

True Theology – Part 2

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April 2020 (revised December 2022)

Introduction

The entire doctrine of the Trinity is illogical and simply doesn't make sense. Even the most intelligent preachers, scholars, and theologians admit that they just can't understand it. But the reason they can't understand it is because even God can't understand it! But seriously, since truth is logical and the Trinity is illogical, it's not true. Just a few of its main illogical claims: one God consists of three persons; Jesus was eternally begotten; Jesus is both a 100% divine being and a 100% human being; Jesus is both "God the Son" and "the Son of God"; although God can't be tempted, Jesus is God and was tempted in all points; although God can't die, Jesus is God and did die.

The correct view of God, on the other hand, is quite simple and logical. God is one person and has always existed. At some point before the creation, God begat His Son equal to Himself in substance and kind but under His direct submission and authority. Therefore, the one true God became the Father by having begotten His Son. He then directed His Son to create the heavens, the earth, and all living creatures including all principalities and powers. After man sinned, God initiated His plan to reconcile the world to Himself through His Son. The Son of God willingly relinquished His divinity to become flesh—He transitioned from a 100% divine being to a 100% human being. As a human being, He worked miracles, signs, and wonders by the anointing of His Father's holy breath upon Him. He lived a perfect and sinless life, then died on the cross for the sins of the world, committing Himself to His Father to raise Him from the dead. After His resurrection, He ascended back to heaven and sat down at the right hand of His Father with all power in heaven and earth. He now makes intercession to God for His people. And He will return one day to raise God's people to eternal life in His Kingdom.

Although the doctrine of the Trinity is now the majority view of those identifying as Christian, history has shown that the majority are wrong while only few are following the one true God. In Paul's last words to the world he said, "This thou knowest, that **all they which are in Asia be turned away from me**" (2Ti 1:15). It's quite unfathomable that everyone in Asia had turned away from the apostle Paul himself. Surely the majority couldn't have been wrong! If this was true of the majority even in the days of the apostles themselves, then how much more it must be true today, almost 2,000 removed.

We don't realize just how utterly pervasive and thorough the devil has corrupted the truth over the last 2,000 years. There are thousands of Protestant Christian denominations worldwide, and within many of these denominations abound factions, divisions, and disagreements about the truth. And new denominations are formed by splits within the existing ones.

Jesus Christ taught the truth, "I am the way, the truth, and the life" (Jhn 14:6), "Every one that is of the truth heareth my voice" (Jhn 18:37). And His teaching is quite simple and easy to understand. But Trinitarian preachers, scholars, and theologians peddle a complex and illogical mess that confuses people, leaving them frustrated and sometimes even giving up on ever knowing the truth. They've been taught by the previous generation and continue the cycle by teaching in seminaries the next generation of pastors, missionaries, and theologians. And once they've immersed them into the system, they train them in apologetics to skillfully

defend any attacks against the system. But instead of submitting to Jesus Christ and agreeing with the simple truth He taught, Trinitarian preachers continue pushing their complex and illogical system.

What is our authority?

Paul taught that Jesus Christ is the Head or highest authority over the church, “And hath put all *things* under his feet, and gave him *to be* **the head over all things to the church**, Which is his body, the fulness of him that filleth all in all” (Eph 1:22-23), “For the husband is the head of the wife, even as **Christ is the head of the church**: and he is the saviour of the body” (Eph 5:23), “**And he is the head of the body, the church**: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence” (Col 1:18).

The church is under the authority of the Head and should submit to the truth He taught: “grace and truth came by Jesus Christ” (Jhn 1:17); “And ye shall know the truth, and the truth shall make you free” (Jhn 8:32); “And if I say the truth, why do ye not believe me?” (Jhn 8:46); “I am the way, the truth, and the life” (Jhn 14:6); “Every one that is of the truth heareth my voice” (Jhn 18:37); “the truth is in Jesus” (Eph 4:21). What Jesus taught about God and about Himself is the truth and the final authority that settles all disputes.

Trinitarian preachers, on the other hand, appeal to church councils and creeds as their authority. They claim that the “truth” of the Trinity was established by councils not long after the apostles. They also invoke the “majority” argument for support, that the Trinitarian view of God is the mainstream view. But these tactics simply appeal to the church as their authority rather than to its Head. Why not submit to the truth taught by the Head of the church, our Lord Jesus Christ? If we know the truth He taught yet won’t submit to it, is He really our Lord and Head, or is the church?

Jesus declared the Father

Nobody but the Son of God has seen God at any time: “**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); “**And the Father himself**, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, **nor seen his shape**.” (Jhn 5:37); “**Not that any man hath seen the Father**, save he which is of God, **he hath seen the Father**” (Jhn 6:46); “Who only hath immortality, dwelling in the light which no man can approach unto; **whom no man hath seen, nor can see**” (1Ti 6:16); “**No man hath seen God at any time**. If we love one another, God dwelleth in us, and his love is perfected in us.” (1Jo 4:12).

None of us has seen God. Therefore, when it comes to the knowledge of God, we don’t know what we’re talking about. Only the Son of God has seen God the Father because He was with God before coming into this world, “and the Word was with God” (Jhn 1:1), “the Word of life ... which was with the Father” (1Jo 1:1,2). Since He’s the only one that has seen God, then He’s the only one that knows what He’s talking about. We must listen to what He said about God and what He said about Himself. Trinitarian preachers, on the other hand, haven’t seen God and teach differently than what the Son of God taught yet want us listening to them!

Nobody but the Son knows the Father: “All things are delivered unto me of my Father: and **no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son**, and *he* to whomsoever the Son

will reveal *him*” (Mat 11:27); “Then said they unto him, Where is thy Father? Jesus answered, **Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.**” (Jhn 8:19); “**Yet ye have not known him; but I know him:** and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying” (Jhn 8:55); “**As the Father knoweth me, even so know I the Father:** and I lay down my life for the sheep” (Jhn 10:15); “O righteous Father, **the world hath not known thee: but I have known thee,** and these have known that thou hast sent me” (Jhn 17:25).

No man knows the Son, and no man knows the Father. Only the Father knows the Son, and only the Son knows the Father. What they said about each other is the final word. And there is nothing here about a third person known by either of them or knowing them. We that agree with what the Father and Son said about each other aren’t on the defense. It’s those that disagree with them and teach something else that are. They must justify why they’re right while the Father and Son are wrong.

Also, what the Father and Son declared about each other is very clear and understandable. Several times the Son called Himself “the Son of God,” and twice from heaven the Father called Him “My Beloved Son.” But the Son never once called Himself “God” and the Father never once called His Son “God.” Furthermore, the Son *did* call His Father “God” and even called Him “My God” on three different occasions. Finally, neither of them called the holy breath “God.” Both God the Father and the Son of God agree completely. Why do Trinitarian preachers teach differently? Why won’t they agree with them? Do they know more about the Father and the Son than even the Father and the Son know about themselves?

The proper knowledge of God begins with the words of the Son of God. His words about God and about Himself are the lens through which our view of God must be formed. He said, “For whosoever shall be **ashamed of me and of my words, 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). To know and understand His words about God and about Himself yet teach something different is to be ashamed of Him and of His words. And He said that if we’re ashamed of Him and of His words, He will be ashamed of us—He will deny us before the Father and we will perish. Can anyone knowingly and willingly disagree with Jesus Christ and still be saved by Him?

The lens of Trinitarian preachers

Rather than starting with what Jesus Christ taught about God and about Himself, Trinitarian preachers start with their own theological system and use it as the lens by which they form their view of God. That they begin with the assumption of the Trinity, then impose it upon the Scriptures, is seen by them taking plural pronouns to be exactly three. The statements by God, “Let us make man in our image, after our likeness” (Gen 1:26), “Behold, the man is become as one of us” (Gen 3:22), “Go to, let us go down, and there confound their language” (Gen 11:7), “Whom shall I send, and who will go for us?” (Isa 6:8), supposedly prove a Triune God. Instead of following evidence to where it leads, they’re leading it to where they want it to go. But those faithful to Christ’s teaching, “And no man hath ascended up to heaven, but **he that came down from heaven**” (Jhn 3:13), “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), conclude that the plurality of divine beings in the Scriptures are simply two—the Father and the Son.

