

- John 14:9 states, "He that hath seen me hath seen the Father"
- John 12:45 states, "And he that seeth me, seeth Him that sent me"

D. Co-Eternal

- The doctrine of the Trinity declares that the Son of God is an "eternal" second person of the Trinity. If this is true, why did the Son of God have a beginning? (Hebrews 5:5; Psalms 2:7)
- The term "eternally begotten son" is frequently used by Trinitarians. The phrase completely contradicts itself, since "begotten" means to have a beginning of days.
- John 3:16, "—gave his only begotten son—" (beget-to bring into being). This scripture proves to us that until Bethlehem, there was no Son of God.
- Galatians 4:4, "God sent forth his son, made of a woman—" This scripture very plainly tells us that the Son of God was not eternal—He was made of a woman. Trinitarians may say that the "sent forth" in the scripture indicates eternity. If that be true, how about John the Baptist? (John 1:6)
- John 1:1, Trinitarians use this "word" as being a person dwelling before Bethlehem. An actual translation literally means—thought, word or concept. So the "person of Jesus" only a thought until it embodied flesh at Bethlehem (John 1:14). Word- LOGOS - "a word not yet in grammatical sense, a word uttered by a living voice, embodies a conception or idea" (Thayer Greek-English Lexicon of New Testament Greek).

E. Co-Equal

- If three persons are equal in the Godhead, how can the Father have the authority to send the Son? (Galatians 4:4)
- How could the father have the authority to send the Holy Ghost? Doesn't the ability to send someone else, lift the sender into a higher category?
- How could the "Son of God" pray in the garden to the Father without less defying Himself?
- If all three in the Godhead are equal in knowledge, how come the Father knows something that the Son doesn't know? (Mark 13:32)
- If all power was given to Jesus (Son) in Matthew 28:18, then this means the other two were left powerless.
- Revelations 1:8, Jesus again stated He was the "Almighty" of course, this again leaves the other two with no power.
- If all three in the Godhead are equal, then why did Jesus say "my Father is greater than I" (John 14:28).
- Romans 5:10, This scripture tells us that the Son of God died. If indeed the second person in the Godhead died, then he CANNOT be equal in power, nor can he be eternal.
- John 5:19, "The Son can do nothing of himself, but what the Father doeth." So how can they be equal?
- John 5:30, The Son cannot do his own will. Then how can the Son be equal?

F. Contradictions

- Who was Jesus' father? Matthew 1:18 tells us that the Holy Ghost was His father, yet in John 1:14 we find that the "Father" was the father of Jesus
- Who raised Jesus from the dead? Acts 2:32- Father; John 2:19-Jesus Himself; Romans 8:11-The Spirit (or the Holy Ghost)
- Isaiah 7:14, Immanuel (Immanuel or God, Father) with us, yet this scripture was prophesied of Jesus (Son)
- The promised Messiah (the Son) was called "the everlasting Father"

- Whose blood was shed for the church?
Matthew 26:28 tells us it was the blood of Jesus
Acts 20:28 tells us the church was purchased by the Holy Ghost
Hebrews 9:14 tells us how that was done, since no spirit has blood
- Who created the world?
In Isaiah 44:24 the Bible tells us that God the Father did (I suppose God represents the Father in this passage, it does in most other passages to the Trinitarians). John 1:10 tells us that Jesus created the world.
- Jesus said, "if you have seen me, you have seen the Father" (John 14:7-9).
- John 10:30 states, "I and my Father are one."
- Why did Jesus say in John 7:39, that the Holy Ghost was not yet given (is implied translated purposes) if the Holy Ghost is eternal? This proves that the manifestation of the Holy Ghost, which is the Spirit of Christ (John 14:17-18) began to infill believers on the day of Pentecost.
- In Biblical passages, Trinitarians differ in ideas as to whom "God" refers to. In some passages (at their direction), they say "God" refers to the Father. In other passages, they say "God" refers to the total Godhead. As you see, their definition varies. So you can plainly see a great deal on inconsistencies.
- How can you believe something that you cannot understand, due to it's inconsistencies? Since God is a reasonable God (full of reasons), why would He have man to trust in something unreasonable (Isaiah 1:18)?
- Who really died for our sins?
John 3:16 - Son of God
1 John 3:16 - God the Father
- The Bible states that God is love. If it is indeed love that the "Father" would send the Son to do all the dirty work, this isn't a Godly love, but it shows a perverted type of love
- In John 8:24, 26, Jesus declared emphatically that He was the Father.
- In John 5:30, Jesus said, "I, of mine own self, do nothing," which again shows He is not co-equal.
- Who lives inside us?
Ephesians 4:6 - God the Father
Colossians 1:27 - Christ in you, the hope of glory
John 14:17 - The Comforter
Acts 2:4 - All filled with the Holy Ghost
Romans 8:9 - Spirit of God
- Isaiah 40:3 - Prophecy
John 1:23; Matthew 3:3; Luke 4:6 - fulfillment of prophecy
****There is more that could be covered. In looking at the previous reasons, you will find enough evidence to disprove the error of Trinitarianism and answer all their objections as well.**
"Buy the truth and sell not."



