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Resources on the Trinity

Radical, Biblical, Apostolic, Christianity



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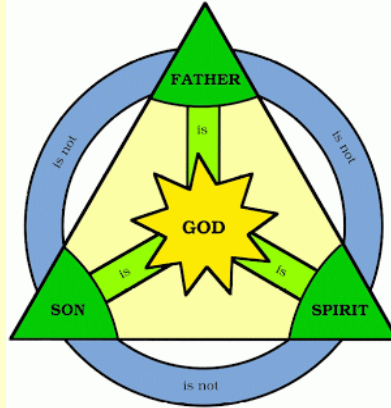
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Resources on the Trinity Doctrine

Definition of the Trinity

Academic International Encyclopedia, Lexicon Pub. 1992 ed. P.300-301. “The doctrine of the Trinity is a **post-scriptural attempt** to bring coherent expression diverse affirmations about God...for Christians the one God appeared in what they called a threefold “economy” in, so to speak, three forms or modes. Difficulties soon emerged in formulating and understanding the threefold “economy.” Catholic and Protestant theology has sought in various ways to **make the doctrine stated at Nicea comprehensible**. In the religious thought of the Enlightenment (17th and 18th centuries) there was a strong reaction against Trinitarianism as an “orthodox” **mystery without basis in either experience or reason.**”

New International Encyclopedia Volume 22, page 476. “THE TRINITY DOCTRINE “We worship one God in Trinity, but there is one person of the Father, another of the Son, and another of the Holy Ghost. The glory equal, the majesty co-eternal.” Trinitarians further define the 1st Person as God, the Father; the 2nd Person as God, the Son; and the 3rd Person as God, the Holy Spirit. The word TRINITY was coined in 180 A.D. by Tertullian. The Trinity definition was adopted at the Council of Nicaea when Emperor Constantine joined the Church to the Roman Empire in 325 A.D. Webster’s dictionary defines a person as a particular individual, or a bodily presence.”

New International Encyclopedia, 1916, Vol. 23, p. 47, 477. “The Trinity doctrine; the Catholic Faith is this: we worship one in trinity, but there is one person of the Father, another of the Son and another of the Holy Ghost - the glory equal; the majesty coeternal. The doctrine is not found in its fully developed form in the Scriptures. Modern theology does not seek to find it in the O.T.. At the time of the Reformation the Protestant church took over the doctrine of the Trinity, **without serious examination.**”

International Standard Bible Encyclopedia. Vol. 1, p. 396. “No record of the Trinitarian formula can be discovered in the Acts or the Epistles of the Apostles.”

Encyclopedia International, University of Glasgow, 1982 ed, Vol. 18, p. 226. “The doctrine of the Trinity did not form part of the Apostles preaching as this (preaching) is reported in the N.T.”

Canney’s Encyclopedia Of Religions. “TRINITY, HOLY. The doctrine of the Holy Trinity - The Trinity in Unity, and the Unity in Trinity - is one of the profound mysteries of Christian doctrine. It is a doctrine which was formulated by the church when it became necessary to construct Symbols, Creeds, or Confessions. It was one of the fruits of doctrinal development. Dr. F.C. Conybeare thinks that both the name and the idea of a divine Trinity were derived from an Alexandrine source, “for Philo taught that the divine being or nature is a three-in-one and one-in-three, and namely, the king and father, and the son or Logos-are identical with those which Christian orthodoxy put forward in this scheme.” In any case, the doctrine was first elaborated in the Creeds. In the Nicene Creed (325 A.D.) Jesus Christ is said to be “of the substance (*ek tes ousias*) of the Father, God of God, Light of Light, Very God of Very God, begotten, not made, consubstantial (*homoousion*) with the Father.” In the Constantinopolitan Creed (381 A.D.) He is said to be “Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, being of one substance (*homoousion*) with the Father.” The Holy Ghost is said to be “The Lord; and the giver of Life, Who proceeded from the Father, Who with the Father and the Son together is

worshipped and glorified, Who spake by the Prophets.” The council of Chalcedon (451 A.D.) confirmed the Creeds of the Councils of Nicaea and Constantinople. The Creed which defined the doctrine of the Holy Trinity most fully was that commonly called the Creed of St. Athanasius. He was not the author. It seems to be called after him because it embodied or was supposed to embody, his teaching. It really belongs to the sixth, seventh, or eighth century. Here the Catholic Faith is said to be this: “That we worship one God in trinity, and trinity in unity, neither confounding the Persons, nor dividing the substance.” We are forbidden by the Catholic Religion to say that there are three Gods or three Lords, there are not three Lords, but one Lord. “And in this Trinity none is afore or after other, none is greater or less than another; but all the three Persons are co-eternal together and co-equal.” See *The Definitions of the Catholic faith, and Canons of Discipline*, Oxford, 1874; C.A. Heurtley, *On Faith and the Creed*, 1889; *Cath. Dict.*; F.C. Conybeare, *M.M.M.*”

Encyclopedia Britannica, volume 12, page 383, 1979. “The Christian Bible, including the New Testament, has no Trinitarian statements or speculations concerning a trinitary deity. The dogmatic formulation, coined by the early church father Tertullian has it, three persons and one substance. This conception was not accepted without contradiction as is proved by theological disputes of the 3rd and 4th century. It is evident that Trinitarian speculation greatly resembles the way of thinking of pluriform monotheism.”

