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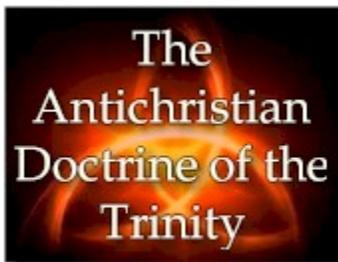
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The Antichristian Doctrine of the Trinity

by Ernest L. Martin, Ph.D., October 1993

Transcribed and edited by David Sielaff, January 2012

Read the accompanying [Newsletter for January 2012](#)



The doctrine of the Trinity, as devised from the council of Nicaea held in 325 AD and concluded by the council of Chalcedon held in 451 AD, is simply the attempt to explain the Hebrew Godhead through Greek philosophy. It took 126 years for Christian scholars to try to figure out what the Godhead of the New Testament was all about. It was determined by these Christian scholars of the 4th and 5th centuries that the basis of understanding all natural and spiritual matters that govern the universe could best be explained by the use of Greek philosophical thought, and not

Hebrew philosophical thought. They were gravely mistaken.

Greek or Hebrew Meanings?

The Trinity doctrine of the Godhead developed by using Greek thought which is alien to the Bible. Greek thought then became the standard to interpret the Biblical revelation. Though Greek philosophical concepts were brilliant in that primitive period and they seemed to make sense to those who devised them, it also has to be admitted by scholars that those philosophical beliefs were contrived by Gentiles who had at best little knowledge of the Hebrew Holy Scriptures.

It is no wonder that the early Christian scholars found it difficult to explain Hebrew concepts by Greek concepts. It would be like saying that all the physical characteristics of an olive tree could be explained by those of an apple tree. The only similarity, frankly, between the two trees as we are aware, is the fact that both grow out of the ground, but they are very different types of trees. If one tried to graft an apple branch on to an olive tree, there would be failure. Only by grafting a variety of olive tree onto another olive tree will the graft be successful. That is the concept I am trying to give here. They were trying to take Greek concepts and make them understandable within the Hebrew Bible.

What they should have done is stayed with the Hebrew Bible. The New Testament is written in Greek, the international language of the period. But the text of the New Testament is so infused with Hebrew thought and philosophy that some linguists a couple of hundred years ago thought that the Greek of the New Testament was a special type of biblical language, a kind of a "Hebrew-Greek" language. We know today that this was not the case. It was simply the common language and words spoken by the people of the New Testament time. But the New Testament was written primarily within a Jewish or Hebrew environment. It

was written by men who were trained primarily in the Hellenistic east, in the eastern part of the Roman Empire where the Jews had their abode.

The New Testament uses Greek terms which can be understood only through the Hebrew way of thinking. When the Old Testament was translated in Alexandria, Egypt, into the Greek tongue almost 300 years before the birth of Christ, they used words in Greek to parallel words in Hebrew. When the Greek translators used words, they put them in the Greek language, but at the same time they were expecting the Hebrew interpretation of the words to predominate. This is a major key to understanding Greek translations of the Holy Scripture.

The limitations of the Greek also apply to New Testament words. In the New Testament the apostles quoted quite a bit from the Old Testament. The Book of Hebrews is filled with Old Testament quotes. Those Old Testament quotes in the New Testament are written in Greek, but they come from Hebrew thought. The Hebrew meaning should predominate and be understood by us today, not what we learn from Greek lexicons or Greek dictionaries.

Take the word *hades* for example in the Greek. It means “the unseen.” The word *hades* is used time and time again in non-biblical Greek writings. In the New Testament it is a translation of the Hebrew word *sheol*. When you study the Greek New Testament and come to the word *hades*, always put the Hebrew meaning of the word *sheol* into your mind, and do not go to the Greek alone. If you went to the Greek without considering the Hebrew, and just used Greek thought, you would come up with a variety of meanings for the word *hades*. You would introduce well over 100 different concepts of Greek philosophical and religious thought regarding what *hades* meant.

Therefore, we cannot go by the Greeks in this matter because of their multiple meanings of words. The word *hades*, when used in the New Testament by the apostles, conveyed the Hebrew meaning of the word *sheol*. So, if you want to know what they intended, you must go to the Hebrew meaning. Always look to the Hebrew first of all, even in Greek translations.

This is where many of the scholars of the 4th and 5th centuries went astray. If their interpretations of the New Testament had used Hebrew meanings to convey what words meant, then they would not have gone off into the Trinitarian doctrine. But they thought that Greek philosophical concepts should be looked upon as a standard, a rule of thumb so to speak, even in interpreting the Hebrew Scriptures.¹

The Meaning of Elohim in Greek and Hebrew

When it comes to the topic of the Godhead, they used Greek philosophical thought that had been around since the time of Plato and by his successors to interpret what Moses meant when he used the plural for God, like in the term Elohim and other words of that nature.

In the first chapter of Book of Genesis it says **“in the beginning God [Elohim] created the heavens and the earth.”** That is the English translation. The word God is Elohim. The “-im” at the end of the word always denotes plurality. Most often Elohim takes singular verbs and singular adjectives, that is true. So you get a singularity to it. But there is the plurality effect that you always find with the word Elohim.

That is not always the case because we find in Genesis 1:26: **“And God [plural] said, ‘Let us make man in our image and after our likeness.’”** The Hebrew is clear; the verb in this instance, “to make,” is in the plural, and the pronouns are certainly plural to agree with God being plural. When the Septuagint version translators, about 280 years before the birth of Christ, translated that verse into Greek, they translated God as the singular. They did not put it in the plural like in the Hebrew text.

The Christians of the 4th century saw that plural. In the New Testament it can be shown in several places that Jesus was recognized as being God, or like God, and they had John 1:1 that the Logos (the Word) was **“in the beginning”** with God and **“the Logos [Word] was God.”** We also find in the first chapter of the Book of Hebrews clear statements that show Jesus was reckoned as God. But there is also God the Father.

