

# **THE TRINITY: A BIBLICAL TRUTH?**

**—To Know YHWH the Only True God  
and Jesus Christ Our Redeemer  
According to the Entire Bible**

**Revised Third Edition**

**Jun Shao**

**December 23<sup>rd</sup>, 2025**

**[www.churchofrock.net](http://www.churchofrock.net)**

Dedicated to:

the Saints

    who hunger and thirst for the truth  
    who want to build their faith upon the entire Bible  
    “who do not hold to her teachings and have not learned Satan’s  
    so-called deep secrets”

—Revelation 2:24

the Trinitarians

    Hope to help you to understand the problems of some Scriptures  
    And see through the deception of the Trinity  
    You do not have to read this book to avoid being “deceived”  
    But just seriously study the Bible led by the Holy Spirit  
    List out all the Scriptures mentioning both Jesus and God  
    See directly how the Bible describes their relationship  
    For the sake of truth, faith, and eternal life, should not we  
    “Examine the Scriptures daily to see if these things are true or not”?

—Acts 17:11

the Preachers

    May you be a faithful and good servant of YHWH the one true God  
    Preach based on the entire Bible  
    Do not lead the believers into the great sin of idolatry!  
    “Thus says the Lord YHWH, Behold, I am against the shepherds!”  
    Those who lead the flock astray, YHWH is surely against them!

—Ezekiel 34:10

My sincere prayer:

**“The God of our Lord Jesus Christ, the glorious Father,  
may give you the Spirit of wisdom and revelation,  
so that you may know Him better.”**

—Ephesians 1:17

## Summary

Jesus declared, *"For as the Father has life in Himself, so He has granted the Son also to have life in himself."* Peter witnessed, *"This Jesus, God has raised him from the dead."* Worshipping Jesus as the only true God YHWH who gave him life and raised him from the dead is idolatry!

The Trinity divides the one true God emphasized repeatedly in the Bible into three persons: Father, Son, and Spirit, while claiming they are one. However, the Bible never says that God is a triune God or is composed of Father, Son, and Spirit. Jesus prayed, *"Father... that they may know You, the only true God, and Jesus Christ whom You have sent...."* The resurrected Jesus told Mary, *"... tell them that I am ascending to my Father and your Father, to my God and your God."* Paul said, *"Yet for us there is one God, the Father...."* Many such verses clearly tell us: God is the Father, not the Son nor the given Spirit; and the Father is the complete only true God, and does not need the Son or the Spirit to constitute a complete God. The Trinity equivocates this Father with the triune Holy Father. The latter needs the Son and Spirit to form the complete "God". Moreover, the triune "God" is not necessarily the Father; he can be the Son or the Spirit. It is very hard to tell the difference without careful examination. This is the most insidious and deceitful aspect of the Trinity!

The Trinity was proposed and established as the official core of belief of the Roman Catholic Church at two bishop conferences convened by two Roman emperors in the fourth century (wasn't it the creation of gods?), and all dissenters were brutally cracked down since then. During the reformation in the 16<sup>th</sup> century, although the Protestants split from the Catholic Church because of its serious deviations from the biblical teachings, they still inherited the Trinity—the greatest rebellious and sinful deviation, and also ruthlessly persecuted the dissenters. This is why nowadays most of the main Christian world hold the Trinity as the core of their faith.

Actually, the vast majority of the Scripture do not support the Trinity. The very few verses that "support" the Trinity are primarily because: 1. The interpretation and translation of the original text are done under the Trinity; 2. Scripture alteration; 3. conceptual equivocation; and 4. Scripture misinterpretation. From the viewpoint of the truth, the Trinity is inconsistent with the biblical teaching; from the viewpoint of the origin, it is completely a human product; from the viewpoint of the spiritual war, it is Satan's vicious work to confuse people about who God is, and to make the believers to disobey the first commandment and fall into the greatest sin of idolatry!

Be alert! God warned us through Prophet Isaiah: *"They worship me in vain; their teachings are but rules taught by men."* Ignoring the biblical truth and blindly following the human teachings are extremely irresponsible behaviors for one's own belief and life. It will be too late to regret, but just weep and gnash his teeth when, on that Day, one finds himself being shut out of the heaven forever because of such irresponsible behaviors.

# Table of Contents

<b>Chapter</b>		<b>Page</b>
Preface of the Third Edition .....		1
1. Introduction .....		6
2. Relevant Biblical Verses and Their Translations		9
3. Who is Jesus .....		28
4. Deceptions of the Trinity .....		33
5. Origin of the Trinity .....		38
6. Mystery of the Holy Spirit .....		44
7. Closing Words .....		49
8. Declaration of Faith .....		54

## Preface of the Third Edition

Typically, most Christians regard the Trinity as the core of their faith. However, have you ever seriously examined whether this important core belief is based on the biblical truth? When reading the Bible, have you ever noticed that apart from few verses stating that Jesus is God, countless other verses clearly describe Jesus and God as two distinct entities?

Even in the final book of the Bible, Revelation, God and Jesus are plainly depicted as two separate persons: *“The revelation of Jesus Christ, which God gave him, to show unto his servants...”*. (Please notice that the Scripture says “God”, who is YHWH, the only one true God, whom Moses proclaimed to the Israelites by calling the heaven and the earth as the witnesses, to whom Jesus prayed, *“Father... that they should know thee the only true God”*, and whom is clearly stated in the first commandment: *“And God spake all these words, saying, I am Jehovah thy God... Thou shalt have no other gods before me.”*<sup>1</sup> This only true God is not the “Holy Father” of the Trinity, because the God in the Bible is completely different from the triune “Holy Father”. This point is specifically addressed in Chapter Four of this book.)

The reason for raising the above two questions is that the foundation of the Christian faith is the Bible. Therefore, for any doctrine, creed, or tradition, we should compare it with the Bible to see if it is consistent with the biblical teachings. If you agree to this point, I strongly encourage you to read this book to the end, since its main contents are the analysis of whether the Trinity aligns with the teachings of the entire Bible, hoping to bring brothers and sisters back to the Bible and to establish our Christian faith on the Bible rather than on any theologies. For theologies such as the Trinity creating gods and worshipping idols, which is Satan’s biggest deception, are completely contradictory to the biblical truth. This actually is reflected unintentionally by the translators of the New Revised Standard Version (NRSV) published in 1990. In the Study Helps section, they stated:

---

<sup>1</sup> Revelation 1:1; Deuteronomy 6:4; John 17:1-3; Exodus 20:1-3 (American Standard Version, ASV)

*"The Hebrew faith is strictly monotheistic. There is only one God, the God of Israel. Jesus and his disciples, of course, believed this.*

*The Christian church clings to the belief in one God. But the church also recognizes that God is experienced in more than one way. The early Christians sensed that, in Jesus, God was approaching them in a special way. And after Jesus died and rose again, they began to say, 'God sent his son.' The God whom they knew as Father had come to them as Son.*

*Already they were stretching their faith about the one God. But more was to follow. Soon they would experience God as Holy Spirit; and they would have to find new language to use about God.*

*The writers of the New Testament did not develop a full doctrine about the Trinity. But they used language that suggested the creeds that would follow: Matthew 28:19; 2 Corinthians 13:14. They gave us the raw material out of which later generations of Christians formed the doctrine of the Trinity: One God in Three Persons."*

This passage clearly states the following facts:

**1. Jesus and his disciples believed in the only one true God of the Hebrews.** (Who is the only one true God of the Hebrew faith? That is YHWH the only one God—the God of Abraham, Isaac, Jacob, Moses, David... the only one true God worshipped by the ancient and modern Israelites. The God of the Israelites is definitely not a “triune God”. Therefore, the Trinity is far beyond Jesus and his disciples' understanding of their only one true God. Can this doctrine be taken as the core of the “Christian” faith?)

**2. The notion of God appearing as “Son” or “Spirit” arose from the senses or experiences of the early Christians.** (The Scripture says that God sent his beloved Son Jesus and gave the believers the Holy Spirit. It does not say that God appeared among the believers as Son or Spirit, nor does it say that God is the Son or the given Holy Spirit. Therefore, the appearance of God in the form of Son or the given Spirit is not a teaching of the Bible, but rather, as the NRSV translators pointed out, the “senses” and “experiences” of the early Christians.)

**3. The New Testament does not have a full doctrine of the Trinity.** (In fact, it is not that there is not a “full” doctrine, but just completely none. The only two verses in the Bible that “suggest” the Trinity—Matthew 28:19 and 2 Corinthians 13:14 actually have nothing to do with the Trinity. (Please see Chapter Two.))

**4. The doctrine of the Trinity was developed by the later several generations of the Christians.** (Was not the faith once for all entrusted to the saints<sup>2</sup> ? Was this not the creation of gods?)

Although the NRSV translators knew very well and stated the above facts, they still believed in the Trinity. Presumably, most of the preachers and pastors who are well versed in the Bible and know the historical facts are the same. As for the general believers who do not read the Bible much and lack the knowledge of the historical facts, it goes without saying.

Therefore, one must ask the extremely fundamental question:

**What is the foundation of the Christian faith? Personal “senses”? “Experiences”?**

The other two obvious questions are:

**Is it that Jesus and his disciples had an incomplete understanding of God, requiring the later believers to “stretch” it?**

**Is it that the biblical revelation and description of God are insufficient for us to know the only true God, necessitating the later believers to find new language to describe God based on their senses and experiences?**

**WHAT ARE YOUR ANSWERS?**

Please pray and take time to think it over.

Since the publication of the first edition of this book in 2017, as expected, our church has been labeled “cult” by the vast majority of the churches and believers, and I have been deemed the leader of the cult. However, when I requested these “orthodox” believers, preachers and pastors who branded us as a cult to criticize this book based on the Bible, they all backed off. Although the general believers acknowledge

---

<sup>2</sup> Jude 3

that the Bible is the only standard of the Christian faith, putting this into practice is completely another matter.

On several occasions, people confronted me on the street, accusing me of being a heretic. Once I asked one of them to open her Bible and see what it says. She then walked away mumbling. A preacher claimed that not acknowledging Jesus as a complete God is heresy.

I asked him, *“What standard do you use to judge heresy? The Bible? Theological theories? Church traditions?”*

He replied, *“Bible standard.”*

I then said, *“Then please just get any book of the New Testament and list out the verses that mention both Jesus and God, to let the brothers and sisters see how the Bible describes the relationship between Jesus and God. It’s original, straightforward and clear, without any human interpretation.”*

He replied after a while, *“I’m not talented. I have actually written a small article arguing that Jesus is a human being.”*

That was his only response and nothing after it.

This kind of situation is expected because the apologetics for the Trinity is fundamentally based on theologies or the very few problematic verses discussed in this book later. They are very aware that the vast majority of the Scripture do not support the Trinity. (**I sincerely plead my dear brothers and sisters open any book of the New Testament, list out the verses mentioning both Jesus and God, and see how these verses actually describe the relationship between Jesus and God, and whether they truly support the Trinity or not.**) They do not read the content of this book; but just simply declare it a heresy immediately after knowing it opposing the Trinity. Many Christians often say not to judge others, yet they frequently pass judgment. How sad!

This book has collected and discussed the verses that are commonly used to defend the Trinity. **The reasons for these verses used to support the Trinity are mainly:** 1. The interpretation and translation of the original text which did not have punctuations and the multiple-meaning words are mostly conducted under the Trinity; 2. Alteration of the Scriptures to provide basis for the Trinity; 3. Conceptual

**equivocation; 4. Preconceived belief: For most Christians, the Trinity is an “unquestionable” core belief, and when interpreting Scriptures, they automatically lean towards this core. Even though it is very far-fetched, they would still feel it making perfect sense.** Therefore, I hope the Trinitarians can first look at the discussions of these verses in this book before using them to defend the Trinity.

The fourth chapter of the current edition specifically elaborates on the deceitfulness of the Trinity. The most deceptive aspect of the Trinity is the conceptual substitution, equating the Father (or Heavenly Father, Holy Father) in the Bible with the Holy Father in the Trinity, making people to believe that the Holy Father in the Trinity is the same as the Father in the Bible. In fact, the Father in the Bible is God, and does not need the Son or the Spirit to form the complete God; God is the Father, but not the Son nor the given Holy Spirit. For example, the resurrected Jesus told Mary, “... *I ascend unto my Father and your Father, and my God and your God.*” Paul said, “*Yet to us there is one God, the Father, of whom are all things...*”<sup>3</sup>. In the Trinity, the Father needs the Son and the Spirit to constitute a complete “God”; the “triune God” is not necessarily the Father, and can be the Son or the given Holy Spirit. Therefore, the Father in the Bible and the Father in the Trinity are two completely different concepts. Without careful examination, it is very difficult to see the difference. This is Satan’s greatest deception!

