:3).

THE HOLY SPIRIT IS NOT WORSHIPED

4. I have found no command in Scripture that we are to glorify, give thanks to, pray to, or exalt the Holy Spirit. There is no account of any created being offering worship to the Holy Spirit by name. Christ came to teach us the truth about God, yet He never taught that we are to worship the Holy Spirit.

“And every creature which is in heaven and on the earth . . . I heard saying, ‘Blessing and honor and glory and power be **to Him who sits on the throne, and to the Lamb**, forever and ever!’” (Revelation 5:13).

In the New Testament Scriptures, two divine beings are worshiped - the Father and the Son.

CHRIST NEVER PRAYED TO THE HOLY SPIRIT

5. **Christ prayed only to His Father, and never spoke to another divine being by name.** He instructed His disciples to pray to the Father, in the name of the Son (Matthew 6:10, John 15:16, John 16:23).
6. We are to pray *for* the spirit, never *to* the spirit. The Holy Spirit is the gift.

“If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!” (Luke 11:13).

“Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He (Christ) poured out this which you now see and hear” (Acts 2:33).

THE HOLY SPIRIT IS “HIS SPIRIT”

7. Singular pronouns indicating possession, source, or relation, are used extensively with the word spirit throughout Scripture. The Holy Spirit is called “**His spirit**,” “**My spirit**,” “**the spirit of the Lord**,” “**the spirit of God**,” “**the spirit of Him**” or “**Your spirit**.” This suggests that the Holy Spirit is the omnipresence and power of the Father and/or of Christ. In Matthew 12:18, Luke 4:18, and Romans 8:11, the Spirit is “the Spirit of the Father.” 1Peter 1:10-11 refers to the “Spirit of Christ” as the inspiration of Old Testament prophets.

THE FATHER IS THE SUPREME SOVEREIGN GOD

8. Jesus called **His Father** “**the only true God**” (John 17:3).
9. Paul said, “**There is One God, the Father, of Whom are all things**, and One Lord Jesus Christ, through Whom are all things” (1Corinthians 8:6). He also wrote, “**one God and Father of all, Who is above all, and through all, and in you all**” (Ephesians 4:6).
10. **We were created by the Father, through the Son** (1Cor.8:6, Eph.3:9, Col.1:12-16, Heb.1:1-3).

The family is named after the Father.

Paul says, “For this cause I bow my knees unto the Father of our Lord Jesus Christ’ of Whom the whole family in heaven and earth is named” (Eph. 3:14,15).

Those who enter the heavenly mansions will have the name of the Father and of the Son written in their foreheads (Rev. 14:1, Rev.3:12). *Why not also the name of the Holy Spirit?*

“HE IS GOD” - NOT - “THEY ARE GOD”

11. **In Scripture, God is referred to using singular pronouns such as He, His or Him.** “Fear God, and give glory to *Him*, for the hour of *His* judgment is come” (Revelation 14:7).

THE GOD OF CHRIST

12. **The Father is the God of Christ** (John 20:17, Rom. 15:6, 1Cor. 11:3, 2Cor. 1:3, 2Cor. 11:31, Eph. 1:3, Eph. 1:17, Col. 1:3, Heb. 1:9, 1Pet 1:3, Rev. 1:6). The following statement was made by Christ to John, many years after Pentecost 31AD.

“He who overcomes, I will make him a pillar in the temple of **My God**, and he shall go out no more. And I will write on him the name of **My God** and the name of the city of **My God**, the New Jerusalem, which comes down out of heaven from **My God**. And I will write on him My new name” (Revelation 3:12).

THE FATHER’S WILL IS SUPREME

13. “**There is one Lawgiver**, who is able to save and to destroy” (James 4:12).
14. Christ will be subordinate to the Father for all eternity (1Corinthians 15:24-28). The kingdom of heaven, was called by Christ, “**My Father’s kingdom**” (Matthew 26:29). *There is no mention of “the Spirit’s kingdom.”*

“Our Father ... **Thine is the kingdom, and the power, and the glory**” (Matthew 6:13). The last like the first sentence of the Lord’s prayer, points to our Father as above all power and authority and every name that is named.

WE ARE RECONCILED TO THE FATHER

15. **We are reconciled to the Father through the Son** (Col 1:19-20).
16. He said, “If you have seen Me, you have seen the Father” (John 14:8-9).
He did not say, “You have also seen the Spirit.”
17. **Christ was “sent by the Father”** (John 5:23, 5:30, 5:36, 5:37, 6:39, 6:44, 6:57, 8:16, 8:29, 8:42, 10:36, 12:49, 17:21, 20:21, 1John 4:14). *Never did Christ say that He was sent by the Spirit.*

The Father glorified Christ, the Father gave Christ authority, the Father is the “Only True God,” the Father sent Christ, the Father was glorified by Christ, the Father assigned Christ His work, and Christ existed with the Father [*no mention of the Spirit*] before the world existed (John 17:1-5).