New Catholic Encyclopedia, volume 123, page 1021, 1967. “There is the recognition on the part of exegetes and Biblical theologians that one should not speak of Trinitarianism in the New Testament without serious qualifications.....New Testament exegesis is now accepted as having shown that not only the verbal idiom but even the patterns of thought characteristic of the patristic (church fathers) and councilman (church councils) developed would have been quite foreign to the mind and culture of the New Testament writers. The Trinitarian dogma is in the last analysis a late 4th century invention.”

“As far as is known, the first use of the Latin word “Trinitas” with reference to God is found in Tertullian’s “Adversus Praxean and De Pudicitia.” He was the first to use the term “persons” in a Trinitarian and Christological context, asserting that the Logos is distinct from the Father as a person and is not as substance and that the Holy Spirit is the “third person” in the Trinity.”

“Tertullian was a writer of marvelous fertility and inventiveness. He coined one epigram, one apothegm after another. He almost wrote like an angry man, his treatises on the Christian virtues are polemical. He had a gift for the phrase rather than the paragraph, and most readers appreciated his wit than to follow his arguments.”

“Tertullian used strange conceived combinations of words and phrases, highly imaginative metaphors, cryptic allusions, multiple parentheses, and antitheses.”

“Tertullian was an extremist, and as a young man he was initiated into the mysteries of Mithra. He confesses he committed adultery frequently. Gibbon calls him little better than a sadist.”

New International Dictionary of N.T. Theology; Colin Brown, Gen, Ed. Vol. 2, p.84.

“The N.T. does not contain the developed doctrine of the Trinity. The Bible lacks the express declaration that the Father, the Son, and the Holy Spirit are of equal essence and therefore in an equal sense God himself. And the other express declaration is also lacking, that God is God thus and only thus, i.e., as the Father, the Son, and the Holy Spirit. These two express declarations, **which go beyond the witness of the Bible**, are the twofold content of the Church doctrine of the Trinity.”

Encyclopedia Britannica, Volume 2, 1973, page 666. “The doctrine of Athanasius is dependent upon Alexandrian Platonism.”

Harper -Collins Bible Dictionary, Paul J. Achtemeir, Ed. 1996 ed. P. 452-453 1052-1053. It is generally acknowledged that the church father Tertullian (A.D. 145-220)

either coined the term (Trinity) or was the first to use it with reference to God. The explicit **doctrine was thus formulated in the post-biblical period**. Attempts to trace the origins still earlier to the O.T. literature cannot be supported by historical-critical scholarship. **The formal doctrine of the Trinity as it was defined by the great Church Councils of the fourth and fifth centuries is not to be found in the N.T.**"

Harper Collins Encyclopedia of Catholicism, p. 564-565. "Today scholars generally agree that there is no doctrine of the Trinity as such in either the O.T. or the N.T. It would go far beyond the intention and thought-forms of the O.T. to suppose that a late-fourth-century or thirteenth-century Christian doctrine can be found there. Likewise, the N.T. does not contain an explicit doctrine of the Trinity."

Harper-Collins Encyclopedia of Catholicism, Richard P. McBrein, Ed. P. 1271. "Trinitarian doctrine as such emerged in the fourth century, due largely to the efforts of Athanasius and the Cappadocians....The doctrine of the Trinity **formulated in the late fourth century** thus affirms that the one God exists as three Persons. The purpose of this formulation was to profess that God, Christ, and the Spirit are equally responsible for our salvation, **thus each must be divine.**"

Encyclopedia Americana, Vol. 27, p. 27-28. "The Trinity is a mystery, a formula or conception which really transcends human understanding. It is held that although the doctrine is beyond the grasp of human reason it...may be apprehended (though it may not be comprehended) by the human mind. The full development of Trinitarianism took place in the **West**, in the Scholasticism of the **Middle Ages**, when an explanation was undertaken in terms of **philosophy** and **psychology**, especially of the recovered **Aristotelianism** of the 13th Century."

The Christian Doctrine of God, by Emil Brunner, 1949, Westminster Press. "The doctrine of the Trinity itself, however, is not a Biblical doctrine and this indeed not by accident but of necessity, It is the product of theological reflection upon the problem....The ecclesiastical doctrine of the Trinity is the product of philosophical

speculation, which is remote from the thought of the Bible.”

The Known Bible and its Defense, by Rev. Maud Hembree, page 25, 1933. “There is in the New Testament no indication of interior distinctions in the god-head; it is an anachronism to find either doctrine of the Trinity in its pages. There is no doctrine of the Trinity in the New Testament. The change from the heavenly Father to the dogma of the Trinity in the creeds of Nicaea and Chalcedon has been described by Hatch and Harnack as a degeneration rather than a development, a corrupting of truth from its earliest simplicity.”

