

Scriptures

Trinitarians use;

Correctly Explained

- Let 'us' make man in 'our' image
- The right hand of God
- The Word was 'with' God
- The Son 'sent' from The Father
- Baptizing them in the name of the Father and of the Son and of the Holy Spirit

Things to Think About Before We Begin...

- Was Moses a Trinitarian?
- When the Israelites prayed or heard the words,

"Hear O Israel, the LORD our God the LORD is one,"

Don't you think they were expected to understand these words?
- If the Almighty was aware that his choice of language and imagery would lead generations of people to believe that He is one person, when He was **not** one person, wouldn't that make Him a deceiver?
- When the Almighty manifested Himself in the flesh on earth (1 Timothy 3:16), did He ever teach the doctrine of 'the Trinity' to anyone?
- Did Paul, who wrote two thirds of the books in the New Testament, ever teach the doctrine of 'the Trinity' to anyone... ever?
- Did any prophet in the Old Testament, ever teach the doctrine of 'the Trinity' to anyone...ever?
- Has anyone, in the entire Bible, from its beginning to its end, ever taught the doctrine of 'the Trinity' to anyone?
- If the doctrine of the Trinity is so fundamental to Christianity, as Trinitarians claim, why is there a complete failure on the part of Yahshua, the prophets or apostles to articulate it anywhere?

Trinitarians often use these Scriptures to teach the 'Trinity Doctrine'

Let's look at a few of the scriptures trinitarians have used to teach and perpetuate the trinity doctrine in spite of what the Almighty ***Himself*** has clearly (*and unchangingly*) said regarding His number in both the Old and New Testaments!

Let us make man... Genesis 1:26

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Genesis 1:26

In this text, Trinitarians teach that the words "us" and "our", show God is talking to other eternal 'persons' about the creation of Adam.

Trinitarians believe these 'persons' are also God.

It's important for us to read the verse immediately following Genesis 1:26.

Genesis 1:27 says of the Almighty:

*So God created man in **His** own image; in the image of God **He** created him; male and female **He** created them.*

Notice, these are ***singular*** pronouns!

If Genesis 1:26 is referring to a plurality of persons sharing one image, why does Genesis 1:27 say '**His** own image' instead of 'their own image'?

If Genesis 1:26 is referring to persons then we have a contradiction in scripture because Isaiah 44:24 says the LORD created the heavens and the earth by **Himself**.

Elohim - What Does it Mean?

The ancient Israelites always understood the Almighty to be one person, a numerical ONE; not two, and not three. They understood 'Elohim' to denote ***"Plurals of Majesty"***
i.e., His attributes of glory, honor, omnipotence, invincibility and power.

Below are remarks by trinitarians themselves.

True Bible believing trinitarians no longer hold that “us” and “our” points to two or three *‘persons’* talking to one another in Genesis 1:26. Look at the following quote.

- “Christians have traditionally seen Genesis 1:26 as adumbrating (foreshadowing) the Trinity. ***It is now universally admitted that this was not what the plural meant to the original author.***”

(Gordon J. Wenham, Word Biblical Commentary on Genesis, Word Books, 1987, p. 27)

- Another trinitarian Bible, *The Ryrie Study Bible*, contains a short note about Genesis 1:26

“Us...Our. Plurals of majesty” *(Charles Caldwell Ryrie, The Ryrie Study Bible (Dallas Theological Seminary), Chicago: Moody Press, 1978, p. 9).*

- Jerry Falwell, a well known Baptist trinitarian, said this regarding Genesis 1:26

“The plural pronoun ‘us’ is most likely a majestic plural from the standpoint of Hebrew grammar and syntax.”

(Jerry Falwell (Executive Editor), Liberty Annotated Study Bible, Lynchburg: Liberty University, 1988, p. 8).

From the beginning, Moses taught clearly, boldly and without confusion, *“The Lord is One”*. Furthermore, he told us to teach ***this*** message to our children. Moses, told us to discuss ***this*** message with our families and friends. He told us to speak of ***this*** message throughout the days of our lives!

For someone to attempt to interpret the words of Moses, who forcefully taught the Almighty is one, to imply he was actually saying the Almighty is two, or three is unscriptural and unbiblical.

Who then was the Almighty talking to when He said:

“let us make man in our likeness and in our image”

Genesis 1:26

The use of ‘us’, as in let ‘us’ make man and, Let ‘us’ go down; have always been interpreted by the Jewish people to be the Almighty speaking to His angels.