By using the doctrine of the Trinity as their lens, Paul’s statements to Timothy and Titus about “God our Saviour” (1Ti 1:1,2:3; Tit 1:3,2:10,3:4), supposedly indicate that since Jesus is our Savior, then He must be God.

However, if we'll begin with Christ's own words and stay true to what He taught about God, then we'll understand that God the Father is our Savior because He sent His Son to save us, "**For God so loved the world, that he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life. **For God sent not his Son** into the world to condemn the world; but that the world through him **might be saved.**" (Jhn 3:16-17). The Father and the Son can both be spoken of as our Savior because they both are. In fact, Paul even began his letter to Titus by distinguishing God our Savior from our Lord Jesus Christ, "Paul, an apostle of Jesus Christ by the commandment of **God our Saviour, and Lord Jesus Christ, which is our hope**" (1Ti 1:1).

Another example is the claim that God's holy breath must be a person co-equal with God because Peter said that lying to the holy breath is lying to God, "But Peter said, Ananias, why hath Satan filled thine heart to **lie to the Holy Ghost [breath]** ... thou hast not **lied unto men, but unto God**" (Act 5:3-4). But this is simply grasping at straws to make the Scriptures affirm Trinitarianism. By reminding ourselves what Jesus taught about the holy breath, "If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him**" (Jhn 14:23), we understand that God the Father and His Son Jesus Christ are present in the hearts of men by His breath. Therefore, lying to these men indwelt by the breath was tantamount to lying to God.

The last example is when Paul said "**God was manifest [phaneroō 5319]** in the flesh" (1Ti 3:16), this supposedly proves that Jesus is God in the flesh. But he was simply saying that God the Father was being declared, made known, and understood through the incarnation of His Son Jesus Christ. This agrees with what His Son said, "And he that seeth me seeth him that sent me" (Jhn 12:45), "he that hath seen me hath seen the Father" (Jhn 14:9). And it agrees with what John said, "**the Word** of life; (For the life was **manifested [phaneroō 5319]** ... eternal life, which was **with the Father, and was manifested [phaneroō 5319]** unto us" (1Jo 1:2). Jesus Christ in the flesh manifested God to us.

What God said about Jesus Christ

Twice God the Father spoke from heaven calling Jesus His Son. The first was at His baptism, and the second at the Mount of Transfiguration, "And lo a voice from heaven, saying, **This is my beloved Son**, in whom I am well pleased" (Mat 3:17), "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son**, in whom I am well pleased; hear ye him." (Mat 17:5).

The apostle John was present at both occasions and also present at Christ's crucifixion. He wrote about these events, "Who is he that overcometh the world, but he that believeth that **Jesus is the Son of God?** This is he that came **by water and blood, even Jesus Christ; not by water only, but by water and blood**" (1Jo 5:5-6). He went on to write, "**If we receive the witness of men**, the witness of God is greater: for this is **the witness of God which he hath testified of his Son**" (1Jo 5:9). Since we accept the witness of two or three men speaking on earth, how much more should we accept the witness of God Himself speaking from heaven? Saying something different about the Son than what God Himself said is making God a liar according to John, "He that believeth on the Son of God hath the witness in himself: **he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son**" (1Jo 5:10). Trinitarian preachers saying that Jesus is "God the Son" is tantamount to making God a liar because He never called Him "God" but His Son.

What Jesus Christ said about Himself

Jesus never called Himself “God the Son” but “the Son of God”: “For God so loved the world, that he gave **his only begotten Son**” (Jhn 3:16); “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); “Father, the hour is come; glorify **thy Son**, that **thy Son** also may glorify thee” (Jhn 17:1).

Even many years after His death, burial, resurrection, and ascension back to heaven and seating at the right hand of God, this is what He continued to call Himself, “These things saith **the Son of God**” (Rev 2:18). Trinitarian preachers, however, call Him “God the Son.” How do they know what even He didn’t know?

What John said about Jesus Christ

The apostle John stated the reasons he wrote his Gospel and his first letter, “**But these are written**, that ye might **believe that Jesus is the Christ, the Son of God**; and that believing ye might have life through his name” (Jhn 20:31), “**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 5:13). He wrote, not so that we would believe Jesus is “God the Son,” but that He is “the Son of God.”

He taught throughout his first letter that Jesus Christ is the Son: “and truly our fellowship *is* with **the Father**, and with **his Son Jesus Christ**” (1Jo 1:3); “and the blood of **Jesus Christ his Son** cleanseth us from all sin” (1Jo 1:7); “He is antichrist, that denieth **the Father and the Son**. Whosoever denieth **the Son**, the same hath not **the Father** ... ye also shall continue in **the Son, and in the Father**.” (1Jo 2:22-24); “For this purpose **the Son of God** was manifested, that he might destroy the works of the devil” (1Jo 3:8); “That we should believe on the name of **his Son Jesus Christ**” (1Jo 3:23); “because that **God sent his only begotten Son** into the world, that we might live through him. Herein is love, not that we loved **God**, but that he loved us, and **sent his Son to be** the propitiation for our sins” (1Jo 4:9-10); “And we have seen and do testify that **the Father sent the Son to be** the Saviour of the world. Whosoever shall confess that **Jesus is the Son of God**, God dwelleth in him, and he in God” (1Jo 4:14-15); “Who is he that overcometh the world, but he that believeth that **Jesus is the Son of God**?” (1Jo 5:5); “And we know that **the Son of God** is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even in his Son Jesus Christ*” (1Jo 5:20).

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of **his Son**. He that believeth on **the Son of God** hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of **his Son**. And this is the record, that God hath given to us eternal life, and this life is in **his Son**. He that hath **the Son** hath life; *and* he that hath not **the Son of God** hath not life. 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**. (1 John 5:9-13)

In these five consecutive verses alone, John mentioned the Son eight times! He emphasized repeatedly to make it absolutely clear that Jesus is the Son of God. And his second letter began with, “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).

No other man in history knew Jesus Christ more closely and intimately than the apostle John. He lived with Him for over three years, was personally taught by Him, heard God declare “This is my beloved Son” at His baptism and at the Mount of Transfiguration, sat next to Him and leaned on His bosom at the last supper, watched Him hang on the cross, took His mother into his own home, was an eyewitness of Him after His resurrection, and witnessed Him ascend back into heaven. He wrote five books of the Bible including one of the four Gospels and the very last book of the entire canon of Scripture. Finally, John was the last man on this earth to ever see Him when He was given the final revelation of Jesus Christ.

The apostle John knew Him better than anyone ever has, and he never called Jesus “God the Son” but always “the Son of God,” “the only begotten Son,” and “the Son.” How can anyone suppose they know Him better? Why should we listen to Trinitarian preachers and not John?

Confessing the Son of God

The apostle Peter’s great confession was “Thou art the Christ, **the Son of the living God**” (Mat 16:16). The apostle John wrote, “But these are written, that ye might believe that **Jesus is the Christ, the Son of God**” (Jhn 20:31). The apostle Paul and his companions preached, “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, *even by me and Silvanus and Timotheus*” (2Co 1:19). Trinitarian preachers, however, teach and preach that He is “God the Son”—a term found nowhere in Scripture.

The confession of salvation is that Jesus is the Son of God, “Thou art the Christ, **the Son of the living God**” (Mat 16:16), “Whosoever shall **confess that Jesus is the Son of God**, God dwelleth in him, and he in God” (1Jo 4:15). But the Trinitarian confession that He is “God the Son” actually denies He is the Son of God because He can’t be both. If He is God then He can’t be God’s Son, but if He is God’s Son then He can’t be God because they are two distinct persons. There’s no way around this.

