

Athanasian Creed

---An Interlinear Biblical Critique and Rebuttal---
---of the Trinity Doctrine---

(Bible quotations from KJV; word definitions from Merriam-Webster Dictionary)

1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith;

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Mark 16:16

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Acts 4:12

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. *Acts 16:31*

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

1 Cor 15:1-4

Who will have all men to be saved, and to come unto the knowledge of the truth.

1 Timothy 2:4

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Titus 3:5

2. Which faith (catholic) except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? Thus have ye made the commandment of God of none effect by your tradition.

Matthew 15:3/6b

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Mark 7:9

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Colossians 2:8

3. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;

The words *catholic* and *trinity* are absent from the Holy Writ

Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. *Deut. 4:2*

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. *Deut. 12:32*

Add thou not unto his words, lest he reprove thee, and thou be found a liar. *Proverbs 30:6*

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: *Rev. 22:18*

But in vain they do worship me, teaching *for* doctrines the commandments of men. *Matthew 15:9*

Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship *him* in spirit and in truth. *John 4:22-24*

4. Neither confounding the persons nor dividing the substance.

The word *persons*, in reference to GOD, is absent from the Holy Writ.

If there are *persons* in the Godhead, then it is (they are) already **divided** – hence a contradiction.

In recent centuries, and today, so-called theologians have revised, and are revising, this creed. Is it because it is to some extent or wholly erroneous? If it was doctrinally sound (perfect/right) then (4th Century), what has changed? After all, anything perfect cannot become flawed, nor right become wrong. By what authority have the revisions been made?

5. For there is one person of the Father, another of the Son, and another of the Holy Spirit.

Neither the *father*, *son* nor *Holy Spirit* are ever referred to as *persons* in Scripture.

Only in Hebrews 1:3 is the word *person* used in reference to God and His son, underwriting the oneness concept of the Godhead .

Contradiction: In the Trinty concept, intrinsically, each *person* IS divided and is a distinct, separate entity.

For *there is one* God, and *one mediator* between God and men, the man Christ Jesus; 1 Timothy 2:5

Now a **mediator** is not *a mediator* of one, but **God is one**.

Galatians 3:20

God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

John 4:24

A spirit cannot be a *person* (especially one that is omnipresent).

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*. If I take the wings of the morning, *and* dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me.

Psalms 139:7-10

6. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal.

The terms *coeternal* and *equal glory* are not biblical.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

Romans 1:20

For in him dwelleth all the fulness of the Godhead bodily.

Colossians 2:9

So the LORD alone did lead him, and *there was* no strange god with him.

Deuteronomy 32:12

He is/acts Alone.

And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou **alone**, of all the kingdoms of the earth; thou hast made heaven and earth. II Kings 19:15

Thou, *even* thou, *art* LORD **alone**; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee. Nehemiah 9:6

Which **alone** spreadeth out the heavens, and treadeth upon the **waves of the sea**. Job 9:8

[And in the fourth watch of the night **Jesus** went unto them, **walking on the sea**.] Matthew 14:25

That *men* may know that thou, whose name **alone** is JEHOVAH, *art* the most high over all the earth. Psalms 83:18

For thou *art* great, and doest wondrous things: thou *art* God **alone**. 86:10

To him who **alone** doeth great wonders: for his mercy *endureth* for ever. 136:4

Let them praise the name of the LORD: for his name **alone** is excellent; his glory *is* above the earth and heaven. 148:13

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD **alone** shall be exalted in that day. Isaiah 2:11

O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou **alone**, of all the kingdoms of the earth: thou hast made heaven and earth. 37:16

Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens **alone**; that spreadeth abroad the earth **by myself**; 44:24

I have trodden the winepress **alone**; and of the people *there was* **none with me**: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 63:3

And the scribes and the Pharisees began to reason, saying, Who is this (Jesus) which speaketh blasphemies? Who can forgive sins, but God **alone**? Luke 5:21

The *Holy One* is mentioned 51 times in the Holy writ. Which one is the Holy One?
According to point 4, it is imperative to make a distinction between the individuals.

One must *not* misconstrue them.

The creed confounds itself once it introduces extra-biblical terminology (i. e. persons).