‘The NIV Bible Commentary’ regarding Genesis 1:26

“us”... “our”. God speaks as the Creator-King, announcing his crowning work **to the members of his heavenly court.**

The NIV commentators then provide a number of Scriptures to support this position. (see Genesis 3:22; 11:7; Isaiah 6:8; see also I Kings 22:19-23; Job 15:8; Jeremiah 23:18) *NIV Study Bible, Grand Rapids: Zondervan, 1985, p. 7).*

The right hand of God

The Bible teaches that God is an invisible Spirit, yet it also describes Him in terms that relate to the human body. Many trinitarians use these descriptions to support their doctrine, particularly passages that speak of the right hand of God. Let us investigate what the Bible means by this term.

John 4:24 says, “God is Spirit”. This means His eternal essence is not human or physical. Apart from the incarnation, the Almighty does not have a physical body. “A spirit hath not flesh and bones” (Luke 24:39).

Because He is a Spirit, the Almighty is invisible to humans. “No man hath seen God at any time (John 1:18). “No man hath seen, nor can see Him (1Timothy 6:16).

Moreover, the Bible teaches that the Almighty is omnipresent: His Spirit fills the universe.

“Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend to heaven, You are there; If I make my bed in hell, behold, You are there. If I take wings of the morning, And dwell in the uttermost parts of the sea, Even there your hand shall lead me, And your right hand shall hold me.

Psalms 139:7-10

These facts about the Almighty show that we cannot understand the physical descriptions of Him in a grossly “literalistic” way. We are to interpret the Bible according to the ordinary, apparent, grammatical, historical meaning of it’s words, just as we do with other forms of speech and writing. In doing so, we will recognize that all human communication, including the Bible, uses figurative language. We are not free to impose an allegorical interpretation upon Scripture, but when the Bible itself indicates that we are to understand certain phrases or passages in a figurative way, then that is how we must interpret them.

The Significance of the Right Hand

This principle is especially true when the Bible speaks of the right hand of God.

The Bible uses this metaphor repeatedly with reference to humans as well as the Almighty.

A study of the “right hand” passages in the Bible reveals that the right hand of God represents His almighty *power*, His omnipotence, particularly in bestowing *salvation, deliverance, victory, and preservation*. “My right hand hath spanned the heavens” (Isaiah 48:13). “Thy right hand , O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy... Thou stretchedst out thy right hand, the earth swallowed them” (Exodus 15:6, 12). “His right hand, and his holy arm, hath gotten him the victory” (Psalm 98:1). “Thy right hand shall save me” (Psalm 138:7). “I will uphold thee with the right hand of my righteousness” (Isaiah 41:10). There are numerous other examples where the Bible uses “right hand” as a metaphor for power.

Yahshua at the Right Hand of God

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God (Mark 16:19).

Many passages in the New Testament tell us that Yahshua sits on the right hand of God. Should we interpret this description literally? How could we determine what is the right hand of the omnipresent Spirit of God? Does this mean Yahshua is not God, because He is sitting next to God?

The obvious purpose of this description is to exalt Yahshua the MessiYah. By using this phrase, the New Testament tells us that Yahshua is not merely a man, but the Almighty who was manifested in flesh to be our Savior; and who has been exalted in heaven with all honor, glory and power.

Since verses like Mark 16:19 speak of Yahshua as being “on the right hand of God,” some people suppose that in heaven they will see two divine persons, the Father and the Son, sitting or standing side by side. The Almighty has emphatically declared that there is no one beside Him (Isaiah 43:11; 44:6, 8). Yahshua is the visible “image of the invisible God,” and the only way we see the Father is to see Yahshua (Colossians 1:15; John 14:9). There is only one divine throne in heaven, and only One on that throne (Revelation 4:2; 22:3-4). And that One is Yahshua.

New Testament passages make clear that Yahshua is “on the right hand of God” in the sense of having divine power, honor, glory, and preeminence. Yahshua Himself said, “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Matthew 26:64). “Hereafter shall the Son of man sit on the right hand of the power of God” (Luke 22:69).

These words do not imply that we will see two divine persons in the clouds or in heaven, but one divine-human person who has all the power and glory of the invisible Spirit of God.

When Stephen was stoned, he “saw the glory of God, and Yahshua standing on the right hand of God” (Acts 7:55). He did not see two personages, but he saw the glory of God surrounding Yahshua, who was revealed in the position of supreme power and authority.

While on earth Yahshua appeared to be an ordinary man and He lived as such with his disciples, but after His resurrection and ascension He appeared with visible glory and power as the Almighty God. Although John had been Yahshua’s closest associate while He was on earth and knew Him well, when he saw the ascended Yahshua in a vision he “fell at His feet as dead” (Revelation 1:17). Unlike Yahshua’s typical appearance on earth, John saw Him in His divine glory.