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Christian Doctrine, by Shirley Guthrie Jr. CLC Press, Richmond Virginia, page 90. “It is true that three persons in one Godhead is a mystery no one can understand. The Bible does not teach the doctrine of the Trinity, neither the word “Trinity” or such language as “one in three.” or “three in one,” or “three persons,” is Biblical language. The language of the Trinity doctrine is the language of the ancient church, taken not from the Bible but from classical Greek philosophy (p. 76-77). **“The doctrine of the Trinity is not found in the Bible”** (p. 80).

The Mystery Religions, by S. Angus, Dover Publications, 1975. “Philosophy was to the Greeks the preparatory for the gospel which the Law proved to the Jews.”

Origen said, “We should follow reason and a rational guide.”

“Clement defended the rights of philosophic enquiry in Christian doctrine.”

“Proclus maintained that the philosophical doctrines (chiefly of Platonism) are of the same content as the mystic revelations, that philosophy in fact borrowed from the mysteries, from Orphism thorough Pythagoras, from whom Plato borrowed.”

“Plato spoke respectfully of Orpheus.”

“Orphism prepared the way in the West for the mystery religions.”

“The great step which Orpheus took was that while he kept the old Bacchic faith that a man might become a god, he altered the conception of what a god was, and he sought to obtain that godhead by wholly different means.”

“The retreat of the Messianic categories in favor of the Logos Christology correspond to the universal necessity for a religion with a cosmic outlook.”

“Plato admitted that the creator and father of the world is apprehensible by thought. In the Timaeus of Plato, he used cosmic thought.”

“These men stand out in the transition of mysteries from Western to Eastern religious conceptions: Plato, Posidonius, and Philo.”

“Attempts were made to fuse Greek philosophy and Hebrew revelation at Alexandria, Egypt. Philo was one who acquired this.”

“The two spiritual forces of the religion of Israel, and the thought of Greece, confronted each other at Alexandria, and the results of their interaction permeated the whole Mediterranean world.”

“Plato indulged in a theory of symbolic numbers, and calls him happy who understands spiritual numbers.”

“Greek ethical and mystical philosophy left an enduring heritage to mankind.”

“Greek thought saw in Christianity immense possibilities of speculation and essayed to transform it into an eclectic philosophy in which the metaphysical would predominate over the spiritual.”

“Trinitarian Christianity with its political triumph through Constantine, turned persecutor against Jew, and non-Catholics, labeled them as heresy, and tried to destroy them by sword and flame.”

“Greek thought was united with Hebrew revelation and oriental mysticism to meet the needs of the day, which it did to a remarkable degree, but mostly for the cultivated classes.”

The Outline of History, by H.G. Wells. “Athanasius taught that the Father, Son, and the Holy Ghost were three distinct persons but one God. This mystery seems to me a disastrous ebullition of the human mind entirely inconsistent with the plain account of Jesus preserved for us in the Gospels.”

An Outline of Biblical Theology, by Millar Burrows, professor of Yale Divinity School, The Westminster Press, MCMXLVI, page 81. “What may be called the classical doctrine of the Trinity arose after the apostolic age as an answer to the theological problem of reconciling the Deity of Christ with monotheism.”

“The Trinitarian formula of Matthew 28:19 is not authentic. The one verse in the New Testament which clearly states the doctrine of the Trinity, 1st John 5:7, is not in the best Greek manuscripts and is omitted by A.S.V. and R.S.V.”

“The fact that the Bible nowhere clearly stated the doctrine of the Trinity, made possible and perhaps inevitable the Trinitarian controversy of the third century. As finally formulated, the doctrine of the Trinity was an attempt to affirm the Deity of Christ, and thus guard the reality of redemption in Him, without sacrificing monotheism. For this purpose concepts derived from the Bible were used, but recourse was had also to Greek metaphysical ideas which Jesus would undoubtedly have regarded as rank paganism.”

“The distinction between the one “ousia” (essence) and the three “hypostaseis” (substances) represents nothing in either the Old Testament or the New Testament. When the Western church used “substantia” instead of “essentia” for “ousia”, and “persona” instead of “substantia: for “hypostasis”, and when the “personae” even came to be thought of as three distinct persons in something, like our common sense of the word, theology went even farther afield from the straight path of Biblical monotheism.”

“Indeed, a radical departure from the fundamental attitude of the religion of the Bible was made when theology first began to attempt any metaphysical analysis of the nature of God.”

“The doctrine of the Trinity as a statement of what God is in Himself cannot be justified on the basis of Scripture. Jesus expresses the consciousness of His Sonship and of working by the power of the Spirit, but suggests nothing like the triune nature of Deity; indeed it is hard to imagine Him speaking in such terms.”

“Matthew 28:19, while not a saying of the historical Jesus, expresses the faith of the later church; it still gives no explicit statement of the triune nature of God, though it may be implied.”

Beacon Lights of History, by John Lord, LL.D 1886 “The doctrine of the Trinity was as vital and important in the eyes of the divines of the fourth century as that of Justification by Faith was to the Germans when they assembled in the great hall of the Electoral palace of Leispsic to hear Luther and Dr. Eck advocate their separate sides.”

