

The Doctrine of the Trinity A Provable Fact or Deeply Embedded Fiction?

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The teaching that God is three-in-one (a trinity) is a doctrine embraced by a majority of Christian groups. This arrangement has been modified since the death of Jesus Christ. As recently as the 19th century, the Catholic system felt that the trinity should be comprised of God the Father, Jesus Christ, and Mary the mother of Christ. This configuration was later changed to God the Father, Jesus Christ, and God's Holy Spirit.

At the council of Nice, says the author of 'Nimrod,' 'The Melchite section'... that is, the representatives of the so-called Christianity of Egypt... 'held that there were three persons in the Trinity...the Father, the Virgin Mary, and Messiah their Son' (The Two Babylons, p. 108, Alexander Hislop).

Is there one, who fears God, and who reads these lines, who would not admit that Paganism alone could ever have inspired such a doctrine as that avowed by the Melchites at the Nicene Council, that the Holy Trinity consisted of 'the Father, the Virgin Mary, and the Messiah their Son? (Quarterly Journal of Prophecy, July, 1852).

If this is not Paganism, what is there that can be called by such a name? Yet this is the Trinity which now the Roman Catholics of Ireland from tender infancy are taught to adore (The Two Babylons, p. 116-117, Alexander Hislop).

As Jesus Christ and his disciples taught that Almighty God was one God (cf. Mt. 19:17; 23:9; Mk. 10:18; Lk. 18:19; Jn. 8:41; 1Cor. 8:4, 6;

Eph. 4:6) and that His deity was not associated with any other entity, how did the teaching about God being in three forms become accepted by most of Christianity? Also, how were some scriptures such as 1John 5:7-8 added in a manner that is misleading and implies that Almighty God is a trinity?

The concept of a trinity was introduced in 215 C.E. with Tertullian's writings (Against Praxeas 2). However, Tertullian appears to have been influenced by Theophilus, the bishop of Antioch who used the Greek word trias in 181 C.E. in reference to God, His Word and His Wisdom. Though Theophilus used the word trias, it is clear this is not the modern trinity as God's Holy Spirit is omitted.

It is most notable for being the earliest extant Christian work to use the word 'Trinity' (Greek: τριάς trias) but not to refer to the Father, Son and Holy Spirit. Theophilus himself puts it as 'God, his Word (Logos) and his Wisdom (Sophia)' (Ad Autolyicum ii. 15).

It is possible that the word may have been used before this time as many Greek Christian works before Theophilus were lost (Tertullian, De Pudicitia Ch. 21. See McManners, Oxford Illustrated History of Christianity. p.50, 53).

Alternatively, the references to the Logos and Sophia (wisdom) may be ideas taken from Greek philosophy or Hellenistic Judaism. The concept of intermediate divine beings was common to Platonism and heretical Jewish sects. In Proverbs 8 Wisdom (as feminine consort) is described as God's Counsellor and Workmistress, who dwelt beside Him before the creation of the world (Theophilus; Ad Autolyicum).

Placed in order, the three are the Father, Son and Spirit. They are three, however, not in

condition, but in degree; not in Being, but in form; not in power, but in kind. ... Because He is one God of whom degrees and forms and kinds are taken into account (ibid).

Tertullian claims to have been converted to Christianity from paganism in 197-198 CE. By 207 CE he became a follower of Montanism, an early Christian movement, and split from the mainstream church. Therefore prior to the second century, followers of Jesus Christ did not teach that Almighty God was composed of more than one entity. It is apparent that the doctrine of the trinity gradually crept into Christian belief from pagan structures.

Origen also used the word Trinity (Fundamental Doctrines 4:4:1; c. 225 AD). However, he declares that Jesus Christ was 'a second God' as in Binitarian or Ditheist theology. He is not clear on whether he considered God's Holy Spirit a person or a force, for he describes the Son of God as 'servant of the Father in the creation of all things.' Regarding the Spirit of God, he says, 'But in (the case of the Spirit) it is not clearly distinguished whether He is to be regarded as born or innate, or also as a Son of God or not.'

