

True Theology – Part 1

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Introduction

It has been rightly said that a strong walk with God begins with a right view of God. My walk with God has grown far more in the last couple of years than it did over the prior three decades as a Christian. It's because I rejected the doctrine of the Trinity as false and began honoring God with a more accurate view of Him.

I had spent about two years trying to avoid studying the doctrine of the Trinity from an objective standpoint in fear that my final conclusion would be that it's false—I didn't want it to be false. I understood the personal ramifications and consequences of rejecting what is considered by many as an essential doctrine for salvation. I realized that I would be viewed by many as unsaved, unintelligent, foolish, and even a false teacher. Of course God knew that I was avoiding this subject but wouldn't allow me to any longer. I eventually did study it thoroughly, concluding it to be false.

The Roman Catholic Church—notorious for many false doctrines such as transubstantiation, indulgences, prayer to saints—is the purveyor of the Trinitarian view of God. All false doctrine comes from the devil and impedes our walk with God. But when we're ignorant and innocent of something being false—when we sincerely assume a doctrine to be true though it actually isn't—God will be merciful and forgiving as he was with Paul, **“Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief”** (1Ti 1:13). God even kept His plan of salvation hidden in a mystery so that the corrupt religious leaders would crucify His Son yet afterward still have the opportunity to be forgiven in ignorance, **“Then said Jesus, Father, forgive them; for they know not what they do”** (Luk 23:34), **“And now, brethren, I wot that through ignorance ye did it, as did also your rulers”** (Act 3:17).

However, blasphemy against the breath will never be forgiven, **“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost [breath] shall not be forgiven unto men”** (Mat 12:31). Once we're no longer ignorant of the truth yet stubbornly rebel against it, we're in danger of blaspheming against God's breath. This is what happened to King Saul, **“For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.”** (1Sa 15:23), **“But the Spirit [breath] of the LORD departed from Saul, and an evil spirit [breath] from the LORD troubled him”** (1Sa 16:14). He stubbornly and willfully rebelled against “the word of the Lord,” therefore, “the Spirit [breath] of the Lord” was taken from him forever.

Once we know and understand the truth in our hearts yet stubbornly, rebelliously, and willfully sin against it, **“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins”** (Heb 10:26), we can never be forgiven. We can't stubbornly argue with God about the truth and still be in a right relationship with Him.

The Greek verb *diakrino* means “to contend,” “to dispute,” or “to argue,” **“He staggered [diakrinō 1252] not at the promise of God through unbelief; but was strong in faith [faithfulness], giving glory to God”** (Rom 4:20), **“But let him ask in faith [faithfulness], nothing wavering [diakrinō 1252]. For he that wavereth [diakrinō**

1252] is like a wave of the sea driven with the wind and tossed. **For let not that man think that he shall receive any thing of the Lord**" (Jas 1:6-8). If we're arguing or contending with God about anything, then we're not being faithful servants and we won't be right before Him. God knows our hearts, whether we're sincerely ignorant or blatantly rebellious.

Scholars and theologians teach that salvation beliefs can be categorized basically into essential and non-essential. That is, certain beliefs must be held in order to be saved while other beliefs are only optional and can be disagreed and debated. Of course, they claim that the view of God as a Trinity is one of the essential beliefs that isn't open for disagreement, debate, or even discussion. However, this entire "essential" and "non-essential" belief categorization isn't entirely accurate. It's truth that's essential. Embracing the truth when it comes to our knowledge and understanding is essential for salvation.

We can't reject any truth we sincerely know to be true, and we can't embrace anything false we sincerely know to be false. Therefore, once I came to the knowledge that the Trinitarian view of God is false, it was actually essential for my salvation to NOT believe and embrace it anymore. I couldn't continue to hold what I knew in my heart was false and still be right with God. He wouldn't allow it. God had been merciful to me all the years I believed that view because He knew I was sincerely ignorant of the truth. But once I was no longer ignorant, He required it of me as He did with His people, **"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."** (Deu 18:18-19).

What is meant by the Greek *theos*?

The Greek *theos* for "god" is simply a sovereign or ultimate and highest authority. It's a role, position, or title of a person in authority, not a kind or type of being. The Father is God, not because of what He is as a being, but because of His status as the highest authority over all, including over His Son Jesus Christ. That *theos* is a role or position of authority is evident by the Son of God Himself using this word for men and also for His Father within the same statement.

Jesus answered them, Is it not written in your law, **I said, Ye are gods [theos 2316]? If he called them gods [theos 2316]**, unto whom the word of **God [theos 2316]** came, and the scripture cannot be broken; Say ye of him, whom **the Father** hath sanctified, and sent into the world, Thou blasphemest; because I said, **I am the Son of God [theos 2316]? (John 10:34-36)**

Jesus said that God called these men "gods." But which is it? Were they men or were they gods? If *theos* truly is a kind of being, then these men were both humans and gods at the same time—a hypostatic union of two different kind of beings! On the other hand, if *theos* is truly a role, position, title, or status then these men were simply human beings in a position of authority in which they could be called "gods" within a limited context of rule and authority. In fact, after declaring "Ye are gods" (Psa 82:6), God then affirmed their humanity, "But ye shall die like men" (Psa 82:7). They weren't some kind of divine beings, but merely human beings that would die just like all humans.

This is one of the biggest problems caused by the Trinitarian view because if *theos* is actually a kind or type of being, then when the Son of God became a human being, He would have ceased to be the God kind of being.

In Trinitarianism, therefore, there has to be the union of two kinds of beings together at the same time or else the Son would have ceased to be the *theos* kind of being—He would have ceased to be God. But if *theos* is simply a position of authority, and in this case the highest position of authority, then this is a complete non-issue with regards to His incarnation to a human being. There is no dilemma between a *theos* kind of being and a human kind of being in one person because there is no such thing as a *theos* kind of being.

Furthermore, if *theos* is truly a kind of being then the statement “I am the **God [theos 2316] of Abraham**, and the **God [theos 2316] of Isaac**, and the **God [theos 2316] of Jacob**” (Mat 22:32), means that God belonged to Abraham, Isaac, and Jacob as their possession! But He was simply saying that He is Abraham’s God, and Isaac’s God, and Jacob’s God—He’s their Ruler. Putting it in human terms, when talking about our boss at work we wouldn’t say “my human being” but “my boss.” Therefore, *theos* isn’t a kind of being. God is Abraham’s Ruler because God is Abraham’s Boss.

Is God a plurality of Persons?

The Trinitarian claim that the one God exists in a plurality of persons conflicts with how Jesus Christ Himself used the word *theos*: “Is it not written in your law, I said, Ye are **gods [theos 2316]**? If he called them **gods [theos 2316]**, unto whom the word of **God [theos 2316]** came, and the scripture cannot be broken” (Jhn 10:34-35). According to Christ, a plurality of persons is a plurality of gods but a singular person is the singular God. In other words, *theos* is singular or plural grammatically depending on the number of persons.

The apostle Paul also used *theos* the same way: “For though there be that are called **gods [theos 2316]**, whether in heaven or in earth, (as there be **gods [theos 2316] many**, and lords many,) But to us *there is but one God [theos 2316]*, **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.” (1Co 8:5-6). He understood that “gods” is plural when there is more than one person, but singular when there is only one.

Since multiple persons requires *theos* to be plural, then multiple persons in the Trinitarian view of God demands that Trinitarianism is actually polytheism—multiple gods. Of course Trinitarianism flatly denies this, and claims that it’s truly monotheism. But that’s only a claim. Scripture is the authority and there’s nothing in Scripture that supports the concept of multiple co-equal persons comprising the singular God.

Take, for example, the United States Supreme court consisting of nine justices. The reason it’s comprised of an odd number of persons is for the very reason that they’re all co-equal and often disagree! And it’s not one justice consisting of nine persons—it’s nine co-equal justices. Thus, nine persons are nine justices. On the other hand, if one justice were to always be completely just, then only one justice would be needed. There’s no purpose in multiple co-equal persons that always agree and are always just.

There’s only one God

Of course the Shema in the Old Testament Scriptures defined God as one, “Hear, O Israel: **The LORD our God is one LORD**: And thou shalt love **The LORD thy God** with all thine heart, and with all thy soul, and with all thy might” (Deu 6:4-5). Jesus quoted those words, “Hear, O Israel; **The Lord our God is one Lord**: And thou shalt

love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength” (Mar 12:29-30). He then agreed with the reply of the scribe to whom He was speaking, “Well, Master, thou hast said the truth: for **there is one God**; and there is none other but he ... Thou art not far from the kingdom of God” (Mar 12:32,34). Furthermore, when praying to His Father, He called Him “the only true God.”

These words spake Jesus, and lifted up his eyes to heaven, and said, **Father**, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know **thee the only true God, and Jesus Christ**, whom thou hast sent. (John 17:1-3)

Here, He not only called His Father “the only true God,” but also distinguished Himself from Him. It’s not only that He never called Himself God, but also that He called His Father God—and even called Him “the only true God.” And Paul also affirmed the same:

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that **there is none other God but one**. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 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 8:4-6).