¹ See my article (compiled from Dr. Martin’s research) [“The Pagan Immortal Soul and Double Doctrine.](#) DWS

They correctly recognized that there was in the word Elohim a plurality governed by singular verbs and sometimes by singular adjectives. So in their minds was the idea that perhaps there is a plurality to the Godhead, but at the same time there is a singularity to that Godhead. They were on the right road as far as the Hebrew was concerned. Then they began to use Greek philosophical concepts to show that if Jesus was God and the Father was God, and Jesus said He was going to leave earth, go to heaven and send a Comforter (John 14:16, 26, 15:26, 16:7) who would be here with us until the second coming of Christ.

That Comforter was the Holy Spirit, and in the Gospel of John the Holy Spirit is often given a pronoun which is masculine singular, a “he,” a “him.” Perhaps that “he,” the Holy Spirit, was also part of the Godhead. In fact, they thought this was even better because with the word Elohim is not dual [Hebrew nouns can have a dual ending] which means two individuals within the Godhead. Elohim is plural which means three or more. So they came to the consideration that perhaps if they put the Holy Spirit in there, they could then explain what the Elohim of the Bible was. They conceived it as a plural word, that is true, but with a singular basis to it, that it was one God certainly, one plurality of God, but in there was God the Father, God the Son, and they invented God the Holy Spirit to make a threesome or as we call it today the Trinity.

Why is the Trinity Antichristian?

The fact that the word Elohim is plural is something that is in the Hebrew. It is not so in the Greek. Genesis 1:26 ought to be translated “**Gods said, ‘Let us make man in our image.’**” Hebrew tradition going back some 280 years before Christ, at the time of the Greek Septuagint translation, always translates “God” as singular although Elohim itself is plural. The Church Fathers in the 4th and the 5th centuries AD were trying their best to arrive at the proper concept of what the Godhead was, but in doing so they adopted Platonic or Greek philosophical concepts to interpret the text. That is where they began to go wrong.

If an individual today accepts the Trinity doctrine as a fact, it means that the basic message of Jesus Christ, preached by Christ himself, and advocated, elaborated, and finalized by the apostles, would have to be jettisoned and thrown out the window. That is a fact.² The Trinity doctrine destroys the central message of the Gospel. That is why it is so dangerous. The Trinity doctrine shows there are only three personalities that could ever be a part of the Godhead. Those personalities are the Father, the Son, and the Holy Spirit acting in unison as one. That is the Trinity doctrine. How they can be one God and at the same time be three different personalities in that Godhead is “a mystery.” People who advocate this teaching cannot explain it. They say it is a great mystery of God, as God himself is a mystery and they let it go at that.

They should have stayed with the practical sense of the Hebrew and looked to the New Testament explanation by Paul and others to show what the Godhead was all about. In the 1st century AD the Jews had not really arrived at what the true Godhead was. In their scriptures they had difficulty with that, because how could there be more than one God when it says in Deuteronomy 6:4, the cardinal “Shema” statement as they call it, that the Lord God is “one.” The Hebrew word is *'echad*, which means one and He is that. The New Testament explains clearly what that O-N-E, actually means. We will get to that in a moment.

If an individual today claims to be a Trinitarian, and goes back to the traditional concepts devised at the Council of Nicaea in 325 AD, and elaborated on and brought to completion at the council of Chalcedon in 451 AD (taking 126 years to arrive at this), that individual is throwing out the true Gospel of Jesus Christ that He brought to this world. That is a fact, as I will show.

Elohim and Its Meaning

The Jews themselves have difficulty with Old Testament Scriptures that speak about the singularity of God, but also His plurality at the same time. They are not sure how to interpret those verses. The reason they are not sure is because they have not accepted Christ Jesus — yet — as their Messiah. Once they do,

² Jettisoning the truth of God would please Satan very much. His goal is to seduce the *ekklesia* and all who seek God, and lead them from the Holy Scriptures and toward doctrines of men (Colossians 2:22–23) and doctrines of demons (1 Timothy 4:1). DWS

like the apostles Paul and John and Peter and the others, they can then go to the New Testament and get the New Testament explanation of this singularity of the Godhead within a plural base. It is simple to understand if an individual takes the explanations from the apostles who wrote in the New Testament.

The Jews themselves are not sure how to answer some of these questions. The fact is, the Hebrew does show God (Elohim), being plural, still is one, that is, singular. How can something be plural and singular at the same time? We have many words in English that are that way. If you grew up speaking French, or German, or Italian, or whatever, there are numerous words which have a plural basis to them, yet they are governed much of the time by singular verbs and other grammatical forms.

These words are called collective nouns, words like “army,” for example. When you use the word army, you can use it in a collective sense to say: “the army is on the move.” You might see a headline like that in the newspaper. You understand exactly what is meant. You do not conceive of that newspaper headline to mean one person is carrying a rifle to invade a country. You think of a whole body of people doing it in unison under a singular command.

The word “corporation,” for example, simply means in Latin “body.” A corporation is a term which means a lot of people working together as one body or one group. IBM for example is a big company, as is Sears & Roebuck, and General Motors. You can talk about them as being corporations, single entities. The corporation is doing this or is doing that, in the singular. You can use the verb “are” as well, when you are referring to all the individuals within the corporation. But if you only think in terms of American usage, we say the corporation “is” doing something, whatever it might be.

An individual may be in charge of the corporation. Though a corporation is made up of thousands of people and is owned by thousands of stockholders who have a vote to say which direction the corporation goes, you might find a powerful chairman of the board of a corporation who says, “I am the corporation, I am the one who runs it.” You find statements like that often in business publications like the *Wall Street Journal*. Powerful people run and dominate an entire corporation of individuals, yet when the whole is considered it operates under one authority.

God is the same in expressing His sovereignty. Sometimes He talks in the singular as though He is the only one around. At other times He talks like there is a corporation, or a corporate board, a group of individuals who are all on a similar level of status and authority. Shall we say that there is a Father and a Son and others? Believe it or not, yes, there are others.

