



The Sinaitic Light
Triunity NOT Trinity

Study Article No. XI

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This article uses the English terms for Elohim (God), Yah (Father) Yahoshua (Christ).

Objective and Learning Outcome

Objective:

The objective of this article is to better understand the concept of the Trinity and its veracity based upon the Bible. This article endeavors to demonstrate the *lack of veracity* of the Trinitarian doctrine and how such a position infringes upon the sanctity of the Creator's sovereignty and the worship that is due to Him.

Learning Outcome:

Upon completion of this study, the reader will:

1. Identify biblical passages used to assert the idea of the Trinity;
2. Identify biblical passages that negate the idea of the Trinity;
3. Understand the origin of the Trinitarian concept;
4. Understand *one of* the reasons for the Nicene Council in AD 325;
5. Understand how the terms *homoousios* (same substance) and *homoiousios* (similar substance) are applicable to the Trinitarian concept;
6. Understand Christ, and the apostles' position on the Trinitarian doctrine and;
7. Understand biblical monotheism

Introduction

The Old Testament is replete with passages that clearly demonstrate to its readers that God (Yah) is one sole, sovereign, sentient being who alone is immortal. He alone lives outside of space and time, and He alone has created the universe to display His power, glory, majesty, and wisdom. Isaiah writes, “Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it” (Is. 42:5). Yah alone created all that man sees. It is Yah that gave life to everything that breathes within His creation. When man looks upon what God has created, we glorify Him for His wisdom. God says, “I made the earth and created man on it; it was my hands that stretched out the heavens, and I commanded all their host” (Is. 45:12). All that exists, exists according to the will of God and serves at His pleasure alone. Isaiah continues, “For thus says the LORD, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited!): “I am the LORD, and *there is no other*” (Is. 45:18) [emphasis added].^{1 2}

God says that there is no other. Thus, there is no other God but Him. Without any ambiguity of speech, when speaking to His people Israel, God says, “You are my witnesses,” declares the LORD, ‘and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, *nor shall there be any after me*” (Is. 43:10) [emphasis added]. God Himself tells the world, as it was attested by the Israelites, that there is only one God, there has always been one God, and there will always be one God. God says that there was no God before Him, and there will not be a God after Him. The Israelites were presented by God to testify to this fact, and so they did. Moses writes, “To you it was shown, that you might know that the LORD is God; there is no other besides him . . . know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other” (Deut. 4:35,39). Moses then affirms this position in what is called the *shema* (hear).^{3 4}

Hear, O Israel: The LORD our God, *the LORD is one*. You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates (Deut. 6:4-9).

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1. What passage says that God created the heavens and the earth?
 2. What passage says that there is no other God?
 3. What passage says that there will be no other God after Yah?
 4. Who are God’s witnesses?

Every Israelite born since this declaration of faith, and this declaration of *monotheism*, (meaning, “one God, from Greek *mono*, meaning one, and Greek *theos*, meaning God”), understood God to be one God. They recited this declaration of faith weekly in the synagogues and taught it religiously to their children as Moses commanded. No Israelite or Judean who practiced Sinaiticism understood God to be three persons in one, or one person in three parts or manifestations. Israelites were taught that there is only one God, and they carried this doctrine in both the pre-exilic (pre-Babylonian captivity) and post-exilic (after the Babylonian captivity) eras. Paul says during the post-exilic era, “For although there may be so-called gods in heaven or on earth—as indeed there are many ‘gods’ and many ‘lords’— yet *for us there is one God, the Father, from whom are all things and for whom we exist*, and one Lord, Jesus Christ, through whom are all things and through whom we exist” (1 Cor. 8:5-6) [emphasis added].⁵

Paul assures the Corinthians that although there are many gods and lords, “which are representative of idols, people and entities of authority” (see Jer. 16:20; Deut. 32:16-17,21; Ex. 21:6; 22:8-9) that as Biblicists, Sinaiticists, and Monotheists there is only one true God that exists. Not three in one or one in three. It is not until we reach the second century AD that the patristics of the neo-Christian church began to read passages in the Bible that *seemed* to suggest that Yahoshua was God, and that He was the agent whom the Father used to create the heavens and the earth in association with the Holy Spirit. Thus, two beings existing with God the Father as coequal sentient beings who are “ontologically the same” (same being), thereby, forming the Trinity.