Both Christ Himself and the apostle Paul distinguished God from Christ, “thee the only true God, **and** Jesus Christ,” “one God, the Father ... **and** one Lord Jesus Christ.” God the Father is the one and only true God in His role and status as the Sovereign, Almighty, and highest supreme authority over all: “the LORD he *is* God; *there is none else beside him*” (Deu 4:35); “Hear, O Israel: The LORD our God *is* one LORD” (Deu 6:4); “*I am* the LORD: that *is* my name: and my glory will I not give to another” (Isa 42:8); “Is there a God beside me? yea, *there is no God*; I know not *any*” (Isa 44:8); “*I am* the LORD, and *there is none else, there is no God beside me ... there is none beside me. I am* the LORD, and *there is none else*” (Isa 45:5-6); “*I am* God, and *there is none else; I am* God, and *there is none like me*” (Isa 46:9); “But the LORD *is* the true God, he *is* the living God” (Jer 10:10); “there is one God; and there is none other but he” (Mar 12:32); “that they might know thee the only true God” (Jhn 17:3); “*there is but one God, the Father, of whom are all things, and we in him*” (1Co 8:6); “One God and Father of all, who *is* above all” (Eph 4:6); “Thou believest that there is one God; thou doest well” (Jas 2:19); “For *there is one God*” (1Ti 2:5).

The Father is God

Trinitarianism often uses the terms “God the Father,” “God the Son,” and “God the Holy Spirit.” The term “God the Father” is Scriptural and appears several times in the New Testament but the terms “God the Son” and “God the Holy Spirit” aren’t found even once! These are simply terms coined to support Trinitarianism.

It’s quite staggering the number of places we’re told that the Father is God. Below is not a complete listing but only most of the main statements. And many of these also distinguish the Lord Jesus Christ from God the Father. Therefore, it’s not only that the Father is identified as God but also that the Son isn’t. Furthermore, the holy breath is suspiciously absent as well.

“No man hath seen **God** at any time; the only begotten Son, which is in the bosom of **the Father**, he hath declared *him*” (Jhn 1:18); “Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was his Father**, making himself equal with God” (Jhn 5:18); “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath **God the Father** sealed” (Jhn 6:27); “Not that any man hath seen **the Father**, save he which is of **God**, he hath seen **the Father**” (Jhn 6:46); “Jesus knowing that **the Father** had given all things into his hands, and that he was come **from God, and went to God**” (Jhn 13:3); “For **the Father** himself loveth you, because ye have loved me, and have believed that I came out **from God**” (Jhn 16:27); “Jesus saith unto her, Touch me not; for I am not yet ascended to **my Father**: but go to my brethren, and say unto them, I ascend unto **my Father, and your Father; and to my God, and your God**” (Jhn 20:17); “Therefore being by the right hand of **God** exalted, and having received of **the Father** the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear” (Act 2:33); “To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from **God our Father**, and the Lord Jesus Christ” (Rom 1:7); “That ye may with one mind *and* one mouth glorify **God, even the Father** of our Lord Jesus Christ.” (Rom 15:6); “Grace *be* unto you, and peace, from **God our Father**, and *from* the Lord Jesus Christ” (1Co 1:3); “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” (1Co 8:6); “Then *cometh* the end, when he shall have delivered up the kingdom to **God, even the Father**; when he shall have put down all rule and all authority and power” (1Co 15:24); “Grace *be* to you and peace from **God our Father**, and *from* the Lord Jesus Christ. Blessed *be* **God, even the Father** of our Lord Jesus Christ, **the Father** of mercies, and **the God** of all comfort” (2Co 1:2-3); “**The God and Father** of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not” (2Co 11:31); “Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and **God the Father**, who raised him from the dead;) ... Grace *be* to you and peace from **God the Father**, and *from* our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of **God and our Father**” (Gal 1:1,3-4); “Grace *be* to you, and peace, from **God our Father**, and *from* the Lord Jesus Christ. Blessed *be* the **God and Father** of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ ... That **the God** of our Lord Jesus Christ, **the Father** of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him” (Eph 1:2-3,17); “One **God and Father** of all, who *is* above all, and through all, and in you all” (Eph 4:6); “Giving thanks always for all things unto **God and the Father** in the name of our Lord Jesus Christ” (Eph 5:20); “Peace *be* to the brethren, and love with faith, from **God the Father** and the Lord Jesus Christ” (Eph 6:23); “Grace *be* unto you, and peace, from **God our Father**, and *from* the Lord Jesus Christ.” (Phl 1:2); “And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of **God the Father**” (Phl 2:11); “Now unto **God and our Father** *be* glory for ever and ever. Amen.” (Phl 4:20); “To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from **God our Father** and the Lord Jesus Christ. We give thanks to **God and the Father** of our Lord Jesus Christ, praying always for you” (Col 1:2-3); “And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to **God and the Father** by him” (Col 3:17); “Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in **God the Father** and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from **God our Father**, and the Lord Jesus Christ ... Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of **God and our Father**” (1Th 1:3); “Now **God himself and our Father**, and our Lord Jesus Christ, direct our way unto you ... To the end he may stablish your hearts unblameable in holiness before **God, even our Father**, at the coming of our Lord Jesus Christ with all his saints” (1Th 3:11,13); “Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in **God our Father** and the Lord Jesus Christ: Grace unto you, and peace, from **God our Father** and the Lord Jesus Christ” (2Th 1:1-2); “Now our Lord Jesus Christ himself, and **God, even our Father**, which hath loved us, and hath given *us* everlasting consolation and good hope through grace” (2Th 2:16); “Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from **God**

our Father and Jesus Christ our Lord" (1Ti 1:2); "To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from **God the Father** and Christ Jesus our Lord" (2Ti 1:2); "To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from **God the Father** and the Lord Jesus Christ our Saviour" (Tit 1:4); "Grace to you, and peace, from **God our Father** and the Lord Jesus Christ" (Phm 1:3); "Pure religion and undefiled before **God and the Father** is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world" (Jas 1:27); "Therewith bless we **God, even the Father**; and therewith curse we men, which are made after the similitude of God" (Jas 3:9); "Elect according to the foreknowledge of **God the Father**, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed *be* the **God and Father** of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1Pe 1:2-3); "For he received from **God the Father** honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased" (2Pe 1:17); "Grace be with you, mercy, *and* peace, from **God the Father**, and from the Lord Jesus Christ, the Son of the Father, in truth and love" (2Jo 1:3); Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by **God the Father**, and preserved in Jesus Christ, *and* called" (Jde 1:1); "And hath made us kings and priests unto **God and his Father**; to him *be* glory and dominion for ever and ever. Amen." (Rev 1:6)

Jesus Christ claimed to be the Son of God

Jesus Christ called Himself, and was called by many, the Son of God: "that holy thing which shall be born of thee shall be **called the Son of God**" (Luk 1:35); "Thou art the Christ, **the Son of the living God**" (Mat 16:16-17); "If thou be **the Son of God**, come down from the cross ... for **he said, I am the Son of God**" (Mat 27:40,43); "Truly this man was **the Son of God**" (Mar 15:39); "Then said they all, Art thou then **the Son of God**? And he said unto them, **Ye say that I am.**" (Luk 22:70); "Dost thou believe on **the Son of God**? ... Thou hast both seen him, and **it is he that talketh with thee**" (Jhn 9:35,37); "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because **I said, I am the Son of God**?" (Jhn 10:36); "that **the Son of God** might be glorified thereby" (Jhn 11:4); "We have a law, and by our law he ought to die, because **he made himself the Son of God**" (Jhn 19:7).

Several times Jesus called Himself and was acknowledged as having called Himself "the Son of God," but never once did He call Himself "God." In fact, calling Himself "the Son of God" is actually distinguishing Himself from God—that He is not God but His Son. God is not His Son but has a Son, and His Son is not God but is His Son. For example, the son of the President of the United States isn't the President but his son. Like *theos*, President, King, and Prime Minister, are positions of authority in which only one person can hold.

Trinitarianism has much difficulty deflecting truth because truth is hard to fight! When Trinitarian preachers must address the fact that Christ never called Himself "God," they either conflate His claim of "the Son of God" to actually mean "God," or else they conveniently neglect to mention that "the Son of God" is what He actually claimed. Then they proceed to use various statements from Scripture to build convincing arguments that He actually *did* claim to be God. One such example is the following passage:

The Jews answered him, saying, For a good work we stone thee not; but **for blasphemy**; and because that **thou, being a man, makest thyself God**. Jesus answered them, Is it not written in your law, **I said, Ye are gods**? If he called them gods, **unto whom the word of God came**, and

the scripture cannot be broken; Say ye of him, **whom the Father hath sanctified, and sent into the world**, Thou blasphemest; because **I said, I am the Son of God?** (John 10:33-36)

When these Jews accused Him of blasphemy saying “thou, being a man, makest thyself God” (Jhn 10:33), they weren’t accusing Him of claiming to be the one true God as some translations render it, “you, a mere man, claim to be God” (NIV), “you, a man, are claiming to be God” (NET). Rather, that He was breaking the First Commandment, “Thou shalt have no other gods before me” (Exo 20:3). Because Christ’s reply “Is it not written in your law, I said, Ye are gods?” indicates that this was their accusation. He was quoting from the Psalm, “I have said, Ye *are* gods” (Psa 82:6), where God reminded His people that He had called their rulers “gods” when He said, “Thou shalt not revile **the gods**, nor curse **the ruler** of thy people” (Exo 22:28), shortly after having given them the Ten Commandments. That this was after “the word of God came” to them, is that it was after the First Commandment, “Thou shalt have no other gods before me,” came to them. Christ’s point was that the First Commandment wasn’t being broken by God Himself calling men “gods” when saying, “Thou shalt not revile **the gods**.” So long as these men ruled in submission and subordination to His authority as the one true God, then the First Commandment wasn’t being broken. And this principle was also true with the Son of God because He always submitted to God.