“In the time of Constantine everything pertaining to Christianity and the affairs of the church became invested with supreme importance. All other subjects and interests were secondary, certainly among the Christians themselves. As redemption is the central point of Christianity, public preaching and teaching had been directed chiefly, at first, to the passion, death, and resurrection of the Saviour of the world. Then came discussions and controversies, naturally, about the person of Christ and His relation to

the Godhead. Among the early followers of our Lord there had been no pride of reason and a very simple creed. Least of all did they seek to explain the mysteries of their faith by metaphysical reasoning.”

“Their doctrines were not brought to the test of philosophy. It was enough for these simple and usually unimportant and unlettered people to accept generally accredited facts. It was enough that Christ had suffered and died for them, in His boundless love, and that their souls would be saved in consequence.”

“And as to their doctrines, all they sought to know was what our Lord and His apostles said. Hence there was among them no system of theology, as we understand it, beyond the Apostle’s Creed. But in the early part of the second century, Justin Martyr, a converted philosopher, devoted much labor to a metaphysical development of the doctrine drawn from the expressions of the Apostle John in reference to the Logos, or Word, as identical with the Son.”

“In the third century the whole church was agitated by the questions which grew out of the relations between the Father and the Son. From the person of Christ - so dear to the church - the discussion naturally passed to the Trinity. Then arose the great Alexandrian school of theology, which attempted to explain and harmonize the revealed truths of the Bible by Grecian dialectics.”

“Hence interminable disputes among divines and scholars, as to whether the Father and the Logos were one; whether the Son was created or uncreated; whether or not He was subordinate to the Father; whether the Father, Son, and the Holy Ghost were distinct or one in essence. Origen, Clement, and Dionysius were the most famous of the doctors who discussed these points.”

‘Alexandria was the center of these theological agitations, being then perhaps, the most intellectual city in the Empire. It was filled with Greek philosophers and scholars and artists, and had the largest library, the learned and the acute professors of which

claimed to make theology a science. Philosophy became wedded to theology, and brought the aid of reason to explain the subjects of faith.”

“The Nicene Creed is virtually the old Apostle’s Creed, with the addition of the Trinity, as defined by Athanasius.”

“With the establishment of the doctrine of the Trinity by the council of Nice, the interest in the reign of Constantine ceases.”

“The last thing the church would tolerate as one of her overseers was a Gallio in religion. She scorned those philosophical dignitaries who would sit in the seats of Moses and Paul, and use the speculations of the Greeks to build up the orthodox faith.”

“Saint Ambrose knew that the fashionable speculations about the Trinity were not the doctrines of Paul. He knew that the boastful philosophy by which some sought to bolster up Christianity was that against the apostles had warned the faithful.”

“Leo the Great taught no errors like Origen, and pushed out no theological doctrines into a jargon of metaphysics like Athanasius.”

History of The Christian Church, by Dr. Marvin Arnold, 1979. “The man made and non-Biblical word “trinity” is one of earth’s strangest of doctrinal phenomena, it seems ontologically from Greek and italic reasoning. The so-called “blessed trinity” came from devious Greek minds. Different in Greek philosophical refinement the trinity is a graphic condensation of polytheism.”

“Plato (427-347 B.C.) invented elaborate celestial mathematics particularly the “Timaeus.” It represented a mathematical plurality of gods. “Timaeus” is a fascinating anthology of the queer perversities to which this magic of symbolism could be pushed. Plato took measurement out of geometry and put magic and religious mysticism in it through the idea of “Timaeus.”

“Years later, A.D. 210-220, the great Catholic lawyer, Tertullian, simply plagiarized Plato’s Timaeus idea, wrested with it, mentally twisted it, making it to evolve into his own “Trinitas.”

“St. Augustine acknowledged that it was by means of the Platonic system (Timaeus) that he understood the doctrine of the Trinity.”

In A.D. 190, Praxeas went to Rome and had a confrontation with the bishops in the Episcopate against their emerging triune formula.”

“In the second century Catholic bishop Justin Martyr appeared with his Logos (triune) doctrine. He was a Post-Apostolic father. Levi Paine wrote, “No trace of a Logos doctrine appears in the early church until Justin Martyr. Justin Martyr (A.D. 100-165) refers to Platonic and Stoic authorities for his Logos ideas.”

“It has come to be popularly assumed that the doctrine of the Trinity is the abstruse of human speculations which the Greek mind at its subtlest exhausted its ingenuity in devising.”

‘The dogma of the Trinity was completed by St. Augustine for the West. Incontrovertibly, the Catholic hierarchy completed the manmade invention called the “Trinity,” and handed it to the modern world as current theology. In A.D. 380, Heick wrote, Emperor Theodosius issued an edict establishing the new “orthodoxy” thus, the Trinity forever became Protestant theology and Catholic dogma.”

Doctors of Theology and Philosophy

Dr. Benjamin Warfield: “The doctrine of the Trinity lies in the New Testament rather in the form of allusions than in express teaching.”

Dr. Don Vestal, Mineola Bible Institute, Van, Texas. “We have talked about

Trinitarianism, which in reality was Athanasianism,, and that while merely a deacon of Alexandria, Athanasius had propounded the Trinity hypothesis. It is one of the strangest of phenomena that people would listen to such an inept person. He was uncouth, and Emperor Julian the Apostate called him a despicable manikin. What happened to Athanasius?”