Most of the so-called 'early church fathers', were heavily influenced by Greek philosophers, their own pagan backgrounds, and were disciples or teachers of Plato. Although Theophilus and Tertullian of the later first and early second centuries use the term Trinity, they were not the first to do so. Both Plato and Aristotle are known to have used Trinitarian concepts and Aristotle actually used the term.

Nouveau Dictionnaire Universel, 'The Platonic trinity, itself merely a rearrangement of older trinities dating back to earlier peoples, appears to be the rational philosophic trinity of attributes that gave birth to the three hypostases or divine persons taught by the Christian churches. . .

This Greek philosopher's [Plato, fourth century B.C.E.] conception of the divine trinity . . . can be found in all the ancient [pagan] religions' - (Paris, 1865-1870), edited by M. Lachâtre, Vol. 2, p. 1467.

Plato (Epistle to Dionysus) -- 'I must explain it to you then in riddles, that if the tablet suffers any harm in the remote parts of sea or land, the reader may learn nothing. For the matter is thus: Around the King of the Universe are all things, and all are for His sake, and that is the cause of all things beautiful: and around the Second are the secondary things, and around the Third the tertiary. ... These statements are referred, by those who attempt to explain Plato, to the First God, and to the Second Cause, and thirdly to the Soul of the Universe, defining it also as a third God. ... (Eusebius) This is what Plotinus says. 'This is the reason also of Plato's TRINITIES: for he says that around the King of all are all the primaries, and around the second the secondaries, and around the third the TERTIARIES.' And Numenius highly commending Plato's doctrines in his treatise OF THE GOOD gives his own interpretation of the Second Cause as follows: 'The First God being in Himself, is simple, because, being united throughout with Himself, He can never be divided. God however the Second and the Third is one' (Eusebius, PREPARATION FOR THE GOSPEL, Vol. 2, pages 535-537).

For, as the Pythagoreans say, the world and all that is in it is determined by the number three, since beginning and middle and end give the number of an 'all', and the number they give is the trinity [Greek trias; English = "trinity"]. And so, having taken these three from nature as (so to speak) laws of it, we make further use of the number three in the worship of the Gods' (Aristotle, On the Heavens, Book I).

If Paganism was conquered by Christianity, it is equally true that Christianity was corrupted by Paganism. The pure Deism of the first Christians, (who differed from their fellow Jews only in the belief that Jesus was the promised Messiah,) was changed, by the Church of Rome, into the incomprehensible dogma of the trinity. Many of the pagan tenets, invented by the Egyptians and idealized by Plato, were retained as being worthy of belief' (The History of Christianity, Peter Eckler).

It is interesting to note from secular sources that the doctrine of the trinity is not derived from scripture.

The International Standard Bible Encyclopaedia gives this surprising admission: 'The term 'Trinity' is not a Biblical term, and we are not using Biblical language when we define what is expressed by it...In point of fact, the doctrine of the Trinity is purely a revealed doctrine. That is to say, it embodies a truth which has never been discovered, and is undiscoverable, by natural reason' (Trinity, vol.5, p. 3012).

The New Catholic Encyclopedia, 1967, vol. 14, p. 299, acknowledges: 'The formulation 'one God in three Persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century.... Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective.'

The doctrine of the trinity became a permanent feature of the Catholic faith based upon a ruling by a secular leader,

I. THE DOGMA OF THE TRINITY

The Trinity is the term employed to signify the central doctrine of the Christian religion -- the

truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another. Thus, in the words of the Athanasian Creed: "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God." In this Trinity of Persons, the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet, notwithstanding this difference as to origin, the Persons are co-eternal and co-equal: all alike are uncreated and omnipotent. This, the Church teaches, is the revelation regarding God's nature which Jesus Christ, the Son of God, came upon earth to deliver to the world: and which she (the Catholic Church) proposes to man as the foundation of her whole dogmatic system (Ed. note in parenthesis).