Christ’s statement, “Say ye of him, **whom the Father hath sanctified** and sent into the world, Thou blasphemest; because I said, **I am the Son of God?**” is about the Father Himself setting apart His Son from everyone else that had been baptized by John, “And lo a voice from heaven, saying, **This is my beloved Son**, in whom I am well pleased” (Mat 3:17). Since God called Jesus “my beloved Son” out loud from heaven, what was blasphemous about Jesus calling Himself the Son of God? He was simply affirming what God said.

In the early church, it was never preached that Jesus is God but that He is the Son of God: “But these are written, that ye might believe that **Jesus is the Christ, the Son of God**” (Jhn 20:31); “I believe that **Jesus Christ is the Son of God**” (Act 8:37); “And straightway **he preached Christ** in the synagogues, that **he is the Son of God**” (Act 9:20); “For **the Son of God**, Jesus Christ, **who was preached** among you by us” (2Co 1:19); “Whosoever shall confess that Jesus is **the Son of God**” (1Jo 4:15); “he that believeth that **Jesus is the Son of God?** ... These things have I written unto you that believe on the name of **the Son of God**; that ye may know that ye have eternal life, and that ye may believe on the name of **the Son of God**” (1Jo 5:5,13).

Trinitarianism can’t legitimately argue against what the Father and Son claimed and didn’t claim about each other. Jesus never called Himself “God,” and God never called Jesus “God.” God called Jesus “my beloved Son,” and Jesus called Himself “the Son of God.” Furthermore, Jesus called His Father “the only true God.” Who dare say otherwise?

The Son was begotten of the Father

“The LORD possessed me in the beginning of his way, **before his works of old**. I was set up from everlasting, from the beginning, **or ever the earth was**. When *there were* no depths, **I was brought forth**; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills **was I brought forth**” (Proverbs 8:22-25)

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of **the only begotten [monogenēs 3439] of the Father,**) full of grace and truth ... No man hath

seen God at any time; **the only begotten [monogenēs 3439] Son**, which is in the bosom of the Father, he hath declared *him*” (John 1:14,18)

“For God so loved the world, that he gave **his only begotten [monogenēs 3439] Son**, that whosoever believeth in him should not perish, but have everlasting life ... He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **the only begotten [monogenēs 3439] Son of God**” (John 3:16,18)

“If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me” (John 8:42)

“For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God. I came forth from the Father, and am come into the world**: again, I leave the world, and go to the Father.” (John 16:27-28).

“In this was manifested the love of God toward us, because that **God sent his only begotten [monogenēs 3439] Son into the world**, that we might live through him.” (1 John 4:19)

Since God has no beginning but has always existed, and Jesus is God in the Trinitarian view, then Trinitarianism can't embrace the truth that Jesus was actually begotten by God because He would then have a beginning. Thus, they had to invent the nonsensical claim that the Son is somehow eternally begotten or eternally generated which is an oxymoron.

Jesus claimed of Himself to be the “only begotten son” (Jhn 3:16,18), and that He “proceeded forth and came from God” (Jhn 8:42), “I came out from God. I came forth from the Father, and am come into the world” (Jhn 16:27-28). That He “proceeded forth” and “came out from God” speaks of His beginning when He was begotten “out from God” before He was “come into the world.” Those are His words about Himself.

At some point prior to the creation of the heavens and the earth, the Son was begotten of God, “When *there were* no depths, **I was brought forth**; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills **was I brought forth**.” God became the Father by virtue of having begotten His Son, and the Son came into being by virtue of having been begotten by God.

The Greek *monogenēs* for “only-begotten” or “only-born” in John 3:16 was maintained in older English versions: “only begotten Son” (ASV, BRG, DRA, GNV, JUB, KJV, MEV, NASB, NKJV, RGT); “only-begotten” (DARBY, EHV); “one begotten Son” (WYC); “only-born Son” (DLNT); “His Son – the only begotten” (YLT). But sadly, many newer versions obscure the concept of begetting by rendering it as: “one and only Son” (CSB, HCSB, LEB, MSG, MOUNCE, NCV, NET, NIRV, NIV, NLT, TLV, WEB); “only Son” (CEB, CEV, ERV, ESV, GW, GNT, ICB, PHILLIPS, TLB, NOG, NABRE, NLV, NMB, NRSV, RSV, VOICE, WE); “only and unique Son” (CJB); “uniquely existing Son” (ISV); “only, special son” (NTE); “one and only, unique Son” (TPT). Why conceal what He actually said?

The Son was the same kind of divine being as His Father

Paul began his letter to the Romans, “Concerning his Son Jesus Christ our Lord” (Rom 1:3), and went on to say, “Because **that which may be known of God** is manifest in them; for God hath shewed *it* unto them. 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**” (Rom 1:19-20). He was revealing that the creation itself teaches us that God has a Son after His kind:

“the fruit tree yielding fruit **after his kind** ... *and* herb yielding seed **after his kind**, and the tree yielding fruit, whose seed *was* in itself, **after his kind** ... the waters brought forth abundantly, **after their kind**, and every winged fowl **after his kind** ... bring forth the living creature **after his kind**, cattle, and creeping thing, and beast of the earth **after his kind** ... the beast of the earth **after his kind**, and cattle **after their kind**, and every thing that creepeth upon the earth **after his kind**” (Gen 1:11-12, 21, 24-25)

The Father is a divine kind of being and brought forth His Son as the exact same kind of divine being. He then created all life to beget similarly. The procreation within the creation is patterned after God’s begetting of His Son. Therefore, unbelieving Jews are without excuse for rejecting Jesus of Nazareth as the only begotten Son of God because the creation narrative itself teaches this, “that which may be known of God ... from the creation of the world ... understood by the things that are made ... so that they are without excuse.”

Since Jesus Christ was begotten as the same kind of divine being as His Father, He was equal with Him in power so that He was able to create the entire universe out of nothing, *ex nihilo*. Yet, at the same time He was not God! Only the Father occupies the position of God. The Son’s divine power was because He was begotten as the same kind of divine being as His Father.

The plurality of the Creator

And God [’ēlōhîym 430] said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. **So God [’ēlōhîym 430] created** man in his own image, in the image of God created he him; male and female created he them. (Genesis 1:26-27)

The use of plural personal pronouns in the creation account certainly indicates at least a second person was present with God but not necessarily a third person as Trinitarianism claims. In verse 26, God the Father was speaking to His Son and stating that they would make mankind after their image. Since the first person—identified as God—spoke to the second person using plural pronouns, then this implies that only the first person is God. And the switch to singular personal pronouns for God in verse 27 further substantiates this. Because both the Father and the Son were the same kind of being, therefore, man was said to be created after their image. The New Testament writers revealed that the Son created all things:

“In the beginning was the Word, and **the Word was with God**, and the Word was God. The same was in the beginning **with God**. **All things were made by him**; and without him was not any thing made that was made.” (John 1:1-3)

“And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in **God, who created all things by Jesus Christ**” (Ephesians 3:9)

“Giving thanks unto **the Father**, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of **his dear Son ... For by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Colossians 1:12-13, 16)

“**God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by **his Son**, whom he hath appointed heir of all things, **by whom also he made the worlds**” (Hebrews 1:1-2)

God the Father created all things but by the agency of His Son. If someone, for example, sold their house by employing the service of a real estate agent, although the agent actually did the work, the homeowner still says that they sold their house. Thus, when we’re told, “**So God created** man in his own image, in the image of God created he him; male and female created he them,” it was actually the Son that had “formed man *of* the dust of the ground, and breathed into his nostrils the breath of life” (Gen 2:7), “And the rib, which the LORD God had taken from the man, made he a woman” (Gen 2:22), although it is said to have been God.

All of the instances in Genesis chapter one where it’s recorded “And God said,” it wasn’t God speaking things into existence as typically claimed, but rather that God the Father was speaking to His Son and telling Him what to create. This idea is corroborated by the statement, “**And God said**, Let us make man in our image, after our likeness.” Here He wasn’t speaking anything into existence but was simply speaking to His Son and telling Him what to create. This was also the case in every occurrence of “And God said” in the creation account. In the very first act of creation where we’re told “And God said, Let there be light: and there was light,” it wasn’t God speaking light into existence but rather the Father saying to His Son “Let there be light” followed by the Son creating the light.

Now, throughout the six days of creation and seventh day of rest, only the term *’ēlōhîym* for “God” is used. But beginning in Genesis 2:4 and through the rest of the chapter, the term *Yᵃhōvâ ’ēlōhîym* for “the LORD God” is used. Again, this supports only two persons involved in the creation: the first person *’ēlōhîym* is God the Father, and the second person *Yᵃhōvâ ’ēlōhîym* is the Son of God.