The Trinity

The idea and doctrine of the Trinity is one of the most debated topics in various denominations within biblical interpretation because Israelites, Jews, and Sinaiticists view the concept as polytheistic (promoting the existence of multiple gods). The Trinity is defined as the eternal God existing as one being composed of three entities, specifically, God the Father, God the Son (Jesus Christ), and God the Holy Spirit. The Encyclopedia Britannica writes the following,

Trinity, in Christian doctrine, the unity of Father, Son, and Holy Spirit as three persons in one Godhead. The doctrine of the Trinity is considered to be one of the central Christian affirmations about God. It is rooted in the fact that God came to meet Christians in a threefold figure: (1) as Creator, Lord of the history of salvation, Father, and Judge, as revealed in the Old Testament; (2) as the Lord who, in the incarnated figure of Jesus Christ, lived among human beings and was present in their midst as the ‘Resurrected One’; and (3) as the Holy Spirit, whom they experienced as the helper or intercessor in the power of the new life. Neither the word ‘Trinity’ nor the explicit doctrine appears in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the

5. What does monotheism mean?

Hebrew Scriptures: ‘Hear, O Israel: The Lord our God is one Lord’ (Deuteronomy 6:4) (Britannica: 2019).⁶

Dr. Timothy George, founding Dean of Beeson Divinity School says that the Trinity, “is what all orthodox Christians do confess: that the one and only Almighty God who created heaven and earth has forever known himself, and through salvation history has revealed himself to us, as the Father, the Son, and the Holy Spirit. So basic is this belief in the Holy Trinity that it has become one of the essential markers of the Christian faith” (George: 9). Without this marker of accepting God’s existence as three persons, one cannot be considered to be a true Christian.^{7 8 9}

One of the verses used to support the Trinity is John 10:30, “I and the Father are one”. Then there is 1 John 5:7 which reads, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one” (KJV). This verse has been rejected by many theologians because it does not appear in the oldest manuscripts. What does appear in the oldest manuscripts that many Bible translations have now begun to publish is, “For there are three that testify: The Spirit, the water and the blood; and the three are in agreement” (1 John 5:7-8, NIV). According to the oldest manuscripts, the writer of John tells his readers that the three that testify are the Spirit, water, and blood, and they agree. There is no mention of three testifying in heaven. There is no mention in the earliest manuscripts that Christ (as the Word), the Father, and the Holy Spirit are one, one in the same, one of the same substance or one person with three personalities, defined as the Trinity.^{10 11}

So, where does the Trinity concept originate? It originates with the early church fathers in the second century AD. Namely Tertullian (160 - 220), often called the Father of Latin Christianity, Apologist and author who says, “We define that there are two, the Father and the Son, and three with the Holy Spirit, and this number is made by the pattern of salvation. . . They are three, not in dignity, but in degree, not in substance but in form, not in power but in kind. They are of one substance and power, because there is one God from whom these degrees, forms and kinds devolve in the name of Father, Son and Holy Spirit” (Adv. Prax. 23; PL 2.156-7). Many other patristics followed the same model in the second century and laid the foundation for what modern neo-Christianity believes today. Trinitarianism is not a doctrine or belief that was advocated by the apostles, their disciples, and the assemblies of God. It is an abstract philosophical doctrine developed by the patristics to explain ambiguous passages that present Christ and the Holy Spirit as God.¹²

Christianity was a fragmented, multifaceted theology with several different Christological and doctrinal views that kept the Church spiritually unbalanced. In 325 AD,

6. What does polytheism mean?

7. How is the Trinity defined?

8. What do all Orthodox Christians confess?

9. In Christian orthodoxy, what must one believe in order to be considered a “true Christian?”

10. Name one verse that supports the Trinity.

11. What does not appear in some of the oldest manuscripts?

12. Who is one of the first patristics (church father) to introduce the idea of the Trinity?

Emperor Constantine convened the Council of Nicaea, to reconcile the doctrinal and Christological issues that plagued Christianity that were preventing it from becoming a cohesive and synergistic theology. His bishops submitted their respective theological proposals, argued them, then reconciled these issues to establish and ratify the theology that now echoes within the Christian faith. “On May 20, 325, the Christian entered a new era. On that day about 230 bishops gathered at Nicaea, then a major city in Bithynia (now small town Iznik in Turkey). The occasion marked the first ‘ecumenical’ or world-wide, council of the church” (Noll: 40).¹³