‘There were so many dedicated clergymen that accused Athanasius of immorality and given to magical practices (Laux, p. 114). He was even accused of murdering another bishop, Arsenius. Eusebius demanded a synod to examine into these and other charges. Then a woman confronted him and accused him of immorality. He was also accused of trying to hinder the corn-ships that sailed from Alexandria to Constantinople. After learning about these things, Emperor Constantine then banished him to Treves, the capital of the Gallic Prefecture in 335 A.D. (Laux, p. 115L Duchesns, pp. 289-292). Julian exiled him on October 21, 362 A.D.”

“As of 365 A.D. Athanasius was yet rushing about trying to get fearful and undecided Catholic bishops to sign a version of the Nicene Creed. Many councils were called, but most were fiascoes at best. In 365-366 A.D. the Creed had scarcely any supporters but the Egyptians. (L. Duchesbe, p. 290; Socrates, iv. 12; Sozomen, vi. 10,11).”

“On August 18, 363 A.D., when Emperor Julian died, Athanasius returned to Antioch from out of exile. Jovian then resigned. Later, at Antioch, in a small Catholic basilica, Athanasius yet preserving, presented the Emperor with a memorial in which he recommended the Creed of Nicea, but it had the addition relating to the Holy Spirit. This shows to us that the great argument that started at Nicea in 325 A.D. yet raged.”

“On May 4, 365 A.D., Athanasius was again exiled. Finally, on February 1, 366 A.D. an imperial notary formally reinstated him in the basilica of Dionysius in Alexandria. (HOJ Brown, pp. 119-122).”

“After about forty years (from 325 to 367 A.D.) of theological delusions, years of vain

argument, exiles, outlawry, charge after charge of immorality being hurled at him, Athanasius returned to Alexandria (J. Laux. p.117-119). He spent the last six years of his life among Catholics ever promoting his Trinitarianism, trying to establish his version of the Nicene Creed. As late as the spring of 365 A.D., few had signed the newer version of the Creed of Nicea. Further, most bishops remained on distant terms with Athanasius (Duchesne, p. 290). He was earth's greatest heresiarch."

"The Trinity dogma hammered out at Nicea is forever associated with his name, Athanasianism. In his tempestuous lifetime he helped invent, hammer out, and propagate one of earth's greatest theological delusions, the Trinity hypothesis."

Herbert W. Armstrong, World Wide Church of God. "The Trinity doctrine is the doctrine called in Revelation 17:5, the mystery Babylon the great. By the doctrine of the Trinity, Satan has deceived all traditional Christianity.

Simon the sorcerer mentioned in Acts 8, in 33 A.D., started the false New Testament Christianity church of the Trinity. The very first idea or teaching about God being a trinity began in the latter half of the second century, a hundred years after most of the New Testament had been written. Constantine had power to make the Trinity law, but he never had the power to make it the truth."

The apostle Paul, the Apostle appointed by Jesus Christ to the Gentiles. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power" (Colossians 2:8-9).

Dr. D.R. Vestal, Mineola Bible Institute. "The apostle Paul gave warning before his death that there would come philosophers after him who would deceive the people on the nature of the Godhead. According to Paul, Jesus was not a member of the Godhead or the Trinity, but all the Godhead dwelt in Jesus Christ. The doctrine of Paul

is completely opposite to all the Grecian philosophers and Trinitarian theologians of our modern world.”

The Mode of Water Baptism



A Remarkable Bible Discovery, William Phillips Hall. “The first record of the use of the words of the so-called baptismal formula of Matthew 28:19 is found, not in the New Testament, but in an uninspired document (the didache) however much truth it may contain.”

Dictionary of The Bible, Hastings, Vol. 1, page 241. “The original form of words was into the name of Jesus Christ, or Lord Jesus. Baptism into the name of the Trinity was a later development. There is no mention in the New Testament of anyone being baptized into the name of the Trinity.”

Dictionary of the Apostolic Church, Prof. Kirsopp Lake, DD. Vol. 1, p. 29. “There is no doubt that the writer of Acts regarded baptism as the normal means of entry into the Christian church.”

Britannica Encyclopedia, 11th ed. Vol. 3, p. 365. “Baptism was changed from the

name of Jesus to the words Father, Son & Holy Ghost in the 2nd century.”

Canney Encyclopedia of Religion, p. 53. “The early church baptized in the name of the Lord Jesus until the second century.”

Crisis in the Early Church, Prof. John Alfred Faulkner, D.D., p. 13f. “There is not the least doubt that the baptisms in the Acts were in the name of Jesus only.”

Epistles of Cyprian, Epistle 72, Ch. 17, “Ante-Nicene Fathers” American Edition. “Repent and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

The Interpreter’s Dictionary of The Bible, page 351. “The other passages, Matthew 28:19, Go.....make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Ghost, also has been disputed on textual grounds, but in the opinion of many scholars the words may still be regarded as part of the true text of Matthew. There is however, grave doubt whether they may be regarded as *ipissima verba* of Jesus. The evidence of Acts 2:38, Acts 10:48, and Acts 19:1-5, suggests that baptism in early Christianity was administered, not in the threefold name, but in the name of Jesus Christ, or in the name of “the Lord Jesus.”