In Genesis chapter one, God the Father [*’ēlōhîym* 430] directed His Son [*Yᵃhōvâ* 3068 *’ēlōhîym* 430] to make both male and female human beings after their image, “**And God [*’ēlōhîym* 430] said**, Let us make man in our image, after our likeness ... **So God [*’ēlōhîym* 430] created man** in his *own* image, in the image of God created he him; **male and female created he them.**” In chapter two, the narrative details the event of His Son [*Yᵃhōvâ* 3068 *’ēlōhîym* 430] making both male and female after their image, “**And the LORD God [*Yᵃhōvâ* 3068 *’ēlōhîym* 430] formed man** *of* the dust of the ground, and breathed into his nostrils the breath of life,” “And the rib, which **the LORD God [*Yᵃhōvâ* 3068 *’ēlōhîym* 430]** had taken from the man, **made he a woman.**”

God didn't speak the animals into existence either but spoke to His Son followed by His Son forming them, **"And God ['ēlōhîym 430] said,** Let the waters bring forth abundantly the moving creature that hath life, and **fowl that may fly** above the earth in the open firmament of heaven ... **And God ['ēlōhîym 430] said,** Let the earth bring forth **the living creature** after his kind, **cattle, and creeping thing,** and **beast of the earth** after his kind: and it was so" (Gen 1:20,24), "And out of the ground **the LORD God [Y'hōvâ 3068 'ēlōhîym 430] formed** every **beast of the field,** and every **fowl of the air**" (Gen 2:19). Furthermore, the heavens and the earth were not spoken into existence by God but were formed by the Son of God's hands:

"Thou madest him to have dominion over **the works of thy hands;** thou hast put **all things** under his feet" (Psa 8:6); "Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over **the works of thy hands:** Thou hast put **all things** in subjection under his feet" (Heb 2:7-8)

"Of old hast thou laid the foundation of **the earth: and the heavens are the work of thy hands**" (Psa 102:25); "And, Thou, Lord, in the beginning hast laid the foundation of **the earth; and the heavens are the works of thine hands**" (Heb 1:10)

"When I consider **thy heavens, the work of thy fingers,** the moon and the stars, which thou hast ordained" (Psa 8:3)

"The sea *is* his, and he made it: and **his hands formed the dry land**" (Psa 95:5)

"Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning **the work of my hands** command ye me. I have made the earth, and created man upon it: **I, even my hands, have stretched out the heavens,** and all their host have I commanded." (Isa 45:11-12)

Also, it was the Son of God that called to Adam after he sinned, **"And the LORD God [Y'hōvâ 3068 'ēlōhîym 430] called** unto Adam, and said unto him, Where *art* thou?" (Gen 3:9). And it was the Son that cursed the serpent, **"And the LORD God [Y'hōvâ 3068 'ēlōhîym 430] said** unto the serpent, Because thou hast done this, thou *art* cursed" (Gen 3:14). And finally, it was the Son that spoke of Himself with His Father using a plural pronoun, **"And the LORD God [Y'hōvâ 3068 'ēlōhîym 430] said,** Behold, the man is become as one of us, to know good and evil" (Gen 3:22).

The Son is in equality with His Father

"Who, being in **the form of God,** thought it not robbery to be **equal [isos 2470] with God**" (Phl 2:6), is describing His pre-incarnate divinity and deity with God the Father by virtue of being His Son. This is also how the Jews understood what He claimed of Himself, "but said also that **God was his Father,** making himself **equal [isos 2470] with God**" (Jhn 5:18).

To be "equal with God" doesn't mean that He *is* God any more than the laborers that came last into the vineyard actually *are* the laborers that came first, "Saying, **These last** have wrought *but* one hour, and thou hast **made them equal [isos 2470] unto us**" (Mat 20:12). Rather, those that came last were given a similar level of equality with those that came first. Trinitarianism, however, claims that "equal [isos 2470] with God"

(Jhn 5:18; Phl 2:6), means *co-equal*—absolutely equal in every regard. The word *isos* is being redefined as *co-equal* to teach that Jesus Christ is God Himself.

It's because of possessing divine equality with Himself that God spoke to His Son using plural pronouns, **"And God [*ʾēlōhîym* 430] said, Let us make man in our image, after our likeness"** (Gen 1:26), and the Son likewise spoke to His Father using a plural pronoun, **"And the LORD God [*yehovah* 3068 *ʾēlōhîym* 430] said, Behold, the man is become as one of us, to know good and evil"** (Gen 3:22). Both are the Godhead, **"even his eternal power and Godhead [*theiotēs* 2305] so that they are without excuse"** (Rom 1:20), **"For in him dwelleth all the fulness of the Godhead [*theotēs* 2320] bodily"** (Col 2:9).

In the Old Testament, the *mal'āk Yʾhōvâ* or Messenger of Jehovah was the pre-incarnate Son of God, **"And the angel [*mal'āk* 4397] of the LORD [*Yʾhōvâ* 3068] called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD"** (Gen 22:15-16). Unbelieving Jews, denying that Jesus of Nazareth is the Son of God, argued that this messenger was simply an angelic being. But the writer of Hebrews disputed, **"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"**(Heb 1:4-5), **"For when God made promise to Abraham, because he could swear by no greater, he swore by himself"** (Heb 6:13). The Messenger of Jehovah was in equality with God. He swore by Himself because there is nobody greater! This isn't true with actual angelic beings, **"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever"** (Rev 10:5-6). Angels swear by the greater, not by themselves.

Hypostatic Union

Hypostatic Union is a necessary byproduct of the Trinitarian view of God. Since Trinitarianism holds that God is a kind of being and that Jesus is the God kind of being, then His incarnation causes a huge problem—when becoming a human kind of being, He would have ceased to be God. God becoming something else would be the end of the Trinity and the end of God! Therefore, the illogical claim had to be concocted that He is still 100% God even after becoming 100% human; that He has two fully complete but mutually exclusive natures in one person or being—a hypostatic union. But nothing can be 100% one thing and 100% another thing at the same time. This is logically impossible. Although Trinitarianism concedes that God can't do what's logically impossible, yet in the Trinitarian view, He somehow can. Violating rules of reason and sound logic just shows the desperation to make this view work. To be 100% one kind of being and 100% another kind of being at the same time requires two 100% beings or two 100% distinct persons. Therefore, in the Trinitarian view, the second person is actually two persons! Consequently, God really isn't three persons but four—the Father, Son number one, Son number two, and the Holy Spirit.

Actually, the doctrine of Hypostatic Union is quite unnecessary because there's no issue with the joining of two kinds of beings into one since *theos* isn't a kind of being. There's no issue with God ceasing to be God in the incarnation because the Son of God never has been God but His Son.

A dual kind of being also flies in the face of what is known of God from the creation of the world, **"Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made"**

(Rom 1:19-20). John said in two of his writings, “No man hath seen God at any time” (Jhn 1:18; 1Jo 4:12). We can’t see Him because He is invisible but we can understand Him and His only begotten Son by the way they created all things to beget after their kind. Not only was every kind of being made to beget after its kind, but also every kind of being begotten is only one kind of being. If the Son of God is truly a hypostatic union of two kinds of beings, then the creation would reflect dual kinds of beings for our understanding, “being understood by the things that are made.” But there are no dual kinds beings—100% one kind of being while also 100% another kind of being—in the world.

Jesus was born of a virgin

John gave the clear distinction between those who are of God and those who are not: “For many deceivers are entered into the world, who confess not that **Jesus Christ is come in the flesh**” (1Jo 1:7), “Hereby know ye the Spirit of God: Every spirit that confesseth that **Jesus Christ is come in the flesh** is of God: And every spirit that confesseth not that **Jesus Christ is come in the flesh** is not of God” (1Jo 4:2-3). That “Jesus Christ is come in the flesh” means two main things: (1) He pre-existed His humanity; (2) He became fully human like us in every regard.

The Son of God is utterly unique from us because He pre-existed His humanity—He came down from heaven into this world: “**The LORD possessed me in the beginning** of his way, before his works of old” (Pro 8:22); “He that cometh after me is preferred before me: for **he was before me**” (Jhn 1:15); “And no man hath ascended up to heaven, but **he that came down from heaven**” (Jhn 3:13); “For the bread of God is **he which cometh down from heaven**, and giveth life unto the world ... **For I came down from heaven**, not to do mine own will, but the will of him that sent me” (Jhn 6:33, 38); “Verily, verily, I say unto you, **Before Abraham was, I am**” (Jhn 8:58); “And now, O Father, glorify thou me with thine own self with **the glory which I had with thee before the world was**” (Jhn 17:5); “The first man *is* of the earth, earthy: **the second man is the Lord from heaven**” (1Co 15:47); “**And he is before all things**, and by him all things consist” (Col 1:17).

We all have a human father but Jesus Christ doesn’t. He was born of a virgin because God is His Father: “And I will put enmity between thee and **the woman**, and between thy seed and **her seed**” (Gen 3:15); “Behold, **a virgin shall conceive**, and bear a son, and shall **call his name Immanuel**” (Isa 7:14); “Behold, **a virgin shall be with child**, and shall bring forth a son, and they shall **call his name Emmanuel**, which being interpreted is, God with us” (Mat 1:23); “And the angel answered and said unto her, **The Holy Ghost [breath] shall come upon thee, and the power of the Highest shall overshadow thee**: therefore also that holy thing which shall be born of thee shall be **called the Son of God**” (Luk 1:35); “But when the fulness of the time was come, **God sent forth his Son, made of a woman**, made under the law” (Gal 4:4).

The Son of God became flesh

“**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” (Jhn 1:14); “But made himself of no reputation, and took upon him the form of a servant, and **was made in the likeness of men**” (Phl 2:7); “Forasmuch then as the children are **partakers of flesh and blood**, he also himself likewise took part of the same” (Heb 2:14).