7. Such as the Father is, such is the Son, and such is the Holy Spirit.

God is a Spirit: (*the TRINITY is a spirit?*) and they that worship him must worship *him* in spirit and in truth. John 4:24

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. John 2:19-21

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. Luke 24:39

For *there is* one God, and one mediator between God and men, the man Christ Jesus; 1 Timothy 2:5

For unto us a child [human] is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God (*trinity?*), The everlasting Father, The Prince of Peace. Isaiah 9:6

And without controversy great is the mystery of godliness: God (*trinity?*) was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Timothy 3:16

But **this man**, after he had offered one sacrifice for sins for ever, sat down on the right hand of God (*trinity*); Hebrews 10:12

God *is not* a man, that he should lie; neither the son of man, that he should repent: Numbers 23:19

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, **his flesh**; Hebrews 10:19-20

Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for **my Father is greater than I**. John 14:28

8. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.

But when the fulness of the time was come, God sent forth his Son, **made** of a woman, **made** under the law,

Galatians 4:4

And the Word was **made** flesh, and dwelt among us, (and we beheld his glory, the glory as of the only **begotten** of the Father,) full of grace and truth.

John 1:14

beget: 1. (esp. of a male parent) to procreate or generate (offspring).

2. to cause; produce as an effect

—Syn. 1. spawn, sire, breed, father. 2. occasion, engender, effect, generate.

For unto us a **child is born**, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God (trinity?)**, **The everlasting Father**, The Prince of Peace.

Isaiah 9:6

The terms *eternal son* or *God the Son* are foreign to Scripture.

The only time the term *everlasting Father* is used, it is in reference to the Son of GOD.

9. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.

incomprehensible: impossible to comprehend (**understand**); unintelligible

--Syn. ungraspable

So they read in the book in the law of God distinctly, and **gave the sense**, and **caused *them* to understand** the reading.

Nehemiah 8:8

The LORD looked down from heaven upon the children of men, to see if there were any that did **understand**, *and* seek God.

Psalms 14:2

God looked down from heaven upon the children of men, to see if there were *any* that did **understand**, that did seek God.

Isaiah 53:2

Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and **understand that I *am* he**: before me there was none formed, neither shall there be after me. I, *even* I, *am* the LORD; and beside me *there is* no saviour. I have declared, and have saved, and I have shewed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

Isaiah 43:10-12

Then opened he their **understanding**, that they might **understand** the scriptures, Luke 24:45

Search the scriptures; for in them ye think ye have eternal life: and **they are they which testify of me.** John 5:39

Whereby, when ye read, ye may **understand** my knowledge in the mystery of Christ. Ephesians 3:4

10. The Father eternal, the Son eternal, and the Holy Spirit eternal.

“Son eternal” is a term foreign to Scripture
(“eternal sonship” is a paradox)

But when the fulness of the time was come, God sent forth his Son, **made** of a woman, **made** under the law, Galatians 4:4

And the Word was **made** flesh, and dwelt among us, (and we beheld his glory, the glory as of the only **begotten** of the Father,) full of grace and truth. John 1:14

beget:

1. (esp. of a male parent) to procreate or generate (offspring).
2. to cause; produce as an effect.
—Syn. 2. spawn, sire, breed, father. 2. occasion, engender, effect, generate.

For unto us a **child is born**, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God** **[trinity?]**, **The everlasting Father**, The Prince of Peace. Isaiah 9:6

11. And yet they are not three eternals but one eternal.

c o n t r a d i c t i o n (math / logic)
(Athanasius was a Platonic student. Plato proved that 1+1+1=3)

12. As also there are not three uncreated **[True]** nor three incomprehensible **[TRUE]**, but one uncreated **[TRUE]** and one incomprehensible **[FALSE; everything about Him is comprehensible through His Word.; see Point 9.]**

O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou **art** the God, **even** thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Isaiah 37:16

Whereby, when ye read, ye may **understand** my knowledge in the mystery of Christ. Ephesians 3:4

Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and **understand** that I *am* he: before me there was **no God formed**, neither shall there be after me.

Isaiah 43:10

Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I ***am* the LORD** that maketh all *things*; that stretcheth forth the heavens **alone**; that spreadeth abroad the earth **by myself**.

44:24

For thou *art* great, and doest wondrous things: thou *art* **God alone**.