The word Elohim is in the plural but it is governed most often by singular verbs. Like the word army. Like the word corporation. Or like the word family. I am stopping on family because that in essence is what Elohim is all about. That is what the New Testament came to teach us: that the Godhead is a family made up of many people of whom you and I, being humans at this present time, are destined to become members just like God the Father and Christ Jesus themselves. We are destined to become members of that divine family.

Other Reasons the Trinity Is Anti-Christian

The Trinitarian doctrine is anti-Christian because it says only three individuals can ever be members of the Godhead. It is closed. The doors are shut. In no way can anyone else become a member of the Godhead because the Godhead has been here from all eternity, according to them. It is in existence now and will continue to exist for all eternity. Only those three have that unique role of being members of the God family.

They had “three gods in one” in ancient Egypt and in ancient Babylon. Who introduced it to the Christian church? It was not introduced in the 4th century. It was introduced in the 1st century by a person recorded in the Book of Acts chapter 8. It does not say in Acts that he introduced this particular doctrine, but later history shows that this man first said a Trinity best explained the Godhead.

You know who that man was in the 1st century? He was a Samaritan by the name of Simon Magus. He was the first to introduce a type of Trinitarian doctrine to the Christian church. The early Christian fathers up to the 2nd, 3rd, and 4th centuries looked upon this man here as being the father of all heresy. That is why he is introduced in the Book of Acts. There is no question that that is true. I wrote [*The People that History*](#)

*Forgot*³ in which a considerable amount of information is devoted to this Simon Magus and how he introduced into the Christian church many of the teachings later accepted officially in the 4th and the 5th centuries by the early Christian fathers. That is a fact. The Trinitarian doctrine was one of those teachings. They changed it from the crude teachings Simon taught, but the concept and philosophy was the same.

Simon Magus said in his Trinitarian presentation:

- To the Jews, Simon Magus said he was the Son.
- To the Samaritans, his own people, he reckoned that he was the Father.
- To the Gentiles and the rest of the world, he said that he was the Holy Spirit.

He combined together the Father, the Son, and the Holy Spirit into one personality — himself. Then he said that he appeared to various groups of people in a form which would represent the Father to the Samaritans. He called himself Simon Pater (Pater meaning father), and he is often confused with Simon Peter. Tradition shows that this Simon Magus finally went to Rome and was proclaimed there because of the miraculous things he performed through sorcery and magic. He so beguiled the Roman Senate that a statue was actually made of him and he was called the Holy Simon.

The interesting thing is, to the Samaritans he was not known as the Holy Simon, he was known as Simon “the Pater,” or the Father, Simon Pater. Notice how close this is to the real Simon Peter of the New Testament? Some of the records which speak about Simon “Pater” are confused with Simon Peter. We find churches today that claim to have Simon Peter as their first father, their first pope. In fact, there was another Simon going by the name of “Pater” at the same time. The meaning is different, yet they are close phonetically. We must be careful.

Satan the Devil, it says in the Book of Revelation, deceives the whole world — not a part of it, but the whole world. It means our Christian world today is deceived into thinking many things are Christian when they are not. They come from Greek philosophy. They come from Greek religion. They come from Greek thought concepts. When I say Greek, I do not want to just belabor the Greeks; they got it from the Babylonians and the Egyptians. The Babylonians started the whole nonsense, when you look at the Biblical revelation. The Greeks transformed Babylonian concepts after the time of Alexander the Great into a universal type of religion and philosophy, and presented it through various successors to our day today.

Simon Magus, Simon Pater to the Samaritans, figured in very well in the 1st century. As the first great heretic in the 1st century, who supposedly became a Christian, he continued with his paganism, his wrong ways of living, as well as his wrong teachings. He wanted to combine all of the religions of the world into one.⁴ After Christianity was introduced and later was wedded to the Roman Empire in the time of Constantine and his successors, people had the idea about universality to religion put into their minds. They wanted to see that one world come about with one universal religion or a “catholic” religion. Many of the concepts were based around the Trinitarian doctrine.

The Gospel, God’s Nature, and God’s Family

The Trinitarian doctrine is dangerous. It throws out the basic teaching of the Gospel which teaches:

- how you and I will become brothers and sisters of Jesus Christ,
- how we will become sons and daughters of no less than God the Father,
- how we will become in spiritual composition like Christ and God the Father.

Both Christ and the Father at present are spirit. Christ is in flesh in the sense that He can turn Himself to

³ Portland, OR: ASK Publications, 1993/2003. This book is available complete online and for purchase. *DWS*

⁴ He had the same concept that Alexander the Great was attempting to do. Alexander died in Babylon at the age of 33. He was unable to continue his quest to bring in a one world religion, a universal religion (the word “universal” in the Latin is “catholic”), a religion for everyone on earth. Simon Magus wanted to do the same. *ELM*

flesh anytime He pleases. But the Father is made up of spiritual substance. It is most important to realize that. It is a substance which is just as substantial as the chair that you are sitting on or the earth underneath your feet, or the wood that makes up your house. It is that substantial, but it is made out of spirit. God is not some kind of ethereal person like green smog hovering over the horizon spread out pantheistically throughout the entire universe without any character at all, without personality. That is how many people view the Father because He is called spirit (John 4:24).

He is spirit all right, but He has a body made out of spirit, made out of spiritual substance. Jesus Christ has a body made out of the same spiritual substance which He can change into flesh. When He comes the second time He is coming in flesh (Acts 1:9–11).⁵

You and I are in flesh now, but we are destined by the resurrection from the dead to become spirit beings just like God the Father and just like God the firstborn Son who is Jesus Christ. We are to assume the very composition and character of both of them. We are to be children, both sons and daughters, of God the Father. We are to be brothers and sisters of Jesus Christ. Scriptures show that He is in actual fact our Elder Brother at the present time.