One of the issues raised at the council was the nature of Christ. Who is he? Is he God without beginning? If he is, then he is equal with the Father? Is he God with a beginning? Then he cannot be equal with the Father because he was created. How could Christ be God if God refers to Himself as the Almighty God (El Shaddai)? If there is someone equal with Him, then He is not Almighty, and if Christ is indeed the begotten son (John 3:16), then he cannot be God. He is the son of God and is not equal with God, seeing that he is a created being. This theology, known as Arianism, from Arius (256 - 336), a priest in Alexandria, Egypt upset many within the neo-Christian faith. “Arius taught that only God was the uncreated One; because Christ was begotten of the Father it meant Christ was created by the Father. According to Arius, there was a time when Christ did not exist” (Enns: 206).¹⁴

Arius’ theology became so prominent that his followers established a declaration of faith, which stated, “We acknowledge one God, Who is alone ingenerate (*agenneton*, i.e., self-existent), alone eternal, alone without beginning (*anarchon*), alone true, alone possessing immortality, alone wise, alone good, alone sovereign, alone judge of all, etc” (Noll: 44). Arius was branded a heretic, and his position was rejected by the council. To create solidarity within the church, the council introduced the Nicene Creed to ratify their position that Christ is God. Anyone not adopting this creed was not considered to be a Christian but a heretic. The creed reads as follows,

We believe in one God the Father all-powerful, Maker of all things both seen and unseen. And in one Lord Jesus Christ, the Son of God, the only-begotten begotten from the Father, that is from the substance of the Father, God from God, light from light, true God from true God, begotten not made, consubstantial with the Father, through whom all things came to be, both those in heaven and those in earth; for us humans and for our salvation he came down and became incarnate, became human, suffered and rose up on the third day, went up into the heavens, is coming to judge the living and the dead and the Holy Spirit (Athanasius: 3334).¹⁵

The summary of the meeting was that Jesus was either *homoousios* (same substance) of God, which was Athanasius proposition, or *homoiousios* (similar substance) of God, but not

13. Who convened a counsel to discuss the nature of Christ and God?

14. What is the doctrine of Arianism as it relates to the nature of Christ?

15. What creed resulted from the Nicene Council in AD 325?

God, which was Arius proposition. The council of Nicaea sided with Athanasius. They voted in favor of Athanasius' argument and declared that Christ's being was *homoousios* (same substance) of God. However, this remained problematic. These terms and this position did not make sense amongst many theologians because it was incongruent with what Christ claimed to be, and foreign to Hebrew Israelite reasoning and vernacular. It did not accord with what was written in the Bible. Far too many passages in the Bible demonstrated that Christ was the Messiah and the son of God (Matt. 16:13-17). These designations were clear in the text without any ambiguity. Lastly, Christ reminded everyone that they were commanded to worship God *alone* (Luke 4:8). Therefore, the position that many had about those who held to the supposition that Christ was God, equal with God or ontologically the same as God, was introducing a doctrine within the framework of Christianity that was unbiblical.^{16 17 18}

Dr. Paul Enns writes, "Following the Council of Nicaea, controversy continued with the center of controversy revolving around the term *homoousian*, a term to which many objected. The controversy shifted back and forth, with both Arius and Athanasius being banned at different times. The West favored Athanasius's view, whereas the East wanted a modified statement. In AD 381, Emperor Theodosius convened the Council of Constantinople and accepted the Nicene Creed, reaffirming the *homoousian* clause. Good as it was, the Nicene Creed only affirmed, 'We believe in the Holy Ghost.' There was no clear doctrinal formulation concerning the person of the Holy Spirit" (Enns: 454) and thus, the Council of Constantinople declared the Trinitarian doctrine of the equality of the Holy Spirit with the Father and the Son. One would think that the council of Nicaea addressed the issues of Christ's nature and resolved it. However, 126 years later, Arius' doctrine challenging the Trinity still had some validity amongst many theologians. The Roman Emperor Marcian summoned an ecumenical council, which took place in Chalcedon from October to November AD 451, "to end disputations and settle the true faith more clearly and for all time" (Frend: 770).^{19 20}

The doctrine of the Trinity evolved through several councils after much debate and disputations, which has been reaffirmed by the Orthodox, Coptic, Catholic, and Protestant Churches some 1,693 years later. Christianity *now* affirms the Trinitarian formula because of Athanasius' victory over Arius, ratified by the councils of *Nicaea*, *Constantinople*, and *Chalcedon*. The doctrine is not biblical, and thus, the controversy still exists amongst neo-Christians, Jews, Messianic Jews and Messianic Sinaiticists. Christ is indeed one with the Father (John 10:30) just like the apostles are one with Christ (John 17:21,23). They are all in one as Adam and Eve became one (Gen. 2:24). The Bible does not introduce the idea of a Trinity. It introduces the idea of Triunity. This idea denotes the agreement of people and beings

16. What did the council declare about Christ's nature and being?

17. What passage states that the disciples of Christ acknowledged him as Messiah and Son of God as a revelation from Yah?