Psalms 86:10

To **him who alone** doeth great wonders: for his mercy *endureth* for ever.

136:4

13. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty.

...the Lord appeared to Abram, and said to him I am the **Almighty God**.

Genesis 17:1

The Lord (Jehova) is speaking.....in the land of Caanan, the Almighty God (El Shaddai)

And **God Almighty** bless thee, and make thee fruitful and multiply thee, that thou mayest be a multitude of people;

28:3

El Shaddai is speaking

And **God** said unto him, I am **God Almighty**: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

35:11

Elohim speaking, says: I am El Shaddai

And **God Almighty** give you mercy before the man, that he may send away your other brother, and Benjamin.

43:1a

El Shaddai

And Jacob said unto Joseph, **God Almighty** appeared unto me at Luz in the land of Cana, and blessed me.

48:3

El Shaddai

Even by the God of thy father, who shall help thee; and by the **Almighty**, who shall bless thee with blessings of heaven above,

49:25a

Shaddai

He hath said, which heard the words of God, and knew the knowledge of the **most High**, which saw the vision of the **Almighty** falling into a trance, but having his eyes open:

He that dwelleth in the secret place of the **most High** shall abide under the shadow of the **Almighty**.
Numbers 24:16/Psalms 91:1

Most High = Almighty

What is the **Almighty**, that we should serve **him**?

Job 21:15a

Almighty = Him (singular)

Is it any pleasure to the **Almighty**, that thou art righteous? Or is it gain to **him** that thou makest thy ways perfect?
22:3

Almighty = Him

The **spirit of God** hath made me, and the **breath of the Almighty** hath given me life.
Shall he that contendeth with the **Almighty** instruct Him? He that reproveth God, let him answer it.
33:4/40:2

Spirit of God/breath of the Almighty → these are synonymous....so there are NOT two entities here.

The Spirit of God is the Almighty; the Holy Spirit is God, the Creator.

Almighty and God are synonymous AND are always written in singular.

Howl ye; for the day of the **Lord** is at hand; it shall come as a destruction from the **Almighty**.
Alas for the day! For the day of the **Lord** is at hand, and as a destruction from the **Almighty** shall it come.
Isaiah 3:6/Joel 1:15

LORD (Jehova) and Almighty are synonymous.

And when they went, I heard the noise of their wings, like the noise of great waters, as the **voice of the Almighty**,

And the sound of the cherubims' wings was heard *even* to the outer court, as the **voice of the Almighty** God when he speaketh.
Ezekiel 1:24a/10:5

Whose voice is the Almighty?

And will be a father unto you, and ye shall be my sons and daughters, saith the **Lord Almighty**.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. II Cor. 6:18/Revelation 1:18

Almighty = *pantokrator* (all ruling God;
absolute and universal sovereign; Almighty, Omnipotent)

Revelation 4:8, 11:17, 15:3, 15:7, 16:14, 19:15 & 21:22 – “Lord God Almighty” / Almighty = *pantokrator*

Findings:

1. All 57 references to Almighty – not one of them mentions *Father, Son or Holy Ghost*.
2. Almighty refers to: God (El), Jehova (LORD), Theos (God), Elohim, Shaddai, Lord (*kurios*).
3. We deduce His omnipotence (Almighty) from all scriptural references pertaining to divine names and titles (manifestations).
4. All references to *the* Almighty are *singular*.

14. And yet they are not three almighties, but one almighty.

They [?] and *but one almighty* [?] = **c o n t r a d i c t i o n** (see point 13).

Who are the verses mentioned in *point 13* referring to?

The creed claims we may not misconstrue “persons.”

Hence, it is expedient to identify the individuals.

15. So the Father is God, the Son is God, and the Holy Spirit is God;

The Father is referred to as *God* in Scripture.

However, there is no *God the Son* and no *God the Holy Spirit*.

16. And yet they are not three Gods, but one God.

Who is *they*? How can *they* be one?

they = nominative plural of he, she, and it.

one = being or amounting to a single unit or individual or entire thing, item, or object rather than two or more; a single

But to us *there is but one God, the Father*

1 Corinthians 8:6

And we know that the Son of God is come, and hath given us an understanding, that we may

know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

1 John 5:20

17. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;

Lord Holy Spirit does not exist in Scripture; Lord Jesus and Lord God exist.