A BRIEF HISTORY OF THE CHURCH AFTER NICAEA

325 AD - Constantine convenes the Council of Nicaea in order to unify the church. The Nicene Creed is written, declaring that 'the Father and the Son are of the same substance' (homoousios). Emperor Constantine who was also the high priest of the pagan religion of the Unconquered Sun presided over this council.

According to the Encyclopedia Britannica:

'Constantine himself presided, actively guiding the discussions and personally proposed the crucial formula expressing the relationship of Christ to God in the creed issued by the council, 'of one substance with the Father'.

The American Academic Encyclopedia states:

'Although this was not Constantine's first attempt to reconcile factions in Christianity, it

was the first time he had used the imperial office to IMPOSE a settlement.'

So, it was politically expedient for Constantine to resolve a potentially divisive religious doctrine in his realm in a way that would appeal to as many people as possible. As the majority of his subjects came from various pagan backgrounds, he worked as skillfully as possible to syncretize these beliefs under the banner of a new religion calling itself Christianity. As most pagan systems of worship had their version of a trinity, Constantine could use this to his advantage.

The notion of a trinity appeared during the 14th century B.C. among the Hatti and Mitanni. In the 5th century B.C., a popular Babylonian trinity was composed of Shamash, Sin, and Ishtar – Sun, Moon, and Star. In Greece, this was repeated as Helios the sun, Selene the moon, and Aphrodite the star. A Father-Mother-Son trinity was worshipped at Costopitum as Jupiter Dolichenus, Celestial Brigantia, and Salus.



IF CHRIST WERE GOD, WHO DID HE PRAY TO?

[Matthew 26:39](#); [Matthew 27:46](#)

Gnostic versions of the trinity followed the Father-Mother-Son patterns of the contemporary east, with the Holy Ghost recognized as a female Sophia, the Dove, worshipped as the Great Goddess in Constantinople, and viewed by most Gnostics as the Shakti of God. The Christian God was originally modeled on Far-Eastern heaven-fathers, such as Brahma and Dyaus Pitar, all of whom needed their female sources of 'Power,' or else they could not act. Therefore, a female member of the triad was essential even to God. Among Arabian Christians there was apparently a holy trinity of God, Mary, and Jesus, worshipped as an interchangeable replacement

for the Egyptian trinity of Osiris, Isis, and Horus. During the Christian era, all-male trinities became popular among Germanic tribes. Woden, Thor, and Saxnot were worshipped together by Saxons of the 8th and 9th centuries. Norsemen called them Odin, Tyr, and Frey (The Woman's Encyclopedia of Myths and Secrets, B. Walker, p. 1019-1020).

There are a number of conflicts between the doctrine of the trinity and the truth of scripture. For instance, how would Jesus Christ be the mediator between God and mankind if Christ were equal to his Father in heaven? (cf. 1Tim. 2:5).

If Christ is God how does he offer himself to himself through the spirit which belongs to his God? (Heb. 9:14a).

If Christ is co-equal with the Father, how is it possible for the head of Christ to be God? (1Cor. 11:3).

If Christ is co-equal to God, why did he say that his Father is greater than he? (Jn. 10:29; 14:28). If Christ is god, how can he be greater than himself?

If Christ were God, who did he pray to? (Mt. 26:39; 27:46).

If Christ were God, he would have been praying to himself.

If Jesus Christ were co-eternal with the Father, he would be all-knowing and therefore would not have made the following statements.

Heaven and earth will pass away, but My words will by no means pass away. ³⁶But of that day and hour no one knows, not even the angels of heaven, but My Father only (Mt. 24:35-36).

Heaven and earth will pass away, but My words will by no means pass away. ³²But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father (Mk.13:31-32).

The doctrine of the trinity states, God is one being in three hypostases, or persons, as Father, Son, and Holy Spirit, and each is co-equal with the others. If this were biblically true, how would the following be possible as scripture states that Christ belongs to God?