THE FATHER GAVE HIS ONLY BEGOTTEN SON

18. “For God so loved the world that *He* gave *His* only begotten Son.” (John 3:16).

John the apostle wrote, “Grace, mercy, and peace will be with you from God the Father and from the Lord Jesus Christ the Son of the Father, in truth and love” (1John 1:3).

Why call Him the Son, if He was not really a Son at all, but simply took the role of a son, or was simply a different manifestation of one divine being.

CHRIST WAS THE LITERAL SON OF THE FATHER

19. There is strong indication in Proverbs 8:22-30 that this passage is Christ Himself speaking of His preincarnate existence with His Father. The passage is a corollary on wisdom, but in 1Corinthians 1:24 and 30, Christ is called “the wisdom of God.” The “word” of God in John 1:1-3 is the same concept to a Hebrew as “the wisdom” of God. This is the revelation of Himself, which God has sent. The speaker of Proverbs 8 says, “I was brought forth.” This the same expression used to say “I was born.” (Also see: Job 15:7-8.)

Christ said, “I came forth from the Father and have come into the world” (John 16:27). “I came forth from You [Father] and they have believed that You sent Me” (John 17:8).

Peter said, “You are the Christ, the Son of the living God,” and Jesus said, “Upon this rock I will build my church.” (Matthew 16:16-18).

“THE COVENANT OF PEACE SHALL BE BETWEEN THEM BOTH”

20. “The covenant of peace shall be between them both” (Zechariah 6:12).
Both is two.

ONLY ONE MEDIATOR

21. **“There is only one mediator *between* God and men”** (1Timothy 2:5).

*If we say that God the Father communicates with us through Christ, Who communicates with us through the Holy Spirit (who is also God), then Christ no longer mediates **between** man and God. This arrangement puts the Holy Spirit as mediator between Christ and man.*

If we say that the Father, the Son, and the Spirit are three manifestations of the same Divine Being then there is no mediator at all between God and man.

SALVATION BELONGS TO THE FATHER AND THE SON

22. “After these things I looked, and behold, a great multitude which no one could number of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, ‘**Salvation belongs to our God who sits on the throne, and to the Lamb!**’” (Revelation 7:10).

TWO DIVINE BEINGS - THE FATHER AND HIS SON

23. **We “abide in the Son and in the Father”** (1John 2:24).
24. **“Our fellowship is with the Father and with His Son”** (1John 1:3).

Jesus said, **“I and My Father are one”** (John 10:30). *He prayed that those who believed would be “one” with the Father and Himself (John 17:11,21,22,23). Christ did not say that He was also “one” with the Spirit, or that we would ever be “one” with the Holy Spirit.*

25. The Father forgives (Matt 6:12,14,15). Christ also forgives sin, because He received all authority from His Father, (John 5:22, 27; Matt 28:18) but nowhere in Scripture do we read that we are forgiven by the Spirit.
26. “Jesus spoke these words lifted His eyes to heaven, and said: ‘Father [first person] the hour is come. Glorify Your Son [second person] that Your Son also may glorify You [first person], . . . And this is eternal life, that they may know You [first person], the only true God, and Jesus Christ [second person] Whom You [first person] have sent’” (John 17:1,3).
27. If Christ was not a separate being from His Father, then He prayed to Himself to be delivered from death (Luke 22:42). When He said, “Not my will but Thine be done” does this not signify that there were two individual wills, and therefore two separate beings. He said, “I came down from heaven not to do my own will, but the will of Him that sent me” (John 6:38).
27. All of the treasures of wisdom and knowledge are found in the Father and the Son (Colossians 2:2-3).

28. Ten times in the New Testament, Paul wrote “**Grace to you and peace from God our Father and the Lord Jesus Christ.**” It is hard to believe that it was an oversight on his part, not to have mentioned the Spirit also in these passages.

ONLY THE FATHER KNOWS

29. Christ stated that no one, not even the Son Himself, knew the day or the hour of His return to earth, but the “Father only” (Matt. 24:36).

“All things have been delivered to Me by My Father, and **no one knows the Son except the Father**” (Matthew 11:27).

*The Holy Spirit did not know the day and hour?
The Holy Spirit did not know the Son?*

THE TRINITY IS CONFUSING.

30. The doctrine of the Trinity teaches that we worship one God. The Father is God. The Son is equally God. The Spirit also is equally God. Yet we do not worship three Gods. This seems confusing.

“Therefore he who rejects this does not reject man, but God, who has also given us *His* Holy Spirit” (1Thessalonians 4:8).

Who is the giver in this verse?

Does God [three beings] give us His [their] collective spirit?

Does God [one being] give one manifestation of Himself?

Does the Holy Spirit give Himself?

If you believe that God is our Heavenly Father, then the passage is easy to understand. “God [the Father] gives us His spirit [presence and power].”

IN THE FINAL ANALYSIS

Perhaps no one section of this study, by itself, would convince the reader that God is or is not a Trinity. It is the cumulative weight of all the arguments together, which I believe urges the view.