

## THE BIBLE CONTRADICTS THE TRINITY

The Bible never says that God is spirit as in a being that has no parts or components. The spirit God is a concept that entered Christianity through pagan philosophers. The Christian God is considered to be pure spirit and infinite and timeless and perfect. So he never can literally change his mind. In a number of places we read of God relenting. He decides to do something and then changes his mind. Exodus 32:14/ Numbers 14:20/2 Samuel 24:16/1 Chronicles 21:15/Psalm 106:45/Jeremiah 18:10/Jeremiah 26:3/Jeremiah 26:13/Jeremiah 26:19/Amos 7:3,6/Joel 2:13-14/Jonah 3:10/Jonah 4:2. The Christians without any warrant say these texts only speak of how God seems to change his mind but in reality he does not. A God changing his mind is not the timeless perfect God of the philosophers.

The notion that God is three persons, the Father and the Son and the Holy Spirit without there being three gods, is the Holy Trinity and it depends on the notion of a timeless infinite perfect spirit God. Only a spirit that we cannot understand can manage to be three persons who are equal to each other in every way.

The Trinity doctrine is alleged to be taught in the Bible. But we know that the doctrine that Jesus is God is not be found in it.

So are there two persons in God, the Father and the Holy Spirit?

The Bible describes the Spirit as personal but not as God.

Since the Son and the Spirit are not God it is plain that the Bible never mentions a Trinity. But look at the proof texts for the Trinity.

The Father speaking from Heaven while the Holy Spirit comes upon Jesus in the Jordan is supposed to show that they are three persons. But suppose the Father is the name of God when he shows his paternal side, the Son so the Father in human flesh and the Spirit is the Father when he dwells in his people. This is Sabellianism, the doctrine that there is no Trinity but that the Father, Son and Holy Spirit are one person. The same person could talk from Heaven and be the Son and be the Holy Spirit in the form of a dove.

Even if Jesus is God the Son and the Trinity, meaning they are the same partless being but different persons, is true then Jesus praying to the Father does not show that he is not the Father because to pray to the Father is to pray to himself even if he is another person anyway.

Jesus could promise to send his power though it is a part of him. Similarly, he could have sent the same person as the Holy Spirit and promise to send the Holy Spirit.

Jesus commanded baptism in the name of the Father, Son and Holy Spirit. He means authority by name. It is said that when he said name and not names the three must be one God. But the three being one in purpose and will not in substance or nature could still be said to have one name or be one authority for they agree in all things. And if he said names he would be looking at their authority from a different perspective but meaning the same thing. In a sense they are three authorities. The authenticity of this verse is doubtful.

It is heretical blasphemy to assume that the Holy Spirit is God for when scripture is silent it means he is not. It would say if he was.

Did Jesus claim to be God the Father when Philip asked him to show him the Father and he replied that he had seen him by looking at him? If he can show the Father without being the Father, he can show the Father without being God. Catholics shy away from this verse to prove that Jesus is God for Catholics deny that Jesus is God the Father. Jesus meant he showed the Father by his actions and by the kind of person he was. Nothing in the verse then indicates that Jesus is God.

Jesus was supposedly God and man in one person. Perhaps the Father exchanged places with the Son? More probably, if Jesus revealed God in his doctrine and works then to see Jesus was to see God even if he was not God or God but not the Father. The Trinity doctrine says that he who worships one of the divine person worships the rest too, so to see Jesus is to see the Father for he is the mirror of the Father. Did Jesus have the person of God the Father in mind? Perhaps not for all three persons together are called the Father though there is a God the Father among them.

The Bible says Hear O Israel, the Lord our God is one. This is known to be one in its fullest indivisible sense and implies a oneness so perfect that it cannot be any more one (Priestland's Progress, page 121).

The Trinity doctrine depends on the validity of the doctrine that God is an immaterial being who has no parts and is his own attributes for a material God cannot be three persons in one being any more than three shamrock leaves could be one leaf. This would be the God of Plato and Thomas Aquinas. But the Bible never envisions a God like this.

The first five books of the Bible say that God walked in the garden of Eden and came down to see what was happening at Babel and when Moses saw God he did not see his face for God screened it but he just saw God from behind. This and the fact that God is said to have made Adam in his own image and that Adam begat a son in his own image suggests that God has a human body or has something that is like a body in all main respects. Perhaps it is a cosmological body of intelligent gas. Not once does the Law which claims to be the most important revelation and by which any new ones were to be tested (it is only natural that the first revelation or prophet should be the standard by which any new claimant should be examined for it was there first and the revelation has to agree with itself) say that God is a bodiless entity or an immaterial being. Therefore God is not. This is the simplest and most logical interpretation and the one intended. The Mormon doctrine that God the Father has a human body and is not an immaterial being is thus vindicated. It makes the incarnation of God the Son less likely because God knows what it is like to be in a body.

The Bible gives God the name Elohim in the Law of Moses and in other Bible books. The name appears 2570 times in the Old Testament (page 9, Patriarchal and Mosaic Religion). It seems to come from El which means the one whom all men strive to reach (page 9, *ibid*). Or it may come from an Arabic word Aliha which possibly means, "Object of Fear" (page 9, *ibid*). This word Elohim means Gods and is used in the Bible to speak of men with godlike powers, the gods of pagan nations and of the shadows of the dead (page 9 *ibid*). Christians say that God is called Elohim to indicate that he is so majestic he is like a pile of Gods and so that the name does not indicate that there are many Gods. This is pure speculation. The Bible never says why God is called Elohim or why he calls himself that name. Also, with all the pagan gods worshipped round and about it would hardly be majestic to call oneself "Gods."

Trinity believers get little help from the occurrence of Elohim for they deny that God is three Gods in one God. Sceptics are to be forgiven for thinking that if the Bible teaches the Trinity it does indeed mean three Gods in one God. The Bible never teaches the Christian doctrine that God is three "persons" in one being and never supports the Christian claim that they do not claim that there are three persons in one person but three so-called persons in one being. Elohim led to the Mormon Church deciding that many gods working as one made the universe.

There is no evidence in the Bible of the Trinity doctrine. The Father alone is God. The Holy Spirit is really a supreme angel below Jesus the Son.