In summary, the purpose of this book is to help the believers to return to the Bible, to discern Satan’s greatest deception—the Trinity, and to know YHWH as the only one true God, as well as to know our Savior Jesus Christ according to the teachings of the Bible. My prayer is, as Paul said, “*that the God of our Lord Jesus Christ, the Father of glory, may give unto you a Spirit of wisdom and revelation in the knowledge of him...*”<sup>4</sup>. You are welcome to critique this book. But please do so based on the Bible; do not speak human words or bring up “theological theories” because both you and I know that the foundation of our faith is the Bible, not any theological theories. Who God is can only be revealed by God—through the Bible. The Bible tells us who God is, and

---

<sup>3</sup> John 20:17; 1 Corinthians 8:6 (ASV)

<sup>4</sup> Ephesians 1:17 (ASV)

accordingly we believe who God is. As the created beings, we have no qualifications nor ability to speculate on who God the Creator is. Otherwise, it becomes idolatry—the creation of gods.

For the faith of worshiping the true God, the creation of gods and worship of idols are the greatest sin. It is the idolatry that the prophets in the Old Testament condemned the most. This is also why the first commandment explicitly states that only YHWH is the one true God, and there should be no other gods besides Him, and the second commandment prohibits the worship of idols. Be vigilant! Do not be trapped in such a grave sin anymore!

## 1. Introduction

The Trinity is the core doctrine of Catholicism, mainstream Christianity and Eastern Orthodoxy. They will condemn any disagreement or deviation from this core as heresy. What is the Trinity? The Athanasian Creed<sup>5</sup>, one of the three main Christian creeds, states, *“... the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons; nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated.... So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God.... The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding.... And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal....”*

The Trinity actually divides the one God into three Persons (one Person of the Father, another of the Son, and another of the Holy

---

<sup>5</sup> [https://en.wikipedia.org/wiki/Athanasian\\_Creed](https://en.wikipedia.org/wiki/Athanasian_Creed) (last accessed on January 2, 2025)

Ghost), but still claims to worship one “God” consisted of these three. The fact is that there is no such word of “trinity” in the Bible, nor does the Bible teach the concept of the Trinity. The Bible clearly tells us that YHWH (Blessed be his name!) God is the only true God. The Bible never says that YHWH God is consisted of the Father, the Son and the Holy Ghost. The first of God’s Ten Commandments is *“I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.”*<sup>6</sup> Therefore, there should be no other gods before YHWH God. And YHWH God is the only true God. Then is it consistent with the biblical truth to divide God into the Father, the Son and the Holy Ghost, and then assert that the three are one—the only God? Then who is YHWH according to the Trinity? Is YHWH the Person of the Father, or the “God” consisted of the Father, the Son and the Holy Ghost? Dear Brothers and Sisters, do you know? Can you give me the answer based on the Bible?

We, the Christians, supposedly believe in the one who created the world and everything in it including all kinds of lives. If we even do not know clearly who God is, then whom do we believe in? If we even cannot obey the first commandment, then we are idol-worshippers. How can we face God in the future? I believe every Christian knows the consequence of idolatry. The only one who has been laughing should be Satan, the enemy. Be alert!

I started to know the Christianity after coming to the United States in the fall of 1993. At the beginning of 1994, I was touched by the Holy Spirit, and then confessed and received God’s salvation through Jesus Christ. Since the church taught the Trinity as the core of Christian faith, I accepted this teaching even though I did not know much about it. Many pastors, brothers and sisters tried various ways such as using the three forms of water as an analog to explain the Trinity—often described as a very “mysterious” concept. Even though none of them was able to comprehend this doctrine, everyone took it as a biblical truth. Nobody really wants to comprehend this concept, and nobody can do because it is a “mystery”.

---

<sup>6</sup> Exodus 20:2-3 (ASV)

**As a matter of fact, “who God is” is the first and most important question to any religion, since God is the object of worship. A religion is merely a joke if it does not know clearly who God is or its object of worship is a “mystery”. That is why the first commandment addresses clearly this first and most important issue and the entire Bible also repeatedly and definitely tells us that YHWH is the only true God. However, the Trinity has muddled who God is, and turned it into a mystery, and itself has become the foundation of the Christian faith.**

You can hear the Trinity everywhere in most of the churches. Not only that, but also sometimes, their teachings declare that only Jesus is God. Many hymns shift from worshiping God to worshiping Jesus. The prayer to God often gradually turns to Jesus, and at the end, the prayer is made in the name of Jesus. In some churches, people just pray to Jesus—only Jesus, but no God at all. Furthermore, “God Said” or “YHWH said” in the Bible is sometimes simply changed to “Jesus said”. Have you thought about if all these are right or consistent with the biblical truth?

Later, after studying the Bible repeatedly, I found that although there are few verses saying Jesus is God, the vast majority of the Scriptures identify him as the Son of God. Notably, Jesus never claimed himself to be God. Then the doubt came into my mind: Is Jesus God or the Son of God? Jesus often prayed to God, and also taught us to pray to Father, who is God. And later, he told his followers to pray to God in his name<sup>7</sup>, but never said to pray to himself. Then, is it appropriate to pray to Jesus, leaving God aside? I wonder whether you also have the same doubts or if you have never thought about these questions?

However, I could not get rid of these doubts in my mind, and often encountered the similar questions from others. Therefore, I thought it was necessary to seriously and carefully seek the answers to these questions. We should be responsible for our belief and life, rather than just blindly follow the mainstream. The worship of God should be in spirit, but also in truth<sup>8</sup>.

---

<sup>7</sup> Matthew 6:6-13 (ASV); John 15:16; 16:23-24 (ASV)

<sup>8</sup> John 4:23-24 (ASV)

Otherwise, you can join the Islamic worship because the Muslims also claim that they worship the only true God who created everything. Otherwise, there would have been no point for the Protestants to separate from the Catholic Church under the charge of “treason” and “heresy” in the 16<sup>th</sup> century. The reason for the separation (Protestant Reformation) was that the Protestants such as Martin Luther saw that the Catholic Church had seriously deviated from the biblical truth. The brutal oppression on those “traitors” or “heretics” by the Catholic Church led to the war between the Catholics and the Protestants, which lasted for over one hundred years and claimed several dozens of millions of lives. About 500 years later, in 2016, Pope Francis called the oppression “non-evangelical behavior”, and said, *“as the bishop of Rome and pastor of the Catholic Church, I would like to invoke mercy and forgiveness for the non-evangelical behavior of Catholics toward Christians of other churches.... At the same time, I invite all Catholic brothers and sisters to forgive if today, or in the past, they have suffered offense by other Christians.”*<sup>9</sup>

Therefore, if you are a sincere Christian, serious and responsible for your own belief and life, you should treat the Trinity seriously and scrupulously. We should uphold it if it aligns with the biblical truth; and we should reject it if not. Otherwise, we worship God in vain because our worship is based merely on human rules<sup>10</sup>.

## 2. Relevant Biblical Verses and Their Translations

The precondition to find the right answers to the above questions is that our faith should be built upon the **ENTIRE BIBLE**. We should reject any human teachings or traditions not in agreement with the entire Bible. When trying to understand a verse, we should take the context into consideration. We should also not generalize an idea based on a single instance. Very importantly, we have to acknowledge the fact that the currently existing various versions of the Bible have many **DEFECTS** due to the numerous times of manual transcription in the early time

---

<sup>9</sup> <https://www.thetrumpet.com/13544-pope-apologizes-for-killing-protestants> (last accessed on January 2, 2025)

<sup>10</sup> Isaiah 29:13; Matthew 15:8-9 (ASV)

and the translations.

The original manuscripts of the Bible were all lost long time ago. From the original ones to the contemporary versions, they had been manually transcribed for many times in the ancient time. It is impossible that during these processes inadvertent mistakes such as using wrong words, omitting or adding words would not have happened. Actually, such kind of mistakes often happened in the New Testament. In the English Bible such as the New International Version (NIV), many times, there are footnotes indicating that some ancient manuscripts do have some other words there, or do not have those words there. These footnotes demonstrate the many incidences of omitting or adding words in the Bible a long time ago.

The original New Testament was written in Greek in the first century. However, the earliest existing New Testament in Greek is from the third century. There are almost one hundred manuscripts of the New Testament from the third to fourth century, and over three thousand from the fourth to the fifteenth century. The New Testament was translated into Latin in the fourth century. *Nestle-Aland's Novum Testamentum Graece*, the Greek New Testament published in 1993, collected about ten thousand variants. And there are many variants among the Latin manuscripts, too. Occasionally, the variants can be as big as sentences or paragraphs. For example, Matthew 6:13 in the NIV is as follows:

*“And lead us not into temptation, but deliver us from the evil one.<sup>a</sup>”*

The superscript a, indicates, as in the footnote, *“a 13 Or from evil; some late manuscripts one, / for yours is the kingdom and the power and the glory forever. Amen.”*

Another example is that the NIV indicates, at the end of John 7, *“[The earliest and most reliable manuscripts and other ancient witnesses do not have John 7:53-8:11. A few manuscripts include these verses, wholly or in part, ....]”*. (Then why does the NIV still keep these verses since the earliest and most reliable manuscripts do not have them? What's wrong here? Please think about it.)

**The most shocking fact is that people deliberately altered the text during transcription, sometimes for the purpose of validating the Trinity<sup>11</sup>.**

For example, in the third edition of the first printed New Testament in Greek, *Novum Instrumentum omne*, the verse “*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one*” was inserted between 5:7 and 5:8 of 1 John. Many people at that time believed that this verse was forged by a monk named Froy.<sup>12</sup> The King James Version (KJV) still has this verse while most later English versions do not. Apparently, the translators of these later versions recognized that this verse was obviously added deliberately by someone.

*Codex Vaticanus* is considered as one of the two most authoritative and purest manuscripts. However, it is responsible for numerous variants in today’s Bible versions.<sup>13</sup> Simon Wong, a New Testament scholar, points out in his book *A Thorough Study of the New Testament* that there is a note next to the text on Page 1512 of *Codex Vaticanus*, which says, “***You are evil and stupid! The original verse was already very good, and you should not have changed it!***”<sup>14</sup>

The processes of various translations have also contributed many flaws to the translated Bible versions. First, in general, it was a human decision to choose which version (manuscript) as the blue print for translation. In 1516, Erasmus published in rush the first printed New Testament in Greek, *Novum Instrumentum omne*. He had only six manuscripts of late time, which were valued low by some Bible scholars. Surprisingly, none of them had the last six verses of Revelation.

---

<sup>11</sup> Simon S.M. Wong. *A Thorough Study of the New Testament*. 1999. Pp 283-285. (In Chinese, 黃錫木，新約研究透視)

<sup>12</sup> <https://readingacts.com/2020/01/14/1-john-57-what-happened-to-the-father-son-and-holy-spirit/> (accessed on January 2, 2025)

<sup>13</sup> [https://www.1611kingjamesbible.com/codex\\_vaticanus.html/](https://www.1611kingjamesbible.com/codex_vaticanus.html/) (accessed on March 21, 2025)

<sup>14</sup> Simon S.M. Wong. *A Thorough Study of the New Testament*. 1999. Pp 274. (In Chinese, 黃錫木，新約研究透視)

Therefore, Erasmus translated these six verses from the Latin Bible back to Greek, and added them to his Greek manuscripts. It is obvious that *Novum Instrumentum omne* was not a quality product although it had been edited three times later. However, due to its being widely used, it has become the “publically acknowledged verses”, or “standard verses”, or the so called “mainstream verses”. As the consequence, it is the blue print for many translations of the New Testament, including the KJV published in 1611, which actually became the authoritative version in the English-speaking world. The KJV has never been revised except some corrections of spelling mistakes etc. The American Standard Version (ASV) published in 1901 is actually the revision of the KJV. Its New Testament was further revised twice in 1946 and 1971, after which it was named Revised Standard Version (RSV). The preface of the RSV points out that the KJV has “**GRAVE DEFECTS**”.

If we can only read the translated Bible, then we also should be aware that it cannot be guaranteed that the translations of the Bible are completely faithful to the meaning of each and every single word or sentence of the original language, especially when a word has multiple meanings or is used for figurative purpose. We should also keep in mind that the original Bible had no punctuations. The original New Testament was written in Greek, which then had no space between the words or paragraphs. The original Old Testament was written mainly in Hebrew, which then had no punctuations nor marker to indicate where a sentence should end even though there were spaces between the words and breaks between the sections. It is difficult to guarantee that the translators placed the right punctuations at the right places in the entire original text. Although in most cases, different translators could understand without any difficulty the original meaning of a word or a sentence and render the same translation, in a few cases, different translators' understandings of a word or a sentence could be significantly different based on their own interpretation or theological standpoint, which could render translations of significantly different meanings.

The readers are reminded that the Trinity was plotted and established as the core of the official faith of the Roman Catholic Church in the fourth century. Almost no one dared to question the Trinity under

the brutal tyranny of the Roman Empire. In the 16th century, although the Protestants split from the Roman Catholics but they inherited the "unshakable" core of faith—the Trinity, and like the Catholics also ruthlessly persecuted the dissenters. As a result, the vast majority of Bible translations were carried out under the doctrine of the Trinity, with some translators ignoring the blatant textual alterations and purposely choosing the manuscripts or verses that could support the Trinity as the blue print for their translation.