Lord Father, and certainly Lord Trinity, do not exist in Scripture.

If God = Trinity and Trinity = God, then Lord God = *Lord Trinity*.

(Why hasn't this term been formalized?)

One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

Ephesians 4:5-6

18. And yet *they* are not three Lords but one Lord.

They? Where in Scripture does it say the *Holy Spirit* is Lord?

Where does it say *Lord Father* or *Father Lord*?

Trinitarians are not consistent in their theology (i. e., *Athanasian assumption*).

If they insist there is *one GOD*, then why is the "trinity" necessary?

Paul said: but God is one (Galatians 3:20).

19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord;

Who is we? Catholics? Athanasian Creed devotees?

Compelled? We cannot be compelled by Scripture, we can only be compelled by tradition, peer-pressure or an institution that, among other things, forces us to pay a tax.

The Christian verity is Scripture. Anything foreign to Scripture must be rejected outright.

Acknowledge every Person?

We would do it, if we could see them in Scripture. But the only person we can see is the Son of God.

Again, they are dividing God up into *persons*.

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord

→ if *Christian verity* = Bible, then no, we are not compelled by the Christian verity to do anything.

20. So are we forbidden by the catholic religion to say; There are three Gods or three Lords.

The term *catholic religion* is not in the Bible. The term *faith* is scriptural and therefore, to get a comprehensive understanding of it, all verses referring to it or citing it must be studied.

Since the terms *trinity* and *catholic* are not found in Scripture wherever *faith* IS mentioned,

what need is there for a point 20?

21. The Father is made of none, neither created nor begotten. **[True]**

22. The Son is of the Father alone not made nor created, but begotten.

And the angel answered and said unto her, The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. *Luke 1:35*

According to this verse, the Holy Ghost is the progenitor (father) of Jesus Christ. It is impossible to have more than one Highest. Here the Holy Ghost is dubbed the Highest. Therefore, Highest, Holy Ghost and Father are synonymous. (*Did Jesus have two fathers?*)

What is the difference between created, made and begotten? To be
begotten in Greek means to
be born. To be born in all languages means to be made or created from a
fertilized ovum (zygote).
The zygote becomes a fetus, which develops in the womb and
after nine months a baby
is born. Hence, a child is born, a person is made. It is impossible to be born
without being made
or created. 'Create' and 'make' are synonyms, preceding beget. Nothing
can be begotten without
having first been made or created. Hence, the Son (flesh and blood) was
created from an ovum in
Mary from the Holy Ghost. He was created and then born (begotten).

The Scriptures refer to God as Creator and Maker.

23. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

The terminology used here is not Biblical; of the Holy Spirit (Comforter), the Scriptures say:

But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. *John 15:26*

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. *Acts 1:4*

Whose promise was it? Was it not Jesus', who said of the comforter "I will send....?"
 Since, before His crucifixion, Jesus said to His disciples: Believe me that I am in the Father and the father in me: (John 14:11a), His command to them after His resurrection to **wait for the promise of the Father** was unambiguous and well-taken, and was perfectly obeyed.
 Jesus the man, the Son of God, is the means through which GOD wrought salvation.
 He was showing men the way, teaching them the truth and drawing souls to Himself.
 This is why this man was able to claim to be **the way the truth and the life**, and all the other designations for the Old Testament GOD.
 GOD (Father) is holy, GOD (Father) is Spirit.
 Hence, GOD (Father) is the Holy Spirit.
 GOD was Father in creation, a Son in redemption and Holy Spirit in sanctification.
There are not two ways, two truths and two lives.

If ye had known me, ye should have known my Father also:

John 14:7a

Because **this Son is** the image of the invisible God (Colossians 1:13-15);
 ...the express image of his person (Hewbrews 1:3b);
 and from henceforth ye know him, and have seen him (John 14:7b);
the only way the Father can be seen is by a visible manifestation: the face of Jesus Christ.

Thomas saith unto him, Lord, we know not wither thou goest; and how can we know the way?