SERVICES

Sunday 10AM & 6PM
Monday Prayer 7PM
Wednesday 7PM
Friday Prayer 7PM

**Pastor Keith and
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WHY I CANNOT BELIEVE IN THE TRINITY



Many people today ask, “If the trinity is not biblical, why don’t other people believe like you do?” First, let me say this if it took a great deal of intelligence, no one would be able to understand the Godhead. The Godhead is understood because God chooses to reveal it to those who are willing to reason with the scripture.

- A. We find in Matthew 11:27 (also in Luke 10:20) that no man knows who the Son is, but the Father; and who the Father is, but the Son and he to whom the Son will reveal him.” If we are to know who the “Father” is, and who the “Son” is, it will have to be revealed to us.
- B. In conjunction with the previous, I think of the words of the Apostle Peter in Matthew 16:16-“Thou art the Christ, the Son of the Living God.” In the which Jesus followed with something that I think is most beneficial. In verse 17, Jesus said, “Blessed are thee Simon Barjona, for flesh and blood hath not revealed it unto thee.”
- C. This should teach us that we should not take just a traditional statement of some great theologian of the past. We must pray that God would reveal the real truth unto us all, and this will we find when we “search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me.” (John 5:39). It is very important that we understand the God in whom we worship. As a matter of fact, we must believe who God really is, or we will not be saved. In John 8:24-28, the scripture is very precise in telling us that-“for if ye believe not that I am he ye shall die in your sins.” Friend, that is why I have spent many hours preparing this study, because I feel imperative that this truth should be proclaimed. At this point, let us consider a few scriptures that are worthy of notation concerning the oneness of God.
- Deuteronomy 6:4, “Hear O’ Israel, the Lord our God is one Lord.”

• James 2:19, “Thou believes that there is one God; thou doest well; the devils also believe, and tremble.”

• Isaiah 43:10, also tells us that, “before Him were no Gods formed.” It also goes on to say, “Neither shall there be after me.”

• The Bible always portrays a monotheistic concept of God. As you know, more scripture could have been compiled, but I feel at this point, we need to go not farther. What I do want to point out is, Trinitarians believe in “One God” also. The only difference is their belief in One God is perverted by the pagan philosophy of Nimrod at the time of the tower of Babel, and here are some images as seen below.



So, if you think you will put a Trinitarian on the spot with One God scriptures, chances are you will not. A good name for this is “double talk.”

The main problem you will find in witnessing to someone who believes the trinity will be expressing the “Dual Nature” of Jesus Christ.

In passages where you find Jesus referring to the Father, He is referring to His omni-presence, who was before the world began. When He refers to the “Son of God,” He is speaking of the fleshly body that began at Bethlehem. So, when we view Jesus Christ, you can’t help but see His divinity showing through his humanity. Let’s take a look at some of the passages that reveal His dual nature.

JESUS AS GOD

He had Divine characteristics-
Mark 4:35

He was older than Abraham-
John 8:58

He knew all things-
John 21:17

He was the Almighty-
Revelations 1:8

He was in Heaven at the same time-
John 3:13

He was the Father-
Isaiah 9:6

He forgave sin-
Mark 2:5

He answered prayers-
John 14:14

He died-
Luke 22:41

He slept-
Matthew 8:24

He wept-
John 11:35

He hungered-
Matthew 4:2

He was a servant-
Philippians 2:7

This leads me to the main point in which we deal quite extensively. Before we will be able to be effective in winning souls, we must know the error in which the majority of the church world stands.