The Committee on Bible Translation for the 2011 Edition of the NIV stated, *"The committee has again been reminded that every human effort is flawed—including this revision of the NIV. We trust, however, that many will find in it an improved representation of the Word of God...."*

This statement is not an expression of humility, but rather a **fact—any current version of the Bible has many flaws**. Therefore, we should give up the assumption that every single word or verse in the Bible we read is the original meaning. Otherwise, why are there so many different versions of the Bible? Why are there so many variants among them? For example, John 1:18 has many different versions, and here are a couple:

*"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." (ASV)*

*"No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known." (NIV)*

Obviously, someone altered this verse by inserting "who is himself God", to make a biblical basis for the Trinity.

Sarcastically, even though the NIV translation committee recognized that every human effort is flawed and believed that their translation represents an improved representation of God's word, their improvements were made evidently still within the framework of the Trinity. They also selected the manuscript referring the "only begotten Son" as "God" as their translation basis, ignoring such obvious textual alteration. Perhaps, in their view, this version is authentic because it aligns closely with the doctrine of the Trinity!

Here is another example: Acts 20:28.

*"... to feed the church of the Lord which he purchased with his own blood."* (ASV)

*"... Be shepherds of the church of God, which he bought with his own blood."* (NIV)

*"... Be like shepherds to God's church. It is the flock he bought with the blood of his own Son."* (Contemporary English Version Interconfessional Edition)

Obviously, this verse has also been deliberately altered. And the NIV chose the variant indicating Jesus is God.

**Therefore, it is particularly important and necessary to know God and understand the truth from the ENTIRE Bible.** And it is especially necessary to understand from the ENTIRE Bible the fundamental doctrines mentioned multiple times in it. It calls for detailed examination if a single verse has a meaning different from that of the other relevant verses. Otherwise, one will very easily deviate from the biblical truth because of a single word or verse. For example, Apostle Paul said, *"For to me, to live is Christ and to die is gain."*<sup>15</sup> I believe that the majority of Christians will not take this verse literally, thinking Paul was Christ, but will interpret it as that Paul lived for Christ or lived like Christ. Since from the viewpoint of the whole Bible, nobody can be the same as Jesus Christ, and so neither could Paul be Christ.

For another example, in 1 Corinthians 6:12 (ASV), Paul said, *"All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any."* However, based on the entire Bible, it is clear that not "all things are lawful". Both the Old and New Testaments explicitly state that many things are prohibited. Just before this verse, Paul wrote, *"Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers... shall inherit the kingdom of God."* I believe that every Christian understands that these things are not lawful to God's children. Even non-believers know that not all things are lawful. Therefore, it is essential to understand the truth from the entire Bible.

---

<sup>15</sup> Philippians 1:21 (ASV)

Otherwise, if we only look at 1 Corinthians 6:12 and believe that “all things are lawful”, we will completely deviate from the truth of the Bible.

Having said the above, now let us examine the Bible verses that are often used to prove Jesus is God. Among the verses discussed below, aside from those that are very obviously altered (as noted in this article), there is a substantial likelihood that some of the rest verses have also been altered. For the purposes of discussion, however, they are treated as if they have not been altered. The biblical verses in the rest of the book are quoted from the NIV except where else is specified.

### ***Bible Verses Stating That Jesus Is God***

In the whole Bible, there are only three verses stating Jesus is God which are quoted in the following:

1. Isaiah 9:6: *“For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”*
2. John 1:1: *“In the beginning was the Word, and the Word was with God, and the Word was God.”*
3. Romans 9:5: *“Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.”*

The Book of Isaiah was written around 700 B.C. in ancient Hebrew. At that time, the written Hebrew language had no punctuations. According to the translation by the NIV, obviously, the “child” which the Christians believe is Jesus Christ, is the “Mighty God” and “Everlasting Father”. This verse appears particularly odd in the context of the Old Testament. Well, then how do the modern Jewish people interpret their ancestors’ language back more than a couple thousand years ago? The following is their English translation:

*“For a child has been born to us, a son has been given to us, and the authority is upon his shoulder, and the wondrous adviser, the mighty God, the everlasting Father, called his name, ‘the prince of peace’”<sup>16</sup>.*

---

<sup>16</sup> [http://www.chabad.org/library/bible\\_cdo/aid/15940](http://www.chabad.org/library/bible_cdo/aid/15940) (accessed on January 2, 2025)

Thus, the child is not God, but rather a prince of peace sent from God, which is in agreement with the whole Bible or at least the Old Testament. Therefore, it can be seen that what kind of punctuation to use and where to place can lead to completely different meanings. You will surely not question the translation by the NIV if you have accepted the doctrine of the Trinity. However, this NIV translation claiming the Son is the Father even contradicts to the Trinity, since the Trinity declares that the Son is not the Father.

The Book of John was written several decades after the resurrection of Jesus. It was written in Greek which was then a popular language in that area. It was written with all the uppercase letters, no space between the words nor punctuations. The original Greek for “and the Word was God” is “Θεός ἦν ὁ Λόγος”. The word “Θεός” has two basic meanings: God and a god. The third meaning of this word is someone resembling God or representing God. This word appears many times in the New Testament with different meanings. In most cases, it is easy to identify without ambiguity the actual meaning of this word according to the context, as illustrated by the following examples:

- A. The meaning is God as it appears in Matthew 3:9, Mark 13:19, Luke 2:13, Acts 2:11, and John 8:42 and 47—*“He who belongs to God hears what God says....”*
- B. The meaning is a god as it appears in Acts 28:6 and 1 Corinthians 8:5—*“For even if there are so-called gods....”*
- C. The meaning is someone resembling or representing God as it appears in John 10:34—*“Jesus answered them, ‘Is it not written in your Law, ‘I have said you are gods?’”*

It has been controversial for a long time on how to translate John 1:1. Everyone accepting the Trinity will agree to the translation of “the Word was God”. However, if you want to take into consideration how the other parts of the Bible describe Jesus, such as John 20:31—*“But these are written that you may believe that Jesus is the Christ, the Son of God, ...”*, and Jesus’ prayer in John 17:1-3—*“Father, ... Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent”*, and align this verse with them, then the second “Θεός” in John 1:1 should bear the third meaning.

The Book of Romans was written by Apostle Paul several decades after the resurrection of Jesus. As same as the Book of John, it was written in Greek. According to the NIV, Romans 9:5 reads, “*Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.*” Obviously, Christ is God forever praised according to this translation. However, the readers should be aware that there were no punctuations in the original language. The Greek verse reads as: “ῶν οἱ πατέρες καὶ ἐξ ὐν ὁ Χριστὸς τὸ κατὰ σάρκα ὁ ὄν ἐπὶ πάντων Θεός εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν”, and the word-by-word translation should be “whose the patriarchs and of whom the Christ - according to flesh - being over all God blessed to the ages amen.” Therefore, it really depends on how and where to punctuate the original text. The footnote of this verse in the NIV indicates clearly that it can also be translated into “*Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is over all. God be forever praised! Amen*” or “*Theirs are the patriarchs, and from them is traced the human ancestry of Christ. God who is over all be forever praised! Amen*”. What a fundamental difference!

**In conclusion, the original meaning of the above three verses (Isaiah 9:6; John 1:1; Romans 9:5) is not necessarily the same as in the NIV.** Moreover, these three translated verses are very inconsistent with many other related verses, indicating that there are serious issues within them. Where to place the punctuation, what kind of punctuation, and how to interpret a multiple-meaning word in a particular context, all depend upon the theological standpoint of the translators. If you accept the doctrine of the Trinity, you will surely believe that these translations in the NIV are correct. Well, **is it right to use the Trinity to prove the correctness of a particular interpretation and translation of the original Scripture carried out under the doctrine of the Trinity, and then further to use this kind of interpretation and translation to defend the doctrine of the Trinity?** Please ponder on this.

### **Some Other Relevant Bible Verses**

**Genesis 1:26:** “*Then God said, ‘Let us make mankind in our image....*” First let us be aware that the Hebrew Old Testament usually uses “Elohim”, a plural form of “El” (God or god), to describe YHWH God,

the only one creator. It is like that sometimes in English “waters” is used instead of “water” to describe a magnificent and boundless body of water. The “God” in Genesis 1:26 is actually “Elohim” in the original Hebrew. However, the verb “said” in Hebrew was in the third person masculine singular form, which grammatically demonstrates the subject “Elohim” is singular in this case.

To whom was God saying “Let us...”? Some Jewish scholars of the Old Testament explain in this way: God humbled Himself and talked to the angels about His plan to create mankind although He did not need to consult them about His plan. This explanation can find its basis in the *Book of Jubilees*. Although the *Book of Jubilees* is considered apocryphal by most Christian churches and mainstream Judaism, it is regarded as canonical by the Ethiopian Christian church and Ethiopian Judaism. The *Book of Jubilees*, also called the *Little Genesis*, recounts that on Mount Sinai, an angel, by command of the Creator, dictated Moses the history from the creation to Exodus, and asked him to write it down (this might also be the reason for Moses staying on the mountain for forty days and nights). Therefore, it is quite possible that this angel told Moses, “God spoke (to us) that we shall...” and Moses recorded it in this way. In fact, the *Book of Jubilees* records about the creation of Eve as follows: (the angel said to Moses:) “*The Lord spoke to us: ‘It is not good that the man should be alone; let us make a helpmeet for him.’*” (*Book of Jubilees* 3:4)

**Zechariah 12:10:** “*And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.*” It is obvious that YHWH God was speaking according to the context. Then it became that YHWH God was pierced, which in conjunction with the crucifixion of Jesus indicates that Jesus is YHWH. However, **this verse was altered**. The Contemporary English Version (CEV) reads, “*I, the Lord, will make the descendants of David and the people of Jerusalem feel deep sorrow and pray when they see the one they pierced with a spear. They will mourn and weep for him, as parents weep over the death of their only child or their firstborn.*” Although this verse in the ASV reads the same as the NIV, there is a footnote saying “*Or, they will look to him whom they have pierced.*”

**John 10:30:** “*I and the Father are one*”. This verse is also commonly used to defend the Trinity. However, “are one” can mean to be one in spirit, but not necessarily to be in the same entity. For example, Jesus said, “*My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.*”<sup>17</sup> All these four verses talk about this “one” (εν in Greek). Obviously, this “one” means the believers being one in spirit, the believers and Jesus being one in spirit, Jesus and God being one in spirit, and the believers, Jesus and God being one in spirit.

**John 14:8-9:** “*Philip said, ‘Lord, show us the Father, and that will be enough for us.’ Jesus answered: ‘Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. ....’*” Jesus was telling them that people should see the glory of the Father through him by saying “Anyone who has seen me has seen the Father”. As recorded in many places in the Scripture, people glorified God because of seeing what Jesus said and did, just as people can see God's glory in someone who truly denies himself and follows Jesus, as Jesus said: “*Let your light shine before others, that they may see your good deeds and glorify your Father in heaven*” (Matthew 5:16). This is also what Paul meant when he said, “*For to me, to live is Christ.*” (Philippians 1:21) In addition, in the whole chapter of John 14, Jesus clearly explains that he and the Father are two distinct persons, not one.

**John 20:28:** “*Thomas said to him, ‘My Lord and my God!’*”. This is the exclamation by Thomas out of his being overwhelmingly surprised at seeing the resurrected Jesus. The “my God” did not necessarily mean to be Jesus. Many people would say “my God” at various situations of big surprise. Even if Thomas was calling Jesus “my God”, we cannot deem Jesus as God just based on what Thomas said out of his shock. Again, we should look at this issue from the whole Bible. For example,

---

<sup>17</sup> John 17:20-23

immediately after Thomas said “My Lord and my God!”, in John 20:31, it says *“But these are written that you may believe that Jesus is the Christ, the Son of God....”* Therefore, the reason for Thomas uttered so was because he was extremely surprised by Jesus' resurrection. In fact, Jesus' resurrection was not by his own power; the Bible clearly states in many places that it was God who raised Jesus from the dead.<sup>18</sup>

In addition, if Jesus were God, why had none of the other disciples ever called Jesus God? Why even after his resurrection and ascending to the heaven did his apostles still call him Jesus of Nazareth, God's servant but not God?<sup>19</sup>

**Acts 20:28:** *“...Be shepherds of the church of God, which he bought with his own blood.”* **This verse was obviously altered**, evidenced by the variants among the different English versions. For example, the ASV reads, *“...to feed the church of the Lord, which he purchased with his own blood”*, while the Contemporary English Version Interconfessional Edition (CEVDCI) reads, *“...Be like shepherds to God's church. It is the flock he bought with the blood of his own son”*.

**Philippians 2:6:** *“Who, being in very nature of God, did not consider equality with God something to be grasped.”* This verse describes Jesus having divine nature, like a son taking the form of his father. However, Son and father are two different persons. “Equality” does not mean “is”. In John 5:18, when Jesus called God his father, the Jews condemned him because in their view Jesus was making himself “equal” with God. Obviously, it is impossible for the Jews to take “equal with God” as “being God”. The Greek word “ἴσα” for “equality” in Philippians 2:6, and “ἴσον” for “equal” in John 5:18, have been translated into alike, consistent, same amount, etc. in some other verses of various versions of the English Bible. Therefore, it is more appropriate to translate the original Greek phrase “τὸ εἶναι ἴσα Θεῷ” in Philippians 2:6 (“equality with God” as in the NIV) into “being like God”.