And you are Christ's, and Christ is God's... (1Cor. 3:23).

For Christ to ascend to his God, how does he ascend to himself? (Jn. 20:17).

If Christ is God, how did Christ beget himself? (Jn. 3:16).

How does Christ position himself at his own right hand? (Mk. 16:19; Ac. 7:55-56; Col. 3:1; Heb. 8:1).

How can Christ sacrifice to himself? (1Pet. 1:19; Rom. 5:15).

How can one being pray to itself and give itself something? For example,

I have finished the work you have given me to do (Jn. 17:4).

I pray for them, I do not pray for the world but for those whom you have given me, they are Yours (Jn. 17:9).

All that the Father gives me will come to me (Jn. 6:37).

How does Christ speak, as directed by another, if he is god? (Jn.12:49; Jn. 8:38; Jn. 7:16; Jn. 14:10; Jn. 14:31).

If Christ and the Father are one god, how can a being be divided as to what it knows? (Mt. 24:36; Rev. 1:1).

How can a being deny its own doctrine? (Jn. 7:16).

How can a being worship itself? (Lk. 4:8; Jn. 4:1-23; Eph. 3:14-15).



IF CHRIST IS GOD, HOW DID CHRIST BEGET HIMSELF?

John 3:16

If Christ were god, how can he be seen and yet deny that anyone has seen him? (Jn. 6:46; Jn. 5:37).

If Jesus was god, why did he depend on someone else to raise him from the dead? (2Cor. 4:14; Rom. 8:11).

How can a being be omnipotent and powerless at the same time, yet depend upon itself? (Jn. 5:19, 30).

As mentioned in the introduction to this study, some translators of the Bible have made false insertions in order to support the doctrine of the trinity. The background to one of these additions will now be examined.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ⁸And there are three that bear witness in earth, the Spirit and the water, and the blood: and these three agree in one (1Jn. 5:7-8; KJV; emphasis added).

The highlighted section of 1 John 5:7-8 in the Authorized Version (King James and New King James versions) has long given Bible readers and scholars alike considerable pause for

thought. There is perhaps no other scripture in the entire Bible that has been more carefully examined. In fact, it has been so thoroughly scrutinized that it's been given a specific name, Comma Johanneum (Lat.) or Johannine Comma. In this case a comma being a verse or a section of scripture with the implication being that of a later insertion not found in the original.

1John 5:7 has often been cited by Protestant and evangelical Christians as proof of the doctrine of the Trinity. Who could argue the declaration: "There are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one?" It is even worded exactly the same as the Nicene Creed written in the fourth century CE under the direction of Emperor Constantine.

Although this phrase is not the only textual variant found in Bible manuscripts, it is one of the most important ones because it contains the so-called Trinitarian formula. If this section of John's account in the KJV was authentic and therefore belongs in the Bible, it is the only passage in scripture that appears to explicitly teach the doctrine of the Trinity: one God existing in three persons (or hypostases). However, the Johannine Comma is omitted by other Bible translations (and versions) newer than the Authorized Version, although it is often included in some Bibles as a marginal comment or footnote.

The following is an example of a typical rendering of this section in other versions.

For there are three that testify; ⁸ the Spirit, the water, and the blood, and the three are in agreement (NASB).

The Greek New Testament, as compiled by modern scholars based on the earliest and most

reliable Gk. manuscripts, also omits the Johannine Comma:

hotitreiseisin hoi martyrountes, ⁸ to pneumakai to hydórkai to haima, kai hoi treiseis to hen eisin.

Because three are the ones testifying, ⁸the spirit and the water and the blood, and the three into the one are [1Jn. 5:7-8; Lit. translation].

(Aland, B., Aland, K., Black, M., Martini, C. M., Metzger, B. M., & Wikgren, A. (1993, c1979). The Greek New Testament (4th ed.) (623). Federal Republic of Germany: United Bible Societies.)