Although Trinitarian preachers declare both—that He is “God the Son” and “the Son of God”—they can’t mean both because He can’t be both. They can only mean one or the other because He can only be one or the other. It’s how they define Him that actually counts. Though they say He is “the Son of God,” but because they define Him as “God the Son,” they’re actually denying He is the Son of God—the very confession of salvation! It’s not just what is said but what is meant by what is said. It’s both the mouth and the heart.

John wrote repeatedly that eternal life is through the Son of God: “He that believeth on **the Son hath everlasting life**: and he that believeth **not the Son shall not see life**; but the wrath of God abideth on him” (Jhn 3:36); “**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.” (Jhn 17:1-3); “But these are written, that ye might believe that **Jesus is the Christ, the Son of God**; and that believing ye might **have life through his name**” (Jhn 20:31); “God hath given to us **eternal life, and this life is in his Son**. He that **hath the Son hath life**;

and he that **hath not the Son of God hath not life**. 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 5:11-13). In Trinitarianism, the second person is "God the Son," not "the Son of God." And since eternal life is by having the Son of God, then those that have "God the Son" don't have eternal life.

More is not always better

There are many false views of Jesus Christ in the world today. Most all of them deflate and make Him something less—that He is only a man or an angelic being. But Trinitarianism is subtler and more sinister altogether because it actually inflates and makes Him something more—that He is "God the Son" and co-equal with God the Father. Therefore, according to Trinitarian preachers, denying this view of Jesus is denying God Himself. This is why it's incredibly difficult for people to ever turn from this false doctrine even after they're aware of the overwhelming evidence of Scripture against it. Plus, they would have to go against this landslide majority "Christian" view of God, and thereby be labeled a heretic. Furthermore, there's always the looming fear of turning out to be wrong about this and therefore forever doomed to eternal fire. It's a horrible deception and bondage indeed.

As noble as it might seem, making Jesus to be "God the Son" doesn't glorify Him or the Father. Truth is what glorifies them. Making someone or something else to be God—either the Son of God or the holy breath of God—actually impinges upon the glory of the one true God the Father, "I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images" (Isa 42:8). More persons, doesn't improve upon God! As if three times as much oil in a car is better than the right amount. What if, hypothetically, some claimed that God is four persons? Would that be better? In that case, Trinitarians would then be the ones anathematized for denying one of the four persons.

Making the Son of God co-equal with God the Father actually violates the First Commandment, "Thou shalt have no other gods before me" (Exo 20:3). This commandment is not broken by obedience to lesser gods, rulers, or lords under the authority of the one true God, "Thou shalt not revile **the gods**, nor curse **the ruler of thy people**" (Exo 22:28). Obedience to Jesus Christ as our Lord glorifies God because Jesus Himself is under the authority of God the Father, "my Father is greater than I" (Jhn 14:28), "Christ *is* God's" (1Co 3:23), "the head of Christ *is* God" (1Co 11:3). Maintaining this hierarchy of authority is essential for a correct view of God while making anyone or anything co-equal with God breaks the First Commandment.

It's because of this hierarchy of authority that when Jesus said, "I ascend unto my Father, and your Father; and to **my God, and your God**" (Jhn 20:17), then Thomas could subsequently call Him, "My Lord and my God" (Jhn 20:28). We call both the Son of God "my God" and also the Father "my God" because the Son rules over us and the Father rules over the Son. The Son is our God because He is our Lord, and the Father is our God because He is our Lord's God. Similarly, it's because of the hierarchy in the workplace that both our boss and our boss's boss are our bosses. Both are our bosses, not because they're co-equal, but because they're not.

God the Father is glorified when His Son Jesus Christ is given the proper glory, "**Father**, the hour is come; **glorify thy Son, that thy Son also may glorify thee** ... that they might know thee **the only true God, and Jesus Christ**, whom thou hast sent" (Jhn 17:1,3). Paul said that God the Father is glorified, not by confessing Christ is "God the Son," but by confessing Him as Lord, "And *that* every tongue should **confess that Jesus Christ is Lord, to the glory of God the Father**" (Phl 2:11). Christ's Lordship is the confession of salvation, "That if thou shalt

confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, **thou shalt be saved**" (Rom 10:9). Paul also declared that his God is the Father and his Lord is Jesus Christ, "**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), "**One Lord**, one faith, one baptism, **One God and Father** of all" (Eph 4:5-6).

Another argument Trinitarian preachers assert is that Jesus must be "God the Son" because He is worshipped as God. However, we're told that He is worshipped because He is the Son of God and because He is Lord: "Then they that were in the ship came and **worshipped him**, saying, Of a truth thou art **the Son of God**" (Mat 14:33); "Then came she and **worshipped him**, saying, **Lord**, help me" (Mat 15:25); "And as they went to tell his disciples, behold, Jesus met them, saying, **All hail**. And they came and held him by the feet, and **worshipped him** ... And when they saw him, **they worshipped him**: but some doubted" (Mat 28:9, 17); "And they **worshipped him**, and returned to Jerusalem with great joy" (Luk 24:52).

In one of His parables, Jesus Christ Himself used the Greek verb *proskyneō* when speaking of a servant worshipping his lord, "The servant therefore fell down, and **worshipped [*proskyneō* 4352] him**, saying, **Lord**, have patience with me, and I will pay thee all" (Mat 18:26). This is the same word used throughout the New Testament for worshipping both God Himself and His Son. A lord being worshipped by his servant doesn't make him God, and so it is with worshipping our Lord Jesus Christ.

Claiming that Jesus is more—that He has always existed from eternity past, and that He is more than a human kind of being but continues to be a divine kind of being, and that He is more than "the Son of God" but is "God the Son," and that He is more than Lord but is also co-equal with God—might seem virtuous but is actually dangerous. An embellished view of Jesus Christ is still a false view of Jesus Christ. Making Him more isn't better.

Opposite sides of the ditch

Trinitarians and Unitarians both have a false view of Jesus Christ from the same root cause—a misunderstanding of the meaning of the word "God" translated from the Greek *theos*. Since they both misunderstand *theos* as a kind of being, then the Son begotten of God must also be God or else wasn't begotten the same kind of being. Trinitarian preachers fall into the ditch that He is God and therefore are forced to claim that He has always existed, that His incarnation was a hypostatic union of two kinds of beings, that His miracles were by His own power, and that He even resurrected His own self! Unitarian preachers, however, fall into the ditch on the other side. Since they correctly understand that only the Father is God, then the Son of God can't be the same kind of being as His Father because this would mean that the Son is also God. Therefore, they're forced to claim that Jesus is only a mere man that didn't pre-exist His humanity but was begotten by God in the womb of Mary.

Correctly understanding that *theos* isn't a kind of being but a position of authority solves the entire problem, harmonizes all of Scripture, and glorifies the Father and the Son. There's only one God the Father in the position of the highest supreme authority. The Son of God Jesus Christ was begotten of God as the same kind of being before the creation of the universe yet isn't God Himself because only His Father occupies that highest position. In His incarnation, Jesus transitioned from the same kind of divine being as His Father into a human kind of being in the womb of His mother Mary, "And the Word was made flesh" (Jhn 1:14). He is now a

different kind of being than before but still the Son of God because He was born of a virgin. Trinitarianism makes Him more than He is (co-equal with God), while Unitarianism makes Him less than He is (just a man).

Why did Jesus speak figuratively?

The main argument Trinitarian preachers make for the holy breath being a person are the few times in John chapters 14, 15, and 16 when Jesus spoke of the breath using personal pronouns: “**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 with you, and shall be in you” (Jhn 14:17), “**the Spirit [breath] of truth**, which proceedeth from the Father, he shall testify of me” (Jhn 15:26), “Howbeit when he, **the Spirit [breath] of truth**, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come” (Jhn 16:13).