Furthermore, this verse equating Jesus with God is obviously inconsistent with many other verses. Paul, the same author, wrote in 1 Corinthians 15:27-28: *“For he ‘has put everything under his feet.’ Now*

---

<sup>18</sup> Acts 2:32; 1 Corinthians 6:14

<sup>19</sup> Acts 2:22; 3:13; 4:10

when it says that 'everything' has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all." Paul also stated, "... the head of Christ is God" (1 Corinthians 11:3). Jesus himself said that his life, authority, and glory were given to him by God (John 5:26; Matthew 28:18; John 17:22-24). How then could Christ possibly be equal to God, who gave him life, authority, and glory?

**Colossians 1:15:** "*The Son is the image of the invisible God, the firstborn over all creation.*" Some people use this verse to argue that Jesus is God. But then, whom should the mankind be, who was created in the image and likeness of God? (Genesis 1:26) If we carefully read Colossians 1:1-3, we should see that Paul clearly distinguishes between Jesus and God as two separate entities, and that God is not only our Father but also the Father of Jesus: "*We always thank God, the Father of our Lord Jesus Christ.*" Furthermore, it is also very clearly stated here that God is the Father, and the Father is God. In fact, the entire Bible clearly states that God is the Father, not the Son nor the given Holy Spirit, and the Father is God. Unlike the triune Father, this Father does not need the "Son" or the given "Spirit" to constitute the complete God. The "triune God" is not necessarily the triune Father—he can be the Son or the given Holy Spirit. Thus, the "Father" in the Bible is not the triune Father. The Trinity equivocates its "Father" with the biblical "Father". This is the most cunning deception of Satan. This point is specifically discussed in Chapter Four.

**First Timothy 3:16:** "*Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.*" Different Greek Bible versions have two different words for this "He": one is "ὅς", a relative pronoun meaning who, which, etc., and the other is "Θεός", meaning "God". The various versions of the English Bible have the same situation also. In the earliest version, the KJV, it is "God". But in the later versions, it is "He" in most cases. Clearly, this change in the later versions reflects the translators' awareness of the obvious alteration of this verse—**someone intentionally changed "ὅς" to "Θεός" to prove that Jesus is God.**

My dear brothers and sisters, please think: **why did some people alter the Scripture to prove that the Trinity has a biblical basis? Can the Bible be altered? What spirit is behind these alterations? Are you willing to believe what this spirit wants you to believe? If God is a triune God, why does He not explicitly tell us in the Bible? Why does the Scripture have to be altered in order to prove that God is a triune God?**

**Hebrews 1:8-9:** *"But about the son he says, 'Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.'*" The author of Hebrews quoted many contents and verses from the Old Testament. Somehow, the speaker of some of the quoted verses is changed in the modern translations: from someone such as King David or a prophet to God. Although these words are divinely inspired, the literal transformation into "God said" can sometimes lead to serious misunderstandings.

For example, Hebrews 1:7 reads, *"In speaking of the angels he says, 'He makes his angels spirits and his servants flames of fire.'*" From the previous two verses (Hebrews 1:5-6), it is clear that this "he says" refers to "God says." However, this verse comes from Psalm 104:4, where the psalmist described God's greatness, stating (God) "makes his angels spirits...". Of course, changing the speaker here in 1:7 is not a significant issue. But it is a big issue in 1:8—it becomes that God calls the Son (Jesus) God. Therefore, to interpret Hebrews 1:8-9, we must first understand that the speaker is not God, but the author of Hebrews quoting Psalm 45:6-7.

Psalm 45:6-7 read: *"Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom. You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy."* The main subject of Psalm 45 is an Israeli king—a blessed mighty and graceful warrior, who was about to be married—that is why God was anointing him with the oil of joy. Psalm 45:6 is considered the most difficult verse to interpret in the book of Psalm. There are many different interpretations. The bottom line is that it is absolutely impossible for the psalmist addressing the king as "God". Therefore,

Psalm 45:6 of the NIV version can be interpreted as 1) the “you” refers to the one true God; or 2) the “O God” is a vocative, and has nothing to do with the “you”. It is like someone might shout, “The towers, O God, are falling!” when seeing the twin towers collapsing.

The author of the book of Hebrews applied these two verses to the “Son”, and added “But about the Son he says” before the two verses. In fact, the Greek text does not have the words “he says”. Therefore, Hebrews 1:8-9 in the NIV can be interpreted as:

*“But about the Son, he says”—But about the Son, there is a word in the Scripture;*

*“Your throne, O God, will last forever and ever; a scepter of justice will be the scepter of your kingdom”—this is the author of Hebrews praising the one true God (the “you” refers to God);*

*“You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy”—Since the Son loves righteousness and hates wickedness, thus God, who is the Son’s God, anoints the Son above his companions.*

So, it is a complete misunderstanding to interpret Hebrews 1:8 as God is calling the Son (Jesus) God. Also, please note that it mentions “your companions” in 1:9. Who are Jesus’ companions? In Hebrews, Jesus was compared with the angels, Moses, Melchizedek, and the high priests, but not God. Obviously, “your companions” refer to these created beings, but not the Creator God.

**Revelation 1:17:** *“...Then he placed his right hand on me and said: ‘Do not be afraid. I am the first and the last.’”* Based on the context, this is Jesus saying that he is the First and the Last, similar as claiming himself being God (Isaiah 44:6: *“This is what the Lord says—Israel’s King and Redeemer, the Lord Almighty: I am the First and I am the Last; apart from me there is no God.”*). However, **Revelation 1:17 was evidently altered.** In the text of the *Codex Alexandrinus*, one of the four great ancient uncial codices, it reads “the Firstborn” rather than “the First.” I believe that all brothers and sisters understand the difference between “the Firstborn” and “the First.”

Actually, in Revelation there are two other places (1:11 and 22:13) where Jesus refers to himself as God in this way. The early English versions such as the KJV render Revelation 1:11 as (Jesus) *“saying, I am Alpha and Omega, the first and the last, and what thou seest, write in a*

*book, and send it unto the seven churches..."* However, most of the later English versions do not have "*I am Alpha and Omega, the first and the last*". **Clearly, there is substantial evidence demonstrating that this verse was tampered with and the phrase "*I am Alpha and Omega, the first and the last*" was inserted.** Therefore, later English versions adopted the Greek manuscripts without this phrase.

Revelation 22:13 reads, "*I am the Alpha and the Omega, the First and the Last, the Beginning and the End.*" **This verse was also altered,** or at least the order of the last two phrases has been changed. For example, in the KJV 22:13 reads as, "*I am Alpha and Omega; the Beginning and the End; the First and the Last.*"

Furthermore, by comparing with the surrounding context, especially Revelation 22:16, where Jesus says, "*I, Jesus, ... am the Root and the Offspring of David, and the bright Morning Star,*" one can see that Jesus' self-designation as God in Revelation 22:13 stands in stark contrast to these Scriptures.

**Can the scripture be altered? Which spirit is behind such alterations? Are you willing to believe what this spirit wants you to believe?** I once again earnestly ask the brothers and sisters to seriously consider these questions.

### ***The Great Commission and Paul's Greeting Phrase***

The great commission verse and Paul's greeting phrase in 2 Corinthians are often used to validate the Trinity. They are "*Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*" and "*May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.*"<sup>20</sup>

Why should one be baptized in the name of the Father and of the Son and of the Holy Spirit? Baptism is the ceremony for confession, repentance, forgiveness and rebirth. Eternal life is from God. The only God, who is the Father, created everything and life, and gives eternal life to everyone who believes in Him and follows His word. Therefore,

---

<sup>20</sup> Matthew 28:19; 2 Corinthians 13:14

one should be baptized in the name of the Father. Redemption is from Jesus because he paid the price of our sins by dying on the cross. That is why one should be baptized in the name of the Son. Only with the Holy Spirit dwelling inside will one have a strong faith and strength to follow God's word in this dark and evil world. That is why one should be baptized in the name of the Holy Spirit.

In the same way, it can be understood why Jesus, God and Holy Spirit appear in Paul's greeting. (Please notice that Paul said Jesus, "God", and the Holy Spirit.) In fact, in Paul's letters, only in this instance, the Holy Spirit is mentioned in his greeting; in other greetings, only God and Jesus are mentioned, and God and Jesus are described as two distinct persons. For example, *"Grace and peace to you from God our Father and the Lord Jesus Christ."*<sup>21</sup> Further, it is important to recognize that in the Bible, the "Father" is the one true God; the "Father" in the Bible is a completely different concept from the "Holy Father" in the Trinity. The God in the Bible is the Father, not the Son nor the given Spirit (see Chapter Six for the discussion on the given Spirit). Therefore, the Great Commission actually says: "in the name of God, the Son, and the Holy Spirit" just as in the closing greeting of 2 Corinthians, where it clearly states: "the Lord Jesus Christ", "God", and "the Holy Spirit". Thus, these two verses actually say "God", "the Son", and "the Holy Spirit", not the triune "Holy Father", "Holy Son", and "Holy Spirit". Those who adhere to the Trinity have to equivocate the "God" or "Father" in the Bible with the triune "Father" in order to make these two verses the only direct biblical "basis" for the Trinity.

### ***“Worshipping” Jesus***

Now let us take a look at the Scriptures of “worshipping” Jesus. In Greek, the word for worship is “προσκυνέω”. This Greek word, as per Thayer's Greek Lexicon, has the following meanings in addition to worship:

1. to kiss the hand to (toward) one, in token of reverence;

---

<sup>21</sup> 2 Corinthians 1:2

2. among the Orientals, especially the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence; and
3. by kneeling or prostration, to do homage or make obeisance, whether in order to express respect or to make supplication.

Therefore, there have been various English translations of this Greek word “προσκυνέω”, based on the context and more importantly, the translator’s own theological viewpoint. The following table shows the comparison of the translations of “προσκυνέω” in several verses by different versions of the English Bible.

Verse	New International Version	King James Bible	English Standard Version	Douay Rheims Bible	Young’s Literal Translation
Mt 2:2	worship	worship	worship	adore	bow to
Mt 2:8	worship	worship	worship	adore	bow to
Mt 8:2	knelt before	worshipped	knelt before	adored	was bowing to
Mt 20:20	kneeling down	worshipping	kneeling before	adoring	bowing
Mt 28:9	worshipped	worshipped	worshipped	adored	did bow to
Mt 28:17	worshipped	worshipped	worshipped	adored	bowed to

In Matthew 2:2 and 2:8, it is very clear that the eastern wise men believed that the baby was the future King of the Jews but not God. And there was also absolutely no reason to assume that Herod would take the baby as God. Therefore, the translation of “προσκυνέω” to “worship” in these two verses is obviously wrong, or at least very much out of context. It was also very impossible that the leprosy in Matthew 8:2 and the mother of James and John (two of the twelve apostles who had been following Jesus for a while) in Matthew 20:20 would take Jesus as God.

Matthew 28:9 and 28:17 describe that some disciples and women “προσκυνέω” the resurrected Jesus. It should not be difficult to understand the actual meaning of “προσκυνέω” in these cases. For example, immediately after Matthew 28:9, in Matthew 28:10, Jesus called his disciples “brothers”. Do you believe that God would call those disciples as his “brothers”? Also in John 20:17, the resurrected Jesus told Mary, “*Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’*” Obviously, even the resurrected Jesus claimed himself someone different from God. Therefore, the translation of “προσκυνέω” to “worship” is wrong in these two verses because these people would not worship someone other than God.

Revelation 5:13-14: “*Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying: ‘To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever! The four living creatures said, ‘Amen,’ and the elders fell down and worshiped.*” For 5:14, some other English versions have similar translation as the NIV. But some have a different translation—“him that lives for ever and ever” is added after the word “worshipped”, such as the KJV and the Jubilee Bible 2000. Surprisingly, this verse in the New Living Translation reads, “*And the four living beings said, ‘Amen!’ And the twenty-four elders fell down and worshiped the Lamb.*” **You can easily see that how much someone wanted to prove that Jesus is God by altering the Scripture!**

The above discussion covers most of the Scriptures commonly used to argue that Jesus is God or to support the doctrine of the Trinity. Some other few verses will be discussed in the following chapters. **In summary, the Scriptures used to defend the Trinity actually have a variety of issues. The interpretation and translation of the original texts according to the doctrine of the Trinity, along with the textual alterations, conceptual substitutions, and far-fetched connections to fit this “core” doctrine, are the reasons for these Scriptures being claimed as the biblical evidence for the Trinity. In other words, there is no solid biblical basis for the belief that Jesus is God or for the doctrine of the Trinity.**

### 3. Who Is Jesus

Then who is Jesus? The answer can come only from the Bible. Actually, in many verses, the Bible tells us clearly that Jesus is the Son of God. Except for those three verses (Isaiah 9:6, John 1:1 and Romans 9:5) discussed before, the Bible never directly claims elsewhere that Jesus is God. The four gospel books tell us that the virgin Mary conceived from the Holy Spirit and then gave birth to Jesus—the Word became flesh. (Please be aware that it is the “Word” became flesh, not the “God” became flesh. Isn’t true that the world is also made by the word of God?)