John 14:5

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

John 14:8

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

14:9

Thomas was asking for the way, which was the Father in the flesh.
 Philip wanted to see the invisible. *Apparently, he wasn't aware that the Son of God, Son of man, Son of David, Son of Abraham, second man Adam etc., was standing in front of him*

Believest thou not that I am in the Father, and the Father in me?

John 14:10a

The essence of this entire discussion is faith, belief, understanding and revelation.
 A man who is not baptized in Jesus Name cannot be expected to understand, grasp, comprehend
 or believe the true nature of GOD, i.e. a Holy Spirit dwelling in a holy man.
 Therefore, any hypothesis he has on the Godhead is questionable at best.

A person cannot be IN a person, a God cannot be IN a God, i. e. a deity
 cannot be in a deity, a
 spirit cannot be in a spirit. These are absurd, illogical concepts foreign to
 Holy Writ.
 A Holy Spirit however, can be in the flesh. A holy man can be in the Spirit.

the words that I speak unto you I speak not of myself:

10b

This holy man was aware that the Holy Spirit dwelling in Him was His inspiration, direction,
 motivation and reason for existence – for His “Father” was and is the Holy Spirit.

but the Father that dwelleth in me, he doeth the works.

10c

Flesh cannot walk on water. The Holy Spirit can.
 The Holy Spirit cannot be tired or sleep. The flesh can.
 In order to understand John’s gospel it would behoove us to substitute the word *flesh*
 when it is referring to the Son of God and the word *spirit* when referring to the Father.
 By doing so, one will quickly recognize the fact that the singular Holy Spirit, i.e. *Deity, God, Father*,
 made Himself visible by making Himself a ‘house of clay’
 to dwell in on earth to teach and direct His people in the way of salvation.

Believe me that I *am* in the Father, and the Father in me:

11a

His appeal to his people to believe Him has been made multiple times
 in reference to His divine identity.

or else believe me for the very works' sake.

11b

Again, by observing the actions of this man from Galilee,
 it is beyond apparent that GOD, i.e. *Creator, Father, Redeemer, Savior, Holy, Spirit* etc.,
 was dwelling in a man He had made in Nazareth.
 GOD was not dwelling in another god. A Spirit was not dwelling in another spirit.
 A person was not dwelling in another person. A God was dwelling in a person.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also;
 and greater *works* than these shall he do; because I go unto my Father.

12

The Son of God demonstrated that the Holy Spirit enabled him to do the Father's works.
He taught that the works begun by the *sonship* would be continued,
i.e., enabled by the Holy Spirit, in his chosen saints.

And whatsoever ye shall ask in my name, that will I do, 13a

And they shall call his name Emmanuel,.....GOD with us (*Matthew 1:23b*),
who is the everlasting Father in a son.
Therefore, the name refers to the Almighty (singular) God dwelling in his manifestation.

that the Father may be glorified in the Son. 13b

And that is the whole point.
The Spirit must be recognized, respected, believed, honored and glorified in the flesh.

If ye shall ask any thing in my name, I will do it. 14

Why is the name always *singular*?
If there are *three persons*, why is there no name for the Father, or for the
Holy Ghost?
In the New Testament, it's all about the **name** of the Son.
The Son manifests, bears and has **the name** of the Father because
the Father (Spirit) is in the Son (flesh). Hence, there is one God and one
name.

(there is none other name under heaven given among men, whereby we must be saved (*Acts 4:12b*).)
(For in him dwelleth all the fulness of the Godhead bodily (*Colossians 2:9*).)

If ye love me, keep my commandments. John 14:15

And I will pray the Father, 16a

The Son is a man. A *man* prays. Flesh prays to Spirit,
not one god to another god, nor one spirit to another spirit,
and certainly not one person to another person!

and he shall give you another Comforter, that he may abide with you forever; 16b

The Son of God was indeed a Comforter, albeit, in the flesh. He knew his days were numbered.
The *sonship* would entirely relinquish his ministry to the Spirit which dwelled within him.
God would not cease to comfort, but instead, continue without the auxiliary of the flesh.
He promised to pour out his Spirit to dwell in the hearts of His believers. This one, almighty,
omnipresent God has 31 designations for His Comforter in the New Testament church.

Even the Spirit of truth;

17a

How many *Spirits of truth* are there?