However, Jesus Himself finished His discourse by stating that He had been speaking figuratively, “These things have I spoken unto you **in proverbs [figuratively]**: but the time cometh, when I shall no more speak unto you **in proverbs [figuratively]**, but I shall shew you plainly of the Father” (Jhn 16:25). The apostle Paul later confirmed this to be his understanding because he used neuter pronouns for the breath (although some Bible versions incorrectly translate his statements with personal pronouns), “**The Spirit [breath] itself** beareth witness with our spirit [breath], that we are the children of God” (Rom 8:16), “Likewise **the Spirit [breath]** also helpeth our infirmities: for we know not what we should pray for as we ought: but **the Spirit [breath] itself** maketh intercession for us with groanings which cannot be uttered” (Rom 8:26).

This is also how the apostle John understood Christ because He called the breath “the anointing” and used a neuter pronoun as well, “But **the anointing** which ye have received of him abideth in you, and ye need not that any man teach you: but as **the same anointing teacheth you** of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1Jo 2:27). The anointing teaches us just as Christ it would, “But the Comforter, *which is the Holy Ghost [breath]*, whom the Father will send in my name, **he shall teach you all things**” (Jhn 14:26).

Although before His death Jesus spoke to His disciples about the breath figuratively as if it’s a person, yet after His resurrection He showed them plainly that it is breath, “**he breathed on them**, and saith unto them, Receive ye the **Holy Ghost [breath]**” (Jhn 20:21-22). The obvious question is why He didn’t just tell them plainly at the start? Why lead them to understand one thing initially, then clarify the correct understanding later?

We first should recognize that throughout His ministry, Jesus had only told His disciples what they needed to hear up to any given point, “And these things I said not unto you at the beginning, because I was with you” (Jhn 16:4). Too much information too soon isn’t always a good thing. They didn’t need to hear this discourse about the holy breath three years earlier because Jesus Himself was with them all the time. It was because it was now time for Him to go away that they needed to hear it now.

And even now at this point, there were many more things He wouldn’t tell them because they couldn’t handle them yet, “I have yet many things to say unto you, but **ye cannot bear them now**” (Jhn 16:12). But He would later teach these things to them through the breath, “But the Comforter, *which is the Holy Ghost [breath]*, whom the Father will send in my name, **he shall teach you all things**” (Jhn 14:26), “Howbeit when he, **the**

Spirit [breath] of truth, is come, he **will guide you into all truth**: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he **will shew you things to come**” (Jhn 16:13).

Putting ourselves in the disciples’ shoes so to speak, they had left everything to follow Jesus Christ and now after only about three years He was breaking the news that He was leaving. Understandably, they would be troubled, afraid, and full of sorrow, “Let not your heart be troubled, neither let it be afraid” (Jhn 14:27), “But because I have said these things unto you, sorrow hath filled your heart” (Jhn 16:6).

It certainly would have seemed they were now being abandoned and left without hope had He not spoken of someone else—another person—coming to take His place. On the other hand, at this point He still couldn’t just tell them plainly either. He couldn’t explain that He was going to die, rise the third day, appear to them many times, ascend back to heaven, then give them the holy breath on the Day of Pentecost to go out and preach the gospel to the world. They couldn’t handle all of that yet. It was because God’s plan of salvation had to be kept hidden beforehand that Jesus communicated to them figuratively about the holy breath as if another person. They would understand later that it’s actually Himself, His own person indwelling them through the breath.

Yet He needed to tell them enough “that my joy might remain in you” (Jhn 15:11), “that ye should not be offended” (Jhn 16:1), “that in me ye might have peace” (Jhn 16:33). Also, He wanted to give them evidence for their trust in Him, “And now I have told you before it come to pass, that, when it is come to pass, ye might believe” (Jhn 14:29), “But these things have I told you, that when the time shall come, ye may remember that I told you of them” (Jhn 16:4). As the saying goes “Hindsight’s 20/20.” They wouldn’t see clearly now but would later. By telling them these things beforehand, they would know that He hadn’t been a victim but truly laid down His own life as “the Lamb of God, which taketh away the sin of the world” (Jhn 1:29).

The holy breath according to Jesus

Our English word “pneumonia”—a respiratory infection in the air sacs of the lungs that causes difficulty in breathing and can be life-threatening—is derived from the Greek *pneuma*. Another word is “pneumatics” which is the scientific study of compressed air, not of spirit beings! The *hagios pneuma* typically translated as “Holy Spirit” is literally “holy breath.” But because *pneuma* is consistently mistranslated as “spirit” throughout the New Testament, Trinitarian preachers continue reigning over mainstream Christianity with their teaching that the *hagios pneuma* is a spirit being or a person, “a living, self-conscious, rational being; a moral agent.”

After His resurrection, Jesus Himself defined the *hagios pneuma* by literally breathing His own breath out of His mouth onto His disciples, “And when he had said this, **he breathed on them**, and saith unto them, Receive ye **the Holy Ghost [breath]**” (Jhn 20:22). He didn’t just say that *hagios pneuma* is breath. But that there would be no misunderstanding or grounds for arguing whatsoever, He *demonstrated* that it is breath! Trinitarian preachers, however, define *hagios pneuma* as a person that is even co-equal with God. Where did they get that? Why won’t they just agree with Jesus Christ’s definition? If He is truly their Lord, then why not submit to His teaching?

Many years after His ascension and seating at the right hand of God, Jesus gave seven personal messages to seven churches in Asia. He declared “These things **saith the Son of God**” (Rev 2:18), and concluded each message 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). Here, He called Himself the breath, not just once or twice, but seven times! Trinitarian preachers, on the other hand, teach that the *pneuma* is an individual person—a person distinct from the person of the Son of God. But this isn't what Jesus Himself taught.

Before His death Jesus had said, **"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit [breath] of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come"** (Jhn 16:13). This is consistent with Him later giving John the final writing of the Scriptures, **"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass"** (Rev 1:1). His disciples were not ready to be given the message of Revelation earlier, **"I have yet many things to say unto you, but ye cannot bear them now."** He told them beforehand that **"whatsoever he shall hear, that shall he speak,"** then later spoke, **"The Revelation of Jesus Christ, which God gave unto him."** Christ is the breath that heard these things from God then spoke them to John. That **"he will show you things to come"** are the **"things which must shortly come to pass"** recorded in the book of Revelation.

The breath of the Father

That the holy breath is the Father's breath is supported by what Mary and Joseph were both told, **"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), **"Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost [breath]"** (Mat 1:20). If God is a Trinity of persons with the holy breath being the third person, then the third person is the Son's Father, not the first person. But if the holy breath is simply God's breath, then God the Father is indeed the Son's Father.

God the Father's breath is also what anointed and empowered Jesus Christ: **"And John bare record, saying, I saw the Spirit [breath] descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit [breath] descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."** (Jhn 1:32-33); **"The Spirit [breath] of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised"** (Luk 4:18); **"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit [breath] by measure unto him"** (Jhn 3:34); **"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).

In His incarnation, the Son of God forever relinquished His divine power—the incredible power by which He created the entire universe and all its fullness—and became a human being exactly like we are. Therefore, as a human being, He now has no more power than we do. He depended upon the Father's breath to perform miracles and healings.

Christ performed miracles by the breath of His Father God: **"But if I cast out devils by the Spirit [breath] of God, then the kingdom of God is come unto you"** (Mat 12:28); **"Rabbi, 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); **"Ye men of Israel, hear these words; 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 [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).

Christ declared that His Father was in Him: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that **the Father is in me, and I in him**" (Jhn 10:37-38); "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. Believe me that **I am in the Father, and the Father in me:** or else believe me for the very works' sake." (Jhn 14:10-11); "That they all may be one; as **thou, Father, art in me, and I in thee**, that they also may be one in us: that the world may believe that thou hast sent me" (Jhn 17:21).