Apostle John said, *“But these are written that you may believe that Jesus is the Messiah, the Son of God...”*

Apostle Paul said, *“regarding his Son, who as to his earthly life was a descendant of David, and who through the Spirit of holiness was appointed the Son of God in power by his resurrection from the dead: Jesus Christ our Lord”*.

In Hebrews, it reads, *“In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe”*.

Apostle Peter said, *“He received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, ‘This is my Son, whom I love; with him I am well pleased’”*.

In Jude, it says, *“To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy—to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen”*.<sup>22</sup>

How then did Jesus define himself? First of all, Jesus never referred to himself as God. He identified himself as the Son of God, the Christ, the King of the Jews, and the Son of Man.

(The Hebrew word for Christ is “Messiah”, which means “the anointed one”. Being anointed signifies being appointed or

---

<sup>22</sup> John 20:31; Romans 1:3-4; Hebrews 1:1-2; 2 Peter 1:17; Jude 24-25

established—as a king, priest, etc. The Messiah or Christ mentioned numerous times in the Bible refers to a savior anointed and appointed by God. The anointed one is not God; rather, the one who anointed him is God. Therefore, Jesus is not God; it is God who anointed and established him as the Christ.)

For example, the Samaritan woman said to Jesus: "*I know that Messiah (called Christ) is coming. When he comes, he will explain everything to us.*" Then Jesus declared, "*I, the one speaking to you—I am he.*" Jesus asked his disciples who he was, and Simon Peter answered, "*You are the Messiah, the Son of the living God.*" Jesus replied, "*Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven.*" During his trial before the Jewish council, they asked him, "*Are you then the Son of God?*" He replied, "*You say that I am.*" The Roman governor Pilate asked him, "*Are you the king of the Jews?*" Jesus answered, "*You have said so.*"<sup>23</sup> There are many verses in the Gospels where Jesus referred to himself as the "Son of Man". So this point is not elaborated here.

**Therefore, in a simple and straightforward way, we believe that Jesus is the son of God, son of man, the Christ, and the king of the Jews (all people belonging to God).**

Then what is the relationship between Jesus and God? Is God's son God? It can be said that almost every Bible verse regarding Jesus and God clearly shows that Jesus and God are two different entities. One can easily see this from any verses mentioning both God and Jesus simultaneously in the New Testament. For example, immediately after "*the Word was God*", John 1:2 reads "*He was with God in the beginning.*" So, "he" and "God" are two different entities. If he had been God, why does it say "He was with God"? Peter said in his Pentecost sermon, "*God has raised this Jesus to life.... Exalted to the right hand of God, he has received from the Father the promised Holy Spirit.... God has made this Jesus, whom you crucified, both Lord and Christ*". Even the last book of the Bible—Revelation also very clearly depicts God and Jesus as two distinct and independent entities. For

---

<sup>23</sup> John 4:25-26; Matthew 16:16-17; Luke 22:70; Mark 15:2

example, the beginning of Revelation reads: “*The revelation from Jesus Christ, which God gave him to show his servants what must soon take place...*”<sup>24</sup>

Some defend the doctrine that Jesus is God by arguing: “The son of man is human; therefore, the son of God is God. Thus, Jesus is God.” However, in the Bible, many are called “son of God”. For example, Job 1:6 refers to the angels as “*sons of God*”. The Gospel of Luke states: “*Adam the son of God*”. The Book of Romans reads: “*For those who are led by the Spirit of God are children of God.*”<sup>25</sup> Therefore, the title “son of God” is not unique to Jesus. The reasoning that “the son of God is God” does not hold up. Furthermore, God the Creator is one, but not a kind or a species. Only the creatures have and belong to their own kinds.

Some people focus on the distinction between “begotten” and “created”, emphasizing that Jesus is “begotten” but not “created”, thereby concluding that Jesus is God. Their reasoning follows: being begotten by God means possessing the same nature as God; having the nature of God means being God. However, this “begotten” status is not unique to Jesus either. True believers are also begotten of God: “*children born not of natural descent, nor of human decision or a husband's will, but born of God*”; and “*Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well.*”<sup>26</sup> Colossians 1:15 describes Jesus as “the firstborn”, which implies that there are subsequent births—the secondborn, the thirdborn, and so on. Thus, Romans says of God making His Son the firstborn among many brothers and sisters; Hebrews states that God will bring many sons and daughters to glory, and Jesus “*is not ashamed to call them brothers.*” After His resurrection, did not Jesus call his disciples brothers, telling Mary, “*Go to my brothers and tell them...*”?<sup>27</sup>

In fact, the questions “who is Jesus” and “who is God” are closely related. Knowing “who is God” automatically resolves the question of

---

<sup>24</sup> Acts 2: 32-36; Revelation 1:1

<sup>25</sup> Luke 3:38; Romans 8:14

<sup>26</sup> John 1:13; 1 John 5:1

<sup>27</sup> Romans 8:29; Hebrews 2:10-11; John 20:17

“whether Jesus is God”. As the Christians, we should admit that we, the created beings, lack the ability and qualifications to speculate about who our God the Creator is. Our understanding of the Creator can only come from His revelation. The Christians believe that the Bible is God's revelation; thus, the God revealed in the Bible is the true God and Creator whom we should believe in.

If we set aside the work of the Devil behind it, the Trinity is at its best merely a human speculation about God, not something rooted in the Bible. This is very clearly reflected by the statement in the Study Helps of the NRSV published in 1990:

*“The Hebrew faith is strictly monotheistic. There is only one God, the God of Israel. Jesus and his disciples, of course, believed this.*

*The Christian church clings to the belief in one God. But the church also recognizes that God is experienced in more than one way. The early Christians sensed that, in Jesus, God was approaching them in a special way. And after Jesus died and rose again, they began to say, ‘God sent his son.’ The God whom they knew as Father had come to them as Son.*

*Already they were stretching their faith about the one God. But more was to follow. Soon they would experience God as Holy Spirit; and they would have to find new language to use about God.*

*The writers of the New Testament did not develop a full doctrine about the Trinity. But they used language that suggested the creeds that would follow: Matthew 28:19; 2 Corinthians 13:14. They gave us the raw material out of which later generations of Christians formed the doctrine of the Trinity: One God in Three Persons.”*

This passage clearly states the following points:

**1. Jesus and his disciples believed in the only one true God of the Hebrews.** (Who is the only one true God of the Hebrew faith? That is YHWH the only one God, the God of Abraham, Isaac, Jacob, Moses..., and the only one true God worshipped by the ancient and modern Israelites. The God of the Israelites is not a triune God. Therefore, the Trinity is far beyond Jesus and his disciples' understanding of God. Can such a doctrine be held as the core of the Christian faith?)

**2. The notion of God appearing as “Son” or “Spirit” arose from the senses or experiences of the early Christians.** (The Scripture says that

God sent his beloved Son Jesus and gave the Holy Spirit to the believers. It does not say that God appeared among the believers as Son or Spirit, nor does it say that God is the Son or the given Holy Spirit. Therefore, the appearance of God in the form of Son or the given Spirit is not a teaching of the Bible, but rather, as the NRSV translators have stated, the “senses” and “experiences” of the early Christians.)

**3. The New Testament does not have a full doctrine of the Trinity.** (In fact, it is not that there lacks a “full” doctrine of the Trinity in the New Testament, but just completely none. The only two verses “suggesting” the Trinity—Matthew 28:19 and 2 Corinthians 13:14 actually have nothing to do with the Trinity. (See Chapter Two.))

**4. The doctrine of the Trinity was developed by the later Christians based on the two verses—Matthew 28:19 and 2 Corinthians 13:14 that suggest the creeds.** (Does not the Bible—God’s revelation provide a clear answer to the most important and fundamental question—“Who God is” but just only a “suggestion” through two verses, requiring the later believers to develop a doctrine based on these two verses and their own senses and experiences?)

Although the NRSV translators knew and stated the above facts, they still believed in the Trinity. Presumably, those preachers and pastors who are well-versed in the Bible and know the historical facts are the same. As for the general believers who do not read the Bible much and lack the knowledge of the historical facts, it goes without saying. Therefore, one must ask the extremely fundamental question:

### **WHAT IS THE FOUNDATION OF THE CHRISTIAN FAITH? PERSONAL “SENSES”? “EXPERIENCES”?**

Other two obvious questions are:

**Is it that Jesus and his disciples had an incomplete understanding of God, requiring the later believers to “stretch” it?**

**Is it that the Bible’s revelation and description about God are insufficient for us to know the only true God, necessitating the later believers to find new language to describe God based on their senses and experiences?**

## WHAT IS YOUR ANSWER?

As I have experienced many times, those who defend the Trinity ultimately have to resort to the theological theories and bring out a plethora of human speculation and inference. Does not this phenomenon demonstrate that the belief that “Jesus is God” or the Trinity is, at best, derived from the human senses, experiences, speculations, and inferences, rather than from the words or revelations of God—the Bible, which the Christians always claim to be? Is this not the creation of gods?

Although the Christians know that, apart from the Creator's revelation, the created beings cannot know who God the Creator is and have no qualifications or abilities to speculate about the Creator, in practice, it is quite the opposite. The vast majority of the Christians actually fall into the trap of “speculating about who the Creator is” (creating their own gods). Instead of realizing this greatest sin, they are all very self-confident that they are holding the truth! There is no other explanation than the stubborn human heart and the deception of the devil! Just as Jesus warned his disciples, *“Satan has asked to sift all of you as wheat.”*<sup>28</sup> Be alert!

## 4. Deceptions of the Trinity

*The most deceptive aspect of the Trinity is the conceptual substitution, equivocating the biblical “Holy Father”, “Father”, or “Heavenly Father” (hereafter collectively referred to as the Heavenly Father) with the triune “Holy Father”.*

Jesus instructed his disciples to baptize the believers *“in the name of the Father, the Son, and the Holy Spirit”*. The Trinity uses this verse to deceive the Christians to believe that the triune “Holy Father” coming from the Bible. As a matter of fact, the “Heavenly Father” in the Bible and the “Holy Father” in the Trinity represent two entirely different concepts, which is illustrated in the following.

---

<sup>28</sup> Luke 22:31

When the Bible refers to God as “Heavenly Father”, it denotes the complete and only one God. The titles of “Father”, “Heavenly Father”, and “Holy Father” all refer to the same only one God. And this only one God is the Heavenly Father but not the Son nor the given Holy Spirit (See Chapter Six regarding the given Holy Spirit). Conversely, the Heavenly Father is God—there is no need to add the Son or Spirit in order to form or define the complete God, as it is written in the Scripture: *“Yet for us there is but one God, the Father, ...”*<sup>29</sup>.

In contrast, the “Holy Father” or “Father” in the Trinity is merely a part of “God”, since this “Holy Father” must be combined with the Son and Spirit to form the complete concept of “God”. Moreover, the “God” of the Trinity is not necessarily the Father—can also be the Son or the given Holy Spirit.

Jesus told the disciples after his resurrection, *“I am ascending to my Father and your Father, to my God and your God”*<sup>30</sup>. Obviously, the “Father” is the “God”, and the “God” is the “Father”. In Jesus’ prayer, he said, *“Father, the hour has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.”*<sup>31</sup> Very clearly, the “Father” is the only true God, and Jesus was sent by the only true God. Jesus is not the only true God or part of the only true God as asserted by the Trinity.

Apostle Paul said, *“For he ‘has put everything under his feet.’ Now when it says that ‘everything’ has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him. So that God may be all in all.”*<sup>32</sup> Therefore, God is also the God of Jesus Christ, as Paul said in Ephesians 1:17, *“... the God of our Lord Jesus Christ....”* Further, Paul said, *“For there is one God and*

---

<sup>29</sup> 1 Corinthians 8:6

<sup>30</sup> John 20:17

<sup>31</sup> John 17:1-3

<sup>32</sup> 1 Corinthians 15:27-28

*one mediator between God and men, the man Christ Jesus.”<sup>33</sup>* Obviously, the biblical God is not the Son or Jesus Christ, unless you equivocate this God with the triune “God Father”.

The book of Revelation describes many times about the One sitting on the throne and the lamb, or God and the lamb. The One sitting on the throne is God and the lamb is Jesus. All these verses explicitly demonstrate that God is God, and the lamb is the lamb; God is not the lamb, and the lamb is not God.

The Apostles’ Creed is probably the earliest declaration of Christian belief in a concise manner, which is believed to be written by the twelve apostles. In the Apostles’ Creed<sup>34</sup>, it plainly tells us that God is the Father alone: *“I believe in God the Father Almighty, Maker of heaven and earth”*. In this declaration, God is a complete, exclusive and only God. Nothing else is needed to make this God or Father the only true God. God is the creator of heaven and earth. He is also called “the Father Almighty”. After this statement, the creed starts to declare that Jesus is the only Son of God. However, never does the creed refer to Jesus as God or a part of God as described in the Trinity. Never does the creed indicate that “the Father Almighty” needs Jesus and the Holy Spirit to form the complete concept or entity of God. The discussion in the section of “The Great Commission and Paul’s Greeting Phrase” in Chapter Two can help one to understand why God, Jesus and the Holy Spirit are mentioned in the Apostles’ Creed.