God is *a Spirit* (John 4:24a) and dwelled in flesh, asserting that he was *the* truth.

whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 17b-d

It is obvious that there is one Spirit of truth, who is the sole deity dwelling *with* people, to later be dwelling *in* the people.

I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

John 14: 18-31

24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

Obviously but these are three (of MANY) titles of GOD.

[For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one (1 John 5:7)]

What are *these three*?

We know what they are *not* (persons, gods, things).

We know that they are manifestations of ONE God.

But God has manifested Himself in manifold ways.

We know there is one manifestation of God as a Father as well as a manifestation of Himself in the flesh and calling Himself *man* (*son of man/second man Adam*).

There is also no debating the fact that God remains holy and is still one spirit.

So, what is the point here? Is the Creed suggesting a *holy committee*?

25. And in this Trinity none is afore or after another; none is greater or less than another.

Again, the word *trinity* is not in the Bible.

Therefore, any assumption built on this is supposition and erroneous.

What is meant by the word *none*?

And again, are these manifestations of one God or a multiplicity of deities?

This point would suggest that any manifestation and/or act of God cannot be relegated to an inferior assessment. There can be no greater or lesser acts of God.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. John 14:28

Regarding flesh (humanity) and spirit (divinity), it is correct that flesh is inferior to spirit.

26. But the whole three persons are coeternal, and coequal.

This is grammatically incorrect, hence incomprehensible.

We have previously established this point is Scripturally unsound; therefore, it is merely conjecture and presupposition.

27. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

There are no references in the entirety of Scripture supporting this hypothesis.

All Scripture references to *worship* support the fact that a sole, Jealous and One true GOD is to be worshipped exclusively without any suggestion of assortment.

In JESUS' conversation with a Samaritan woman over worship, He made no allusion to a plurality of separate entities but rather, He referred to God as a **single Spirit** and called Him **the Father**. He also asserted that it is also possible to worship in a wrong way:

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, **worship the Father**. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the **true worshippers shall worship the Father in spirit and in truth**: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth (John 4:24).

28. He therefore that will be saved must thus think of the Trinity.

All Scriptural (OT & NT) references to salvation are void of any mention or allusion to this idea.

Since the inception of the notion, millions of religious people have altered, modified and adjusted their opinions to fit their traditions and sects.

Therefore, to *think trinity* cannot be possible, for it is neither cited in Scripture nor properly defined by man. It is a nebulous, arbitrary, third-century superstition with roots deep in pagan idolatry. All "Trinitarians" have their own personal ideas on the concept.

29. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.

And all things *are* of God,
[Whoever and Whatever GOD is, He is referred to by the Jewish Apostle in the singular]
 who hath reconciled us to himself *[not themselves]* by Jesus Christ,
[i.e. spirit-used flesh – a man in whom GOD dwelt –
hence, the incarnation is of El/JHWH/Father/GOD/Creator/Holy One/Eternal Spirit]
 and hath given to us the ministry of reconciliation; To wit, that God was in Christ,
 reconciling the world unto himself, not imputing their trespasses unto them; ...
 II Corinthians 5:18-19a

Jesus Christ was not incarnated – GOD was. In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)
 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:14)
 And without controversy great is the mystery of godliness:
 God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1 Timothy 3:16)
 For unto us a child is born, unto us a son is given:
 and the government shall be upon his shoulder:
 and his name shall be called Wonderful, Counsellor, The mighty God,
 The everlasting Father, The Prince of Peace. (Isaiah 9:6)

30. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. **True.**

31. God of the substance of the Father, begotten before the worlds; and man of substance of His mother, born in the world.

GOD had a redemption plan in mind before creation
 but the Son of GOD was begotten after creation, i.e., in Bethlehem.
 GOD has no *substance* [that of which a thing consists; physical matter or material];
 He is spirit; and, being omnipresent, He cannot be confined to a single location.
 GOD was not born – a man/son/flesh/manifestation was born for GOD to dwell in.
 According as he hath chosen us in him before the foundation of the world, (Ephesians 1:4a)
 It was His decision/idea/thought/plan; but neither the Son of man, nor we were there!

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
Galatians 4:4

The time and the place is clear.
 HE was sent from Bethlehem [after being made/begotten/created/born] on Earth
 at a precise time [post-creational] to a predestined purpose [people].
 And thus, yes, He was indeed a “man of substance of His mother, born in the world..”