Trinitarianism claims that “the Word was made flesh” means that Jesus Christ assumed flesh, took on flesh, was covered with flesh, or simply added flesh to what He already was. It’s even phrased sometimes as “the flesh covered Word,” indicating that He only cloaked Himself with flesh. But “made flesh” means that He actually became flesh. He became a different kind or type of being than He was before—a human being. Saying that He only assumed or took on flesh is actually denying that He truly became flesh; the very confession John warned about, “who **confess not** that Jesus Christ is **come in the flesh**” (1Jo 1:7), “And every spirit that **confesseth not** that Jesus Christ is **come in the flesh** is not of God” (1Jo 4:3).

This erroneous concept of the incarnation isn’t only the result of a wrong view of God in Trinitarianism but also a wrong view of man. Man is truly a physical being animated by the breath of God, “And the LORD God **formed man of the dust of the ground**, and breathed into his nostrils the breath of life; and man became a **living soul**” (Gen 2:7), “**for dust thou art**, and unto dust shalt thou return” (Gen 3:19). He is dust. When he dies, he’s truly dead and can only live again by resurrection from the grave.

Trinitarianism, on the other hand, asserts that man is a spiritual, non-physical being living inside a physical body that continues to live disembodied after death. And because man is supposedly a spirit being in a body as if wearing flesh like a suit of clothes, this correlates to a false view of Christ’s incarnation—that He is a spirit being covered with flesh as wearing flesh like clothing. But if we understand that man is strictly a physical being, then “the Word was made flesh” means that the Son of God became or transitioned into a physical, flesh and blood being. He went from the divine kind of being He was, to the human kind of being He now is. Thus, when He died and was buried, He truly was dead until brought to life again by resurrection, “I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen” (Rev 1:18).

“Who, being in **the form of God**, thought it not robbery to be **equal with God: But made himself of no reputation [kenōō 2758]**, and took upon him the form of a servant, and was **made in the likeness of men**” (Phl 2:6-7). Rather than “made himself of no reputation,” many versions render it more accurately as “emptied himself.” Paul was saying that although the Son was equal with His Father in divinity and deity, He emptied Himself and was “made in the likeness of men.” He emptied Himself and forever relinquished His divinity to become human just like we are.

The Son of God became just like we are, so that in the resurrection we will become just like He is: “And as we have borne the image of the earthy, **we shall also bear the image of the heavenly**” (1Co 15:49); “Who shall change our vile body, that it may be **fashioned like unto his glorious body**” (Phl 3:21); “When Christ, *who is* our life, shall appear, **then shall ye also appear with him in glory**” (Col 3:4); “but we know that, when he shall appear, **we shall be like him**; for we shall see him as he is” (1Jo 3:2). If He’s a divine being covered with flesh, then by correlation we also will be divine beings covered in flesh.

Trinitarianism sometimes calls Christ the God-Man but this isn’t what Paul called Him, “For *there is* **one God**, and one mediator between God and men, **the man Christ Jesus**” (1Ti 2:5). The mediator between God and men is not the God-Man but “the man Christ Jesus.” Many statements testify that the Son of Man is in heaven right now and that it’s the Son of Man that will be coming again: “*one* like **the Son of man** came with the clouds of heaven” (Dan 7:13); “For **the Son of man** shall come in the glory of his Father with his angels ... **the Son of man** coming in his kingdom” (Mat 16:27-28); “when **the Son of man** shall sit in the throne of his glory” (Mat 19:28); “so shall also the coming of **the Son of man** be ... And then shall appear the sign of **the Son of man** in heaven ... and they shall see **the Son of man** coming in the clouds of heaven with power and great glory ... so shall also the coming of **the Son of man** be ... so shall also the coming of **the Son of man** be ... for in

such an hour as ye think not **the Son of man** cometh” (Mat 24:27,30,37,39,44); “for ye know neither the day nor the hour wherein **the Son of man** cometh ... When **the Son of man** shall come in his glory” (Mat 25:13,31); “Hereafter shall ye see **the Son of man** sitting on the right hand of power, and coming in the clouds of heaven” (Mat 26:64); “of him also shall **the Son of man** be ashamed, when he cometh in the glory of his Father with the holy angels” (Mar 8:38); “And then shall they see **the Son of man** coming in the clouds with great power and glory” (Mar 13:26); “and ye shall see **the Son of man** sitting on the right hand of power, and coming in the clouds of heaven” (Mar 14:62); “of him shall **the Son of man** be ashamed, when he shall come in his own glory, and *in his Father’s*, and of the holy angels” (Luk 9:26); “Nevertheless when **the Son of man** cometh, shall he find faith on the earth?” (Luk 18:8); “And then shall they see **the Son of man** coming in a cloud with power and great glory” (Luk 21:27); “Hereafter shall **the Son of man** sit on the right hand of the power of God” (Luk 22:69); “*even* **the Son of man** which is in heaven” (Jhn 3:13); “Behold, I see the heavens opened, and **the Son of man** standing on the right hand of God” (Act 7:56); “*one* like unto **the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle” (Rev 1:13); “And I looked, and behold a white cloud, and upon the cloud *one* sat like unto **the Son of man**” (Rev 14:14).

The Son’s sacrifice for us

Trinitarianism claims that Jesus had to be God in the flesh, the God-Man, in order to be the sacrifice for mankind’s sins. But this is simply a means to argue that Jesus is God in the flesh. In reality, the sacrifice God accepts for our sins is the sacrifice He Himself provided: “God will provide himself a lamb” (Gen 22:8); “Your lamb shall be without blemish” (Exo 12:5); “Behold the Lamb of God, which taketh away the sin of the world” (Jhn 1:29); “For God so loved the world, that he gave his only begotten Son” (Jhn 3:16). If God provided His fully human and perfectly sinless Son as the sacrifice for our sins, then His fully human Son is the sacrifice He accepts. The sacrifice for our sins doesn’t have to be a God-Man.

Furthermore, by claiming that Jesus had to be God in order to die as the acceptable sacrifice for our sins, it opens a whole new can of worms—God can’t die. Trinitarianism already has enough illogical problems to explain away than to add yet one more. But since God can’t die, another claim had to be concocted that only His humanity died. But if only His humanity died, then why argue that He had to be God to die for our sins?

The Son of God’s sacrifice for our sins began with Him forever relinquishing His divinity to become fully human, “Who, being in the form of God, thought it not **robbery [harpagmos 725]** to be equal with God” (Phl 2:6). That He “thought it not robbery” conveys very little of what’s actually being said. The Greek noun *harpagamos* is the act of “seizing,” “grasping,” “holding onto,” or “retaining.” There are many Bible versions that render it more correctly as “a thing to be grasped.” It’s saying that He didn’t esteem His deity and divinity as something difficult to surrender by grasping and clinging to it. In other words, He was eager and willing to relinquish His divinity for our sakes. Retaining His divinity as Trinitarianism claims actually diminishes the magnitude of the sacrifice He truly made.

After relinquishing His divinity to become fully human, He suffered a life of temptation, humiliation, and rejection, culminating in the shameful and painful death on the cross. And finally, He is now and forever will be a human being with holes in His hands, feet, and side. What a wonderful and glorious Savior we have!

In the beginning was the Word

“In the beginning was the Word, and the Word was **with God**, and **the Word was God**. The same was in the beginning **with God**.” (Jhn 1:1-2). Twice in this statement the Word is said to have been “with God” in the beginning. To be *with* someone indicates that two persons are together yet distinct from each other. Only one of these two can actually be God while the other isn’t God but is with God.

John began his first letter similarly, “**That which was from the beginning**, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of **the Word of life**; (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, **which was with the Father**, and was manifested unto us;)” (1Jo 1:1-2). Here, he stated clearly that the Father is God and the Word was with Him. Furthermore, a definite article is used in both of John’s statements, “the Word was with [*the*] God” and “The same was in the beginning with [*the*] God,” but not in “the Word was God.” That is, John said the Word was “with [*the*] God” but didn’t say “the Word was [*the*] God.”

Is the Son of God literally “the Word” (Jhn 1:1)? Is He literally “the Light” (Jhn 1:7)? Obviously these are figures of speech describing His mission or purpose on earth and what He is like. The same is true of “the light was the life” (Jhn 1:4). Light is not actually life, and life is not actually light. These are metaphors which are figures of speech in which one thing is spoken of as if being the other thing even though it actually isn’t. And John used similar metaphors even for God Himself, “God is light” (1Jo 1:5), “God is love” (1Jo 4:8,16). Of course God isn’t literally light or love but simply exhibits the characteristics of light and love to such a degree that metaphorical equivalence with them is warranted. That “the Word was God” is only a metaphor is also attested by the Word Himself:

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself**: but the Father that dwelleth in me, he doeth the works. (John 14:9-10)

Jesus is the Word because the words He spoke weren’t of Himself but of His Father. It’s because “No man hath seen God at any time” (Jhn 1:8) that when people saw the Son, they were seeing the Father figuratively. He was like God the Father to such perfection that metaphorical equivalence, “the Word was God,” is justified. We’re told in other places: “Christ, who is the image of God” (2Co 4:4); “Who is the image of the invisible God” (Col 1:15); “Who being the brightness of *his* glory, and the express image of his person” (Heb 1:3). When people saw the Son of God, they were seeing God the Father metaphorically. Therefore, it can be said figuratively that “the Word was God” but not literally that “the Word was [*the*] God.”

Jesus ministered as the Prophet

Trinitarianism purports that the miracles, signs, and wonders Jesus performed prove that He is God. But since the prophets and apostles also performed miracles, signs, and wonders, wouldn’t that also prove they are God? The implications is that God is actually far more than just three persons—He is Father, Son, Holy Spirit, Moses, Elijah, Elisha, Peter, Paul, and even Phillip. Anyone performing a miracle is God!

