

## The Well Known God Who Never Was!

The religious term “the Trinity” meaning three persons forming one God is not found in either the Old or New Testaments of the Bible. Nowhere did the scriptural writers express or imply that belief in a supposed threefold or “Triune” God was necessary to save people from punishment in the afterlife. Yet belief in a threefold God has long been taught as essential by most Christian scholars, who hold that such triad known as “the Trinity” is verified in the scriptures. Support for such appears to occur where the scriptures describe the Creator in the beginning by use of the plural pronouns “us” and “our” (Genesis 1:26), where such language compels there must be not one, but at least two persons involved from the beginning, which in turn can be seen to allow for a Trinity.

But on a close examination of these pronouns in the creation account, although more than two Godly personages are allowed for, only two can fit the sense of the “us” and “our” in the context.

That is, in addition to God Himself being the executive Creator of all things, express mention is made elsewhere of his having a co-creating familial “Son” (Psalm 2:7; Hebrews 1:1-3), he being given the descriptive title “the Word”, and who “In the beginning...was with God, and was God” (John 1:1), with each co-creative act in forming the universe having been given the same introduction: “And God said, let...” (Genesis 1:3, *passim*).

With the physical universe being created through the pronouncing of a succession of supernaturally empowered words, whereby “All things were made by him (“the Word”); and without him was not anything made” (John 1:3), such completed the material creation, following which and on behalf of 1) Himself and 2) the Word: “God said, Let us make man in our image, after our likeness” (Genesis 1:26). Thus only the Father and Son are identified by the “us” and “our” pronouns in the creation account.

Nevertheless with most Christian scholars interpreting the Bible theologically, a third person remains part of their doctrine, such having been long termed “the Holy Ghost” or “Holy Spirit”.

In the New Testament, support for such a third entity is *prima facie* evident, with the example of Christ informing his disciples that to assist in their forthcoming commission (after his resurrection), “the Holy Ghost, whom the Father will send in my name...shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26), that is, “the Father...shall give you another (Gk. ‘different’) Comforter” (Gk. helper’)...Even the Spirit of truth (verses 16,17).

Thus with the disciples having already used Christ’s name and “power and authority” (Luke 9:1; 10:1,17-20), a ‘different’ ‘helper’, “which is the Holy Ghost” (John 14:26) would soon be sent in Christ’s name from the Father to strengthen them in their ‘great commission’ (Acts 1:8), Christ reminding his disciples that they had already used God’s Spirit, and that “ye know him; for he dwelleth with you, and shall be in you” (John 14:17). However such scriptural evidence makes no mention of an accompanying third person.

[*Translational note:* in the Greek texts, all the pronouns are gender-embedded (as is the case with French), and when used in English translations they often become incorrectly rendered, for example, ‘it’ being rendered as a personal ‘he’ and ‘him’ (etc.). However, when personal gender is not relevant in a sentence, the same pronouns would be rendered ‘it’ and ‘that’ (etc.), and not the mistranslated gender-specific ‘he’ and ‘himself’ found in the Authorised Version of the Bible (John 16:13; etc.).]

Further, with Christ applying the pronoun for ‘it’ to the Comforter/Holy Ghost sent in his name, it can be seen that such Spirit had no name of its own; or again, that such Spirit is not automatically a dependent or independent personage, but is identifiable instead as a power consistent with that having already been given to the disciples by Christ, and as evidenced by various supernatural appearances and character-changing effects (Matthew 10:1; Mark 6:7, etc.).

### 3.

In early New Testament times , it was reported that John the Baptist's parents had been "filled", obviously not with a personage, but "with the Holy Ghost", as had John the Baptist from before his birth (Luke 1:15,41,67), with Christ as well after his baptism being accounted as "full of the Holy Ghost", and "led by the Spirit" (4:1).

Yet this same "Holy Ghost" or Spirit is widely taught as forming a third person of a "Triune" God, in which each of the three persons is equally revered as 'divine', this same doctrine causing a conflict with the Biblical record where the mention of such "Holy Ghost" on each occasion is not found to be consistent with an entity or personage but rather with an endowment, that is, an empowering type of practical "gift of the Holy Ghost" (Acts 1:8; 2:38; 1 Corinthians 12:4-11).

Since such imbibed "gift" is not in any instance referred to as having a personal image or likeness to the Father or Son, or found to have had any part in the creation of the universe, the only proof that another divinity-sharing person exists, rests on the strength and usage of authoritative titles ("Holy", etc.), which for many centuries have been personally applied to such as the Christian Holy Ghost, even though proof of a third personage by titles is not found in scriptural fact or inference.