This simply means we are all made up of one family. That is what the teaching of the Gospel is all about — how you and I and all of humanity will become active members of the ruling family of God, the family that rules heaven and earth. You and I are given the privilege of being in that family. There are no intermediaries between us and the Father except Jesus Christ, as 1 Timothy 2:5 says. No human, no person, no angel — no one is between us and God the Father except Jesus Christ.

This plan of God, bringing Adam and Eve into being, and then down to us today, was all planned by God the Father and Christ before the foundation of the world, before the eons were created, before heaven and earth were created. It is in the plan of God and Christ Jesus to bring each of us into that very family of God, to be members of it. It is not a closed family at all. It is an open family, but the only ones that will come into it are human beings created in the image and the likeness of God.

Do you know that you and I look like God, male or female? When we talk about female, the Old Testament shows almost always that God is masculine. Do you know why we see the masculinity of God virtually all the time? It is because when we talk to God we are talking to a person who is in charge. In the Old Testament, and in the New, we find that the male is in charge. The female is very important as well, but the female as far as authority is concerned, finds her authority within that of the male, within that of the husband.

As far as God the Father is concerned, look at Proverbs chapter 8 where it talks about wisdom. This wisdom, which is in the feminine, was there with God in the beginning when the creation of the heavens and the earth took place. In the Hebrew this wisdom was frolicking in front of God, dancing in front of God. This wisdom was in fact coquettish, very flirtatious almost as a woman would be before her husband or her lover. She was there as wisdom (in the Greek you could call her Sophia) to be with God as a consort.⁶ It was long understood in Hebrew thought that there is a feminine side to the Godhead. That is absolutely a fact. Jesus Christ at this present time has a feminine aspect associated with Him.

You may not have seen that before. I had not always understood that to be so. We have been taught in this world that God is entirely masculine, that there is no sexuality or anything of that nature associated with Him. That is not true. Mankind is made in the image and likeness of God and the things that we can experience at this present time are reflections of nothing more than God the Father and Christ Jesus. As we have male and female here on the earth at the present time, so is there male and female in the Godhead and the Jews have long held this biblical understanding.

⁵ For an expanded explanation of this point, see Dr. Martin's presentation, "[The Bodily Composition of God.](#)" DWS

⁶ Those Proverbs of chapter 8 were written or recorded by Solomon. That section is very old. It may go all the way back to Joseph as the one who originated it. But the name of Solomon is attached to the Book of Proverbs because he collated most of them. Some were produced by Hezekiah's men later, but Solomon was the principle editor and writer of many of them. ELM

Look at nature. Paul said if you want to understand about the Godhead look at the creation. There is not a threesome to the Godhead, it is much wider than that, and you and I are destined to be members of that family. It will be increased tremendously. That is why it is an anti-Christian doctrine if you say that the Trinity exists with only three in the family of God. That is where it is wrong. Look at what the scripture has to say. Greek concepts are fine so far as they agree with the Scriptures. Scripture must be the standard.

Jewish Errors of a Closed Godhead

As I said before, the word Elohim in the Old Testament beginning in the Book of Genesis is plural, governed by a plural verb and plural pronouns in Genesis 1:26: **“Gods said let us make man in our image.”** You do not find that taught by the Jews any longer, because they have adopted a doctrine based upon a particular section of scripture which they misinterpret. The apostles Paul, Peter, John, and the rest were telling people in the 1st century, even to our Jewish brethren, how they were wrong on understanding the Godhead. To this day the Jews see the plurality of God in the scripture, but they have come to an understanding of a singularity or a oneness of God which will not allow them or anyone else to enter the family of God. This is wrong on their part.

In fact, Jews have several Scriptures that supposedly show there is only One God (a single personality), but the one passage they really emphasize is the Shema. This statement is in Deuteronomy 6:4: **“Hear, O Israel: The Lord our God is one Lord.”** The word God there is Elohim. The “-im” at the end of the word signifies plurality. There is no verb in this sentence but a verb must be supplied to make sense. Because the word *'echad* is used, that is “one,” the numeral one, a single person, they then translate the verb as being “is,” even though the subject noun, Elohim, is plural.

They say, look, this plurality is still one. If the Jews say that they are correct. They are correct because the word *'echad* is “one.” There is no question. You cannot call it two. You cannot call it three. You cannot call it a hundred or any other number except one. We should translate it as one. So let us look at this again. **“Here, O Israel: The Lord our God [Elohim] is one [*'echad*] Lord. And you shall love the lord your [Elohim] with all your heart, and with all your soul, and with all your might”** (Deuteronomy 6:4).

It is true that the word “one” is there. When you use the “one” to mean that there is only a single personage in the Godhead, well there it is. The plurality to Elohim in some ways must be got rid of. You know how the Jews get rid of the plural? They said it is “the plural of majesty.” They made up that concept. There is no such meaning in the Old Testament whatsoever. There is not the slightest hint of so called plurality for a majestic conception of God in some way. Nothing whatsoever. This is completely made up by the Jews to explain what they think is the singularity of the plural Elohim. It is not there. It is simply and plainly a plural, but it still says it is “one,” *'echad*.

One and Many

What do we mean by one? Some Jews feel this is a maneuver by Christians to slide Christ Jesus in as being a member of the Godhead as well as God the Father by the interpretation of this word “one,” or *'echad*. It is true because it has been used by the apostle Paul several times to explain how we, as members of the body of Christ, being quite a number, make up one body, and how Christ himself said **“I and the Father are one”** (John 10:30, 17:11, 21).

Jesus also said to the apostles, you can be one with me as I am one with the Father (John 17:11). To be “one” in this instance means plurality, does it not? It certainly does. In this case one of the first occasions in the Old Testament where this word “one” (*'echad*) is used, is in Genesis 2:24 right at the beginning. It says that God made Adam and Eve, the man and the woman, and he brought them together into a type of covenant relationship with one another. He said you shall be “one,” that is **“*'echad* flesh,”** one flesh.