However, we're told specifically that the miracles, signs, and wonders Jesus performed were because God was with Him doing the works: "we know that thou art a teacher come from God: for no man can do these miracles that thou doest, **except God be with him**" (Jhn 3:2); "the Father that dwelleth in me, **he doeth the works**" (Jhn 14:10); "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, **which God did** by him in the midst of you, as ye yourselves also know: (Act 2:22); "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; **for God was with him**" (Act 10:38). Obviously, if God was with Him and was doing the works, then Jesus isn't God. Jesus even stated that He could do nothing of Himself, "The Son can do nothing of himself, but what he seeth the Father do" (Jhn 5:19), "I can of mine own self do nothing" (Jhn 5:30). These statements were in reference to the miracle He had just performed in healing an impotent man at the pool of Bethesda (Jhn 5:1-15).

Jesus Christ is the Prophet that Moses foretold would come, "The LORD thy God will raise up unto thee a **Prophet** from the midst of thee, of thy brethren ... I will raise them up a **Prophet** from among their brethren" (Deu 18:15,18). And the people that witnessed His miracles acknowledged Him as that Prophet: "This is Jesus **the prophet** of Nazareth of Galilee" (Mat 21:11); "That a **great prophet** is risen up among us; and, That God hath visited his people" (Luk 7:16); "Then those men, when they had seen **the miracle** that Jesus did, said, **This is of a truth that prophet** that should come into the world" (Jhn 6:14); "When Christ cometh, will he do more **miracles** than these which this *man* hath done? ... **Of a truth this is the Prophet**" (Jhn 7:31,40).

As the Prophet, He worked miracles no differently than the prophets Elijah and Elisha. They worked miracles by the breath of God upon them, "And Elisha said, I pray thee, let a double portion of **thy spirit [breath] be upon me**" (2Ki 2:9). Jesus performed miracles, signs, and wonders by the anointing of God's holy breath, "How God **anointed Jesus of Nazareth with the Holy Ghost [breath]** and with power: who went about doing good, and **healing** all that were oppressed of the devil; **for God was with him**" (Act 10:38). There's no record of Him performing any miracles before the holy breath had come upon Him at His baptism. In fact, we're even told that turning water into wine—shortly after His baptism—was His first miracle, "This **beginning of miracles** did Jesus in Cana of Galilee" (Jhn 2:11).

Of course Trinitarianism also claims that the times Jesus knew people's thoughts prove He is God: "Why reason ye these things in your hearts?" (Mar 2:8); "And Jesus knowing their thoughts" (Mar 9:4); "But he knew their thoughts" (Luk 6:8); "And Jesus, perceiving the thought of their heart" (Luk 9:47); "But he, knowing their thoughts" (Luk 11:17). But knowing certain people's thoughts at times doesn't correlate to knowing all people's thoughts at all times. The Father simply allowed Him to know some people's thoughts at times by the power of His holy breath. Upholding Trinitarianism requires accepting the ridiculous notion that Jesus knew everyone's thoughts in the entire world even while a baby in the manger, and even while in His mother's womb. Isaiah, however, prophesied that He would grow in the knowledge of good and evil:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, **that he may know to refuse the evil, and choose the good**. For before the child **shall know to refuse the evil, and choose the good**, the land that thou abhorrest shall be forsaken of both her kings. (Isaiah 7:14-16)

Likewise, Luke stated that He not only grew in height but also in wisdom, "**And Jesus increased in wisdom and stature**, and in favour with God and man" (Luk 2:52). How can God grow in wisdom? Trinitarianism must

resort to the dual being argument—that it was His human part that grew in wisdom and stature but His God part didn't. This is also the explanation given for the dilemma that "God cannot be tempted with evil" (Jam 1:13), yet Christ was tempted just as we are, "For in that he himself hath suffered being tempted" (Heb 2:18), "was in all points tempted like as *we are*, yet without sin" (Heb 4:15). It was supposedly His outward humanity that was tempted, not His inward deity.

"And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me? And Jesus said, **Somebody hath touched me: for I perceive that virtue is gone out of me.**" (Luk 8:45-46). If Jesus knew everything all the time, then why didn't He know who touched Him at this time? He even said that the only reason He knew someone had touched Him was because He perceived virtue had gone out of Him. Was He just pretending to not really know? Mark's version states, "And Jesus, **immediately knowing in himself** that virtue had gone out of him" (Mar 5:30). God doesn't immediately know anything because already He knows everything.

Then of course Trinitarianism simply has no viable explanation for Him not even knowing when He would return, "But of that day and *that* hour **knoweth no man**, no, not the angels which are in heaven, **neither the Son, but the Father**" (Mar 13:32). He would have known this if He truly still possessed all of His divine powers. The fact that only the Father knew this proves that the Son is no longer the divine being He once was.

The Son is under the Father's authority

Jesus Christ's power, authority, and name are not inherent in Himself but given to Him by His Father God which Scripture attests in many places: "Sit thou at my right hand, until **I make thine enemies thy footstool**" (Psa 110:1); "All things are **delivered unto me of my Father**" (Mat 11:27); "**All power is given unto me** in heaven and in earth" (Mat 28:18); "The Father loveth the Son, and hath **given all things into his hand**" (Jhn 3:35); "Jesus knowing that the Father had **given all things into his hands**" (Jhn 13:3); "for my Father is **greater than I**" (Jhn 14:28); "Therefore being by the right hand of **God exalted**" (Act 2:33); "Him hath **God exalted**" (Act 5:31); "For he hath **put all things under his feet**. But when he saith **all things are put under him**, *it is* manifest that he is excepted, which did **put all things under him**. And when all things shall be subdued unto him, then shall **the Son also himself be subject unto him that put all things under him**, that God may be all in all" (1Co 15:27-28); "And hath **put all things under his feet**, and **gave him to be the head** over all *things* to the church" (Eph 1:22); "Wherefore **God also hath highly exalted him**, and **given him a name** which is above every name" (Phl 2:9); "he hath by inheritance **obtained a more excellent name** than they" (Heb 1:4); "Thou hast **put all things in subjection under his feet**" (Heb 2:8); "angels and authorities and powers **being made subject unto him**" (1Pe 3:22); "Worthy is the Lamb that was slain **to receive power**, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev 5:12).

As a human son is equal in humanity with his father but not in authority, so it is similarly with the Son of God and His Father. It makes no sense in the Trinitarian view that the Son of God is co-equal with His Father. Furthermore, there's supposedly a third person, not even part of the family, that is also co-equal with the Father and the Son.

It's recognized by many that Joseph's life is allegorical and prophetic of Jesus Christ. But when Joseph was raised up from the dungeon and seated with Pharaoh on the throne over Egypt, he wasn't co-equal but second in authority, "Thou shalt be over my house, and according unto thy word shall all my people be ruled:

only in the throne will I be greater than thou ... And he made him to **ride in the second chariot** which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt” (Gen 41:40,43).

The throne is God the Father's

Many times Jesus Christ is said to be seated at God's right hand: “Sit thou at my **right hand**” (Psa 110:1); “being by the **right hand** of God exalted” (Act 2:33); “who is even at the **right hand** of God” (Rom 8:34); “set *him* at his own **right hand**” (Eph 1:20); “Christ sitteth on the **right hand** of God” (Col 3:1); “sat down on the **right hand** of the Majesty on high” (Heb 1:3); “who is set on the **right hand** of the throne of the Majesty in the heavens” (Heb 8:1); “sat down on the **right hand** of God” (Heb 10:12); “is set down at the **right hand** of the throne of God” (Heb 12:2); “is on the **right hand** of God” (1Pe 3:22).

The throne in heaven is God the Father's as Jesus Himself said, “I also overcame, and am set down **with my Father in his throne**” (Rev 3:21). We're never told that God is seated next to the Son at His left hand. Why are we always told the Son's position relative to His Father if they're co-equal? And why aren't we ever told of another seat on the throne for a supposed third co-equal person?

The Father is Jesus' God

Jesus Christ is not God Himself because He has a God—His Father is His God as He stated while on the cross, after His resurrection, and after His ascension and seating at God's right hand: “My God, my God, why hast thou forsaken me?” (Mat 27:46; Mar 15:34), “I ascend unto my Father, and your Father; and *to* my God, and your God” (Jhn 20:17); “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which* is new Jerusalem, which cometh down out of heaven from my God” (Rev 3:12).

God cannot have a God because then He wouldn't be God. Jesus isn't God because He has a God. God is the Father of our Lord Jesus Christ and the God of our Lord Jesus Christ. The apostles also stated this several times: “God, even the Father of our Lord Jesus Christ” (Rom 15:6); “And ye are Christ's; and Christ *is* God's” (1Co 3:23); “the head of Christ *is* God” (1Co 11:3); “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all” (1Co 15:28); “The God and Father of our Lord Jesus Christ” (2Co 11:31); “Blessed *be* the God and Father of our Lord Jesus Christ” (Eph 1:3); “That the God of our Lord Jesus Christ, the Father of glory” (Eph 1:17); “God and the Father of our Lord Jesus Christ” (Col 1:3); “therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb 1:9); “Blessed *be* the God and Father of our Lord Jesus Christ” (1Pe 1:3).