Nevertheless, support for a third person is again presumed to be from the scriptures with the mention that the Holy Ghost conveyed a spoken order such as was audible to an assembly of leaders: That is, "the Holy Ghost said, Separate me Paul and Barnabas for the work whereunto I have called them" (Acts 13:2). And although the two were then "sent forth by the Holy Ghost" (verse 4), no deified personage was revealed as being the speaker of such order.

Thus with the Bible presenting the Holy Ghost as an unnamed entity, and being found to be identified only in non-human forms and sounds (such as a dove, fire, miraculous speech, etc.), it stands that although this presumed entity is reverentially titled "the Holy Ghost" or "Holy Spirit", the same has no defined separate personality as with the Father and the Son.

That is, the Creator of everything including personality (even resident in animals) does have a unique personality, he being known variously in the English language as “God”, “Almighty God”, “the Deity” (etc.), and by the common term “the LORD”, with such latter term being essentially a (non-linguistic) Christian replacement of the Chaldean/Hebrew name “Yahweh”, which appears in various forms over 7000 times in the original Biblical manuscripts, with no instance referring to the Holy Ghost, but in all instances applying to both Christ and the Father, ‘as one’ (Psalm 110:1; John 10:30; 2 John 9) in a regal, familial sense.

This same ‘one’ from the beginning came from the union of ‘two’ in the Old Testament, with 1) the Father, and 2) the Word, being ‘as one’. Similarly in New Testament times, but now in a familial sense, the Father and the Son are ‘as one’. Thus when Christ as ‘the only begotten Son’ declared, “I and my Father are one” (John 10:30), it paralleled the Father’s previous statement about Christ, that is, “This is my beloved Son, in whom I am well pleased” (Matthew 3:17), such statement being the first formal introduction of Christ to the populace in the ‘Father and Son’ union.

So from before Adam to the ‘begetting’ time of Christ, the ‘us and we’ pronouns in Genesis 1:26 described a ‘Father’ and ‘Word’ union. That is, the Father and the Word worked perfectly together from the beginning ‘as one’, and would do the same later as the ‘Father and Son’ union. Hence in a familial sense, the Creator can be considered as having been ‘one’ from the beginning (Deuteronomy 6:4), declaring “I am Yahweh, and there is none else, there is no God beside me” (Isaiah 45:5-7).

Although the created universe is exceptionally ordered and complex, it does not possess a supernatural ingenuity or capability of generating itself, as modern science commonly theorises, that is, by arising, as if living, from a zero existence of absolutely nothing to form a theoretical “big bang” or similar cosmic event with an enormity of ordered and functioning contents. It is also notable that despite the cumulative intelligence of mankind for thousands of years, and the magnitude of investment in theoretical science, no plausible explanation for the formation of the sun, the moon or planets

has been published which stands in proper scientific agreement with observations: only scholastic theories are taught.

On the other hand the Bible does not theorise about creation but straightforwardly indicates that the whole of the universe had been caused through the exercise of supernaturally empowered speech (such as is required for example in the removal and transporting of a “mountain” (Matthew 21:21)), with this same speech and the necessary miraculous accompaniment of macro and micro engineering being accounted as having been given (not to a 3rd person but) wholly to the Son (Psalm 33:6,7,9; Hebrews 11:3; 2 Peter 3:5-7).

That is, although the fully formed universe is presented as having been created by God the Father, the engineering of everything was effected solely with familial intent and purpose through the instrumentality of the Son or “the Word”, who in all cases attributed the enablement of his works to the Father (John 12:49), whom he revered as the “greater” (14:10,11,28).

The invention of a Trinity therefore presents a further conflict with the evidence, that is, the Bible on the one hand states the creating Father and Son would “make (their) abode” in man (John 14:23) and empower many with their Spirit, which gift was noted as freely available during apostolic times. On the other hand however, such unfathomable Christian Trinity or a threefold “closed shop” depiction of the Deity family necessarily excludes man from the closeness to God presented in the Bible. Although being declared by theologians to be too high for mankind to understand, most of Christianity still dispenses admonishment for Trinity disbelief, and universally promotes that ‘The doctrine of the Trinity is *officially* a mystery’, and continues to be widely held as an undeniable ‘article of faith’ and revered as essential, even though admitted by Christian authorities to be ‘incomprehensible’.

Thus although many Christians believe the source of the Trinity doctrine is the Bible, it stands that no direct evidence can be found in the scriptures which can substantiate such doctrine, let alone beyond reasonable doubt.