Prior to Christ sending the holy breath on the Day of Pentecost, it was the Father's breath that was also in the disciples, "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).

The holy breath is the Father's own breath, "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**" (Jhn 15:26). But because the Father sent His Breath in Christ's name, "But the Comforter, *which is* the **Holy Ghost [breath]**, **whom the Father will send in my name**" (Jhn 14:26), it's also called "the Spirit [breath] of Christ" (Rom 8:9), "the Spirit [breath] of the Lord" (2Co 3:17), "the Spirit [breath] of his Son" (Gal 4:6).

The breath is God the Father's because He will raise us from the dead by His breath as He raised Christ from the dead, "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" (Rom 8:11), "And **God hath both raised up the Lord, and will also raise up us** by his own power" (1Co 6:14), "I give thee charge in the sight of **God, who quickeneth all things**" (1Ti 6:13).

The breath of the Son

Christ said that He would be in us and with us: "He that eateth my flesh, and drinketh my blood, **dwelleth in me, and I in him**" (Jhn 6:56); "I will not leave you comfortless: **I will come to you**" (Jhn 14:18); "At that day ye shall know that I *am* in my Father, and **ye in me, and I in you**" (Jhn 14:20); "**Abide in me, and I in you.** As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that **abideth in me, and I in him**" (Jhn 15:4-5); "**I in them, and thou in me**, that they may be made perfect in one ... that the love wherewith thou hast loved me may be in them, and **I in them**" (Jhn 17:23, 26); "**I am with you always, even unto the end of the world**" (Mat 28:20).

Christ is now within us by the breath as His Father was within Him by the breath: "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**" (Rom 8:9-10); "**the Spirit [breath] itself maketh intercession for us** with groanings which cannot be uttered ... **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 8:26, 34); "Now

the Lord is that Spirit [breath]: and where **the Spirit [breath] of the Lord is**, there *is* liberty” (2Co 3:17); “I am crucified with Christ: nevertheless I live; yet not I, but **Christ liveth in me**” (Gal 2:20); “And because ye are sons, God hath sent forth **the Spirit [breath] of his Son into your hearts**, crying, Abba, Father” (Gal 4:6); “to be strengthened with might by **his Spirit [breath]** in the inner man; **That Christ may dwell in your hearts** by faith” (Eph 3:17); “To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is **Christ in you**, the hope of glory” (Col 1:27).

Trinitarian preachers capitalize upon the few times when personal qualities are attributed to the breath to claim it as proof of personhood. But any personal qualities are on account of the presence of Jesus Christ through the breath—the breath is His presence and He is a person. For example, it’s argued that the Holy breath must be a person because it can be grieved, “And **grieve not the holy Spirit [breath] of God**, whereby ye are sealed unto the day of redemption” (Eph 4:30). However, Paul had just stated earlier that the breath is Christ dwelling in our hearts, “strengthened with might by **his Spirit [breath]** in the inner man; **That Christ may dwell in your hearts**” (Eph 3:16-17). It’s Christ that can be grieved because He is a person. It was Christ that was the Messenger of the Lord grieved by His people in the days of Moses: “How oft did they **provoke him** in the wilderness, **and grieve him** in the desert!” (Psa 78:40); “Forty years long was **I grieved with this generation**, and said, *It is a people that do err in their heart, and they have not known my ways*” (Psa 95:10); “But they rebelled, and **vexed his holy Spirit [breath]**: therefore he was turned to be their enemy, *and he fought against them*” (Isa 63:10).

Likewise **the Spirit [breath]** also helpeth our infirmities: for we know not what we should pray for as we ought: but **the Spirit [breath] itself maketh intercession for us** with groanings which cannot be uttered. And **he that searcheth the hearts** knoweth what *is the mind of the Spirit [pneuma phronema]*, because **he maketh intercession** for the saints according to *the will of God*. ... Who *is* he that condemneth? **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**. (Romans 8:26-27, 34)

Another example of using Scripture to proof-text personhood to the breath is the statement in this passage “the mind of the Spirit [*pneuma phronema*].” It must be a person because it has a mind. But Paul used the same Greek phrase *pneuma phronema* earlier in this same chapter, “For to be carnally minded *is* death; but to be spiritually minded [*pneuma phronema*] *is* life and peace” (Rom 8:6). He was referring back to what he had just taught about those that are spiritually-minded as opposed to those that are carnally-minded. The spiritually-minded are “not in the flesh, but in the Spirit [*breath*]” because they have “the Spirit [*breath*] of God” or “the Spirit [*breath*] of Christ” dwelling in them (Rom 8:9).

This has nothing to do with the breath as a person with a mind. It’s because Christ is “he that searcheth the hearts” that He knows the *pneuma phronema*—He knows who is spiritually-minded and who isn’t. By the Holy breath, He knows the very motives of our hearts for the things we do, “a discerner of the thoughts and intents of the heart” (Heb 4:12). The spiritually-minded are those with the indwelling holy breath that not only do what’s right, but do it with the right motives.

When Jesus said, “and all the churches shall know that **I am he which searcheth the reins and hearts**: and I will give unto every one of you **according to your works**” (Rev 2:23), He was quoting from Jeremiah, “The heart *is* deceitful above all *things*, and desperately wicked: who can know it? **I the LORD search the heart, I try the reins**, even to give every man **according to his ways**, *and* according to the fruit of his doings” (Jer 17:10). Although He relinquished His divine powers and is now a human being like we are in every regard, He is able

to see our hearts by the breath of God in us. He said to the church at Thyatira, “These things **saith the Son of God**, who hath his **eyes like unto a flame of fire** ... I am he which **searcheth the reins and hearts** ... let him hear what **the Spirit [breath] saith** unto the churches” (Rev 2:18,23,29). He is the breath because the indwelling breath is a limited manifestation of His presence within us.

Man is alive by God’s breath

That *hagios pneuma* is God’s own breath and not a separate individual spirit being or person, is substantiated by comparing man’s initial creation to life with his subsequent resurrection back to life. In fact, Paul even appealed to the creation of man when teaching about the resurrection, “And so it is written, The first man Adam was made **a living soul**; the last Adam *was made* a quickening 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). Man was created as a physical being and brought to life by God breathing into his nostrils. Since man was initially brought to life by God breathing into his lifeless body, it follows that man is brought to life in resurrection by God once again breathing into his lifeless body.

Many times we’re told that the breath quickens or gives life: “It is the spirit [*breath*] that quickeneth” (Jhn 6:63); “the Spirit [*breath*] of life” (Rom 8:2); “the Spirit [*breath*] is life” (Rom 8:10); “quicken your mortal bodies by his Spirit [*breath*]” (Rom 8:11); “a quickening breath [*breath*]” (1Co 15:45); “the spirit [*breath*] giveth life” (2Co 3:6); “If we live in the Spirit [*breath*]” (Gal 5:25); “of the Spirit [*breath*] reap life everlasting” (Gal 6:8); “quicken by the Spirit [*breath*]” (1Pe 3:18); “the Spirit [*breath*] of life from God” (Rev 11:11).

Also, we’re told many times that it was God that raised Jesus from the dead: “whom God hath raised up” (Act 2:24); “This Jesus hath God raised up” (Act 2:32); “whom God hath raised from the dead” (Act 3:15); “God, having raised up his Son Jesus” (Act 3:26); “Him God raised up the third day” (Act 10:40); “But God raised him from the dead” (Act 13:30); “him that raised up Jesus our Lord from the dead” (Rom 4:24); “Christ was raised up from the dead by the glory of the Father” (Rom 6:4); “And God hath both raised up the Lord” (1Co 6:14); “he which raised up the Lord Jesus” (2Co 4:14); “God the Father, who raised him from the dead” (Gal 1:1); “Which he wrought in Christ, when he raised him from the dead” (Eph 1:20); “God, who hath raised him from the dead” (Col 2:12); “And to wait for his Son from heaven, whom he raised from the dead” (1Th 1:10); “Now the God of peace, that brought again from the dead our Lord Jesus” (Heb 13:20); “God, that raised him up from the dead” (1Pe 1:21).

