

Christ Denies the Concept of the Trinity

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In the religions of this world, there are numerous concepts of who God is. The idea that God consists of two, or three, coequal beings is found in ancient pagan systems of worship which have found their way into Christianity (see study: The Doctrine of the Trinity: A Provable Fact or Deeply Embedded Fiction). Some Christian groups believe there is a “pecking order” with God the Father being preeminent, followed by Jesus Christ, and then the Holy Spirit. Because some translators altered, or added to, sections of the New Testament, it can appear that multiple spirit-beings comprise the Godhead. Thankfully, Jesus Christ dispelled these lies, which all have their origin in the false religious systems created by Satan (Jn. 8:44).

If Jesus Christ were equal to his heavenly Father, in any way, he would not have accepted people blaspheming him. The truth is, Christ put up with many blasphemies directed at him,

And those who passed by blasphemed him (Christ), wagging their heads (Mt. 27:39; cf. Mk. 15:29; Ed. note in parenthesis; NKJV used throughout unless otherwise noted).

Then one of the criminals who were hanged blasphemed him (Christ), saying, ‘Are you not the Christ? Save yourself and us’ (Lk. 23:39; Ed. note in parenthesis).

By definition, blasphemy means slander, detraction, speech injurious to another’s good name; reproachful speech against divine majesty. When it’s directed toward Almighty God, who created all things, it is regarded as a sin and is punishable by death (1Jn. 3:4; cf. Rom. 6:23),

Therefore I (Christ) say to you, **every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit (of Almighty God) will not be forgiven men.**³¹ **Anyone who speaks a word against the Son of Man, it will be forgiven him;** but whoever speaks against the Holy Spirit (of Almighty God), it will not be forgiven him, either in this age or in the age to come (in the absence of repentance) (Mt. 12:31-32; Ed. notes in parentheses; emphasis added).

Christ made no separation between his heavenly Father and the Holy Spirit because Almighty God creates and sustains all things through the power of His Spirit. It is only because God’s Spirit emanates from Him that it is referred to as “Holy.” Therefore, the power of Almighty God is extended throughout the physical and spiritual realm through His Holy Spirit. Without the power of Almighty God’s Spirit, nothing would have come into existence, or continue to be sustained,

Behold, I (Christ) send the promise of my Father (receipt of God’s Holy Spirit) upon you; but tarry (wait) in the city (of Jerusalem) until you are endued with (the) **power** (SGD1411; inherent power residing in someone by virtue of the nature exerted or put forth) **from on high** (SGD 5311; location of Almighty God) (Lk. 24:49; Ed. notes in parentheses).

And being assembled (on the Day of Pentecost) together with them, he (Christ) commanded them not to depart from Jerusalem, but to wait for the promise of the Father, 'which,' he said, 'you have heard from me' (Ac. 1:4; cf. Jn. 14:16-17, 26; 15:26 Ed. notes in parentheses; emphasis added).

Therefore (Christ) being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, **He** (Almighty God) **poured out** this which you now see and hear (Ac. 2:33; Ed. notes in parentheses; emphasis added).

It is very important to note that God's Holy Spirit, or "power from on high", was poured out and worked miracles in the presence of Christ's disciples on the Day of Pentecost following his death and resurrection (Ac. 2:2-12). It is not possible to pour out an individual amongst tens, thousands, millions, or billions of people. Therefore, God's Holy Spirit is not an individual or separate, spirit-being. Instead, God's Holy Spirit is inseparable from Him because it is the power through which He performs all His marvelous works. This is why Christ stated that anyone blaspheming the miracles, or works, done by Almighty God through His Spirit, is guilty of blaspheming God the Father and therefore guilty of sin.

This was the point Christ was making to the Jewish scribes when they accused him of casting out demons by the power of Satan. In reality, they were speaking blasphemy against Almighty God because Christ could only cast out demons by the power of his heavenly Father's Spirit. Christ could not do this by his own power and authority. Therefore the scribes were slandering Almighty God,

And the scribes who came down from Jerusalem said, 'he (Christ) has Beelzebub,' and, 'by the ruler of the demons he (Christ) casts out demons' (Mk. 3:22; Ed. notes in parentheses).

If I (Christ) do not do the works of my Father (Almighty God), do not believe me; ³⁸ but if I do (the works of God the Father), though you do not believe me, **believe the works** (because they only occur through the action of Almighty God's Holy Spirit), **that you may know and understand that the Father is (working) in me** (through the power of His Holy Spirit), and I (Christ) in (harmony and obedience with) Him (Jn. 10:37-38; cf. 10:25; 14:10; Ed. notes in parentheses; emphasis added).