And consistent with such lack of evidence, no specific Christian writings on the Trinity appeared until long after New Testament times, that is, in the 4th century A.D., when numerous contemporary beliefs, including the Christian Trinity, were theologically settled and accommodated into the widely expanding Roman-based religion, to form an all-embracing Roman Christianity.

And notwithstanding a third person of the Deity being unnamed in the Biblical record, scholars still continued to consider the Holy Ghost a person, even to centuries later inserting confected Trinity-promoting phrases to appear as if part of the original Biblical writings [the “Johannine Comma” being a well known example (inserted as 1 John 5:7,8): another example being an unambiguous insertion of the words “the Holy Ghost” in the command to the apostles to “teach...in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). That is, and notwithstanding the widespread repetition of such a reverential phrase throughout countries upholding the Christian religion, still no name for the Holy Ghost is found in the scriptures, nor even mentioned in the Bible’s parallel accounts of that same command (Mark 16:15-17 and Luke 24:49)].

Similarly, when Christ taught his disciples how to address God in prayer as “Our Father...”, there was no allowance for a third heavenly person on the sidelines (Matthew 6:9).

And again, no third person was mentioned when Christ spoke of his love for the Father and the disciples, where such expressed the most intimate feelings imaginable, that is, “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” (John 14:23; 1 John 3:24), and where such does not grammatically allow for a third person or entity to be accommodated in the “we” of the passage.

From ancient Israelite times, the “Spirit of God” was sought by prophets and kings, and often without expectation “came upon” people (Numbers 24:2; Judges 15:14; 2 Chronicles 15:1). Also, when it was said that God

would “pour out (his) spirit upon all flesh” (Joel 2:28; Acts 2:17), such did not intend to convey a relaxing effect upon the soul of the people but instead, an imparting and manifestation of the “great power” of God’s Spirit (Acts 1:8; 4:33), which many Christian sects have since attempted to simulate through religious or artificial ebullience.

However regarding the notable character empowerments of New Testament times, none of such empowerments continued on into later generations. Only those recorded in the scriptures can be acceptable as evidence, that is, in the main, the Holy Ghost was firstly seen at the baptism of Christ when appearing as a dove descending upon him (Matthew 3:16). Later, prior to the “Pentecost” event (Acts 2:1), Christ had already gone “unto the Father” in order that ‘another Comforter’ be sent in “a little while” (John 14:28; 16:16).

Accordingly when Christ also told the disciples prior to Pentecost that “I will come to you” (John 14:18), it was not that he would later send himself and ‘pour himself out’, but that he and the Father would send a different helper (John 16:7), and ‘as one’ with God, he (Christ) would authorise the outpouring (Acts 1:8; 2:17).

Then at Pentecost, “the Spirit” appeared selectively “upon each of (the apostles)” as suspended “fire” (Acts 2:3,4). Soon after, when the apostles spoke authoritatively to both the populace and foreigners, it was reported that “the Holy Ghost fell on all them which heard the word” (Acts 10:44) “as (it did) on us (we apostles) at the beginning” (11:15). Thus as Christ had taught, “the Holy Ghost, whom the Father will send in my name” (John 14:26) was being freely disseminated to human beings (Acts 10:45), providing character-changing “spiritual gifts” of various kinds (1 Corinthians 12:1,28).

While the supernatural power of the Holy Ghost was often encountered and utilised by Christ’s followers, no further demonstrations of people “filled with the Holy Ghost”, or using such apostolic power, have been reported since the first century A.D., such being consistent with Christ having earlier told his disciples, “I must work the works of him that sent me, while it is day:

(but) the night cometh, when no man can work” (John 9:4). That is to say, no person since the apostles’ time in the first century has been known to have to any extent fulfilled the command to continue to “freely” “Heal the sick” and “raise the dead ” (etc.), as did Christ’s commissioned followers (Matthew 10:8; Acts 3:6-8; 9:36-41), they being reported as having worked full-time, teaching and “healing every where” (Luke 9:6), until “the end” of that generation (Matthew 24:13,14; 1 Peter 4:7).

Therefore in summary, since 1) no record exists of a third person of God sharing the Father and the Son’s royal name and familial character, 2) no record exists of a third person of God associated with Yahweh in the creation and the many events of His involvement in Old Testament constitutional matters, 3) no record exists of there being a third person of God present at the supernatural ‘outpouring of the Holy Ghost’ at the spiritually constitutional Pentecost event, and 4) no historical record is known of any earlier or later manifestation of a supposed deified person claiming to be the Holy Ghost, then despite the enormity of scholarship invested in Christianity, there is no rightminded proof a third person of God ever existed.

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