Adam and Eve are **“one flesh,”** as recognized in the New Testament (Matthew 19:5–6; Mark 10:8; 1 Corinthians 6:16; Ephesians 5:31). Most marriage ceremonies today in the Western world recognize the marriage state as being one flesh of two separate individuals found within that one. This is the Hebrew way

of looking at it, but it is not the Greek way. Even in the one, the *'echad*, you can see more than one person being referenced.

In the case of marriage you have the husband and the wife. In the case of a relationship of many members to Christ, you have many members in one body, and as our relationship to Christ is concerned, He is one with the Father, and the apostles were one with them, and we can be one also with the Father and Christ. So you see the “one,” in Hebrew, has a different significance than many people understand.

If you accept the Trinitarian doctrine, only three individuals can ever be in that family of God: the Father, the Son, and the Holy Spirit. You and I or Paul or John or Peter and all the other Old and New Testament saints, anyone who claims Christ at the present time, could never be members of that family of God. That is what the Trinitarian doctrine not only suggests, that is what it demands. Again, that is where it is anti-Christian. It throws the Gospel of Christ into a waste heap. This is when we, as Christians and those who love the New Testament, should object.

When the apostle Paul and Peter and John wrote the introductions of their epistles to the various *ekkle-sias*, almost invariably they would say “from God the Father, and from Christ Jesus,” and they would leave out mentioning the Holy Spirit. If the Holy Spirit were a personality, as the Trinitarians say, then the apostle Paul and the other apostles were showing absolute dishonor to the Holy Spirit.

What Is the Holy Spirit

The Holy Spirit is to be understood as the power of God. God has manifested Himself throughout the universe and He does this through His Holy Spirit. He Himself is in one place at one time sitting on a throne, or in other areas. Jesus Christ also is sitting on a throne now. He does not have to be sitting physically or spiritually on that throne to be reckoned as being on the throne. You see, the President is still President of the United States whether he is at the White House, in Los Angeles, or any other place. It is the same with God the Father and Christ. Each sits on a throne. Each lives as a personality like you and I are at the present time. They occupy space, believe it or not. Their bodies are made of spirit, spirit substance which can be turned into flesh. Certainly that is the way it is with Christ. We in the future will have the same capabilities they have.

In the Old Testament this plurality is seen, and the Jews know this, but they do not know what to do with it, mainly because they have not accepted Jesus Christ as being the firstborn Son of the living God. You and I have accepted that.

The people of the 4th and 5th centuries, those at the Nicene council and finally at the council of Chalcedon, saw in the New Testament that Jesus Christ was reckoned as being God and that Paul in his various epistles showed Him to be that way and with that authority. John said the same thing. So there is no question about the fact that the Son can be called God, and believe it or not, you and I can be called sons and daughters of God, the children of God (Luke 20:36; Romans 8:16–21, 9:26; Galatians 3:26). We can be in the same family of God and we are destined to be there with their composition and with their character through the resurrection from the dead.

Several sections of the Old Testament speak about this oneness in a plural fashion. I gave one in Deuteronomy 6:4 where it says that Elohim in the plural is one God, one Lord, yet the word one, *'echad*, must be understood in a plural sense. Adam and Eve were one flesh.

Jesus said that He and the Father were one but they are two separate individuals. Jesus said that the apostles He was talking to, 11 of them at the time, could also be one with Him as He was one with the Father. You have 11 apostles plus the Father and Christ all represented as one. The apostle Paul says that you and I are members, being many, of one body, the body of Christ. We are one, yet we are many. We are like a corporation. We are a family.

Take this word “one” which the Jews used time and again to show the singularity of God, though the word Elohim is plural in their own scriptures. Consider Isaiah chapter 45 which is often referred to by our Jewish friends to say there is only one personality in the Godhead.

The Jews need to grow in grace and knowledge. When God lifts the veil off their hearts, they will begin to understand these matters (2 Corinthians 3:13–18). It says in the Book of Zechariah not long before Jesus Christ comes back to this earth, that the eyes of the Jews are going to be opened, and in Jerusalem they shall mourn for this one who was pierced. That personality is Jesus Christ. They will start understanding just who he was. They will find their Scriptures have been speaking of Him throughout, whether the singular or the plural is used. There is a plurality to the Godhead. We must understand that. But there is a single Godhead in the sense there is a single family that governs the heavens and the earth headed by the Father.

In the latter part of Isaiah 45:21, God is speaking: **“there is no God else besides Me.”** Again, the word God here is Elohim which is plural. So it says, **“there is no God [plural] else besides me.”** The word “me” is singular, of course. Going on, **“A just God [El, singular] and a Savior; there is none besides me.”** He does not say “us,” He says “me” again.

Verse 22: **“Look unto me and be you saved, all the ends of the earth: for I am God ...”** Here *El* is singular. It is not plural. It denotes a single “God”:

“... for I am God [El, singular], and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me [singular] every knee shall bow, every tongue shall swear.

Surely, shall one say, in YHWH have I righteousness and strength: even to him shall men come [unto this personage]; and all that are incensed against him shall be ashamed. In YHWH shall all the seed of Israel be justified, and shall glory.”

• **Isaiah 45:22–25**

Look at the singularity of this God that is expressed here. Even the word God at the end of verse 22 is in the singular. Whereas up in verse 21 it is in the plural, and yet all the pronouns are in the singular. That is interesting. It seems like a conflict of grammar. But remember our word “one.” The word *'echad* can mean plurality in certain circumstances.

Christian scholars in the 4th and 5th centuries were able to see this. They looked at these verses and found it was a reference to Jesus Christ himself. That understanding is true. The apostle Paul in his epistle to the Philippians quoted this verse from Isaiah and referred it to none other than Jesus Christ and only to Jesus Christ. It says **“That unto me every knee shall bow ... every tongue shall confess [swear]”** (Philippians 2:10–11). It is referring to one person and one person only: Jesus Christ. In Isaiah, however, it refers to God, the singular God. It says that He is One and there is none else.