The reasonable and logical conclusion is that since the breath quickens or gives life, and since it was God that raised Jesus from death to life, then the *hagios pneuma* is God’s breath and not a person. This reasoning is corroborated by Paul, “**the Spirit [breath] of him** that raised up Jesus from the dead” (Rom 8:11). Jesus was raised from the dead by “the breath of him”—God’s breath.

The Son of God became a human being just like we are—a physical being alive by God’s breath in His nostrils. When He died, He committed His breath to the Father and breathed His last, “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). He then “received of the Father the promise of the Holy Spirit [*breath*]” (Act 2:33), and was “quicken by the Spirit [*breath*]” (1Pe 3:18). Since His resurrection is the exemplar of ours, we also will be raised this same way, “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” (Rom 8:11).

Trinitarian preachers claim that Jesus is “God the Son” and that He actually raised Himself from the dead. They use this verse as a proof-text, “Jesus answered and said unto them, Destroy this temple, and in three days I **will raise it up**” (Jhn 2:19). But since His resurrection is the exemplar of ours, if He really did raise Himself from the dead then there’s no hope for us because we can’t raise ourselves! But there are two main reasons Jesus made that statement. First, it was to set up the corrupt religious leaders to have a false accusation for putting Him to death, “At the last came **two false witnesses**, And said, This *fellow* said, **I am able to destroy the temple of God, and to build it in three days**” (Mat 26:60-61). Second, it was a prophecy intended to strengthen His disciples’ belief after its fulfillment, “**When therefore he was risen from the dead**, his disciples remembered that he had said this unto them; and **they believed the scripture, and the word which Jesus had said**” (Jhn 2:22).

Rather than all of the nonsensical Trinitarian claims about spirit persons—that the holy spirit [breath] is a person, and that humans are spirits living inside a body, and that Christ covered His spirit person with flesh in the incarnation—what makes sense is that humans are physical beings alive by God’s breath in their nostrils. Christ became a human being and breathed His last when He died, but was brought back to life by God breathing into His nostrils. Our only hope of eternal life, therefore, is having God’s indwelling breath as an earnest or pledge so that after we breathe our last, God will breathe life into us again as He did with His Son Jesus Christ.

Blasphemy against the breath

The holy breath is “the Spirit [breath] of truth” (Jhn 14:17,15:26,16:13). Once we’ve come to the knowledge of the truth and no longer ignorant, God requires it of us. Blasphemy against the breath is blasphemy against the truth for which God will never forgive, “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).

But when **the Jews** saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that **the word of God** should first have been spoken to you: but seeing ye put it from you, and **judge yourselves unworthy of everlasting life**, lo, we turn to the Gentiles. (Acts 13:45-46)

God kept His own people ignorant of the truth in order to fulfill His plan of salvation through His Son Jesus Christ. Here in Antioch of Pisidia, once the Jews heard the truth about Jesus Christ from Paul and Barnabas, they were no longer ignorant. For them to now contradict and speak maliciously against the truth they heard was blasphemy against the breath for which they would never be forgiven. They judged themselves and forever forfeited eternal life. Once we’ve been given a clear line of demarcation between truth and error, God requires a decision from us.

Trinitarian preachers, on the other hand, claim that blasphemy against the breath is denying that the breath is a person. Essentially, denying what they preach! Therefore, it’s blasphemy against them that can’t be

forgiven! But seriously, the sobering reality is that once we come to the knowledge of the truth that Jesus taught yet willingly contradict and speak against it, we're in danger of blasphemy against Him because He is the breath. Therefore, and very sadly, it's the Trinitarian preachers that are in danger of this blasphemy once they're no longer ignorant of the truth taught by Jesus Christ. Willful sin against the truth will never be forgiven, "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).

Those against the King

The Greek *christos* transliterated into English as "Christ" is the equivalent of the Hebrew *māšîaḥ* transliterated as "Messiah." It means "anointed" and is the title of the king. Saul was called *māšîaḥ* by both Samuel and David, "The LORD is witness against you, and his anointed [*māšîaḥ* 4899]" (1Sa 12:5), "the LORD'S anointed [*māšîaḥ* 4899] ... he is the anointed [*māšîaḥ* 4899] of the LORD" (1Sa 24:6). David was also called *māšîaḥ*, "the anointed [*māšîaḥ* 4899] of the God of Jacob" (2Sa 23:1). And it was prophesied by both David and Daniel that Jesus would be *māšîaḥ*, "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed [*māšîaḥ* 4899]" (Psa 2:2), "unto the Messiah [*māšîaḥ* 4899] the Prince *shall be* seven weeks ... And after threescore and two weeks shall Messiah [*māšîaḥ* 4899] be cut off" (Dan 9:25,26).

The verb "anoint" simply means "to rub," "to smear," or "to pour upon." Samuel anointed both Saul and David to be king by pouring oil upon their heads, "Then Samuel took **a vial of oil, and poured it upon his head**, and kissed him, and said, *Is it* not because **the LORD hath anointed thee to be** captain over his inheritance? ... And when they came thither to the hill, behold, a company of prophets met him; and **the Spirit [breath] of God came upon him**, and he prophesied among them." (1Sa 10:1,10), "Then Samuel took **the horn of oil, and anointed him** in the midst of his brethren: and **the Spirit [breath] of the LORD came upon David** from that day forward. So Samuel rose up, and went to Ramah" (1Sa 16:13). But the oil was only symbolic. It was the breath of God that came upon them at that time which set them apart as the king.

Jesus of Nazareth was anointed by God at His baptism, "**the Spirit [breath]** descending from heaven like a dove, and it **abode upon him**" (Jhn 1:32). But the water was only symbolic. It was God's breath that came upon Him that sanctified or set Him apart as the Christ, the Anointed, the King, "**The Spirit [breath]** of the Lord *is* upon me, because **he hath anointed me**" (Luk 4:18), "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).

Trinitarian preachers teach that Christ cast out devils by His own divine power as "God the Son," but Jesus Himself said that He cast them out by the breath of God, "But if **I cast out devils by the Spirit [breath] of God**, then **the kingdom of God** is come unto you" (Mat 12:28). Who should we believe, Christ or preachers? The power of God's breath to heal, work miracles, and cast out devils were signs that the King and the Kingdom of God had come. Denying that His supernatural power was by the anointing of the breath of God is by implication denying Him as the King.

Furthermore, teaching that we are nonphysical beings that go to heaven after death, denies our true destiny of resurrection to eternal life and inheritance in Christ's Kingdom on this earth. Christ and His apostles never taught that we go to heaven but that we enter or inherit the Kingdom: "Not every one that saith unto me, Lord, Lord, **shall enter into the kingdom of heaven**" (Mat 7:21); "Except ye be converted, and become as little

children, ye shall not **enter into the kingdom of heaven**" (Mat 18:3); "Verily I say unto you, That a rich man shall hardly **enter into the kingdom of heaven**" (Mat 19:23); "Come, ye blessed of my Father, **inherit the kingdom** prepared for you from the foundation of the world" (Mat 25:34); "Know ye not that the unrighteous shall not **inherit the kingdom of God?**" (1Co 6:9), "Now this I say, brethren, that flesh and blood cannot **inherit the kingdom of God**" (1Co 15:50); "that they which do such things shall not **inherit the kingdom of God**" (Gal 5:21); "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any **inheritance in the kingdom of Christ and of God**" (Eph 5:5); "Who hath delivered us from the power of darkness, and hath **translated us into the kingdom of his dear Son**" (Col 1:13); "That ye would walk worthy of God, who hath **called you unto his kingdom** and glory" (2Th 2:12); "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and **heirs of the kingdom** which he hath promised to them that love him?" (Jas 2:5); "For so **an entrance** shall be ministered unto you abundantly **into the everlasting kingdom** of our Lord and Saviour Jesus Christ" (2Pe 1:11); "I John, who also am your brother, and companion in tribulation, and **in the kingdom and patience of Jesus Christ**" (Rev 1:9).