To add insult to injury, the scribes accused Christ of having an unclean spirit,

Assuredly, I (Christ) say to you (scribes), all sins will be forgiven the sons of men, and whatever blasphemies they may utter; ²⁹ but he who blasphemes against the Holy Spirit (the Spirit and power of Almighty God) never has forgiveness, but is subject to eternal condemnation (in the absence of repentance for this sin) – ³⁰ because they (the scribes) said, '**he (Christ) has an unclean spirit**' (when in reality it was the power of God's Holy Spirit performing the miracles) (Mk. 3:28-30; Ed. notes in parentheses; emphasis added).

Whoever slanders the miraculous works done through the power of God's Spirit, slanders Almighty God Himself because God the Father and His Holy Spirit, or power, are one and the same,

And anyone who speaks a word against the Son of Man, it will be forgiven him (because Christ is

not equal to Almighty God); but to him who blasphemes against the Holy Spirit, it will not be forgiven (without repentance toward Almighty God) (Lk. 12:10; Ed. notes in parentheses).

When anyone sins, ultimately they sin against Almighty God. When we sin against God we do not sin against Jesus Christ because Christ is not Almighty God, nor is he equal to his heavenly Father. King David understood this,

Against You (Almighty God), **You only, have I sinned**, and done this evil in Your sight... (Ps. 51:4a; Ed. note in parenthesis; emphasis added).

If Christ were equal to Almighty God, anyone committing sin would be sinning against Jesus Christ, but that is not the case. Jesus Christ is subordinate to, and separate from, his heavenly Father, and only does those things he is told by his Father,

I (Christ) can of myself do nothing. As I hear, I judge; and my judgment is righteous, because **I do not seek my own will but the will of the Father who sent me** (Jn. 5:30; cf. 5:36-37; 8:42; emphasis added).

And He (Almighty God) who sent me (Christ) is with me. The Father has not left me alone, for **I always do those things that please Him** (Jn. 8:29; Ed. notes in parentheses; emphasis added).

For I (Christ) **have not spoken on my own authority**; but the Father who sent me gave me a command, what I should say and what I should speak (Jn. 12:49; Ed. note in parenthesis; emphasis added).

The god of this present evil world (Gal. 1:4; 2Cor. 4:4), Satan, is more than happy for mankind to worship Christ because doing so makes Christ equal to Almighty God. When anyone worships Christ they are breaking the first commandment, which carries the death penalty. If mankind believes in three coequal gods, in the form of the Father, Christ, and the Holy Spirit, that is also breaking the first commandment. Those who teach that Almighty God and Jesus Christ are coequal are also guilty of breaking the first commandment. This belief is described as ditheism or binitarianism. Either way, the Adversary continues to deceive as he has been doing since the time of Adam and Eve (Rev. 12:9).

Christ stated plainly that blasphemy against him would be forgiven because he is not equal to Almighty God, who created all the laws and commands that are broken by mankind and the fallen host. When anyone commits sin, they do so against Almighty God and Him alone. When they blaspheme the works of God's Spirit, they sin against Almighty God because it is by His Spirit that miracles are performed. Therefore, Almighty God and His Spirit are inseparable; one and the same. Jesus Christ is separate from his heavenly Father and subordinate to Him, even though he is of one mind and purpose with Almighty God (Jn. 14:9). No one can inherit everlasting life until they understand this distinction because they will be breaking the first commandment one way or another. Therefore, the doctrine of the trinity as well as the doctrine of ditheism and binitarianism, must be repented of in order to inherit everlasting life,

And **this is eternal life, that they may know You** (Almighty God), **the only true God**, and Jesus Christ (who is not Almighty God, or equal to Him) whom You have sent (Jn. 17:3; Ed. notes in

parentheses; emphasis added).

Almighty God is described by Jesus Christ as the only true God because Almighty God created everything and everyone, including Jesus Christ. Having created Christ, Almighty God then delegated many great works through him (Col. 1:12-20). However, Christ did nothing without direction from his heavenly Father. Therefore, Christ is a faithful and obedient servant, which is the opposite of the god of this present evil age (2Cor. 4:4; Gal. 1:3-4). Once Christ has finished the work his Father gave him to do, all authority will be delivered back to Almighty God, who is the only omnipotent and omniscient God (1Cor. 15:24-28; Rev. 19:6).

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor. 11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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