That is what Stephen beheld also.

The only divine person he saw was Yahshua, and the only divine person he addressed was Yahshua. He said, “Behold, I see the heavens opened, and the Son of man standing on the right hand of God” (Acts 7:56). He died “calling upon God, and saying Lord Jesus (Yahshua), receive my spirit” (Acts 7:59).

From the Book, *The Oneness View of Jesus Christ*
by David K. Bernard

Let's look at another Scripture...

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

Trinitarians believe “*the Word was with God,*” means there was another ‘person’ present. But is this what it means?

What does “the Word” mean?

The definition of "the Word" has caused many men much trouble, but that is when we need the word of the Almighty to define His own terms, and He does that. 1 John 1:2, is the definition to John 1:1's “the Word”, and it means... “eternal life”.

1 John 1:1-2 (The Word is LIFE ... and LIFE was with the Father)

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen [it], and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;)

“The Word” means “**life**”. “**Eternal life**” was with Him!

The phrase “with God”, is speaking of **LIFE** ... not another person!

The Son “Sent” From The Father

John 3:17 and John 5:30, along with other verses of Scripture, state that the Father sent the Son. Does this mean that Yahshua, the Son of God, is a separate person from the Father?

We know this is not so because many verses of Scripture teach that the Father manifested ***Himself*** in flesh (2 Corinthians 5:19; 1 Timothy 3:16). He gave of Himself; He did not send someone else (John 3:16).

John 3:17 speaks of the Son as sent from God. In John 6:38 Yahshua said, “I came down from heaven, not to do mine own will, but the will of him that sent me.” Yahshua did not come of Himself, that is of His humanity, but He proceeded from God (John 7:28; 8:42; 16:28).

The Son was sent from God as a man, not as God: “God sent forth his Son, made of woman” (Galatians 4:4). The word *sent* does not imply pre-existence of the Son or pre-existence of the man. John 1:6 states that John the Baptist was a man “sent” from God, and we know that John did not pre-exist his conception.

Instead, the word *sent* indicates that God appointed the Son for a special purpose. The Almighty formed a plan, put flesh on that plan. The Almighty manifested ***Himself*** in flesh in order to achieve a special goal. Hebrews 3:1 calls Yahshua the Apostle of our profession, *apostle* meaning “one sent” in Greek.

Briefly stated, the sending of the Son emphasizes the “humanity of the Son” and the specific purpose for which the Son (The Almighty manifested in flesh) was born.

Baptism *in one name*... **Yahshua!**

*Go therefore and make disciples of all the nations, baptizing them *in the name of the Father and of the Son and of the Holy Spirit.*

Matthew 28:19

*notice, "*in the name*"... is *singular*... *one name!*

If we search the scriptures, we will find that Matthew 28:19 is one of the most misunderstood scriptures in the Bible concerning the Almighty's name.

Before we begin the next portion of our study on the Almighty's name however, we must clarify something very important concerning the subject of Baptism in general.

One of the most nagging questions in Christianity is whether water baptism is necessary for salvation. The answer is a simple, "No, water baptism is not necessary for salvation."

Requiring anything, *in addition to* faith in Yahshua for salvation is a works-based salvation. To add anything to the gospel is to say that Yahshua's death on the cross was not sufficient to purchase our salvation.

To say we must be water baptized to be saved is to say we must add our own good works and obedience to Christ's death to obtain salvation. Yahshua's death alone paid for our sins. (Romans 5:8; 2 Corinthians 5:21)

Yahshua's payment for our sins is appropriated to our "account" by faith alone (John 3:16; Acts 16:31; Ephesians 2:8, 9).

Therefore, water baptism is an important symbol for Christians. The action of being immersed in the water illustrates dying and being buried with Christ. The action of coming out of the water pictures Christ's resurrection. Water Baptism however, is not a requirement for salvation.

The word Baptism means "immersion" and in the Bible it is not always referring to being immersed in water. Yahshua was desiring people to be 'immersed' in Him!

The whole gospel message is based on understanding that we are saved by and through the Holy name of Yahshua, our Savior! (Isaiah 43:3-11, Luke 2:11).

Yahshua wanted believers to be baptized (immersed) in the name of the Father and of the Son and of the Holy Spirit. Matthew 28:19. What is that name?

The first thing we need to point out is the name is singular. This is significant. Yahshua tells us the Father, Son and Holy Spirit all have one name.

Notice that 'Father,' 'Son' and 'Holy Spirit' are **titles**, not names!

Yahshua wants people to be 'immersed' in the name (singular) that embodies these 'titles'.