At issue is the fact that the passage is not found in any ancient Greek manuscript of the New Testament. There are no manuscripts dating prior to the 16th century that include the Johannine Comma in John or any other NT writing.

That the verse was not part of the original Greek of 1 John is beyond doubt. [1] By the twentieth century even leading Roman Catholic scholars acknowledged the passage does not belong in 1 JOHN 5:7. [2]

Johannes Gutenberg (1390-1468 A.D.) invented the first printing press that utilized moveable type in the fifteenth century. The first major publication using his invention was an edition of Jerome's Latin Vulgate (published between 1450 and 1456), the official Bible of the Roman Catholic Church. The first printed version of the Greek New Testament was not produced until 1514, the Complutensian Polygot. However, for reasons that remain unclear it "was not circulated (that is, published) until about 1522." However, the verse has been included in Jerome's Latin Vulgate since at least the ninth century and in all editions of the 1611 King James Bible...

NOTES: Bruce Metzger, Textual Commentary on the N.T. (New York: United Bible Societies, 1998), p. 647-649; Nestle-Aland, Novum Testamentum Graece (Stuttgart, Germany: 1993), p. 623. 2 Oscar Cullman, The Early Church (London: SCM Press, 1956), p. 98. (D. Maas, The Extra Biblical Origin of 1 John 5:7)

How did this section of the 1John 5:7-8 find its way into the King James Bible (and NKJV), and why have all subsequent translations omitted it? Besides the fact that there are stylistic reasons for doubting the authenticity of the Johannine Comma, the historical account provides the background and events which explain the reasons why this blatant forgery in John's letter was published.

The first printed version of the Greek New Testament actually published was produced between 1515 and 1516 by Desiderius Erasmus of Rotterdam (1469-1536). [3]

[4] Erasmus went on to produce several more editions and his Greek New Testament later became the basis of the Textus Receptus, the Greek text 'from which the King James version was made in 1611.'

A chief complaint lodged against Erasmus by church prelates was that his first edition omitted 1 JOHN 5:7 (the passage is commonly known by the Latin designation, Comma Johanneum). Erasmus explained he had been unable to find the verse in any available Greek manuscript. Unfortunately, he made the mistake of promising to add the Comma Johanneum to future editions of his Greek New Testament if any Greek manuscripts could be found containing it. In short order such a manuscript was found. Erasmus was trapped by his promise and added the verse to his third edition (1522). In it he included a footnote expressing his

suspicion 'that the manuscript had been prepared expressly in order to confute him.' [5]

[6] The oldest known document containing the Comma Johanneum is a Latin treatise titled Liber Apoligeticus from the fourth century, written either by a Spaniard named Priscillian (died 385) or the Spanish Bishop Instantius. It probably was later incorporated as a marginal note in a Latin manuscript of 1 John. From there it migrated into the text of the Old Latin Bible in the fifth century (the Latin version of the Bible predating Jerome's Vulgate). The passage began to be cited as scripture by Latin Fathers of North Africa and Italy beginning in the fifth century. It then found its way into copies of the Old Latin Bible beginning from the sixth century onwards.

A Franciscan Friar named Froy in 1520 is the likely culprit who produced this Greek 'manuscript' known as minuscule 61. Froy's production to this day is a relatively clean manuscript showing few signs of usage, except for the page on which 1 John 5:7 is found. Only on that page does it show signs of deterioration and soiling from frequent handling [Ed. note: bold emphasis added].

[7] The passage later appeared in copies of the Latin Vulgate beginning from around 800 A.D. Because it is not found in copies of the Vulgate predating that year, it is probable and almost certain that Jerome did not include it in his original work in the early fifth century (Jerome 347-419 A.D.). [8] It is missing from two important early manuscripts of the Vulgate, codex Fuldensis (541-546 A.D.) and codex Amiatinus (716 A.D. or earlier). [9]

The Comma Johanneum is not quoted by any of the ancient Greek church fathers. Had it been acknowledged as scripture at the time, it certainly would have been vigorously and

frequently cited in the Trinitarian controversies of the fifth and sixth centuries. 1 JOHN 5:7 is also omitted by all the ancient translations of the New Testament (except the Old Latin) including the Syriac, Coptic, Armenian, Ethiopic, Arabic, and Slavonic.