God's breath from the beginning

“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And **the Spirit [rûah 7307] of God** moved upon the face of the waters.” (Gen 1:1-2). The Hebrew *rûah* in this very first statement of the creation account is translated “Spirit” as if it's a kind of being or person. However, in its second occurrence, it's simply wind or breeze, “And they

heard the voice of the LORD God walking in the garden in **the cool [rûah 7307] of the day**" (Gen 3:8), "the time of the evening breeze" (CSB), "the breezy time of the day" (NET), "the breeze of the day" (YLT).

Throughout the Old Testament Scriptures, when context forced the translators to render *rûah* literally as "wind" or "breath," they had to oblige: "All in whose **nostrils was the breath [rûah 7307]** of life" (Gen 7:22); "And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made **a wind [rûah 7307] to pass over the earth**, and the waters asswaged" (Gen 8:1); "And Moses stretched forth his rod over the land of Egypt, and the LORD brought **an east wind [rûah 7307]** upon the land all that day, and all *that* night; *and* when it was morning, **the east wind [rûah 7307]** brought the locusts" (Exo 10:13); "And there went forth **a wind [rûah 7307] from the LORD**, and brought quails from the sea" (Num 11:31); "at the rebuking of the LORD, at the blast of **the breath [rûah 7307] of his nostrils**" (2Sa 22:16); "By the blast of God they perish, and by **the breath [rûah 7307] of his nostrils** are they consumed" (Job 4:9).

However, when the context allowed a degree of liberty, Trinitarian translators capitalized by rendering it "spirit" in consistency with their doctrinal bias: "And **the Spirit [rûah 7307] of God** moved upon the face of the waters." (Gen 1:2); "And the LORD said, **My spirit [rûah 7307]** shall not always strive with man" (Gen 6:3); "Can we find *such a one* as this *is*, a man in whom **the Spirit [rûah 7307] of God is?**" (Gen 41:38); "And **the Spirit [rûah 7307] of the LORD** came upon him" (Jdg 3:10).

The same can be observed with its Greek counterpart *pneuma* in the New Testament—it's rendered "wind" when the context forces but "spirit" when the context allows: "**The wind [pneuma 4151]** bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of **the Spirit [pneuma 4151]**" (Jhn 3:8).

Both *rûah* and *pneuma* literally mean "wind" or "breath," but they're also used figuratively to convey the idea of unseen forces such as inner human emotions and external influences: "I will speak in the **anguish of my spirit [rûah 7307]**" (Job 7:11); "Hereby know we the **spirit [pneuma 4151] of truth**, and the **spirit [pneuma 4151] of error**" (1Jo 4:6); "For God hath not given us the **spirit [pneuma 4151] of fear**; but of power, and of love, and of a sound mind" (2Ti 1:7).

Proper interpretation always defaults to the literal unless there's compelling contextual reason to adopt the metaphorical. But when *rûah* and *pneuma* are used contextually with God, rather than resorting to the literal "breath," translators always render them metaphorically as "spirit." Their compelling reason, obviously, is their Trinitarian bias they're imposing upon the Scriptures. Furthermore, some translators also render accompanying Greek neuter-gender pronouns into English personal masculine pronouns, "The Spirit itself" (Rom 8:16, 26 KJV, DBY, WEB), as "The Spirit himself" (ASV, CSB, ESV, HNV, NET, NKJV, RSV, YLT).

The breath according to Jesus

In the Gospel of John chapters 14-16, Jesus spoke to His disciples about the holy breath of God as if it's an actual person. However, He concluded this discourse by explaining that He had been speaking figuratively, "**These things have I spoken unto you in proverbs**: but the time cometh, when I shall no more speak unto you **in proverbs**, but I shall **shew you plainly of the Father**" (Jhn 16:25). Rather than "in proverbs," other translations have "figures of speech," "figurative language," and "figuratively." Although Jesus Himself said

that He had been speaking figuratively, Trinitarian preachers, scholars, and theologians say otherwise. They disagree with what He said about His own words.

Jesus also told His disciples that the time would come when He would “shew you plainly of the Father.” That time came after His resurrection, “Then said Jesus to them again, Peace *be* unto you: **as my Father hath sent me**, even so send I you. And when he had said this, **he breathed on them**, and saith unto them, **Receive ye the Holy Ghost [breath]**” (Jhn 20:21-22). As the Father had sent Jesus in the power of His breath, Jesus was now also sending them in the power of the Father’s breath. It’s not a person but simply the breath of God the Father as He showed them plainly by breathing on them.

When Jesus informed His disciples that He had been speaking to them figuratively, He was referring not only to what He had just said about God’s breath, but also to many things He had been telling them during His ministry. “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (Jhn 6:53). Are we to literally eat Christ’s flesh and drink His blood? “I am the good shepherd: the good shepherd giveth his life for the sheep” (Jhn 10:11). Is Jesus literally a shepherd? Were the disciples following Him literally sheep? “I am the true vine, and my Father is the husbandman ... I am the vine, ye *are* the branches” (Jhn 15:1,5). Is Jesus literally a vine? Is His Father literally a husbandman? Were the disciples literally branches? And concerning the holy breath, “He that believeth on me, as the scripture hath said, out of his belly shall flow **rivers of living water. (But this spake he of the Spirit [breath]**, which they that believe on him should receive: for **the Holy Ghost [breath]** was not yet *given*; because that Jesus was not yet glorified.” (Jhn 7:38-39). Now, Trinitarian preachers certainly aren’t going to claim that the holy breath is literally “rivers of living water,” because then they would be denying its supposed personhood. But since they must admit Jesus was speaking figuratively here, they can’t insist He was speaking literally of a person later. Especially since Jesus Himself said that He was speaking figuratively!

And I will pray the Father, and he shall give you another **Comforter [paraklētos 3875]**, that he **may abide [menō 3306] with you** for ever; *Even the Spirit [breath] of truth*; whom the world cannot receive, because it seeth him not, neither knoweth him: **but ye know him; for he dwelleth [menō 3306] with you**, and shall be in you. I will not leave you comfortless: **I will come to you.** (John 14:16-18)

Jesus was speaking figuratively of Himself as “the Spirit [breath] of truth” that would abide or dwell with them. That “he may **abide [menō 3306] with you**” and “he **dwelleth [menō 3306] with you**” is about Himself is evident by Him then saying, “my Father will love him, and **we will come** unto him, and **make our abode [monē 3438] with him**” (Jhn 14:23), “These things have I spoken unto you, **being yet present [menō 3306] with you**” (Jhn 14:25). The Greek verb *menō* is in the present active tense. The disciples would know the breath of truth when He comes because He has already been present with them and dwelling with them for over three years.

The *paraklētos*, the Comforter, Helper, or Advocate that Jesus spoke about figuratively as if another person (Jhn 14:16,26,15:26,16:7), John later wrote that it’s the person of Jesus Christ Himself, “And if anyone sins, we have an **Advocate [paraklētos] with the Father, Jesus Christ the righteous**” (1Jo 2:1). He is the righteous *paraklētos* at the right hand of the Father which is how He described Himself in His role as the *paraklētos*, “**of righteousness**, because **I go to My Father** and you see Me no more” (Jhn 16:10). We don’t see Him anymore because His tomb is empty and He ascended to the right hand of the Father. His resurrection and ascension, therefore, proves that He is our righteous Advocate at the Father’s right hand.

Paul also understood that the holy breath is the presence of Christ advocating or making intercession for us to the Father, “the Spirit [*breath*] of Christ” (Rom 8:9), “the Spirit [*breath*] itself **maketh intercession for us**” (Rom 8:26), “**he maketh intercession** for the saints” (Rom 8:27), “**It is Christ** that died, yea rather, that is risen again, who is even **at the right hand of God, who also maketh intercession for us**” (Rom 8:34).

The reason Jesus spoke of the breath as a person is because it’s Himself, and He is a person. In the book of Revelation, Jesus Christ gave messages to the seven churches in Asia and ended each one with “He that hath an ear, let him hear what **the Spirit [*breath*] saith** unto the churches” (Rev 2:7,11,17,29,3:6,13,22). He was calling Himself “the breath.”

The holy breath

The “Spirit [*breath*] of God” belongs to God as His possession. If it’s a third co-equal person, then the third person belongs to the first. The reason the breath belongs to God is simply because it’s His breath from His mouth. It’s the breath of the Father or the Father’s breath: “For it is not ye that speak, but **the Spirit [*breath*] of your Father** which speaketh in you” (Mat 10:20); “If ye then, being evil, know how to give good gifts unto your children: how much more shall **your heavenly Father give the Holy Spirit [*breath*]** to them that ask him?” (Luk 11:13); “But when **the Comforter** is come, whom I will send unto you **from the Father, even the Spirit [*breath*] of truth, which proceedeth from the Father**, he shall testify of me” (Jhn 15:26); “Then said Jesus to them again, Peace *be* unto you: as **my Father** hath sent me, even so send I you. And when he had said this, **he breathed on them**, and saith unto them, **Receive ye the Holy Ghost [*breath*]**” (Jhn 20:21-22).

The holy breath is God’s breath because all Scripture was given through the mouths of prophets by the breath: “For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost [*breath*]**” (2Pe 1:21); “**the Holy Ghost [*breath*]** by the mouth of David spake” (Act 1:16); “spake **the Holy Ghost [*breath*]** by Esaias the prophet” (Act 28:25). Paul told us that “All scripture is given by **inspiration of God**” (2Ti 3:16), or that it was “God-breathed” (YLT), “breathed out by God” (ESV).