***The term “God the Father”, “God our Father” and “God and Father” in the Bible are a completely different concept from the “Father God” or “God the Father” in the Trinity.***

---

<sup>33</sup> 1 Timothy 2:5

<sup>34</sup> Apostles’ Creed: I believe in God the Father Almighty, Maker of heaven and earth. And I believe in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The word “Father” in the Trinity’s “Father God” or “God the Father” is used to define or describe the “God” mentioned here, as the triune “God” can also be the Son or the Holy Spirit. In contrast, the “Father” and “God” in the biblical “God the Father” are in a parallel relationship and can substitute for one another; they are not mutually defining or modifying but are two titles for the same individual—the only one Creator. As discussed in the first part of this chapter: the Father is God, and God is the Father alone. This is similar to the title “Jesus Christ”: Jesus is the Christ, and the Christ is Jesus. When one says “Christ”, people understand that he is referring to Jesus, since there is only one Christ, who is Jesus. If the Christ were divided into three persons, then each one would need to be defined respectively. You would have to say “Jesus Christ”, “XX Christ”, “YY Christ”, to let people know which Christ you are referring to. This is exactly the case in the Trinity. One has to say “XX God” in order to let people know which “God” he is talking about.

In 2 Corinthians 1:3, it states: *“Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort.”* Similarly, Galatians 1:1 says: *“Paul, an apostle—sent not from men nor by a man, but by Jesus Christ and God the Father, who raised him from the dead.”* Again, very clear and straightforward: God is the Father, and vice versa; Jesus is not God who is also called as the Father.

### ***The “God” in the Bible is also a completely different concept from the “God Father” in the Trinity.***

It should be emphasized that the concept of “God” in the Bible is a complete notion of a singular God, the only one God, the Creator, and the Almighty Father. It is fundamentally different from the triune “Father” or “God Father”. Therefore, when the Bible speaks of God in relation to Jesus or the Lamb, it is important to note that this God is the complete and the only one true God who said, *“You shall have no other gods before me.”* This God is not the triune “Father”. There are countless verses in the New Testament that mention both God and Jesus, including many cited in this book, which clearly state that God and Jesus are two distinct beings. Please note, it says God and Jesus, not the triune “Father” and Jesus, are two distinct beings. Those who believe in the Trinity, when reading these verses, have to harden their

heart and deliberately misinterpret God as the triune “Father”, which send themselves directly into the trap of Satan! Be vigilant! In summary, the only one true God spoken of in the Bible is distinct from Jesus; Jesus is not the only one true God.

***Another very deceptive aspect of the Trinity is the establishment of Jesus the redeemer, who holds a very high position in the heart of the believers, as God.***

Although this is essentially idol worship, the vast majority of the believers do not dare or are unwilling to question this point. Many Christians cannot accept that Jesus is not God, because otherwise they would feel that his status is too low. The believers usually exalt Jesus to an extremely high position—even surpassing his head (who is the head of Jesus?<sup>35</sup> ), and even replacing the position of the true God who raised Jesus from the dead. I sincerely hope my dear brothers and sisters to know that the Bible clearly tells us that it is God who raised Jesus from the dead. For example: “*By his power God raised the Lord from the dead, and he will raise us also.*” “*God has raised this Jesus to life, and we are all witnesses of it.*” “*But God raised him from the dead on the third day and caused him to be seen.*”<sup>36</sup>

Many people would quote the Scripture, “*Jesus said to her, ‘I am the resurrection and the life’* ”<sup>37</sup>, to prove that Jesus is God. However, according to the following verses, it is clear that God revealed His glory through Jesus: “*Jesus said, ‘Did I not tell you that if you believe, you will see the glory of God?’ So they took away the stone. Then Jesus looked up and said, ‘Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefits of the people standing here, that they may believe that you sent me.’* ”<sup>38</sup> In fact, everything Jesus had came from God and was given by God, just as Jesus himself said, “*All authority in heaven and on earth has been given to me.*” “*For as the Father has life in himself, so he has granted the Son also to have*

---

<sup>35</sup> 1 Corinthians 11:3

<sup>36</sup> 1 Corinthians 6:14; Acts 2:32; Acts 10:40

<sup>37</sup> John 11:25

<sup>38</sup> John 11:40-42

*life in himself. And he has given him authority to judge because he is the Son of Man.” “Father... the glory you have given me....”<sup>39</sup>*

There are also many who defend the doctrine of the Trinity by quoting “*I am the way and the truth and the life*”<sup>40</sup>, implying that Jesus is God. These people often intentionally or unintentionally forget the second half of what Jesus said: “*No one comes to the Father except through me.*” Therefore, Jesus is not the destination of our lives; the Father, God the Creator, is! Jesus meant to lead us to the origin of life, which is the Creator, the only one true God, YHWH.

Jesus is the way because he is our redeemer; if the sinners do not come to God through Jesus’ atoning sacrifice on the cross, their sins cannot be forgiven, and they cannot be present with the righteous and holy God. The narrow path that Jesus walked through is the only way for the believers to walk to the eternal life. Jesus is the truth because what he spoke was not his own words, but what the Father taught him to say: “*Jesus answered, ‘My teaching is not my own. It comes from the one who sent me.’*” “*But he who sent me is trustworthy, and what I have heard from him I tell the world.... I do nothing on my own but speak just what the Father has taught me.*”<sup>41</sup> Jesus is life because “*as the Father has life in himself, so he has granted the Son also to have life in himself.*” (John 5:26)

## 5. Origin of the Trinity

The above discussion has demonstrated that the doctrine of the Trinity, which claims Jesus is God, lacks direct and reliable biblical support. Many verses clearly depict Jesus and God (not the triune Father) as two completely distinct and independent entities, from which one can easily tell that Jesus is not God. Then why do the Catholic church, the mainstream Christian church, and the Eastern Orthodox church hold the Trinity as an extremely important core of faith?

---

<sup>39</sup> Matthew 28:18; John 5:26-27; John 17:24

<sup>40</sup> John 14:6

<sup>41</sup> John 7:16; John 8:26-28

Therefore, let us examine the historical background and the origin of the Trinity to see what transpired throughout the history.

The doctrine that “Jesus is God” was established as the orthodox Catholic faith at The First Council of Nicaea convened by the Roman Emperor Constantine the Great in 325 A.D.<sup>42</sup> The main agenda of the council was to resolve the argument about the nature of Jesus, Son of God, and his relationship with God, the Father. The argument, or the Arian Controversy, arose in the Church of Alexandria in Egypt. The Arianism, represented by Arius, a presbyter of the church, believed that Jesus was made by God, had a beginning, and similar to God. And he emphasized the supremacy and uniqueness of God the Father, meaning that the Father alone is almighty and infinite. The opposite side, represented by Bishop Alexander and his assistant Athanasius, believed that the Son was begotten (not made) by the Father in the very nature of the Father, the Son and Father always exist together, co-eternally, co-equally and con-substantially. The Son has no beginning.

Only about 300 of the 1800 bishops who were invited attended the council. And the one-month meeting resulted in the Nicene Creed (325). All the attending bishops signed on the creed except two, who together with Arius were immediately excommunicated by the church and exiled by the Emperor. (Do you feel the pressure from the Emperor?) Any disagreement to the creed was condemned as heresy.

(Who was Emperor Constantine The Great? The Book of Daniel prophesied about a king of the fourth beast (kingdom), stating, *“He will subdue three kings. He will speak against the Most High and oppress his holy people and try to change the set times and laws.”*<sup>43</sup> This fourth beast represents the Roman Empire, and Constantine The Great is that king. He subdued three Roman emperors who ruled during his time. In AD 321, he issued a decree to change the Sabbath from Saturday the last day of the week to Sunday the first day of the week—“change the set times and laws”.

---

<sup>42</sup> [https://en.wikipedia.org/wiki/First\\_Council\\_of\\_Nicaea](https://en.wikipedia.org/wiki/First_Council_of_Nicaea) (accessed on January 2, 2025)

<sup>43</sup> Daniel 7:24-25

The Bible does not name the days of the week. Sunday is a name given by the pagans, meaning “day of the sun” —a day devoted to the sun god. The sun-god-worshipping religion was then very prevalent in the Roman Empire, especially among the military. To promote harmony among the various religions (especially between the Catholicism and the sun-god-worshipping religion), Constantine The Great changed the biblically commanded Sabbath from Saturday to Sunday. By doing so, he altered the times and the fourth commandment: *“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God....”*<sup>44</sup> This is the origin of why most churches do not obey the fourth commandment but gather on Sundays. The contemporary Christians think that the reason for Sunday worship is Jesus’ resurrection on this day. However, knowing a bit of the historical facts will reveal that this is Satan’s trap! The Bible never teaches God’s children to change the Sabbath worship from Saturday to Sunday. Jesus did not abolish the Sabbath; rather, he said, *“For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.”* Even at his death, Jesus’ followers still faithfully observed the Sabbath.

<sup>45</sup>

Therefore, abolishing the Saturday Sabbath and worshiping on Sunday are a blatant disobedience of the fourth commandment! This is a “masterpiece” that Satan plotted through Constantine The Great! Furthermore, Satan, through Constantine’s power, established Jesus as God and divided the one true God into two persons, to make the believers to disobey the first commandment and fall into the greatest sin of idolatry!)

The claim about Jesus being God in the Nicene Creed (325) went beyond the scope of the initial dispute. It clearly declares that Jesus is the “very God of very God”, establishing the doctrine that Jesus is God<sup>46</sup>.

---

<sup>44</sup> Exodus 20:8-10 (ASV)

<sup>45</sup> Matthew 5:18; Luke 23:56

<sup>46</sup> Nicene Creed (325): We believe in one God, the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of

It is noteworthy that the Nicene Creed (325) deleted (Jesus after his ascending to heaven) “sitteth on the right hand of God the Father Almighty” from the Apostles’ Creed. (Please note: God the Father Almighty is not the triune “God the Father” as discussed in Chapter 4.) This sentence clearly separates Jesus from God as two distinct identities even after Jesus’ resurrection, which is what the apostles believed and proclaimed. It is very obvious that the claim of Jesus being “very God” in the Nicene Creed (325) is a serious deviation from the apostles’ knowledge about Jesus. To this, the Bible says, *“but even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God’s curse! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be under God’s curse!”* (Galatians 1:8-9)

Later, the most classical creed of the Trinity—the Athanasian Creed states that Jesus *“ascended into heaven, he sitteth on the right hand of the God the Father Almighty....”* Then who is “the God the Father Almighty”? Is He the Person of the triune Father or the only true God? If it is referred to the Person of the triune Father, then the creed is inconsistent with the Bible since the Bible says after resurrection Jesus was taken up into heaven and he sat at the right hand of God<sup>47</sup>. If it is referred to the only true God, then clearly, Jesus and the only true God are two different entities, which invalidates the Trinity.

It is also worthy to point out that the Nicene Creed (325) does not say anything about the relationship between the Holy Spirit and God, and neither does it claim the Holy Spirit being God as asserted by the Trinity. There is only one short and simple statement in the Nicene

---

Light, very God of very God, begotten, not made, being of one substance with the Father; By whom all things were made [both in heaven and on earth]; Who for us men, and for our salvation, came down and was incarnate and was made man; He suffered, and the third day he rose again, ascended into heaven; From thence he shall come to judge the quick and the dead. And in the Holy Ghost. [But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

<sup>47</sup> Mark 16:19; Luke 22:69; Acts 2:33; Romans 8:34; Hebrew 10:12; I Peter 3:22

Creed (325) about the Holy Spirit: “And (we believe) in the Holy Ghost”, which is the same as in the Apostles’ Creed.

Actually, the First Council of Nicaea did not dissolve the argument, since after a short while, Arius and his supporters rejoined the church. And Arianism began to spread out in the See of Constantinople. Athanasius, the successor of Bishop Alexander and the biggest opponent of Arianism, was exiled. After the death of Constantine The Great in 337 A.D., Arianism became very popular in Constantinople. About forty years later, after taking the throne of Roman Emperor, Theodosius I, a supporter of the Nicene Creed, fired the Arian bishop of the See of Constantinople. And in 381 A.D., less than one year after being baptized, Theodosius I convened the First Council of Constantinople in order to restore the Nicene Creed<sup>48</sup>. The vacancy of the bishop of the See of Constantinople due to the power fight among the Emperor, the Pope and some bishops, resulted in the council finally being presided by an un-baptized Roman civil official. (Surprised or not?) Only 186 bishops from the East attended the council, among whom 36 were denied admission to the council when they refused to accept the Nicene Creed (325).<sup>49</sup> (This demonstrates that at that time, even under the great threat from the Emperor, there were still a considerable number of bishops did not agree to the doctrine of “Jesus is God”, which is the key difference between the Nicene Creed and the Apostles’ Creed.) This council revised the Nicene Creed (325), especially with regard to the doctrine about the Holy Spirit. It declares that the Holy Spirit is *“the Lord, the Giver of Life, Who proceeds from the Father, Who with the Father and the Son is worshipped and glorified, and Who spoke through the prophets”*. Thereafter, the Nicene Creed (381) or the final Nicene Creed is also called as the Niceno—Constantinopolitan Creed.