Linguistically the Comma Johanneum makes an awkward break in the original Greek sentence, making the intrinsic probability of it being part of the original text unlikely. [10] Logically it also does not fit. The original Greek text of verses 6-8 reads, "this is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. (7) And the Spirit is the witness, because the Spirit is the truth. (8) There are three witnesses, the Spirit, the water, and the blood; and these three agree." After stating, "the Spirit is the witness" in verse 7, the next verse states, "there are three witnesses." The King James, on the other hand, reads, "it is the Spirit that beareth witness, because the Spirit is truth. (7) For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." Thus, in the KJV (or the Comma Johanneum) there are six identified witnesses rather than three. The problem is 'solved' by describing the first set as three witnesses 'in heaven' and the second as three witnesses 'in earth,' the two prepositional clauses also being additions.

In summary, 1 JOHN 5:7 was never part of the original text of 1 John. It started as a comment in a treatise and subsequently became a marginal note in the Old Latin Bible. From there it migrated into the text of the Old Latin Bible and later into the Latin Vulgate. Under political pressure Erasmus added it to the third edition of his Greek New Testament in the sixteenth century. Erasmus' work became the basis of the

Textus Receptus, the Greek text from which the King James Version of the Bible was translated in 1611.

Thus, by a series of errors spanning centuries the Comma Johanneum found its way into the King James Version of the Bible. It is not scripture.

The doctrine of the trinity automatically leads those who believe in it to sin because the first commandment states that we are to have no other gods before Him (Ex. 20:3). Therefore, He is singular and His actions are His own.

As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings,¹² so the Lord alone led him (ancient Israel), and there was no foreign god with him (Dt. 32:11-12; Ed. note in parenthesis; emphasis added).

Although Almighty God can delegate certain responsibilities to other angelic beings that He alone has created, He is the one who ultimately makes any decisions regarding His creation.

In all their (ancient Israel's) affliction He (Almighty God) was afflicted, and the Angel of His (Almighty God's) Presence saved them; in His (Almighty God's) love and His pity He redeemed them; and He (through the agency of one of His angels) bore them and carried them all the days of old (Isa. 63:9; Ed. notes in parentheses).

In fact, Jesus Christ marveled when a Gentile leader understood that Almighty God delegates His authority to others under Him, and whoever God delegates authority to may also exercise this principle in the work they are doing for Him.

Now when Jesus had entered Capernaum, a centurion came to him, pleading with him,

⁶saying, 'Lord my servant is lying at home paralyzed, dreadfully tormented.' ⁷And Jesus said to him, 'I will come and heal him.' ⁸The centurion answered and said, 'Lord, I am not worthy that you should come under my roof. But only speak a word, and my servant will be healed. ⁹For I also am a man under authority (as Christ was under his Father), having soldiers under me (as Christ had angels under his authority). And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it.' ¹⁰When Jesus heard it, he marveled, and said to those who followed, 'Assuredly, I say to you, I have not found such great faith, not even in Israel!' (Mt. 8:5-10; Ed. notes in parentheses).

This centurion knew how Almighty God operated, including His delegation of authority, and he firmly believed that Christ, who was under Almighty God's authority, could direct an angel to attend to the centurion's sick servant. This is exactly what occurred as a result of the centurion's trust in Almighty God (cf. Mt. 8:13).

Knowing how God delegates, and Christ's role in the process of carrying out the will of his Father, is essential prior to anyone coming to a correct understanding of the nature of God. Until this distinction is revealed, no one can inherit everlasting life.