18. What passage does Yahoshua remind readers that God is the only deity to be worshiped and venerated?

19. What council, and in what year was a meeting convened to declare the Holy Spirit as an equal being within the Trinity?

20. What council was formed to resolve on going conflicts about the Trinitarian doctrine?

harmonizing with one another and working on one accord. God asks how can two walk together unless they both agree (Amos 3:3)? Walk is the Hebrew word *halak*, and it means to walk, proceed, move, to go; metaphorically, it means to agree, as a unified cell or body, to be on one accord. Enoch and Noah walked with God; Abraham was commanded to walk with Him (Gen. 5:22,24; 6:9; 17:1; 24:40; 48:15).^{21 22}

Christ is not God the Father; he never claimed to be (Mark 10:18; John 17:3; 1 Thess. 1:9). He is the son of God exalted by God the Father (Matt. 3:17; Rom. 1:4; Phil. 2:9-11). The Holy Spirit and Christ are *agents* of God who *were* sent to evangelize the Word of God, and to endow believers with the gift of the spirit so that they could proclaim the good news of God (Mark 12:36; Luke 2:26; Acts 1:2; 2 Pet. 1:21; Rev. 2:29). Revelation makes a clear distinction between the three, and demonstrates that they are three separate entities who are independent individuals who agree as one. Christ and the Holy Spirit give their will, desires, and passions to the Father in order to be in full agreement with Him (Rev. 1:4-5; 4:1-11). Thus, they are a Triunity, not a Trinity in the way the Nicene church developed the doctrine and the faith of Christian orthodoxy.^{23 24 25}

Paul says that, “There is one body and one Spirit—just as you were called to the one hope that belongs to your call— one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all” (Eph. 4:4-6). Paul enumerates the triunity, not Trinity. He says that there is one *Spirit* (Holy Spirit) one *Lord* (Christ) and one *God* (Yah). There is one *baptism* (one time to be baptized) one *faith* (one theology, one doctrine, and one way to worship God), and one *body* (church). Paul does not intimate that Christ, the Holy Spirit, and God are all three distinct coequal persons who share the same ontological nature functioning as God. There is one God who is the Father of everything created and rules over everything He created, including Christ and the Holy Spirit. The Bible does not support the Trinitarian proposition which, as a result of its teaching, minimizes the sovereignty and majesty of the Creator.²⁶

Christ affirms this article’s thesis when he says, “And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent” (John 17:3). Israelites understood there to be only one true God, as they have testified in the Bible. Paul praises the Thessalonians, and in the process, he demonstrates that there is only one true God. He says, “For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the *living and true God* (1 Thess. 1:9). Finally, perhaps, there is no greater text in the New Testament to affirm God’s monotheistic existence, as one single sovereign power who alone is immortal, than 1 Timothy 6:13-16. All other beings are considered created, with limited mortality or immortality, which is to say the immortality that they have, has

21. What is the Hebrew word for walk?

22. What does *halak* mean metaphorically?

23. What passage does Christ say “no one is good but the Father”?

24. What passage does Christ refer to Yah as the only true God?

25. What passage in the Bible reflects how the Father elevated Christ?

26. What passage says that there is one God who is Father of all and rules over all?

been given to them by God, who alone lives forever, and who alone can never die. Paul writes to Timothy and says,

In the sight of God, *who gives life to everything*, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you to keep this command without spot or blame until the appearing of our Lord Jesus Christ, which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords, *who alone is immortal* and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen” [emphasis added].

Paul tells Timothy that God is the one who has given life to all things, which would include *immortal angels*, the *Holy Spirit*, and the *immortal Christ*. He says that God is the ruler of all kings, and He is the authority over all lords. Finally, Paul tells Timothy that God is the only one who can claim immortality, eternal life, being exempt from death, unending existence. This is not a claim that can be made by any created being. Thus, this article concludes that the idea of a Trinity is based upon ambiguously written passages that have been misinterpreted by the Eastern Orthodox Church, Coptic Church, the Roman Catholic Church and the Protestant churches that arose from the patristics of the second century AD. Within the confines of the Bible, Judeans believed that there was only one God and that God is Yah.^{27 28 29 30} The Trinitarian idea alone violates the very first commandment of the Decalogue (Ex. 20:3).