Now let's see how the hearers (as recorded in Acts) understood and applied the words of Yahshua.

*...be baptized in the **name of Jesus (Yahshua) Christ...***
Acts 2:38

*...and the **name of Jesus (Yahshua) Christ, they were**
baptized...* Acts 8:12

*They were baptized in the **name of the Lord Jesus (Yahshua).***
Acts 8:16

*Be baptized in the **name of the Lord.*** Acts 10:48

*When they heard this, they were baptized in the **name of the**
Lord Jesus (Yahshua).* Acts 19:5

Yahshua said to baptize in ***the name*** of the 'Father' and of the 'Son' and of the 'Holy Spirit' (Matthew 28:19). That ***name is Yahshua.***

This is not the only account of the Great Commission. Yahshua inspired other writers to record the same truth from different points of view.

When we look at Mark's account we read:

Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these

*signs will follow those who believe: **In My name** they will cast out demons; they will speak with new tongues.*

Mark 16:15-17

So we see that Mark records the command to go and baptize, but does not speak of a name in connection with baptism. However, we do see a mention of Yahshua's name in the very next verse. More importantly, we need to look at how the apostles *obeyed* these commands which we will see in the book of Acts.

But now let's look at Luke's account:

Luke 24:47 ...and that repentance and remission of sins should be preached in **His name** to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.

So here we read a command to preach *repentance* and *remission of sins*, in **His name** (which is fulfilled in Acts 2). If we look at the preceding verse we see that the pronoun **His** refers to Yahshua. So, *repentance* and *remission of sins* are to be preached in **Yahshua's name!**

Where do we receive the *remission of sins*? Well, let's look at what Yahshua's disciples did with this command:

Acts 2:38 Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.'

So we have three different accounts of what Yahshua commanded His apostles at the Great Commission.

Now we look at how they obeyed Yahshua's words.

We should take note that Yahshua died after the Passover, was buried for 3 days and was then on the earth for 40 days after the resurrection (Acts 1:3). From the Passover until Pentecost is 50 days (Pente - means 50). So only about a week transpired between Yahshua commission and Peter's sermon on Pentecost. Surely they didn't forget His command that fast!

It is also interesting that Matthew, who later wrote Matthew 28:19 was present as well (Acts 1:13). We would expect him to stand up and stop Peter if he was preaching the wrong thing! ("*Hey Peter, don't you know that Yahshua said...*") But we don't see that. So we need to reconcile these two facts:

Yahshua said this:	They did this:
<i>Matthew 28:19 Go therefore and make disciples of all the nations, baptizing them in <u>the name</u> of the Father and of the Son and of the Holy Spirit</i>	<i>Acts 2:38 Then Peter said unto them, Repent and be baptized, everyone of you in <u>the name of Jesus (Yahshua) Christ</u> . . .</i>

Now, who would be in the best position to understand the *meaning* of Yahshua's words? Us, 2,000 years later; or His own disciples with whom He was speaking?

Throughout the book of Acts, will see they baptized people in only one name... and that name was **Yahshua**.

When we read the Epistles to the churches, we find that they too baptized in only one name... and that one name was Yahshua.

So, it is obvious that Yahshua's disciples understood 'the name' of the Father, Son and Holy Spirit was **Yahshua!**

NOWHERE in scripture do we find anyone being baptized using *these 'titles'*... but ***only*** in Yahshua's name!

Acts 4:12 There is salvation in **no one else!** Yahshua has given **no other name** under heaven by which we must be saved.

While this verse is not talking about baptism, we see that Yahshua is **the name** by which we are saved, and that there is ***no other!***

Acts 8:12 But when they believed Philip as he preached the things concerning the kingdom of God and **the name of** Jesus (**Yahshua**) **Christ**, both men and women were baptized.

Acts 10:48 And he commanded them to be baptized **in the name of the Lord**.

Acts 19:5 When they heard this, they were baptized **in the name of the Lord** Jesus (*Yahshua*).

Acts 22:16 And now why are you waiting? Arise and be baptized, and wash away your sins, calling **on the name of the Lord**.

So Peter, John and the rest of the disciples baptized in **Yahshua's name** throughout Jerusalem, Judea and Samaria.

Now let's look at the other churches:

Romans 6:3 Or do you not know that as many of us as were baptized **into Christ** Jesus (*Yahshua*) were baptized into His death?

Galatians 3:27 For as many of you as were baptized **into Christ** have put on Christ.

The reason that we are baptized in Yahshua's name is that we are being 'immersed' into Yahshua. We are taking on His name, similar to the way a woman takes on her husband's name. We are saying that we belong to Yahshua and we are identifying with Him in His death and burial.