And this is eternal life, that they may know You (Almighty God), the only true God, and Jesus Christ whom You have sent (Jn. 17:3; Ed. note in parenthesis).

Therefore, anyone believing in the trinity will have to repent before they can have everlasting life because adherence to this false doctrine is a sin because it breaks the first commandment.

Jesus Christ was created by Almighty God in the same image that Adam was created; although

Adam came at a later date (cf. Gen. 1:26-27; 5:1). Therefore, Jesus Christ was a spirit being just as his heavenly Father is. This is why John 1:1 states that both Christ and Almighty God share the same descriptive name, which is elohim in Hebrew and theos in Greek. During his earthly ministry, Jesus Christ pointed out that mankind shares this same descriptive name, which could also be referred to as a family name, Jesus answered them (Jewish religious leadership), Is it not written in your law, 'I said, You are gods'? ³⁵If He (Almighty God) called them (ancient Israel) gods, to whom the word of God came (and the Scripture cannot be broken), ³⁶do you say of him (Christ) whom the Father sanctified (set apart for a special purpose) and sent into the world, 'You are blaspheming,' because I (Christ) said, 'I am the Son of God'? (Jn. 10:34-36; Ed. notes in parentheses; emphasis added).

The spirit-being who later became Jesus Christ was created to carry out the will of his Father, but Christ was never equal to his Father (cf. Jn. 10:29; 14:28) nor will he ever be equal to Almighty God. This is why Christ will be subject to his Father after he has fulfilled his responsibilities.

For 'He (Almighty God) has put all things under his (Christ's) feet.' But when He (Almighty God) says, 'all things are put under him (Christ), it is evident that He (Almighty God) who put all things under him (Christ) is excepted. ²⁸Now when all things are made subject to Him (Almighty God), then the son (Christ) himself will also be subject to Him (Almighty God) who put all things under him (Christ), that God may be all in all' (1Cor. 15:27-28; cf. Eph. 4:6; Ed. notes in parentheses).

Placing Jesus Christ in a position of equality with his Father means that worship is directed to Jesus Christ and that is a sin as it places another

elohim (god) above the only true God (cf. Jn. 17:3; Ex. 20:3). It never entered the mind of Christ to be equal to his heavenly Father.

Let this mind be in you which was also in Jesus Christ, 6who, being in the form of God (elohim; theos) did not consider equality with God (his Father) something to be grasped (Php. 2:5-6; Ed. notes in parentheses).

On the other hand, it has entered the mind of another created spirit-being to exalt himself to a position of equality with Almighty God.

How you are fallen from heaven, O Lucifer, son of the morning (Morning Star; cf. Job. 38:7)! How you are cut down to the ground, you who weakened the nations! ¹³For you have said in your heart: I will ascend into heaven, I will exalt my throne above the stars (angels; cf. Job 38:7) of God; I will also sit on the mount of the congregation on the farthest sides of the north (Almighty God's locale); ¹⁴I will ascend above the heights of the clouds, I will be like the Most High (Isa. 14:12-14; Ed. notes in parentheses; emphasis added).

The false doctrine of the trinity is another attempt by the Adversary to mislead mankind and have them transgress the law and commandments of Almighty God. All who embrace this teaching as part of their system of worship will have to repent of it in order to inherit everlasting life (Mt. 19:17).

ENDNOTES:

3 Bruce Metzger, *The Text of the N.T.* (Oxford: Oxford University Press, 1968), p. 97. 4Ibid., pp. 98-99. 5Ibid., p. 100. 6Ibid., p. 101. 7 Bruce Metzger, *Textual Commentary on the N.T.* (New York: United Bible Societies, 1998), p. 648. 8 Bruce Metzger, *The Text of the N.T.*, p. 102. 9 Bruce Metzger, *Textual Commentary on the N.T.* (New York: United Bible Societies, 1998), p. 648. 10The *Authorship of the Fourth Gospel and Other Critical Essays* (Boston: 1888), pp. 458-463. (ibid.)

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