The Beginnings of Christianity, by Clarence Tucker Craig, Abington Press, Nashville, Tenn, page 141. “Throughout the Apostolic church, baptism was in the name of Jesus, rather than according to a Trinitarian formula. Believers were placed under the protection of Jesus by baptism in His name; demons were driven out by the same powerful name.”

Lang’s “Commentary on Matthew” p. 558 quotes Meyer, an eminent commentator as follows: “No trace is to be found of the employment of these words (“the name of the Father, and of the Son, and of the Holy Ghost”) by the Apostolic church.”

Harper's Bible Dictionary, page 60. "The Trinitarian formula of Matthew 28:19, was a later addition by some reverent Christian mind."

Hastings Encyclopedia of Religion, vol. 2. P. 377 "Christian baptism was administered using the words, "In the name of Jesus." Baptism was always in the name of Jesus until the time of Justin Martyr."

Hastings Dictionary of the Bible, p. 88. "It must be acknowledged that the three fold name of Matthew 28:19 does not appear to have been used by the primitive church, but rather in the name of Jesus, Jesus Christ or Lord Jesus."

History of Christianity in the Apostolic Age, by A.C. McGiffert, Union Theology Seminary, N.Y. 1899, page 98. "Of the Trinitarian formula into the name of the Father, the Son, and the Holy Spirit, which later became universal in the church, we have no trace in the New Testament, except in a single passage, Matthew 28:19...how such a formula arose, we do not know."

A History of The Christian Church, by Williston Walker, Scribner & Sons, N.Y. 1959, page 87. "With the early disciples generally baptism was in the name of Jesus Christ. There is no mention of baptism in the name of the Trinity in the New Testament."

The Doctrine of Baptism, Concordia, by Dr. Edmund Schlink, St. Louis, 1972, page 28. "Most probably baptism was originally performed upon (in) the name of Christ, and this was later expanded as in the expression of the Christological confession into the tripartite creeds. In that case the baptismal command in Matthew 28:19 form cannot be the historical origin of Christian baptism."

Schaff-Herzog Religious Encyclopedia. Vol. 1, p. 451 "Baptism was always a burial. The command to baptize was a command to immerse."

Catholic Biblical Encyclopedia. “Immersion was the oldest method employed. Buried in baptism.”

World Book Encyclopedia Vol. 2, p. 70. “The early church practiced immersion or submerging under the water.”

Trinitarian Authors

Trinitarians Roger Olson and Christopher Hall say of the doctrine in their book, “The Trinity.” “It is understandable that the importance placed on this doctrine is perplexing to many lay Christians and students. **Nowhere is it clearly and unequivocally stated in Scripture.** How can it be so important if it is not explicitly stated in Scripture? (p.1). The doctrine of the Trinity developed gradually **after the completion of the N.T.** in the heat of controversy. The **fullblown doctrine of the Trinity** was spelled out in the **fourth century** at two great ecumenical councils: Nicea (325 A.D.) and Constantinople (381 A.D.) (p.1-2).”

Trinitarian Douglas McCready in his work “He Came Down From Heaven” states: “New Testament scholars disagree whether the N.T. directly calls Jesus God. In terms of first century Judaism, it would be understandable if no N.T. writer described Jesus as God because of the difficulty such language would create for early Christians with a Jewish background...it is important to note that every passage that identifies Jesus as “theos” can be translated other ways or has variants that read differently (P. 51). In biblical Judaism the term “messiah” did not necessarily carry any connotation of divine status, and Jews of Jesus’ day were not expecting their messiah to be other than human (p.55). While some have used the title (Son of God) to denote Jesus’ deity, neither the Judaism nor the paganism of Jesus’ day understood the title in this way. **Neither did the early church** (p. 56).”

Prof. Charles C. Ryrie, writing in his well known work “Basic Theology” admits: “The N.T. contains no explicit statement of the doctrine of the Trinity of God (since these

three are one in I John 5:7) **is apparently not a part of the genuine text of Scripture** (p. 60). A definition of the Trinity is not easy to construct. Some are done by stating several propositions. Others err on the side of oneness or threeness (p. 61). Even with all the discussion and delineation that we attempt in relation to the Trinity, we must acknowledge that it is in the final analysis a mystery. In the second half of the **fourth century**, three theologians from the province of Cappadocia in eastern Asia Minor **gave definitive shape to the doctrine of the Trinity** (p. 65). But many doctrines are accepted by evangelicals as being clearly taught in the Scripture for which there are no proof texts. The doctrine of the Trinity furnishes the best example of this. It is fair to say that **the Bible does not clearly teach the doctrine of the Trinity**. In fact, **there is not one proof text**, if by proof text we mean a verse or passage that clearly states that there is one God who exists in three persons (p. 89). The above illustrations prove the fallacy of concluding that if something is not proof tested in the Bible we cannot clearly teach the results... **if that were so, I could never teach the doctrine of the Trinity or the deity of Christ or the deity of the Holy Spirit** (p. 90). To conclude that the O.T. name of God "Elohim" is a plurality of persons from the name itself is **dubious** (p.58)."