In addition to those in Rome, Corinth and Ephesus (as well as Jerusalem, Judea and Samaria), we see that the Christians in Colosse and those in the region of Galatia were all baptized in **Yahshua's name**.

**There is one Almighty,
called in the Old Testament, YAHWEH
and, incarnate, called in the New Testament
YAHSHUA.**

Who changed the way people were baptized?

History shows us that the Catholic institution with its 'Trinity Doctrine' changed the way that people were baptized.

BRITANICA ENCYCLOPEDIA

The baptismal formula was changed from the name of Jesus Christ to the words Father, Son & Holy Ghost by the Catholic Church in the Second Century. – 11th Edit., Vol. 3, ppg. 365-366.

CANNEY ENCYCLOPEDIA OF RELIGION

The early church always baptized in the name of the Lord Jesus until development of the Trinity Doctrine in the Second Century.

HASTINGS ENCYCLOPEDIA OF RELIGION

Christian baptism was administered using the words, "in the name of Jesus." – Vol. 2, pg. 377. Baptism was always in the name of Lord Jesus until time of Justin Martyr when Triune formula used. – Vol. 2, pg. 389.

ENCYCLOPEDIA OF RELIGIONS:

"Persons were baptized at first in the Name of Jesus Christ, or 'in the Name of the Lord Jesus.' ***Afterwards, with the development of the doctrine of the Trinity***, they were baptized in the Name of the Father, and of the Son and of the Holy Ghost" (p. 53).

SCRIBNERS:

"The original form of words were into the Name of Jesus Christ or Lord Jesus. Baptism into Trinity ***was a later development***" (Dictionary of the Bible, Vol. I, p. 241).

Why the 'Trinity Doctrine' is so damaging to believers!

It is unscriptural!

1. Truth be told, the trinity doctrine actually forces people to **oppose the Almighty's written word** regarding His number.
 - The Almighty, His prophets and His word say one thing in the Holy Scriptures regarding His number. The 'trinity doctrine' teaches people something completely different.

2. It creates **confusion** for the believer.
 - Is the Almighty one person? or three persons'?
If there are 'three persons' in one being, which one should a person pray to?

3. It keeps people from **knowing** and **proclaiming** the Almighty's **name**.
 - If the Almighty is 'three persons' and all three are gathered together as Trinitarian paintings depict... What do you call **Him**? What is **His** singular Name?

Trinitarians teach people to worship and pray to ‘Three Persons’

Here is an exact quote from a ‘Trinitarian’ website:

*“So our one God is present **in three persons**: the Father, the Son, and the Holy Spirit. This is the doctrine of the Trinity. **It is appropriate to worship all three**, and we should be careful to ensure that our worship of one person of the Trinity does not overshadow our worship of any other person of the Trinity. **And to fail to worship any member of the Trinity is sin.**”*

There are actually books telling people they need to make sure they pray to the ‘third person’ too, and not to leave him out! The books tell people that this oversight on their part (not praying specifically to the ‘third person’) is probably why their prayers aren’t being answered. They have neglected and offended the ‘third person’ of the ‘trinity’ and have not given him his due!

The Catholic Pope Francis, told people on January 11, 2015...

“We usually pray to Jesus,” Francis said. “When we pray the ‘Our Father,’ we pray to the Father. But we don’t pray so much to the Holy Spirit. It is so important to pray to the Holy Spirit,” he said.

Catholics, as well as many Protestants, are teaching their followers they should pray to **three separate entities**! This is **totally unscriptural** and is in fact, **paganistic**.

God is not a God of confusion ...

1 Corinthians 14:33

We do not have to be confused about the One to whom we pray, whom we worship, and whom we will meet in Heaven. In the words of the apostle Paul in Titus 2:13, let us look for the...

***“glorious appearing of our great God and Savior
Jesus Christ (Yahshua MessiYah).”***

Salvation is a gift for you!

Salvation is a gift that we receive by faith. We cannot earn it through our deeds or works. We cannot obtain it by being a “good person” or by attending church. Yahshua earned it for us by dying for our sins on the cross.

“Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”

Acts 4:12

My friend, everyone who calls upon the name of Yahshua will be saved; so call upon Him now. Tomorrow is not assured.

Here is a simple prayer that you can repeat for salvation:

Yahshua, I believe You died on the cross for my sins. I ask You to be my Savior. Thank You

If you just prayed this prayer, congratulations! You are saved and you are a new creation in Him!

Therefore if any man be in MessíYah, he is a new creature: old things are passed away; behold, all things are become new.

2 Corínthians 5:17

Yahshua MessíYah
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