- A. The definition of Trinity, “The Godhead is composed of three separate and distinct persons: co-equal, co-existent, and co-eternal. These three persons exist as the Father, Son, and Holy Ghost.”
- B. Let’s examine the doctrinal statement of the Godhead as stated in “We believe—” booklet of the Dallas Theological Seminary.

Article 2: We believe that the Godhead eternally exists in three persons: the Father, Son, and Holy Ghost, and these three persons are one God, having precisely the same nature, attributes, and perfections worthy of the same homage, confidence and obedience.

JESUS AS A MAN

He had human characteristics-
Luke 2:40,52; John 4:9, 20:15

He was not 50 years old-
John 8:57

He learned-
Hebrews 5:8

He grew weak and weary-
John 4:6; 2 Corinthians 13:4

He was on the Earth-
Mark 2:10

He was the Son-
Isaiah 9:6

He was tempted-
Hebrews 2:18; 4:15

He prayed-
Luke 22:41

He died-
Luke 22:41

He slept-
Matthew 8:24

He wept-
John 11:35

He hungered-
Matthew 4:2

He was a servant-
Philippians 2:7

In the following page, you will find 52 reasons why I cannot believe the Trinity doctrine. Yet as a reader, you may not believe in the previous statements, but if you have been baptized in the Father, Son, and Holy Ghost, you are automatically identified with the doctrine of the Trinity.

- A. **In General** (Nowhere in the Bible does it mention triune or three persons)
 - The word “Trinity” is not a Biblical term. It is not in the Bible.
 - The term “God the Son” and “God the Holy Ghost” are never mentioned in the Bible. The term “The Son of God” is mentioned, but not “God the Son.”
 - Because the Trinitarian concept is not scriptural nor logically true, its leaders claim the Trinity to be a mystery and cannot be understood by our finite minds. The Bible has the opposite to say about this principle, Scripture says that there is no excuse for not understanding the Godhead (Romans 1:20).

B. Concepts of God

- The doctrine of the Trinity states the belief in One God, which is in three persons. The Bible tells us in John 4:24 that God is a singular spirit.
- According to Webster’s Comprehensive Encyclopedia Dictionary, the only “person” in the Godhead is Jesus. “Person-an individual human being, a man, woman, or child; bodily form, human frailty with its characteristic appearance a human being indefinitely: one; a man.”
- 1 Timothy 1:17; Colossians 1:15 tells us that god is invisible. How can a person be invisible?
- In order for a Trinitarian to believe 1 John 5:7, it would be imperative that the word “persons” be implied, or else they would have to say this scripture is not in the original manuscripts. The real truth is: God is Father in creation, Son in redemption, and Holy Ghost in regeneration.

C. Separate and Distinct

- Jeremiah 23:24 gives us the principle that God is omnipresent. How could something that is omnipresent be a person? A person has limitations.
- Also in 1Kings 8:27, the principle of God’s omnipresence is stated. How could something that is omnipresent still be separate and distinct?
 - Matthew 3:17 “in whom”
 - Colossians 1:19 “in Him”
 - Colossians 2:19 “in Him”
 - 1 Corinthians 2:9 “God was in Christ”

These verses of Scripture all contain the phrases in which location is implied. Each scripture is the locative case which indicated position locality, (essentials of New Testament Greek, Page 31). How could God the Father be in God the Son, and yet be separate and distinct?

- John 14:10-11 How can Jesus be in the Father and the Father be in Him, and still remain separate and distinct?
- The Trinitarian concept connotes either three gods or three 1/3 gods to be congruent with their separate and distinct clause. Since they deny both, Trinitarians claim it to be a mystery.
- How can there be three persons in the Godhead, separate and distinct, existing everywhere at the same time? If they all exist everywhere, and they are equal in nature and attributes, how can they remain separate and distinct?
- God is Spirit (John 4:24). Ephesians 4:4 tells us that there is one spirit. How can three distinct persons who are all God, keep from being three spirits?