

# SCRIPTURES THAT APPEAR TO SUPPORT THE TRINITY DOCTRINE

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**Matthew 28:19:** *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:* Baptize is a Greek word that has been transliterated into the English. Translated, it means 'to immerse'. "Go ye therefore, and teach all nations, [immersing] them in the name [character] of the Father, Son and Holy Spirit."

There are three possible explanations:

1. Note that "name" is singular, and the Hebrew concept of a name is that of a character (cf Genesis 27:36; 32:28). Just as the Son has the same character as the Father (John 14:7-9), humanity, beginning with the 144,000 will also have the character of the Father (Revelation 14:1). The Apostles only baptized in the name of Jesus, or in the character of Father, Son and Holy Spirit.

2. Father, Son and Holy Spirit can be applied to the Father and the Son, the pre-existent Christ and The Holy Spirit as the perfected Savior (Hebrews 5:8-9).

3. All three can be applied to the Son only (Isaiah 9:6), which would explain why the disciples only baptized in the name of Jesus. The Son and Holy Spirit are explained in number two above. The Father would apply in that Jesus is considered Father, as the literal creator of mankind (Colossians 1:16; Ephesians 3:9).

**1 John 5:6-8:** *6. This is he that came by<sup>(1223)</sup> water and blood, even Jesus Christ; not by<sup>(1722)</sup> water only, but by<sup>(1722)</sup> water and blood. And it is the Spirit that bears witness, because the Spirit is truth.* The KJ Bible and several other versions translate the Greek preposition *dia*<sup>(1223)</sup> as if it is in the "genitive", when the case is "accusative", and should be translated "because of", or "for the sake of." Additionally, the preposition *en*<sup>(1722)</sup> has a wide variety of meanings making the context important for determining the proper use. "Water" and "blood" are symbols indicating the nature of man 'with', on 'in' which Christ came. The verse should read, *This is he who came 'because of' water and blood, Jesus the Christ; not "in" the water only, but "in" the water and the blood. And the Spirit it is that bears witness, because the Spirit is the truth.* [Greek Interlinear]

Water is a symbol for man's words which come from his thoughts (Proverbs 18:4) and blood is a symbol for the soul, or life (Leviticus 17:11). Christ came because of man's distorted understanding of the Father, and he came in that understanding, being made of a woman, made under the law (Galatians 4:4). Jesus got his human nature and training from Mary, his mother. He poured out his soul unto death (Isaiah 53:12), having experienced the dust of death (Psalms 22:15), and the resulting spirit (Hebrews 5:8-9) is what testifies to what he did - it is the truth.

**7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. The Father, the Word and the Holy Spirit are one:**

Does this mean the three are one physically? Is God “triune”, i.e. three personalities in one individual? The answer is no to both questions. The three are one in the sense of thoughts and purposes, illustrated in John 17:21: *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22. And the glory which thou gave me I have given them; that they may be one, even as we are one:* How are we one in the Father and Son? How are we one with each other? By having the same spirit, or same spiritual thinking.

It must be discussed here since the underlined portion of verses 7 & 8 do not appear in the NIV, and other Bible versions. It is because there is no Greek manuscript prior to the 16<sup>th</sup> century that has these words. A note in my NIV says the words were copied from the Complutensian Bible, a celebrated early Bible, printed in Alcalá, Spain in 1517. A reference in the Preface of the Interlinear Bible (Hebrew & Greek), published by Sovereign Grace, states that 1 John 5:7-8 were a reading without Greek manuscript authority, retained from the Latin Vulgate. The words were only a note in the margin, but later added into the text. The Latin Vulgate was translated by Jerome in the late fourth century AD from the Greek Old Testament (Septuagint), including many books of the Apocrypha. It was revised in the Council of Trent, 1545 - 1563, and published in 1592.

The KJ Bible is based on 95 - 100% manuscript evidence, which is in sharp contrast to the newer versions based on the Westcott - Hort tradition, which leans heavily on two manuscripts of unreliable Alexandrian Text type, a very shaky foundation. As well, the translators of the KJ Bible rejected the Codex Vaticanus and other very old uncial (i.e. all capital-letter) manuscripts, whose variant readings they judged to be corrupt, and additionally they also rejected Jerome's Latin Vulgate as a corrupt version.

**Isaiah 48:16:** *Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his spirit, hath sent me.* This verse is used to show that three Gods existed in the Old Testament. Note: "I have not spoken in secret from the beginning; from the time that it was,..". There is no Biblical record of time measurement prior to creation. Beginning here would be referring to the beginning of earth. See Isaiah 40:21; 41:4, 26; Proverbs 8:26. The last part of this scripture reads from the Hebrew interlinear: "...the Lord God sent me and his Spirit." This agrees with Acts 3:26, which indicates the Son being sent after being raised from the dead.

**John 1:1:** *In the beginning was the Word, and the Word was with God, and the Word was God.* Used to prove that the Father and Son are one in the same individual, having always existed. Verses 1-3 from the Greek: *1. In beginning was the Word, and the Word was with the God, and God was the Word. 2 He was in beginning with the God; 3 all things were made through him, and having been made, not one thing was made without him.* (Cf Ephesians 3:9) Articles are supplied in translations to make the English sound better. However, it should be recognized that the definite article in English serves merely to particularize, to refer to a particular object. In Greek, however, it serves to emphasize the person or thing it modifies. Hence, in most cases, the definite article in Greek serves to identify. In the case of ‘the God’ in verses one & two, the article makes a distinction between the Father as God and the Son as God, without the article. *In (or, at) a beginning was the Word, and the Word was with the God, and (a) God was the Word.* The Word (Christ) is a God (Hebrews 1:8), but the Father is the one true God (John 17:1-3) - two separate individuals. According to Isaiah 48:16, beginning refers to creation of mankind and earth, as the

Father has no beginning.