When Jesus died on the cross, He committed His own breath to His Father then breathed out or exhaled: “Jesus, when he had cried again with a loud voice, **yielded up the ghost [*breath*]**” (Mat 27:50); “And Jesus cried with a loud voice, and **gave up the ghost [*exhaled*]**” (Mar 15:37); “And when Jesus had cried with a loud voice, he said, **Father, into thy hands I commend my spirit [*breath*]**: and having said thus, he **gave up the ghost [*exhaled*]**” (Luk 23:46); “When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and **gave up the ghost [*breath*]**” (Jhn 19:30).

When God the Father raised Jesus from the dead, He breathed life back into Him, “**This Jesus hath God raised up**, whereof we all are witnesses. Therefore being by the right hand of God exalted, and **having received of the Father the promise of the Holy Ghost [*breath*]**” (Act 2:32-33). The promise of the holy breath is the promise the Father made to His Son that He would breathe life back into Him, “**the promise of the Spirit [*breath*]** ... till the seed should come **to whom the promise was made**” (Gal 3:14,19). If we belong to Jesus Christ, we have the same promise of the holy breath—the promise that we also will be raised from the dead by God breathing life into us: “ye shall receive the gift of **the Holy Ghost [*breath*]**. **For the promise** is unto you” (Act 2:38-39); “that we might receive **the promise of the Spirit [*breath*]** through faith” (Gal 3:14); “ye were sealed with that **holy Spirit [*breath*] of promise**” (Eph 1:13).

The Son of God created Adam by forming his body from the ground and breathing life into his nostrils, “And the LORD God formed man *of* the dust of the ground, and **breathed [nāpaḥ 5301] into his nostrils the breath [nʾšāmâ 5397] of life**; and man became a living soul” (Gen 2:7). The Hebrew *nʾšāmâ* is used interchangeably with *rûaḥ*: “All in whose **nostrils was the breath [rûaḥ 7307] of life**” (Gen 7:22); “All the while my **breath [nʾšāmâ 5397] is** in me, and **the spirit [rûaḥ 7307] of God is in my nostrils**” (Job 27:3); “**The Spirit of God** hath made me, and **the breath [nʾšāmâ 5397] of the Almighty** hath given me life” (Job 33:4); “Cease ye from man, whose **breath [nʾšāmâ 5397] is in his nostrils**” (Isa 2:22).

Paul quoted from the creation of man when writing to the Corinthians about the resurrection from the dead, “And so it is written, The first man Adam was **made a living soul**; the last Adam *was made* a **quickenning spirit [breath]**” (1Co 15:45), “And the LORD God formed man *of* the dust of the ground, and **breathed into his nostrils the breath of life**; and man **became a living soul**” (Gen 2:7). As the Son of God raised Adam from the ground and breathed life into Him, the Father raised the Son from His tomb and breathed life back into Him. The initial creation of man to life was illustrative and prophetic of the resurrection of man back to life. As with the first Adam, so it was with the last Adam, “But if **the Spirit [breath] of him that raised up Jesus from the dead** dwell in you” (Rom 8:11), “being put to death in the flesh, but **quickenened by the Spirit [breath]**” (1Pe 3:18).

That Christ “*was made* a **quickenning spirit [breath]**” speaks of Him raising the dead at the last day, “For as the Father **raiseth up the dead**, and quickeneth *them*; even so **the Son quickeneth whom he will**” (Jhn 5:21), “but should raise it up again at the last day ... and I will raise him up at the last day ... and I will raise him up at the last day ... and I will raise him up at the last day” (Jhn 6:39-40,40,44). Paul spoke of the Lord Jesus Christ as the breath that gives life from the dead, “the spirit [breath] giveth life ... Now the Lord is that Spirit [breath]” (2Co 3:6,17).

But ye are not in the flesh, but in the Spirit [breath], if so be that **the Spirit [breath] of God** dwell in you. Now if any man have not **the Spirit [breath] of Christ**, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if **the Spirit [breath] of him that raised up Jesus from the dead** dwell in you, **he that raised up Christ from the dead** shall also quicken your mortal bodies **by his Spirit [breath]** that dwelleth in you. (Romans 8:9-11)

The indwelling holy breath is an earnest or pledge from the Father that He will raise us to life as He raised His Son, “Who hath also sealed us, and given **the earnest of the Spirit [breath]** in our hearts” (2Co 1:22), “God, who also hath given unto us **the earnest of the Spirit [breath]**” (2Co 5:5), “ye were sealed with that **holy Spirit [breath] of promise**, Which is **the earnest** of our inheritance” (Eph 1:13-14).

This is why it’s called the promise of the breath: “I send **the promise of my Father** upon you” (Luk 24:49); “but wait for **the promise of the Father**, which, *saith he*, ye have heard of me” (Act 1:4); “having received **of the Father the promise of the Holy Ghost [breath]**” (Act 2:32-33); “the gift of **the Holy Ghost [breath]**. **For the promise** is unto you,” (Act 2:38-39); “that we might receive **the promise of the Spirit [breath]** through faith [*faithfulness*]” (Gal 3:14); “that **holy Spirit [breath] of promise**” (Eph 1:13).

By making God’s breath to be an actual person, it’s quite disturbing that Trinitarians are worshipping a “person” that doesn’t even exist. But it’s because God’s breath is in our hearts that a limited manifestation of Christ is dwelling within us: “the Spirit [breath] of Christ” (Rom 8:9; 1Pet 1:11); “And if Christ *be* in you” (Rom

8:10); “the Spirit [*breath*] of Jesus Christ” (Phl 1:19); “Christ in you, the hope of glory” (Col 1:27). It’s not a third person but the presence of the person of our Lord Jesus Christ.

Is the Trinity a mystery?

The Jewish people have always understood the breath of God to be a limited manifestation of the one true God. Even Trinitarian preachers reluctantly admit there’s nothing in the Old Testament that even hints at the *rûah* of God being a person. Therefore, they claim that the personhood of *rûah* was a mystery revealed in the New Testament.

That plural persons are plural gods but a singular person is one God, “I said, Ye are **gods**? If he called them **gods**, unto whom the word of **God** came” (Jhn 10:34-35), is such a simple concept that we all can understand. But brilliant scholars and theologians can’t seem to grasp this. They claim the reason Trinitarianism doesn’t make sense is because it’s a mystery that can’t be comprehended by the finite human mind. But the real reason it doesn’t make sense is that it’s nonsense!

When a doctrine is illogical to the point that even the most intelligent scholars admit to not being able to understand it, they’re unwittingly refuting it. Calling it a mystery is simply a means of deflecting the issue because a mystery isn’t something that can’t be understood but simply something that’s hidden. The actual mysteries in Scripture are concepts that can be understood but weren’t understood only because they were purposely hidden by God.

The apostle Paul said that “the mystery of God” can be understood, “That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of **understanding**, to the acknowledgement of **the mystery of God, and of the Father, and of Christ**” (Col 2:2). The relationship between the Father and His Son Jesus Christ can be understood. And Paul wasn’t saying that only the apostles can understand but even the average Christians in Colossae and Laodicea, “And when this epistle is read among you, cause that it be read also in the church of the Laodiceans” (Col 4:16). If the Colossians and Laodiceans could understand “the mystery of God, and of the Father, and of Christ,” then there’s hope for all of us.

Conclusion

We all recognize that liars must continue lying to cover up their previous lies, or else they’ll get caught. And there’s a similar phenomenon with illogical and nonsensical doctrines. Teachings that don’t make sense are perpetuated by more teachings that don’t make sense. That one God is three persons, doesn’t make sense. And maintaining this requires many more nonsensical doctrines such as: God’s Son is also God Himself; the Son was eternally begotten; the Son is 100% God and 100% human yet one person; God can’t die but did die; the third person of the Trinity is God’s possession. These are red flags that the entire Trinitarian view is blatantly false.

If we really love God and people as we claim, we’ll forsake this false doctrine and embrace the truth. Jesus asked Peter three times if he loved Him (John 21:15-17), but not accepting his verbal affirmation as the answer. He was making it clear that Peter could only answer this question by his actions—going out and

faithfully feeding His sheep. Just declaring that we love Him doesn't necessarily mean that we do. Our love for Him is shown by suffering the consequences of standing for the truth. If we really love Him, we'll embrace the truth ourselves and teach the truth to others. We'll feed His sheep.

Feeding His sheep means that we're not going to be teaching doctrine we *know* to be false but what we *believe* to be true. We can sincerely believe in the Trinitarian view and be forgiven once we come to the knowledge of the truth and repent. God knows our hearts and is merciful to sincere ignorance, but not to willful rebellion. Therefore, once we know that a particular doctrine is false, we can't continue embracing and teaching it without our relationship with God being adversely compromised, both severely and eternally. He will give us space to repent but there will come a cutoff point when He decides that time is over, "And I gave her space to repent of her fornication; and she repented not" (Rev 2:21).

My prayer and sincere desire is that we all will humble ourselves and submit to the truth so that Jesus Christ our Lord will receive all of the glory forever. He sacrificed Himself for us and our duty is to sacrifice ourselves daily for others, "If any *man* will come after me, let him deny himself, and **take up his cross daily**, and follow me" (Luk 9:23), "I beseech you therefore, brethren, by the mercies of God, that **ye present your bodies a living sacrifice**, holy, acceptable unto God, **which is your reasonable service**" (Rom 12:1).