Knowing this, most Trinitarians will attempt to assert the idea that the Hebrew term “Elohim” could encompass, “God, Jesus, and the Holy Spirit”, as a term denoting the “uniplurality of one” and is thus, used in this fashion in the Bible. Dr. David S. Hogsette, Professor of English at Grove City College writes, “Therefore, many Christian commentators agree that this usage (plural elohim with singular verb) indicates a uniplurality within the Godhead, that is, a singular essence with a plurality of powers or personhood. In the New Testament, we see through the teachings and experiences of Christ that this uniplurality within the Godhead is specifically trinitarian (three persons in one nature), namely God the Father, God the Son, and God the Holy Spirit” (Hogsette:145). Yet, such a supposition was not understood by either the pre-exilic or post-exilic Israelites. They understood the title “elohim” to be a majestic title of powers *that could* include other figures who were independent beings with their own ideas and will, yet subject to the Father, the one and only true God, the All Mighty Sovereign Power (Is. 6:8. 1 Kin. 22:19-22; Dan. 4:15-17,24; 1 Cor. 15:28). Testifying to this position is the book of Psalm. The psalmist writes,

The heavens praise your wonders, Lord, your faithfulness too, in the assembly of the holy ones. For who in the skies above can compare with the Lord? Who is like the Lord

27. What passage does Paul say that Yah is the only true living God?

28. What passage does Paul say that Yah is the only immortal God?

29. True or False. The patristics introduced the idea of the Trinity.

30. True or False. Christ and God are the only two beings who can never die or be killed.

among the heavenly beings? In the council of the holy ones God is greatly feared; he is more awesome than all who surround him. Who is like you, Lord God Almighty? You, Lord, are mighty, and your faithfulness surrounds you (Ps. 89:5-7, NIV).

The psalmist acknowledges what every Hebrew Israelite in the pre and post-exilic era knew, and that is, Yah governs in the council of His angels. He governs over “all types and forms of spiritual beings” angels, Heb. *malakeem* “messengers”, and Yahistic personifiers, *shlicheem* “sent ones”. In heaven, there is no one who can compare to God, “angels that He sends to people, or angels that appear as God.” Within the corpus of Elohim, there is no one like Him. If Christ preexisted, then he is not like Yah, the Holy Spirit that is sent from heaven by Yah, is not like Him, neither can either of them (Jesus and the Holy Spirit) be compared to Yah in heaven or earth.

The idea of the Trinity is further rebuffed because the psalmist calls God *by name*. He does not call Him by title, “God or Lord, Elohim or Adon” to dispel the notion that one could be referring to God in the uniplural sense of the Godhead or God’s administrative office consisting of divine sentient beings. God is called by the psalmist *by name* to demonstrate that no one is like Yah or can be compared to Yah in heaven or earth. יהוה, אֱלֹהֵי צְבָאוֹת--מִי-כְמוֹהָ הָסִין יְהוָה. The psalmist says, “Yehwah elohee tzbaot mee kahmokah khasen Yah” (Yahuah, the God of hosts, who is like you, mighty Yah). There are no ontological comparisons that can be made or argued here, as Trinitarians have asserted since the second century AD. No one and nothing is like God, equal to God, same substance of God, etc. The idea alone introduces blasphemy, which is a result of patristical teachings and its ratification at the council of Nicaea. The Bible teaches a Triunity. It does not introduce a Trinity.

Conclusion

New Covenant Congregation of Israel Tabernacle Elohim believes that the Godhead is composed of the Father, Son, and the Holy Spirit, but we believe that they are all separate beings who have their own individual wills. The Son and the Holy Spirit, give their will to the Father, thereby, becoming one, not in being, but one of accord. There are no Scriptures in the Old or New Testaments, to support the Trinitarian formula which is the reason it has been debated from the second century AD till this present day. There are a plethora of Scriptures that support a Triune formula that we endorse because it is biblically contextual, and thus, biblically sustainable. But there are no passages expounded within its proper context that supports Trinitarianism. The very idea and doctrine impugn the Word of God and is thus rejected.

There is much more to discuss on this subject. If you have questions about this study or others, feel free to join us in fellowship, prayer, praise, and study every Saturday at 11:30 am. You may also call us for consultation pertaining to this subject, or any other you might find intriguing. We are a Messianic Sinaitic assembly teaching the doctrine of Messianic Sinaiticism, which means keeping God’s Word in the faith of Christ (Rev. 12:17; 14:12-13) and proclaiming

God's gospel to the world and to those who are seeking His truth without interpretation or church tradition. May the blessings of the Most High be with you and thank you for reading our article.

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