**Matthew 3:16-17:** *16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*

*17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.* Another scripture used to prove three Gods. The Spirit descending on Jesus is that of the Father, not a third God. "And the Spirit of the LORD (Yahweh, or the Father) shall rest upon him..", Isaiah 11:2; "The Spirit of the LORD (Yahweh) God is upon me.." Isaiah 61:1. This scripture Jesus quotes in Luke 4:18. In John 3:34, the God (Father) gave Christ of His Spirit without measure. The dove is a symbol of the Spirit. It was a sign to John the Baptist that Jesus was indeed the expected Messiah.

**Ephesians 3:14-16:** *14. For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15. Of whom the whole family in heaven and earth is named, 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;...*

Used to prove three Gods. The rules of Greek and English are broken in order to draw the conclusion that the Spirit here is a third God. The pronoun "his" in verse 16 refers back to the Father in verse 14. It is by the Father's Spirit, which was in Jesus, for which Paul was praying that the inner man be strengthened. By adding the next verse it can be seen that the spirit is that of Christ's: *17. That Christ may dwell in your hearts by faith...*

**Colossians 2:9:** *For in him dwells all the fulness of the Godhead bodily.* Used to prove that the Son was co-eternal with the Father. "Filled" (4138): That which is (has been) filled. Christ was given the Father's Spirit without measure, John 3:34. The Godhead is the Father! But Christ was filled with the Spirit of His Father after His birth in eternity. There is nothing in this scripture to indicate that Christ existed from the same point in eternity as the Father. Ephesians 3:19: *And to know the love of Christ, which passes knowledge, that ye might be filled with all the fulness of God.* If humanity is filled with God's fulness, does that make us co-eternal with him? Sounds ridiculous, yet to be consistent from a Trinitarian's viewpoint we would have to interpret Ephesians 3:19 the same way.

**Philippeans 2:6:** Used to prove that Christ was equal with the Father. A careful reading of this scripture along with verse 7 will show that Christ was equal in form to God. *6. Who, being in the form of God, thought it not robbery to be equal with God: 7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:* The Son's form was changed to look like man. Hebrews 1:3 says He was in the "express image of His person". "The head of Christ is God", 1 Corinthians 11:3; "...then shall the Son also himself be subject unto Him (the Father)..", 1 Corinthians 15:28. There are several other scriptures where Jesus refers to His Father as being greater...or His God (see the Godhead study).

**John 8:58:** *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.* "I AM" is the name given Moses at the burning bush. It is the verb root of Yahweh, and carries the meaning of "to become, to be, to exist." Jesus was telling the Pharisees that before Abraham was, I existed. He had just implied that in verse 56, and the Jews caught it and questioned him.

**Psalms 2:7:** *I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee.* This scripture along with Hebrews 1:5 are used to prove the Son co-eternal with the Father; that both are equal Gods and they made an agreement (Zechariah 6:13) that one would be the Father and the other the Son.

Note carefully what is said: "will declare" is future; "the LORD hath said" in the past, "Thou art my Son; this day have I begotten thee." Begotten (3205): The Hebrew word for "begotten" appears 498 times in the Bible. 484 times it is translated as birth. This is a reference to Christ's birth in eternity. (See Proverbs 8:24-25). What is declared in this Psalm is the everlasting covenant. Compare verses 8-9 with Revelation 2:26-27. Paul quotes Psalms 2:7 in Acts 13:33 to show the covenant ("the sure mercies of David", v 34) is secured for us by the resurrection of Christ, ("He [the Father] hath raised up Jesus again"). In Hebrews 1:5 & 5:5 Paul quotes Psalms 2:7. In 1:5, the Son "obtained by inheritance" (because of His birth) a more excellent name than the angels, who were created. Hebrews 5:5 illustrates the same power of God that brought forth a Son, also made Him our High Priest by the things He suffered as a man on this earth.

As far as Zechariah 6:13, "the counsel of peace" = the plan of restitution, or plan of salvation. The Son was taught of the Father, Proverbs 8:30. He too, had a choice. He chose to give his life a sacrifice and become a Savior!

**Acts 5:3-4:** *3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.* Used to prove the Holy Spirit is a third God. Verse 9 says this Spirit is that of the Lord: *9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?* Peter appears to refer to the Spirit as the Father's & Son's interchangeably, as does Paul in Rom 8:9. Also Peter defines "God" as the Father in verses 30 & 39. Generally, though not all of the time in the New Testament, God refers to the Father and Lord to Christ. If one lies to the Holy Spirit, they have lied to the Son and the Father.

**2 Corinthians 13:14:** *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.* John 1:17-18 should be sufficient to show that "grace" and "love" come only through Jesus Christ. The Holy Spirit is the Spirit, the Truth, which according to John 14:6 comes only through Jesus Christ. Speaking of Christ in 2 Corinthians 3:17, Paul states that "the Lord is that Spirit"; and Peter stated that it was the "Spirit of Christ" in the prophets that foretold the sufferings of Christ (1 Peter 1:11). So, this verse is speaking of only one individual - Christ, who had the Father's grace, love and spirit.

While the scriptures discussed here are more difficult to explain, they in no way prove the Doctrine of the Trinity. However, there are plenty of scriptures that totally refute the doctrine (as 1 Corinthians 8:6; John 17:1-3; 2 Corinthians 3:17; John 14:28). Some of the difficulty people have is recognizing the symbolic language, i.e. *pneuma* <sup>(4151)</sup> literally translated as "breath or wind." It is a symbol of "spirit." But the bottom line is, "Do you want to know truth? Are you seeking God for understanding? Are you willing to go against man's teachings if what the Lord shows you is different?" Jesus did just that, and it cost him his life!