It can be concluded that the First Council of Constantinople in 381 A.D. established the full doctrine of the Trinity. But the word “Trinity” first appeared in the Athanasian Creed, which describes more in detail about the Trinity than the Niceno—Constantinopolitan Creed<sup>50</sup>. The

---

<sup>48</sup> [https://en.wikipedia.org/wiki/First\\_Council\\_of\\_Constantinople](https://en.wikipedia.org/wiki/First_Council_of_Constantinople) (accessed on January 2, 2025)

<sup>49</sup> [http://www.catholicbook.com/AgredaCD/Ecumenical\\_Councils/Constantinople.htm](http://www.catholicbook.com/AgredaCD/Ecumenical_Councils/Constantinople.htm) (last accessed on March 21, 2017)

<sup>50</sup> [https://en.wikipedia.org/wiki/Athanasian\\_Creed](https://en.wikipedia.org/wiki/Athanasian_Creed) (last accessed on January 2, 2025)

Athanasian Creed is said written by Athanasius in the fourth century. Its main points are quoted in the first paragraph of Chapter One.

In summary, the Trinity was proposed by some bishops about 300 years after the crucifixion and resurrection of Jesus Christ, and then discussed in two bishop councils convened by two Roman Emperors and attended by a very small percentage of the bishops, approved by the councils and the Roman Emperors, and finally established as the core of the official Catholic orthodox faith of the Roman Empire. Any dissension with the Trinity is condemned as heresy and ruthlessly persecuted ever since then by the Roman government, the Catholics, and later, the orthodox Christians (Protestants) who separated from the Catholic Church. Obviously, the two Roman Emperors had great influence and played decisive roles in establishing the doctrine of the Trinity. In their letter “To the most religious Emperor Theodosius”, the council-attending bishops beseeched the emperor establish the doctrine as an official decree. It says, *“Wherefore we beseech your Piety that the decree of the Synod may be ratified, to the end that, as you have honored the Church by your letter of citation, so you should set your seal to the conclusion of what has been decreed.”*<sup>51</sup>

In fact, Theodosius I and two other Roman emperors issued the *Edict of Thessalonica* in 380 AD, **making the doctrine of the Trinity the state law of the Roman Empire**. The *Edict of Thessalonica* explicitly states (regarding the dissenters): *“in our judgment they are foolish madmen, we decree that they shall be branded with the ignominious name of heretics, and shall not presume to give to their conventicles the name of churches. They will suffer in the first place the chastisement of the divine condemnation and in the second the punishment of our authority which in accordance with the will of Heaven we shall decide to inflict.”* The *Codex Justinianus*, a massive compilation of Roman law issued in the sixth century, **further treats all opposition to the Nicene Creed as a crime endangering national unity and social order, constituting both religious apostasy and political rebellion**. In this way, a vast state machinery was marshaled to enforce the Nicene Creed.

---

<sup>51</sup> [http://www.catholicbook.com/AgredaCD/Ecumenical\\_Councils/Constantinople.htm](http://www.catholicbook.com/AgredaCD/Ecumenical_Councils/Constantinople.htm)  
(last accessed on March 21, 2017)

In short, after the Trinity was established as the official orthodox creed of Rome Empire, all believers who did not accept the Trinity suffered the extremely brutal repression of the Roman Empire and the Catholic Church: execution, banishment, imprisonment.... Due to human fear of death and unwillingness to seriously seek the truth, the number of those opposing the Trinity dwindled quickly.

During the reformation in the 16<sup>th</sup> century, the Protestants separated from the Roman Catholic Church. Although those who walked out of the Roman Catholic Church such as Martin Luther, John Calvin and other Protestants realized the serious deviations of the Roman Catholic Church from the biblical teachings such as the sale of indulgences and the Pope's authority over purgatory, they still inherited the doctrine of the Trinity—the greatest deviation and the greatest sin, and like the Roman Catholic Church brutally persecuted all who dared question or disagree to this doctrine. In 1553, Michael Servetus, a famous physician and theologian was burned alive in Geneva under John Calvin's administration due to his dissent to the Trinity<sup>52</sup>. Over the time, fewer and fewer people had the courage to challenge this doctrine. That is why nowadays both the Roman Catholics and the mainstream Christians (Protestants) hold tightly to the Trinity as an undisputable core of their faith.

Although there is not much risk of life at the present time, the majority of the believers dare not disobey the church tradition, nor sincerely seek the truth, but rather take men's teaching as God's word, just as God's rebuke through the prophet Isaiah, "*They worship me in vain; their teachings are rules taught by men.*"<sup>53</sup>

## 6. Mystery of the Holy Spirit

The Hebrew word for spirit is “רוּחַ” (Ru'ach). It primarily means wind. It can also mean a force, a spirit (ghost), breath, air, or the drive or desire of the soul. This Hebrew word has been translated into several

---

<sup>52</sup> [https://en.wikipedia.org/wiki/Michael\\_Servetus](https://en.wikipedia.org/wiki/Michael_Servetus) (accessed on January 2, 2025)

<sup>53</sup> Isaiah 29:13

different meanings in the Old Testament. For example, it is translated into “spirit” in Genesis 1:2, “breath” in Genesis 7:15, “wind” in Genesis 8:1, “mind” in Genesis 26:35, “power of the spirit” in Numbers 11:17, “courage” in Joshua 2:11, “anger” in Judges 8:3, “strength” in Judges 15:19, and “evil spirit” in I Samuel 16:23.

In the Greek Bible, “πνεῦμα” is the word for “spirit”. This word has three meanings: wind, breath and spirit. When it bears the meaning of “spirit”, it can mean a person’s spirit, a devil’s spirit and God’s spirit. Sometimes, the Scripture clearly indicates which spirit, such as “unclean spirit” and “God’s spirit”. However, many times, the Scripture does not clearly indicate which spirit. One has to refer to the context in order to figure out which spirit. For example, in Matthew 4:1—“*Then Jesus was led by the Spirit into the wilderness to be tempted by the devil*”, it refers to God’s spirit. In Matthew 26:41—“*Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak*”, it refers to a person’s spirit. In Mark 9:20—“*so they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion*”, it indicates the evil spirit. In John 4:24—“*God is spirit, and his worshipers must worship in spirit and in truth*”, the same Greek word indicates both God’s spirit and a person’s spirit. In Luke 24:37— “*they were startled and frightened, thinking they saw a ghost*”, the word “πνεῦμα” is translated into “ghost”.

I have to admit my ignorance. I only know very little about God’s mysteries. Many things about the Holy Spirit, especially about the relationship between the Holy Spirit and God, I do not know. Jesus said, “*God is spirit, and his worshipers must worship in spirit and in truth*”<sup>54</sup>; and God also gave his spirit to the prophets, Jesus and the believers after Jesus. I feel these are very mysterious. The Bible also tells us that the virgin Mary conceived from the Holy Spirit<sup>55</sup>. How could Mary conceive from the Holy Spirit? I have to admit my ignorance. The Scripture says “*the secret things belong to the Lord our God, but the things revealed belong to us and to our children forever, that we may*

---

<sup>54</sup> John 4:24

<sup>55</sup> Matthew 1:20 ; Luke 1:35

*follow all the words of this law*<sup>56</sup>. Therefore, I accept what the Scripture says even though I cannot understand the secret things, since we are only required to follow the word of God.

Once, in order to prove the Trinity, a pastor asked me,

*“Isn’t right that God is a spirit?”*

“Yes,” I replied. (Jesus said so in John 4:24—*“God is spirit....”*)

*“Then isn’t right that the Holy Spirit is God?”*

*“This...”* I could not answer, but just admitted my ignorance.

Jesus told his disciples that he would ask Father (that is God) to send the Holy Spirit after his ascending to the heaven<sup>57</sup>. If the Holy Spirit were God, how could God give the Holy Spirit to the disciples? According to that pastor’s logic, that means God gave himself to the disciples. Does this make sense? In Acts 8:17, it says, *“Then Peter and John placed their hands on them, and they received the Holy Spirit.”* If the Holy Spirit were God, does that mean Peter and John could give God to the believers by laying hands on them? Does this sound right? In Revelation, it says the seven lamps before the throne are the seven spirits of God, and the lamb had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth<sup>58</sup>. If the Holy Spirit were God, then how come God sitting on the throne was separated from the seven spirits of God?

In Numbers, it reads, *“And Jehovah said unto Moses, Gather unto me seventy men of the elders of Israel.... And I will come down and talk with thee there: and I will take of the Spirit which is upon thee, and will put it upon them.... And Moses went out, and told the people the words of Jehovah: and he gathered seventy men of the elders of the people, and set them round about the Tent. And Jehovah came down in the cloud, and spake unto him, and took of the Spirit that was upon him, and put it upon the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied....”*<sup>59</sup>

---

<sup>56</sup> Deuteronomy 29:29

<sup>57</sup> John 14:16-17

<sup>58</sup> Revelation 4:5 ; 5:6

<sup>59</sup> Numbers 11:16-25 (ASV)

The Spirit on Moses and the elders was the Holy Spirit. The One came down in the cloud and spoke with Moses was God. So, YHWH God spoke with Moses and at the meantime gave the Holy Spirit to Moses and the elders. Obviously, YHWH God is different from the Holy Spirit given to Moses and the elders.

Further, Jesus said, *“But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears...”*<sup>60</sup>. If the Spirit were God, then how does not he speak on his own but what he hears? In Romans 8:26-27, it reads, “... *We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans... the Spirit intercedes for God’s people in accordance with the will of God.*” Here, the Spirit acts as a mediator between God’s people and God. Then how could the Spirit be God? John, the Baptist, said that Jesus would baptize people with the Holy Spirit and with fire, and Jesus also told the apostles: *“you will be baptized with the Holy Spirit.”*<sup>61</sup> If the Holy Spirit were God, then both John and Jesus were saying that people would be baptized with God. Does this make sense?

Therefore, the deduction from “God is spirit” to “the Holy Spirit is God” does not get along well with many Bible verses. In another word, it is not appropriate to say the “spirit” in John 4:24 is the spirit that God gives to people—the given Spirit such as “the seven spirits of God sent out into all the earth”, “the Spirit of truth”, or the Holy Spirit God gives to the prophets and believers, etc. I think (just what I think) that the spirit in John 4:24 refers to God himself or the spirit of God himself; and the spirit that God gives to people is not God himself or the spirit of God himself even though it is called as “spirit of God” in many verses, but a spirit from God, representing God, and having divine nature. In such a way, one can understand why God sitting on the throne can be separated from the seven spirits of God. In such a way, it will not be deduced to such a conclusion that God gives himself to the believers or the apostles gave God to the believers by laying hands on them.

---

<sup>60</sup> John 16:13

<sup>61</sup> Matthew 3:11; Luke 3:16; Acts 1:5

One of the arguments by the Trinitarians is that Jesus' conception was by the Holy Spirit, and then Jesus' spirit was the Holy Spirit. And because the Holy Spirit is God, then Jesus is God. Such deduction appears very logical. However, I am not sure whether these mysterious things can be deduced according to the human logic. For example, why did the Holy Spirit still need to descend onto Jesus like a dove after he had been baptized by John<sup>62</sup> since he was born by the Holy Spirit and his spirit was already the Holy Spirit? Another example: Jesus said, *“Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, ‘You must be born again.’ ... So it is with everyone born of the Spirit”*<sup>63</sup>. It is very clear that a very born-again person (a believer) is born again of the Holy Spirit, or as it is said in I John, “born of God”<sup>64</sup>. According to the above deduction logic, then the believers are.... I dare not to deduce in such a way, but admit my ignorance.

The Athanasian Creed says, *“the Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding.”* The previous sections of this book have already demonstrated that Jesus is not God. Therefore, the Holy Spirit is not of Jesus, neither does it proceed from him. Jesus also clearly told his disciples that he would ask the Father (that is God) to give them the Holy Spirit. John, the Baptist, also said that God gave Jesus the Holy Spirit<sup>65</sup>. Therefore, even Jesus received his spirit from God, how could Jesus be the source of the Holy Spirit? God, the only true God, is the only source of the Holy Spirit.

Again, we should admit that we know very little about God. And as a human being created by God, we can only know very little about God the Creator. The secret things belonging to God and most things of the spiritual world are far beyond the human understanding capability. Therefore, our understanding about the Holy Spirit and the relationship between the Holy Spirit and God only can be very limited, and the most

---

<sup>62</sup> Luke 3:21-22 ; John 1:32-34

<sup>63</sup> John 3:5-8

<sup>64</sup> I John 5:1-5

<sup>65</sup> John 14:16-17; John 3:34

we can know is only the revelation in the Bible. One thing is sure, based on many Bible verses, that it is inappropriate to claim the Holy Spirit that God gives to people as God. It is also very clear that Jesus cannot be the source of the Holy Spirit.