Milard J. Erickson, research professor of theology at S.W. Baptist Theological Seminary in his book on the Trinity, "God in Three Persons" is compelled by the Biblical evidence to make some strong admissions: "This doctrine in many ways presents strange paradoxes....it is a widely disputed doctrine, which has provoked discussion throughout all the centuries of the church's existence. It is held by many with great vehemence and vigor. These advocates are certain they believe the doctrine, and consider it crucial to the Christian faith. Yet many are unsure of the exact meaning of their belief. It was the very first doctrine dealt with systematically by the church, yet is still one of the most misunderstood and disputed doctrines. Further, **it is not clearly or explicitly taught anywhere in Scripture**, yet it is widely regarded as a central doctrine, indispensable to the Christian faith. In this regard, it goes contrary to what is virtually an axiom (a self evident truth) of biblical doctrine, namely, that there is a direct correlation between the Scriptural clarity of a doctrine and its cruciality to the faith and the life of the church" (p. 11-12). The Bible is apparently silent on the doctrine of the Trinity. **There**

really is no explicit statement of the doctrine of the Trinity in the Bible, particularly since the revelation by textual criticism of the **spurious** nature of I John 5:7. If the doctrine of the Trinity is essential to the Christian faith, should it not be somewhere explicitly stated in scripture? **It is unlikely that any text of Scripture can be shown to teach the doctrine of the Trinity in a clear, direct, and unmistakable fashion.**”

Catholic scholar Graham Greene, stated in Life Magazine, “Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in Scripture...but the **Protestant Churches** have themselves accepted such dogmas as **The Trinity**, for which **there is no such precise authority in the Gospels.**”

Adam Clarke, Adam Clarke’s Commentary on the Bible, “Here I trust I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the **eternal sonship** of Christ is in my opinion **anti-Scriptural and highly dangerous** (p. 854).”

The Doctrine of the Trinity by Anthony Buzzard, International Scholars Publications, 1998. “In the year 317 A.D., a new contention arose in Egypt with consequences of a pernicious nature. The subject of this fatal controversy which kindled such deplorable divisions throughout the Christian world, was the doctrine of three Persons in the Godhead, a doctrine which in three preceding centuries had happily escaped the vain curiosity of human researches.” *J.L. Mosheim, Institutes of Ecclesiastical History (New York: Harper 1839).*

“When we look back through the long ages of the reign of the Trinity...we shall perceive that few doctrines have produced more unmixed evil.” *Andrews Norton, A Statement of Reasons for Not Believing the Doctrine of the Trinitarians Concerning the Nature of God and the Person of Christ (Hilliard, Gray & Co. 1833).*

“The Greeks distorted the concept of Jesus’ legal agency to ontological identity, creating an illogical set of creeds and doctrines to cause confusion and terror for later

generations of Christians.” *Professor G.W. Buchanan, from his correspondence, 1994.*

“Because the Trinity is such an important part of later Christian doctrine, it is striking that the term does not appear in the New Testament. Likewise, the developed concept of three coequal partners in the Godhead found in later creedal formulations cannot be clearly detected within the confines of the canon.” *“Trinity,” in The Oxford Companion to the Bible (Oxford University Press, 1993).*

“The adoption of a non-biblical phrase at Nicea constituted a landmark in the growth of dogma; the Trinity is **true**, since the Church -- the universal Church speaking by its Bishops -- says so, though the Bible does not! We have a formula, but what does that formula contain? No child of the Church dare to seek to answer.” *“Dogma, Dogmatic Theology,” in Encyclopedia Britannica, 14th edition (1936).*

“St. Paul preached the whole counsel of God (Acts 20:28). Why did he not explain the Trinity?” *The Doctrine of the Trinity, Anthony Buzzard, International Scholars*

Publications, 1998.

“The doctrine of the Trinity is an adult theological myth. Christianity condemns the world for imposing the unproved theory of evolution on mankind. But orthodoxy imposes something equally problematic: a multiple-person God.” *The Doctrine of the Trinity, Anthony Buzzard, International Scholars Publications, 1998.*

“The dogma of the Trinity is that potion of hemlock which Gnostically-inclined theologians deliberately chose to drink, mixing the pure stream of Hebrew doctrine with the poison of Greek philosophy. Then they forced the mixture on their disciples. The penalty for refusal would be eternal damnation.” *The Doctrine of the Trinity, Anthony Buzzard, International Scholars Publications, 1998.*

“The central dogma of the Trinity, in mainstream Christianity-- stems from the counsels

and the creeds. Christianity today still prostrates itself before the low wrought-gold throne of Constantine. Its dogma has produced tragic and bloody episodes in history.” *The Doctrine of The Trinity, Anthony Buzzard, International Scholars Publications, 1998.*

“Nowhere in the New Testament is there...a text with “God” which has unquestionably to be referred to the Trinitarian God as a whole existing in three Persons.” *Karl Rahner*

“The doctrine of the Trinity rests on questionable treatment of the biblical documents. It ignores the massive evidence for **unitary monotheism** -- belief in One God as a single person, the Father of Jesus Christ -- and relies heavily on inference from a few select verses. It isolates certain texts and forgets that their context is the whole of Scripture, Many scholars now admit that Trinitarianism cannot be documented in the Bible. It is a Gentile distortion of the Bible arising in post-biblical times.” *The Doctrine of The Trinity, Anthony Buzzard, International Scholars Publications, 1998.*