Jesus blessed Peter's confession that He is the Christ or King, the Son of God, "**Thou art the Christ, the Son of the living God.**" And Jesus answered and said unto him, **Blessed art thou, Simon Barjona**" (Mat 16:16-17). In harmony with this confession, the apostle John wrote, "Who is a liar but he that **denieth that Jesus is the Christ?** He is **antichrist [antichristos], that denieth the Father and the Son.** Whosoever **denieth the Son,** the same hath not the Father" (1Jo 2:22-23). An *antichristos* is literally an adversary or opponent of the king!

Antichrists deny that Jesus is the King and that He is the Son. Although Trinitarian preachers affirm both, taken to its logical conclusion, the doctrine of the Trinity actually infringes upon both. Teaching that His miracles were by His own divine power, and teaching that we go to heaven after death by implication deny His Kingdom and Him as King. And teaching that God is three co-equal persons, "God the Father," "God the Son," and "God the Holy Spirit," denies the Father as the one true God and Jesus as the Son of God. Trinitarian teaching, by logical deduction, denies what Peter affirmed that Jesus is the King, the Son of God.

"And Jesus answered and said unto them, **Take heed that no man deceive you.** For many shall come **in my name, saying, I am Christ;** and shall deceive many" (Mat 24:4-5). Jesus wasn't talking about those who falsely claim to be the Christ themselves. He was saying that many will rightly affirm that Jesus is the Christ, but will deceive many with false teachings about Him. They will affirm Him as Christ or King, but teach things that are against Him as King—the very thing that Trinitarian preachers are doing. "Beware lest any man spoil you through **philosophy and vain deceit,** after the tradition of men, after the rudiments of the world, and **not after Christ**" (Col 2:8).

Jesus told the parable of the nobleman who went away to receive a kingdom, "He said therefore, A certain nobleman went into a far country **to receive for himself a kingdom,** and to return. And he called his ten servants, and **delivered them ten pounds,** and said unto them, **Occupy till I come.**" (Luk 19:12-13). As servants of the King, we are to be using what He delivered to us for His purposes in furthering His kingdom until He returns, "But seek ye first the kingdom of God, and his righteousness" (Mat 6:33). Trinitarian preachers teach that Christ worked miracles, not by the anointing of God's breath as the King, but by His own power as "God the Son." They teach, not that we're raised from the dead at Christ's return to inherit His kingdom, but that we all go to heaven after we die. By not submitting to what He taught for furthering His kingdom, they're essentially saying "We will not have this *man* to reign over us" (Luk 19:14).

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. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. **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.** (1 Corinthians 15:24-28)

Here Paul taught that God is the Father, and that His Son will forever be subject to Him. This is not co-equality as Trinitarian preachers affirm. Who's right, the apostle Paul or the preachers?

That God has "put all things under his feet" is a quote from David about Adam, "Thou madest him to **have dominion** over the works of thy hands; **thou hast put all things under his feet**: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas" (Psa 8:6-8). Adam was given dominion over every creature he named, "**And Adam gave names** to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him" (Gen 2:20). This was figurative and prophetic of Christ's Kingdom—His authority over every name that is named and all things put under His feet, "Far above all principality, and power, and might, and dominion, and **every name that is named**, not only in this world, but also in that which is to come: And hath **put all things under his feet**" (Eph 1:21-22). Now we understand what He meant by "Then shall **the King** say unto them on his right hand, Come, ye blessed of my Father, **inherit the kingdom prepared for you from the foundation of the world**" (Mat 25:34). Christ's Kingdom was prepared from the very beginning as seen in a mystery—the dominion given to Adam. Therefore, God's plan of salvation and the true gospel message from the very beginning has always been Christ's Kingdom.

The saving gospel message is the preaching of the Kingdom of God. This is what Christ preached throughout His ministry: "And Jesus went about all Galilee, teaching in their synagogues, and **preaching the gospel of the kingdom**, and healing all manner of sickness and all manner of disease among the people" (Mat 4:23); "And Jesus went about all the cities and villages, teaching in their synagogues, and **preaching the gospel of the kingdom**, and healing every sickness and every disease among the people" (Mat 9:35); "And as ye go, **preach, saying, The kingdom of heaven is at hand**" (Mat 10:7); "And this **gospel of the kingdom shall be preached** in all the world for a witness unto all nations; and then shall the end come" (Mat 24:14); "And he said unto them, I must **preach the kingdom of God** to other cities also: for therefore am I sent" (Luk 4:43); "And it came to pass afterward, that he went throughout every city and village, **preaching and shewing the glad tidings of the kingdom of God**: and the twelve *were* with him" (Luk 8:1); "And he sent them to **preach the kingdom of God**, and to heal the sick" (Luk 9:2); "And heal the sick that are therein, and say unto them, **The kingdom of God is come nigh unto you**" (Luk 10:9).

This is also what was preached from the first chapter of the book of Acts through the last: "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and **speaking of the things pertaining to the kingdom of God**" (Act 1:3); "But when they believed Philip **preaching the things concerning the kingdom of God**, and the name of Jesus Christ, they were baptized, both men and women" (Act 8:12); "And he went into the synagogue, and spake boldly for the space of three months, **disputing and persuading the things concerning the kingdom of God**" (Act 19:8); "And now, behold, I know that ye all, among whom I have gone **preaching the kingdom of God**, shall see my face no more" (Act 20:25); "And when they had appointed him a day, there came many to him into *his* lodging; **to whom he expounded**

and testified the kingdom of God" (Act 28:23); "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, **Preaching the kingdom of God**" (Act 28:30-31).

Antichrists are adversaries or opponents of the King. Trinitarian preachers don't teach the Kingdom of God in which the Father is God and the Son is forever subject to Him, "when he shall have **delivered up the kingdom to God, even the Father** ... then shall **the Son also himself be subject unto him** that put all things under him, **that God may be all in all**" (1Co 15:24, 28). Instead, they teach co-equality. And they don't teach that Jesus was anointed by God's breath as King to cast out devils and heal the sick, "But if **I cast out devils by the Spirit [breath] of God**, then **the kingdom of God** is come unto you" (Mat 12:28), "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), but that He did these things by His own divine power as a 100% divine being in the flesh. Their own teaching implicates them.

The Roman Catholic Church

So he carried me away in the spirit [*breath*] into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. **And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls**, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, **THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH**. And I saw the woman drunken with **the blood of the saints, and with the blood of the martyrs of Jesus**: and when I saw her, I wondered with great admiration. (Revelation 17:3-6)

It has been astutely noted that this woman is likely the Roman Catholic Church (RCC). Her attire is the pomp and pageantry of her popes and cardinals decked in purple and scarlet, gold and precious stones. She established the Trinitarian view of God by anathematizing and putting to death any that disagreed with her. She is drunk with the blood of the saints and martyrs that stood for the truth taught by Jesus Christ. And she is "THE MOTHER OF HARLOTS" by virtue of having given birth to multitudes of Protestant Trinitarian churches all over the world, committing fornication with the Trinity rather than worshipping "the only true God" (Jhn 17:3) the Father, and the Lord Jesus Christ.

The reason the Trinitarian view of God is the majority mainstream Protestant view is that her mother established it by force hundreds of years ago. And the reason it remains the majority mainstream view is the overwhelming pressure to stay conformed to it. Anyone denying the Trinity will be removed, publicly shamed as a blasphemer and heretic, categorized with Jehovah's Witnesses, and given over to the fear of burning in fire forever. The bottom line is that nobody should dare question this doctrine. They claim it as "the faith which was once delivered unto the saints" (Jde 1:3), even though it was actually delivered by the RCC.