Wait a minute, if this refers to Jesus Christ as Paul indicates, that would mean that there is none else, and Jesus is God. Where is God the father? You see the point? You see the difficulty?

Most Christians do not have any problem with that. We should not, because Jesus Christ is God and God the Father is God. Do you know what you are destined to be? You are destined to be, and you are now for that matter in the physical flesh, legally children of God. We are destined to be members of the family of God. We could go by the singular “God” or we can go by the plural “God” depending on how you would view the whole situation.

How is the “one,” *'echad*, used in Isaiah chapter 45? The Jews would say, well, there is only one God. This refers to the Father Himself, and Jesus cannot be indicated here at all. However, the apostle Paul said this is Jesus, and He is God. That is true. In fact, God the Father is not even mentioned in these verses according to Paul. But what about that “one” there, that *'echad*? It says there is none else. There surely is God the Father is there not? He is somebody else, is He not? Yes, He is. But look at the context here. People have misunderstood this. They have not looked carefully at what Isaiah is talking about. He is talking about God who rules over Israel.

The God who rules over Israel is Jesus Christ. By the way, He rules over the whole earth, we know that, but the context here that Isaiah is using is directed to Israel. It says at the end of verse 21, that this God who is talking in the first person, He says, He is **“a just God and a Savior. There is none beside me.”** Look at this: **“None besides me.”** That means none beside **“a Savior.”**

Do you know what it says in the New Testament? No man can come to God unless, as Jesus Himself said, he (or she) goes through Christ Jesus. There is only one savior in the world. God the Father has allowed only one personage through whom all of us must go — only one — to be saved. That Personage is Jesus Christ.

Paul said that this God who is being talked of here is Christ and He is the Savior. Going on it says

“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me [Christ] every knee shall bow, every tongue shall swear [unto Me].”

• *Isaiah 45:23*

It goes on in in Isaiah 45:25: **“In YHWH shall all the seed of Israel be justified and shall glory.”** Do you know who that justification shall come through? It will come through one and one only. There is none other God in heaven and earth that God the Father has given the privilege of Israel to come through, or anybody else to be a Savior than this God being talked of here, whom Paul identifies with Jesus Christ.

Psalm 45 and Christ

We must understand the context of these things. Take Psalm chapter 45 for example. It also talks of God here, who the apostle Paul said referred to Christ. This is very interesting. It shows the family relationship that we have when we are talking of God. Paul quoted this in Hebrews chapter 1. Before we read Psalm 45 it might be good to understand the type of role that Jesus Christ has as the God who saves mankind (1 Timothy 4:10), who saves Israel (Romans 11:26).

He is the only one through whom Israel will be saved. Israel cannot go directly to the Father and be saved. I cannot go, and you cannot go directly to the Father and be saved. We could if God would allow it, but He has not given that allowance. He has picked out one personage and none else by which we will be saved. There is only one Savior, Isaiah chapter 45 is saying. The one speaking said, I am that Savior, I am God. There is none else besides Me that you will have to come through. That is what the message is all about, and what Paul was trying to say.

That personage was Jesus Christ. He was known as, according to the apostle Paul, the first begotten or the firstborn of God the Father. This is contrary to the Trinitarian doctrine which says that Jesus Christ has never been born of God, that He has always had an eternal existence with God along with the Holy Spirit, and that all three in the Trinitarian doctrine have an eternal existence. Such is the teaching of the Trinity. That is not the teaching of the Old Testament and it is not the teaching of the New Testament.

Before I read Psalm 45 it would be good if we would look carefully at what the apostle Paul said in Colossians 1:15. He has some interesting statements which can clear up this whole matter of exactly who Jesus Christ is. It comes down to Him being the firstborn of the Father. He is the firstborn Son. The first begotten. It literally means the firstborn. When He is the firstborn it means He is the Son. If you have a Son and you have a Father, you already have a family relationship being established. The apostle Paul is writing, “Who ...” with the pronoun there, speaking of His dear Son, Jesus Christ: **“Who is the image of the invisible God, the firstborn of every creature,”** that is “the firstborn of all creation” as it is in the Greek.

A Trinitarian will read **“firstborn”** and say, if a person is a firstborn of all creation, it means that the first thing ever brought into existence was this Son. Yet that Trinitarian would have to say that since the Son has an eternal existence with the Father, then the word **“firstborn”** must be taken allegorically because it cannot simply mean that He was ever a firstborn Son. That would be wrong. They get rid of the family relationship immediately. This is where the problem lies. Again, this is why the doctrine of the Trinity is anti-Christian because Paul says that the first creation of God — before anything else — was God’s firstborn Son.

When Paul writes **“firstborn,”** it really means firstborn. It says farther down that by the resurrection from the dead, He was also **“the firstborn from the dead.”** That **“firstborn”** simply means He was the first ever to die and then be resurrected from the dead and go sit on the right hand of the Father in heaven (Colossians 3:1). He is there now. That is what will happen to you and me in our resurrections from the dead. Who was

the firstborn from the dead? Jesus Christ. But also, who was the firstborn of all creation? The apostle Paul tells us here. It was Jesus Christ.

It means that Jesus Christ was not immortal. He has not been immortal for all time. He is immortal now in the sense that He will never die, that is true, but Jesus Christ did have a beginning. The Trinitarians will not accept that. But the apostle Paul accepts it and I will show you other scriptures in a moment.

When He was introduced into the world, He was introduced as a firstborn Son. This was the first procreation of the family, the first increase of the family of God. The Father produced first of all the Son, the firstborn Son of every creation. It goes on: **“For by him [“by him” in Greek better “through him”] were all things created, that are in heaven,”** This is Jesus Christ. After He was created God gave Him a job to do:

“For BY him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created BY him [again, “by” is better translated “through him”], and for him: And he is before all things, and by him all things consist.”