“There is no passage of Scripture which asserts that God is three. No authentic verse claims that the One God is three persons, three spirits, three divine, infinite minds, or three anything. No verse of the Bible can be shown to carry the meaning “God in three Persons. Any claim that there are three who compose the deity must be based on inference rather than plain statements. The Trinitarian concept relies upon sophisticated and often tortured logic which lacks solid support in the earliest Christian writings. No New Testament writer on any occasion can be shown to mean “the triune God” when he says “God.” Trinitarians ransack the documents for evidence that the Apostles provide the materials for the later creation of the doctrine of the Trinity. The fact that none of them arrives at Trinitarianism does not deter them.” *The Doctrine of The Trinity, Anthony Buzzard, International Scholars Publications, 1998.*

“Even such an astute observer as Thomas Jefferson (Third President of the U.S. 1800-1809, and author of the Declaration of Independence), remarked that the Trinity is, “an intelligible proposition of Platonic mysticism that there are *one and one is three, and yet*

one is not three and three are not one. I never had the sense enough to comprehend the Trinity, and it appeared to me that comprehension must precede assent.” C.B. Sanford, The Religious Life of Thomas Jefferson (University Press of Virginia, 1987).

“Thousands of Christians died at the hands of other Christians because they sincerely believed that God was a single person. The Trinitarian dogma is one of the great enigmas of our time. The fact that it defies both conventional logic and rational explanation does not seem to diminish the Trinitarian’s desire to protect it at all costs in their complex theological formula. We are puzzled at the agitation that is created when the Trinity is questioned.” *The Doctrine of The Trinity, Anthony Buzzard, International Scholars Publications, 1998.*

“The Old Testament is strictly monotheistic. God is a single personal being. The idea that a Trinity is to be found there or even in any way shadowed forth, is an assumption that has long held sway in theology, but is utterly without foundation. The Jews, as a people, under its teachings became stern opponents of all polytheistic tendencies, and they have remained unflinching monotheists to this day.” *L.L. Payne, A Critical History of the Evolution of Trinitarianism (Boston and New York Houghton Mifflin and Co. 1902).*

“As to the nature of God, all Jews maintain that the doctrines of the divinity of Christ, of the Trinity, of the Eternal Son, of the personality of the Holy Spirit, are infractions of the divine Unity and are false.” *Lev Gillet, Communion in the Messiah: Studies in the Relationship between Judaism and Christianity, Lutterworth Press, 1968).*

“The belief that God is made up of several personalities such as the Christian belief in the Trinity is a departure from the pure conception of the unity of God. Israel has throughout the ages rejected everything that marred or obscured the conception of pure monotheism it has given to the world, and rather than admit any weakening of it, Jews are prepared to wander, to suffer, to die.” *Chief Rabbi J.H. Hertz, Pentateuch and Haftorahs, London : Soncino Press, 1960).*

“The history of Christian theology and of dogma teaches us to regard the dogma of the Trinity as the distinctive element in the Christian idea of God...On the other hand we must honestly admit that the doctrine of the Trinity did not form part of their early Christian New Testament...It was never the intent of the original witnesses to Christ in the New Testament to set before us the intellectual problem -- that of three divine persons -- and then to tell us silently to worship this mystery of three-in-one. There is no trace of such an idea in the New Testament. This “mysterium logicum.” the fact that God is three yet one, lies wholly outside the message of the Bible. It is a mystery which the church places before the faithful in her theology...but which has no connection with the message of Jesus and the Apostles. No Apostle would have dreamt of thinking that here are three divine persons whose mutual relations and paradoxical unity are beyond our understanding. The mystery of the Trinity...is pseudo-mystery which sprang out of an aberration in logical thought from the lines laid down in the Bible, and not from the biblical doctrine itself.” *Christian Doctrine of God, Dogmatics (Westminister Press, 1950).*

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“After citing all the above references above, it is a proven fact that the Trinity doctrine came from the Roman Catholic Church formulated through the centuries by many councils. The Trinity doctrine was not practiced by the early Apostolic church, it was never used by Peter,

Paul, James, Matthew, Luke, John, or any of the disciples of Christ. The Trinity doctrine is not found in the entire Bible, yet we have men today who try to force the Trinity doctrine into the Bible and upon the early Apostolic church.

Such men as:

Calvin Beisner, Walter Martin, Jimmy Swaggart, Billy Graham, and all other men who support the Trinity doctrine are in ignorance to the fact that they are in error in supporting the Catholic Trinity doctrine. Even the Catholic church admits the Trinity doctrine was their invention of the third and fourth century and never came from the lips of Jesus, St. Matthew, or St. Peter, or St. Paul. In spite of this truth, men still ignore all facts of this, and promote the doctrine of the Catholic church. How foolish! Blind leading the blind! Ignorance of the Bible and historical facts! Shame on you supporters of the Trinity doctrine!" You are the daughters of the Great Whore who sits upon the many waters in Revelation 17:1-2.