Now the Spirit [*breath*] speaketh expressly, that **in the latter times** some shall depart from the faith, giving heed to seducing spirits [*breaths*], and **doctrines of devils**; Speaking lies in hypocrisy; having their conscience seared with a hot iron; **Forbidding to marry, and commanding to abstain from meats**, which God hath created to be received with thanksgiving of them which believe and **know the truth**. (1 Timothy 4:1-3)

Paul described the RCC here quite descriptively. They forbid their priests from marrying and require abstaining from meat on Ash Wednesday, Good Friday, and all Fridays during Lent. And this is what the breath spoke expressly or specifically would happen in the latter times.

Jesus Christ was sent by God and never taught Trinitarianism. He taught that He is the Son of God and that His Father is God and even His God. The doctrine of a Triune God didn't come from Him! Then from whom did it come? What's its source? The breath said that "doctrines of devils" come from those forbidding marriage and requiring abstinence from meat, and the doctrine of the Trinity came from the very organization that fits the description.

We're told, however, that in the end times God's people will come out from this woman, "**Come out of her, my people**, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev 18:4). From within the RCC and Protestant churches will come many of God's people. It's because they embrace Trinitarianism in sincere ignorance that God will be gracious and merciful to them. The day will come when they'll no longer be ignorant of the truth and will be required to either come out or stay in. Sadly, those that stay will receive of her plagues.

Conclusion

The dilemma faced by Trinitarian preachers is that the more educated, scholarly, and intelligent they are, the less excuse they have for being wrong about this most important doctrine of all—the doctrine of God. Especially, since this doctrine is quite simple, logical, and easy to understand:

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from **the wise and prudent, and hast revealed them unto babes**. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and **no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son**, and *he* to whomsoever the Son will reveal *him*. (Matthew 11:25-27)

What God the Father and the Son of God said about each other is simple enough for even a child to understand. So then why can't intelligent Trinitarian preachers understand? Why reject the simple and logical for the complex and illogical? Why teach a view of God that's nonsensical, requiring complex and lengthy arguments to attempt to explain? In fact, many of them resort to admitting that it's some kind of mystery that nobody can understand.

By the time Christ came, the Jewish people had developed a religious system with which they had grown comfortable, and it became very difficult to turn away from and forsake. They were in bondage to the doctrines of men and didn't want to repent and submit to the doctrines of Jesus Christ. They loved the praise of men and didn't want to be removed from the synagogue, scorned by their own family, and persecuted for following the truth. Unlike many Gentiles, they had just too much to lose. The Pharisees in particular, with Saul of Tarsus as the prime example, had the most to lose:

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. **But what things were gain to me, those I**

counted loss for Christ. Yea doubtless, and **I count all things *but* loss** for the excellency of the knowledge of Christ Jesus my Lord: for whom **I have suffered the loss of all things, and do count them *but* dung,** that I may win Christ. (Philippians 3:5-8)

Similar to the Pharisees, Trinitarian preachers have grown comfortable with the theological and denominational systems to which they belong and have much to lose if they were to admit that the doctrine of the Trinity is false. The far-reaching implications are that if they agree with what the Father and Son said about each other, not only will their theological system topple to rubble but their own ministry and reputation. They earned seminary degrees, wrote books, taught multitudes of messages, established a reputation and name for themselves, and raised untold amounts of money in the process. It's extremely difficult for them to now tell everyone, "Oops, I was wrong about God."

What are they going to do? Are they willing to forsake it all to follow Christ, or will they speak against Christ and continue defending their system? "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mat 16:26). Many preachers are sincerely innocent in their ignorance. They truly believe what they were taught in seminary and have built their lives and ministries upon it. Once they come to learn that Trinitarianism and its accompanying theological system is false, it's very difficult for them to forsake it all.

I recognize this dilemma personally because it was difficult for me to repent of this false doctrine and I wasn't in the ministry. I didn't have nearly as much to lose as ministers, yet it was still a long and difficult process. Therefore, I'm striving to be patient, understanding, and merciful toward those struggling with a similar predicament. I hope to see them free as well.

The names of the 12 apostles will be written on the foundation stones of the wall around the city of Jerusalem that will come down from heaven, "And the wall of the city had **twelve foundations**, and in them **the names of the twelve apostles of the Lamb**" (Rev 21:14). Jesus said that if we overcome then our names will be written on one of the stones in the wall, "He that hath an ear, let him hear what the Spirit [*breath*] saith unto the churches; **To him that overcometh** will I give to eat of the hidden manna, and **will give him a white stone, and in the stone a new name written**, which no man knoweth saving he that receiveth *it*" (Rev 2:17).

Where do we want to see our names written? Do we want our names in a church membership roll, in a book, on a building, on the big screen, on the Hollywood Walk of Fame, or on the wall surrounding the New Jerusalem? Until we're willing to let our own name and reputation become trash, "I have suffered the loss of all things, and do count them *but* dung, that I may win Christ" (Phl 3:5-8), we're not worthy of being called by His glorious name. For Him to one day give us a stone in the wall with a new name written, we must forsake our own name and live for the glory of His.

Trinitarian preachers declare that the fight against Trinitarianism has been unrelenting which supposedly indicates that what they teach must be true otherwise people wouldn't be fighting against it so persistently. But the real reason the fight is unrelenting is because Trinitarianism is false and they won't stop teaching it. They claim that history proves Trinitarians have always turned out to be the winners. But of course they've always won simply because they've cast out any that opposed them. The true winners, however, aren't the self-declared but the Christ-declared.

Trinitarian preachers tell us to not only read the Bible but also the books they recommend. This is how they keep everyone on an even-keel with their theological system, ensuring that the Bible continues to be read through the lens of their doctrines. But following the Lord isn't about following a theological system or a denomination. It's about sincerely seeking the truth and submitting ourselves to it once we find it. Their books are not intended to help us with doing that.

“He that is of God heareth God’s words: ye therefore hear *them* not, because ye are not of God” (Jhn 8:47), **“We are of God: he that knoweth God heareth us;** he that is not of God heareth not us. **Hereby know we the spirit [breath] of truth,** and the spirit [*breath*] of error.” (1Jo 4:6). If we are “of God” and “know God” then we will hear the teaching of His Son Jesus Christ and His apostles. We will hear the truth and love the truth because truth glorifies the Lord and blesses people. This is how we know “the Spirit [*breath*] of truth” (Jhn 14:17, 15:26, 16:13; 1Jo 4:6). But if we stubbornly cling to what we know is false, we demonstrate that we really don't love the Lord or people. We're more concerned about self-preservation—our own name and reputation, praise from people, comfort, and support.

Paul said that the first piece of “the whole armour of God” (Eph 6:11,13) is the truth, “Stand therefore, having your loins **girt about with truth**” (Eph 6:14). And he had written earlier that the truth is what Jesus Christ taught, “But ye have not so **learned Christ;** If so be that ye have **heard him,** and have been **taught by him, as the truth is in Jesus**” (Eph 4:20-21). The truth that Jesus taught and what Paul wrote in this same letter is “the God and Father of our Lord Jesus Christ” (Eph 1:3), “One God and Father of all” (Eph 4:6). If we're not submitted to the truth about God that Jesus taught, then we're not protected with the whole armor but vulnerable to the devil.

“Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, **for my sake. Rejoice, and be exceeding glad:** for great *is* your reward in heaven: for so persecuted they the prophets which were before you.” (Mat 5:11-12). Those that are standing for the truth that Jesus Christ taught are doing it for His sake, for His glory and not for themselves. They're blessed by Him and rejoice exceedingly because of the reward He will give them one day. On the other hand, “For whosoever shall be **ashamed of me and of my words,** 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).