• *Colossians 1:16–17*

That was done by the firstborn Son, Jesus Christ. **“And He is the head of the body, the church [the *ekklesia*], who is the beginning [here it is again:], the firstborn from the dead”** (Colossians 1:18). That is exactly the same word here as in verse 15, but used in two different ways. (1) He was the firstborn from God the Father, to be born from Him, to come into existence. After He was born of God, He made the heavens and the earth under the authority of the Father. (2) Later He came into this earth and He died, and was resurrected from the dead to become **“the firstborn from the dead.”**

“... that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”

• *Colossians 1:18–20*

We find that all the things Jesus Christ created under the authority of the Father, He shall reconcile to Himself, whether those things be in heaven or on earth. A universal reconciliation will be put into effect. That is what the plan of God is. We are part of that universal reconciliation. Jesus Christ then is the firstborn, the first created. This alone shows the Trinitarian doctrine is wrong.

Some say that God has not always had the designation of “Father” for all eternity (and a case could be made about that).⁷ But when it comes down to Christ Jesus, He did have a beginning. Not only does it say it here in Colossians but also in Hebrews 1 and in Psalm 45.

Hebrews Chapter 1 and Psalm 45

Hebrews chapter 1 tells us a lot about the beginning of things and who Jesus Christ actually was and is. This was written by the apostle Paul in my judgment. The Book of Hebrews originally in the order of most of the manuscripts appears well inside Paul’s 14 epistles. It is positioned after Second Thessalonians and before First Timothy, in the middle of Paul’s epistles.⁸

⁷ In other words, a case could be made by Trinitarian believers that there was not always a distinction between the Father, Son, and Spirit. DWS

⁸ If it was not written by Paul like some people feel (the author is not identified in the text), it certainly is Pauline in theology. This is because the book was placed amongst the epistles of Paul by John the apostle when he canonized the New Testament. There are 14 epistles of Paul in the New Testament if you include Hebrews. If you take Hebrews out and say it does not belong to Paul then you only have 13 epistles. The number 7 is a number of completion. You find it throughout the Old and the New Testaments. The Bible itself is in 7 major divisions and has 49 books when you get the proper number, 7 x 7. There are 7 universal epistles: James; 1 & 2 Peter; 1, 2, and 3 John; and then Jude. There are 14 epistles of Paul, 2 x 7. This Book of Hebrews appears in the middle of the epistles of Paul, so whoever canonized the New Testament recognized it as being from Paul. ELM

The first chapter of Hebrews is almost a commentary upon Colossians chapter 1. It says some of the same things in different terms. Let us look at it:

“God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom [God’s Son] also he made the worlds [the eons].”

• *Hebrews 1:1–2*

There it is again. Jesus Christ had an existence before He came into this world. Remember when the Jews challenged Jesus, why you are not even 50 years of age. He said **“before Abraham was I am”** (John 8:57–58). He lived long before Abraham. In fact, He was the one, as we read in Colossians chapter 1, who created the heavens and the earth. The apostle Paul here in the Book of Hebrews is saying the same thing.

“By [or through] whom also he made the eons,” the worlds in which we live at the present. **“Who being in the brightness of his glory [like God the Father], and the express image of his person ...”** Jesus Christ looks expressly like the Father does. You cannot tell the difference between them. If you looked at them (and one day you and I will have the opportunity to do that) it says they look the same. This is most interesting when you think about it, yet they are two different personalities. One is the Father and one is the Son:

“... 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; Being made so much better than the angels, as he has by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, ‘You are my Son, this day have I begotten you?’”

• *Hebrews 1:3–5*

Here is the begettal coming in. Here was a person who was to be begotten of God to be just like God. That person was the firstborn. He is the first begotten. He is Jesus Christ. That is why He is the elder brother of us. That is why we will always recognize Him in His authority as being firstborn. He is simply our elder brother. He was brought into the world, as Hebrews goes on to say, to be the captain to lead many sons and daughters into the family of God.

The angels are created for a particular reason Paul will mention. He distinguishes the Son of God (being Christ Jesus through whom all the eons were made, as well as the heavens and the earth), from the angels who are created beings. He distinguishes the two very precisely. Because he says: **“Unto which of the angels said he at any time, ‘You are my Son, this day have I begotten you?’”** No angel can ever be called a Son of God. That is what Paul says here. No angel has ever been so called, even if they are the highest of the angels such as Gabriel and Michael.

The Son (Christ) Is Not an Angel

There are four primary occasions in the Old Testament where the Sons of God are mentioned, three in the Book of Job (chapter 1, chapter 2, and chapter 38), and one in the 6th chapter of the Book of Genesis. In the Book of Genesis it speaks about the Sons of God going into the daughters of men. In the Book of Job it says a time was when a council was held in heaven and the Sons of God were called to that council.

Paul is indicating that the word Elohim, if you will look through the Old Testament and check it through a concordance, sometimes refers to angels. But angels are never to be called Sons of God. Sons of God is a term (whether in the singular or plural, it makes no difference, plural is simply a multiplicity of the singular) that can never apply to angels. Hebrews 1:5 clearly states that no angel has EVER been called a Son of God.

I have written explaining about the Sons of God in the Book of Job and in Genesis. You will see a new way of looking at these passages, because the individuals mentioned there are not angels.⁹ Though the word Elohim can refer to angels from time to time, no angel, says Paul, has ever been referred to by God the Father as a Son. You and I, however, can be called Sons and Daughters of God. We are privileged at this

⁹ See [“Chapter 28: Who Are the Sons of God?”](#) from Dr. Martin’s book *Essentials of New Testament Doctrine*. DWS

moment to be reckoned by God the Father to be in that sublime and majestic category (Luke 20:36; Romans 8:16–21, 9:26; Galatians 3:26). Back to verse 5:

“For unto which of the angels said he at any time, ‘You are my Son, this day have I begotten you?’ [He never said that to an angel, but He did say it to His Son Jesus Christ.] and again, ‘I will be to him a Father and he shall be to me a Son’?”