## 7. Closing Words

I felt nervous and myself ungodly when writing about who God is, and prayed many times for God's forgiveness. Since the bottom line is: who am I that I even can talk about who God is? YHWH our God, is the Creator of the heavens and earth and all lives. As a created human being, how can I understand the mysteries of the great and almighty God? I know extremely little about God. All I know about God is only from His own revelation—the Bible. The most I could know are all the revelations in the Bible. Except these, I know nothing. Neither dare I distort the biblical teachings or draw far-fetched conclusions.

Sometimes the more we try to clarify some of the biblical verses, the more we muddle the cases. It is better for us to just admit our ignorance than to try to explain God's mystery. That is why Apostle Peter warned us not to distort those verses hard to understand. If we do, we do it for our own destruction<sup>66</sup>. Also in Revelation, Apostle John said, *"I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll. And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City, which are described in this scroll."*<sup>67</sup> (Does this curse apply to those who altered the Scripture to prove Jesus is God?) These warnings are for all of us—we should faithfully preach God's word, never mix our own ideas with the biblical truth, and never alter or distort the Scripture in order to conform to a theology. Plus, some verses have obviously been altered already. We are falling into Satan's trap if we interpret and distort the other verses according to these altered ones.

---

<sup>66</sup> II Peter 3:16

<sup>67</sup> Revelation 22:18-19

Then why did I still write this book? This is because the Bible teaches us “to contend for the faith that was once for all entrusted to God’s holy people”<sup>68</sup>. Please note that the faith was “once for all” entrusted to God’s holy people, but not gradually developed by the later generations of the believers several hundred years after Christ.

**From the viewpoint of the truth, the doctrine of the Trinity is inconsistent with the biblical teaching. From the viewpoint of the origin, the Trinity is completely a human product. From the viewpoint of the spiritual war, the Trinity is Satan’s work to prevent us from correctly knowing God, to mislead the believers away from worshipping the only true God to worshipping Jesus, and from praying to the only true God to praying to Jesus, and to entice the believers into the greatest sin of idolatry!**

In the past so many centuries, the Trinity has been leading countless believers astray from the truth. I was one of them. I was used to confound God with Jesus. Even after recognizing the fallacy of the Trinity, I still, within a certain time of period, occasionally prayed to Jesus. Since in the prayer, I often called God as Lord, and occasionally, this “Lord” became Lord Jesus in the following prayer. Forgive me, my Lord and God!

The Bible always tells us that YHWH God is the only God, the only Creator of all, and Jesus is the Son of God. How is it that the Son became the Father? How is it that YHWH God was divided into the Holy Father, Holy Son, and Holy Spirit? The Bible always teaches us to worship the only God, but never says to worship Jesus too. How is it that everywhere most of the Christians worship Jesus? The Bible tells us that because of Jesus’ obedience even to die on the cross to redeem us with his blood, God gave all the authority in heaven and earth to him<sup>69</sup>, and “*worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!*”<sup>70</sup> But none of

---

<sup>68</sup> Jude 3

<sup>69</sup> Matthew 28:18

<sup>70</sup> Revelation 5:12-14

these means that Jesus is God or part of God. It is clearly stated in Chapter IV of Revelation that the one sitting on the throne is God, the Creator of all things<sup>71</sup>. The rest of Revelation also clearly states that the one sitting on the throne is the one sitting on the throne, and the lamb is the lamb; the one sitting on the throne is not the lamb, and the lamb is not the one sitting on the throne. Then how come that the one sitting on the throne has to be added together with the lamb and the Holy Spirit in order to form the complete concept of the only true God?

In addition, why does not the Bible directly and plainly tell the readers the Trinity if it were such an important core of Christian faith? Why did none of the apostles receive such an important revelation? Please think it over, my dear brothers and sisters: How would the apostles respond if someone told them “Jesus is God”? Would they say, “Yes” or “No”? Should some theologians or pastors give the apostles a lecture about the Trinity—the “mystery” that they had never heard, so that they would know that Jesus whom they had followed in person for several years is actually God? I hope every believer will seriously ponder on these questions because belief should be serious and true, and everyone is responsible for his own belief and life.

**The most important thing is to seriously read the Bible under the guidance of the Holy Spirit, list out the verses that mention both Jesus and God, and see directly how the Bible describes their relationship. This kind of information is direct and original without any human interpretation of some underlying motivations. This is the simplest and most reliable method to know the biblical truth. Although this approach requires time and patience, for the sake of faith and eternal life, we have to do this very basic and essential homework, right? Isn't it right that reading the Bible and praying are as important as eating and breathing?**

After reading each of the gospel books, then try to ask the authors who Jesus is. And what will be their answer by looking at their writings about the relationship between Jesus and God? Do the same with Apostle Paul's books, and then ask Paul the same question. Do the same

---

<sup>71</sup> Revelation 4:1-11

with Apostle Peter's books, and ask Peter the same question.... According to the Trinity, whether would these saints be condemned as heretics?

How does it come that the Trinity, proposed by some bishops 300 years after the resurrection of Jesus and being far beyond the Apostles' belief, has become the "truth" and core of the Christian belief? Who is heretic? What is Satan's work? Who has made gods and committed idolatry? Be alert! My dear brothers and sisters. Ignoring the truth of the Bible and blindly following human teachings are extremely irresponsible behaviors for one's own belief and life. It will be too late to regret when one finds himself on that Day being shut out of the heaven forever, weeping and gnashing of teeth because of such irresponsible behaviors.

Many theologians, pastors and Christians want to dispute with me regarding the Trinity. For a quite some time, a lady kept telling me that the Trinity is a biblical truth. I told her to point any chapter mentioning both God and Jesus, and I would be very happy to study it with her to see whether God and Jesus are one or two different individuals. She did not want to do so. But instead, she tried to use the several ambiguous or uncertain verses previously discussed in this book to prove her point. At the end, she confessed, "The Trinity is deduced by some theologians... but has its biblical basis." Its biblical basis—the few verses which can be translated into different ways, or are uncertain, or are not in agreement with most of the other verses—are the only biblical evidence for the Trinitarians to build their faith. They ignore so many verses clearly saying God is God, Jesus is Jesus, and YHWH is the only true God, but deduce who God is from those problematic verses. What kind of faith and logic? What spirit is behind it?

Furthermore, are we, as the created beings, capable and qualified to speculate who God the Creator is? Based on its origin, the Trinity is at best just human conjectures, as admitted by that lady: "The Trinity is deduced by some theologians." Is this not creation of gods? Is it not idolatry? Why do not believe in the true God, who has revealed Himself clearly in the Bible—the one true God, YHWH, but a man-made god? This is rebellion, pure rebellion!

There was a preacher very disappointed with his audience, sighing, "Why are these people so stubborn? No matter how I explain in detail, they still don't believe." In fact, I could say the same about him. I have dissected and scrutinized the issue of the Trinity, yet he still insists that the Trinity is correct. This is not only just human stubbornness, but also a result of being controlled by the evil spirits, and blinded by the god of this world. Therefore, regardless of the vast amount of the clear Scriptures or in detailed factual explanations, most people would always pretend not to see, or formulate a far-fetched interpretation based on the Trinity. They focus only on these few ambiguous or uncertain verses, saying, "We can't bypass these verses." (Then why not investigate these cannot-bypass verses to see what actually the problems are?) However, they can bypass without any issue so many verses that clearly differentiate Jesus from God. It is like a math book that repeatedly teaches  $1+1=2$ , but with a couple of instances saying  $1+1=3$ . Some people grasp on just these few instances of  $1+1=3$ , ignore the countless teachings of  $1+1=2$ , and only believe  $1+1=3$ . What kind of logic and understanding is this? Is it a sober spirit?

Actually, this is not surprising. Ever since the Garden of Eden, humanity has been in the spiritual battle all the time. Satan has been plotting one trap after another. We will easily fall into them if not vigilant. He ensnares the unbelievers with atheism, evolution and even science, democracy and freedom; he sets up traps for the religious people with the Trinity and various idols. "*Watch and pray so that you will not fall into temptation.*"<sup>72</sup>

Once a missionary told me, "*We (seminary students) were all very disappointed about the explanation (about the Trinity) of our professor of systemic theology.... At the end, all of us reached a consensus that the Trinity is a mystery and nobody can explain it. However, I always feel uncertain about it. In fact, it seems to me that this was created by some people later.*"

I replied, "*Who is God was originally very clear. However, Satan made it confusing, and then it became a 'mystery'. Be alert! Do you*

---

<sup>72</sup> Mark 14:38

*think it would be God's work that He did not tell us who He is, but rather let some theologians to create a mystery through the power of the Roman emperors to confuse the believers, which made the believers even cannot obey the first commandment?"*

Often, when someone is at loss for words while debating with me, they will raise this final question: *"Are you saying that all the Christians around the world are wrong, and only you, Shao Jun, and your church are right?"* Although we are not the only church today opposing the Trinity, we are indeed the very small minority. However, if the correctness of faith could be judged by the number of adherents, then Joshua and Caleb should have been stoned to death by the hundreds of thousands of the Israelites in the wilderness; and Elijah, along with the seven thousand (less than one percent of the population) who did not kneel down to Baal, would be deemed idolatry; and what Jesus said that many enter into hell, but a few enter the kingdom of heaven, would be a heresy. Throughout the history, the fact is that those who know the true God, faithfully preach God's word, and understand and follow God's will have always been a very small minority.

**Above all, my intention to uncover the fallacy of the Trinity is not to show who is right or who is wrong, but rather to alert dear brothers and sisters not to fall into this Satan's deepest snare—the greatest sin of idolatry! The destination of the idolaters is the lake of fire! Therefore, I must once again sincerely warn dear brothers and sisters who hunger and thirst for righteousness and seek the true God: build your faith on God's revelation—the Bible—the entire Bible, and do not blindly follow various human teachings and theologies. Be responsible for your own faith and life!**

## **8. Declaration of Faith**

Our faith is built on the whole Bible. In brief, we believe in:

- the only one God, our Heavenly Father, the Creator of the world and every life; whose holy name is YHWH, who is self-sustaining and everlasting, who is righteous and love;

- Jesus Christ, Son of God, our savior, who died on the cross to redeem us, was resurrected on the third day and lifted to the heaven, sitting at the right hand of God, and who will come to judge the quick and the dead; and
- the Holy Spirit, who dwells inside the believers, leading us to repent, enter into the truth, follow God's word, and walk toward the eternal kingdom of God.

**May the Holy Spirit Guide  
Brothers and Sisters into the Truth  
to Know YHWH the Only True God  
and Jesus Christ Our Redeemer  
According to the Biblical Teachings!  
Thank and Praise God Our Father in Heaven!  
Immanuel!**

# IS JESUS GOD?

An important core of the Trinity is "Jesus is God". Usually, Christians agree that the Bible is the only foundation of Christianity. So, about this important question of whether Jesus is God, should not we go back to the Bible itself? A simple but most reliable way is to list out the verses in the Bible mentioning both Jesus and God, and see directly how the Scripture explain the relationship between the two. This kind of information is direct, authentic and original, which avoids all kinds of "theologies" with various motivations.

If we list out all these verses, we will find that there are indeed several verses directly declaring that Jesus is God, and about a dozen verses indirectly saying so, but there are countless verses that clearly separate Jesus and God into two distinct persons. For example, in Acts, there are **thirty (30) verses** explicitly separating Jesus from God, while only **one (1) verse** indirectly says that Jesus is God, such as: "*God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the father the promised Holy Spirit...*" (Acts 2:32-33, NIV) "*The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus...*" (Acts 3:13 NIV) The only verse indicating that Jesus is God is "*...Be shepherds of the church of God, which he bought with his own blood.*" (Acts 20:28 NIV)

It's like a math book teaching  $1+1=2$  throughout the whole book, with several places saying  $1+1=3$ . Can we ignore the countless teachings of  $1+1=2$  but only stare at these few places of  $1+1=3$ , and only believe in  $1+1=3$ ? Or should we investigate why these places say  $1+1=3$ ? If we carefully examine why these few verses are very different from the vast majority of the verses, we will find that these verses saying either directly or indirectly that Jesus is God have various problems, which can be divided into the following four categories: 1. The Scriptures are altered to prove that Jesus is God has a biblical basis such as Acts 20:28; 2. The interpretation and translation of the original punctuationless text and polysemous words are done under the doctrine of the Trinity such as John 1:1; 3. Conceptual equivocation: equating the God our Father in the Bible with the Holy Father in the Trinity; 4. Preconceivedness: The Believers take the Trinity as the unquestionable core of faith, and automatically lean towards this core when interpreting the scriptures.

Perhaps we can never imagine that the Bible is altered, because we firmly hold that God's word should never be changed. However, a lot of solid evidence prove that some verses are altered, and some alterations are to prove that Jesus is God. Based on this fact, please think seriously: **Which spirit is behind the alterations? Are you willing to believe what this spirit wants you to believe?**

**May the Holy Spirit open your eyes and  
lead you into the truth and discern all the spirits!**