32. Perfect God and perfect man, of a reasonable soul and human flesh subsisting.

If one could grasp the nebulous meaning of this statement, it may be correct.

33. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.

For in him dwelleth all the fulness of the Godhead bodily.

Colossians 2:9

To wit, that God was in Christ, reconciling the world unto himself, ...

II Corinthians 5:19a

As pointed out earlier, flesh is inferior to spirit; however, the One True
GODHEAD resided in a
temple/tabernacle/house/man/son/vessel/manifestation. Whatever one
perceives the godhead to be, the
fullness of it dwelled in the MAN Christ Jesus. Therefore, it begs the
question:
was Jesus in the Godhead or was the Godhead in Jesus?

34. Who, although He is God and man, yet He is not two, but one Christ. **True.**

35. One, not by conversion of the Godhead into flesh, but by taking of that manhood into God.

This is double talk!

Only the pure Word of God as follows can explain/clarify the nature and purpose of the Son:

In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:1&14

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

II Timothy 3:16

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 9:6

36. One altogether, not by confusion of substance, but by unity of person.

Substance = physical matter. *Person* = human being.

Only between flesh and the spirit need there be unity, not flesh with flesh or spirit with spirit.

GOD is one spirit and is not flesh. *The Son of GOD*, the vessel GOD provided to dwell in, was flesh. After the resurrection, that flesh became *glorified* as will also our flesh.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised **incorruptible**, and we shall be changed.

For this corruptible must put on **incorruption**, and this mortal must put on **immortality**.

So when this corruptible shall have put on incorruption, and this mortal shall have put on **immortality**, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1 Corinthians 15:51-54

Beloved, now are we the sons of God, and it doth not yet appear **what we shall be**: but we know that, when he shall appear, **we shall be like him**; for we shall see him as he is. *1 John 3:2*

37. For as the reasonable soul and flesh is one man, so God and man is one Christ; **True.**

38. Who suffered for our salvation, descended into hell, rose again the third day from the dead; **True.**

39. He ascended into heaven, He sits on the right hand of the Father, God, Almighty;

There is no exact quote or reference to such in Scripture.

That is, there is no *Son sitting beside a "Father."* GOD is an invisible Spirit.

Therefore, the Father is invisible.

On the other hand, the Son (*flesh*) IS ...the image of the **invisible God** (Colossians 1:15a).

Those Scriptures specifying the "right hand" with respect to God are as follows:

Hereafter shall the Son of man sit on the **right hand of the power of God**.

Luke 22:69

And said, Behold, I see the heavens opened, and the Son of man standing on the **right hand of God**.

Acts 7:56

That the God of our Lord Jesus Christ, the Father of glory, Which he wrought in Christ, when he raised him from the dead, and set him at **his own right hand** in the heavenly places,

Ephesians 1:17a & 20

Christ sitteth on the **right hand of God**.

Colossians 3:1

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on **the right hand of the Majesty on high**; Hebrews 1:3

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on **the right hand of the throne of the Majesty** in the heavens; 8:1

But this man, after he had offered one sacrifice for sins for ever, sat down on **the right hand of God**; 10:12

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at **the right hand of the throne of God**. 12:2

Who is gone into heaven, and is on **the right hand of God**; angels and authorities and powers being made subject unto him. 1 Peter 3:22

Webster's defines the "right hand" as *a position of honor or special trust*.
Though anthropomorphic,
it is a legal (and not geographic) place.

40. From thence He shall come to judge the quick and the dead. True

41. At whose coming all men shall rise again with their bodies; True

42. and shall give account of their own works. True

43. And they that have done good shall go into life everlasting and they that have done evil into everlasting fire. True

44. This is the catholic faith, which except a man believe faithfully he cannot be saved.

It may be the superstition of a particular cult but salvation
in New Testament Scripture
neither supports this postulation nor cites the term *catholic faith*.

SUMMARY

- The Holy Writ cannot be indiscriminately revised to suit one's fancy, i. e. preference, taste, belief. Once this happens, it becomes a creed, constitution, procedure or dogma.
- Once a creed, constitution, procedure or dogma becomes modified, revised or even abandoned, by necessity, it becomes null and void.