• *Hebrews 1:5*

Do you see the family relationship coming out here? Paul introduces God the Father and the firstborn Son before he gets into us. We will come along, but we too are different from angels. Paul explains how we are different:

“And again, when he brought in the firstbegotten into the world [He was first begotten before, then God brought Him into the world], He said, ‘Let all the angels of God worship him.’ And of the angels he said, ‘Who makes his angels spirits, and his ministers a flame of fire.’”

• *Hebrews 1:6–7*

Angels have great power and authority under the Father and Christ. But what are angels? They were created to help us, but they are not God, or Sons of God like Jesus Christ is, or like you and I will become:

“... but unto the Son he says, ‘Your throne, O God, is for ever and ever [‘the age of the age,’ as it is in the original Greek]: a scepter of righteousness is the scepter of your kingdom. You have loved righteousness, and hated iniquity; therefore God, even your God, has anointed you with the oil of gladness above your fellows [or partners].”

• *Hebrews 1:8–9*

Do you realize that Jesus Christ has fellows and partners, yet He is the first of all? Who are those partners? I cannot say here for lack of space. **“And, you, Lord, in the beginning had laid the foundation of the earth; ...”** (Hebrews 1:10). Who is this **“Lord”** who laid the foundation of the earth? This Lord is the Son, Jesus Christ. He has the right to be called God just like God the Father has a right to be called God. We can become God and we can become sons and daughters of God. Angels cannot. Who are angels?

“But to which of the angels said he at any time, ‘Sit on my right hand, until I make your enemies your footstool’? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

• *Hebrews 1:13–14*

They are there to minister to us. They are, as it says in Hebrews chapter 2, higher than we are now because they have a spiritual existence. Soon they will be under us. We are put a little lower than the angels like Christ Jesus was when He came in the flesh for a short time. Soon we shall be higher than the angels as the rest of the Book of Hebrews shows how we will be exalted into the family of God.

What is the reason Jesus Christ came into the world? He shall be the captain of our salvation (Hebrews 2:10). What is He to do now that He is a Son and a Captain to lead us into salvation? It goes on to say:

“I will declare your name unto my brethren, in the midst of the *ekklesia* will I sing praise unto you [the congregation].’ And again, ‘I will put my trust in him.’ And again, ‘Behold I and the children which God has given me.”

• *Hebrews 2:12–13*

Paul is saying that Jesus Christ came into the world to lead us up as children, male and female.

He is quoting from Psalm chapter 45. It is referring to Jesus Christ. He referred this **“God”** in the singular to Jesus Christ. It is important for us to look at this. Any of the members of the family of God can be called in the singular Elohim, even with the plural significance, or El or Eloah in the singular, it does not make any difference. The plural simply means like a corporation, a collective noun, and it can be governed by singular verbs or adjectives. But if everyone is separately doing things, then we have plural verbs. That is

why it says in Genesis 1:26: **“And God said, ‘Let us make man in our image.’”** It means that God the Father and His Son were involved in the creation of mankind.

Again go to Psalm 45. This Psalm is cited in Hebrews chapter 1 as referring to Jesus Christ. He was and is a King now reigning in heaven. (He was not a ruling King while He was on earth.) This King is described in Psalm 45:1, and then in verse 2 it says, **“you are fairer than the children of men.”** When He came into the world, Isaiah chapter 53 said He was rejected of men. He was a broken reed. He was a person that no one wanted. He was afflicted and He was not good looking. By the resurrection from the dead and by Him sitting on the right hand of the Father at present, He is now called **“fairer than the children of men: Grace is poured unto your lips: therefore God has blessed you for ever** [for the age]” (Psalm 45:2).

Who is He talking about? Who is this individual? Verse 6 makes it clear: **“Your throne, O God, is for ever and ever,”** or “for the ages of the ages” as it is in the Hebrew. This King here is God. Paul said in the first chapters of the Book of Hebrews that it was the Son, Jesus Christ.

“... the scepter of your kingdom is a right scepter. You love righteousness, and hate wickedness: therefore God, your God [that is the Father], has anointed you with the oil of gladness above your fellows.”

• *Psalm 45:6–7*

This King has fellows, partners, who are other sons of God. Believe it or not there are Sons of God plural. Certainly there will be more Sons of God later in the resurrection of the dead (Romans 8:19). But going on:

“All your garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made you glad. Kings’ daughters were among your honorable women [helping him in this majestic state]: upon your right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline your ear; forget also your own people, and your father’s house; So shall the king greatly desire your beauty [speaking to a woman here].”

• *Psalm 45:8–11*

It is interesting that this Psalm puts a queen next to this king, and this king is Jesus Christ. When the apostle Paul talked about salvation, he talked about there being men and women in that salvation. In 2 Corinthians 6:18 he says that there shall be daughters and sons of God. Though we find that the masculine predominates always because of the rulership, read Psalm 45 again. It refers to Jesus Christ and it says, just as God the Father has wisdom next to Him in the feminine, here is a queen next to Jesus Christ in heaven.

What does this all mean? It means that there are family relationships in the Godhead. That is what I am trying to show. There are daughters as well as there are sons. All of you who are women, you are destined to be daughters in the family of God from now on with joy and happiness. You who are males will be males in happiness and joy, in the family of God.

The Trinitarian doctrine closes the family of God and misrepresents biblical information that should be clear. Only three can be in that family. That is Greek philosophy read into the Old and the New Testament to corrupt it. Get rid of that. We do not need it.

Go back to the original Hebrew. Let us go to the teaching of the apostles Paul, Peter, and John. Go to the Gospel itself which says we are destined to become members of that family of God, both male and female. Once we realize what we are destined to become, then we will know what the Gospel is all about. The Trinitarian doctrine is not a part of the Gospel of Jesus Christ. Indeed, the Trinity is an antichristian theology because it seeks to limit the acts of God in His plan for His creation through Christ.

Ernest L. Martin, 1993
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