

The Trinity is not Believed by Anyone Who has read the Word of Yahweh!

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Do people, who have read Yahweh's Word, including pastors, confess the Trinity? Absolutely! But do they believe it? No! Trinitarians are similar to atheists and agnostics, who say they question or reject a Creator but they do not believe what they openly confess. Both groups confess one thing but do not believe what they confess. Atheists and agnostics know there is a Creator (Rm. 1:19-32) and people who read Yahweh's Word, know that there is One God and one Mediator between God and man, a man, Christ Yehoshua, Yahweh's Only-begotten Son (1 Tim. 2:5, 1 Cor. 8:6, Ex. 20, Deu. 6:4-9). Then why do Bible reading Christians accept the Trinity, when they know it is false? What moves them to lie to the public, in front of Yahweh and Christ, while inwardly, they justify their actions?

(This article only deals with people who have read the Word of Yahweh. Christians who have not read the Bible, as children, only repeat what they have heard, having no foundation. They believe only what they have been told, placing their reasoning ability aside. These people believe the nightly news, without question. They are simpletons. Also, the adversary, the deceiver of the whole world, who is very much involved in the Trinity, will not be discussed in this article.)

Lying to Avoid the Consequences

“If you tell a lie big enough and keep repeating it, people will eventually come to believe it. The lie can be maintained only for such time as the State can shield the people from the political, economic and/or military consequences of the lie. It thus becomes vitally important for the State to use all of its powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of the State.”¹

An example of public lying is when our school text books declare that life and matter came into existence without a Creator. All scientists, teachers and Yahweh rejecters must profess

¹The original description of the big lie appeared in Mein Kampf. Adolf Hitler applied it to the behavior of Jews rather than as a tactic he advocated. Specifically, he accused Viennese Jews of trying to discredit the Germans' activities during World War I. Hitler wrote of the Jews' “unqualified capacity for falsehood” and “that in the big lie there is always a certain force of credibility; because the broad masses of a nation are always more easily corrupted in the deeper strata of their emotional nature than consciously or voluntarily; and thus in the primitive simplicity of their minds they more readily fall victims to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large-scale falsehoods. It would never come into their heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously. Even though the facts which prove this to be so may be brought clearly to their minds, they will still doubt and waver and will continue to think that there may be some other explanation.... From time immemorial, however, the Jews have known better than any others how falsehood and calumny can be exploited.”
<https://www.jewishvirtuallibrary.org/joseph-goebbels-on-the-quot-big-lie-quot>

this lie, even though they are fully aware that there is a Creator. They will go to their death bed proclaiming this lie. Our government, including scientists, lie about abortion, transgender men, homosexuality, manmade weather change and even our very history.

Another example of people who lie to the public are Roman Catholics. Any Roman Catholic, who has read the Bible, knows that Miriam (Mary) had children in addition to Yehoshua, thereby she can not be a virgin; knowing also that the Bible never states that she did not die; knowing also that nowhere does the Bible ever direct anyone to pray to her. They are also aware that the Fourteen Stations of the Cross and Purgatory are not in the Bible. They are aware that these doctrines must be confessed in order to be a Roman Catholic. Why do Bible reading Roman Catholics behave in this manner? By doing so, they become members of the Catholic Church, receiving all of it's benefits, which is what they desire.

Bible reading Christians, who profess to be Trinitarians, are fully aware that their terms, such as Trinity, God the Son, God the Holy Spirit, God-man etc. etc. are not in Yahweh's Book. They are fully aware that all of the Pauline Epistles begin with greetings from two, not one, neither three, entities, always being in the same order. These greetings are, "Favour unto you, and peace, from God our Father, and Lord Jesus Christ." They are fully aware that no epistle ever began with, "Greetings from the Father, Son and Holy Spirit." They are fully aware that Yehoshua has a God (Eph. 1:3, 17). What exceedingly strong motivations are these people following, where they betray even their own God and Father, Yahweh of Hosts, and their own Lord and Savior Christ Yehoshua by confessing the Trinity, which is nowhere present in Yahweh's Book? These people are willing to be accursed, for Paul declared, in Galatians 1:6-9, "I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message,— Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be!"

One motivation, for confessing the Trinity, can be peer pressure. Moses was not affected by peer pressure but Aaron was; a pressure so overwhelming that Aaron could have been put to death by Yahweh for his sin, but, it appears that he feared man more than Yahweh. "And Moses said unto Aaron, What had this people done to thee,—that thou shouldst have brought upon them a great sin (Ex. 32:21)?" We can ask pastors today this same question. The Apostle Peter was manipulated by peer pressure, when Paul stated in Galatians 2:11-13, "But, when Cephas [Peter] came unto Antioch, to the face, *even*, him, I resisted, because he stood condemned; For, before that certain came from James, with them of the nations, used he to eat; whereas, when they came, he used to withdraw, and keep himself

separate, fearing them of the circumcision; And the rest of the Jews used hypocrisy with him, so that, even Barnabas, was carried away by their hypocrisy.” “Peer pressure is a strong motivating force; the willingness to please people who mean something to them is often a stronger motivating force than financial rewards.” They believe it will benefit them and it does. They are accepted, with open arms, into the Christian community. Other motivations for confessing the Trinity can be fear of rejection, financial gain, acceptance, power etc. etc. Attempting to discuss truths with these people will not affect them because they already know the doctrine of the Trinity is false. They fear the consequences of denying the Trinity. The fact still remains that their acceptance of the Trinity, when they know it is false, is lying to the public.

Why Do People Lie?

1. To avoid being punished.
2. To obtain a reward not otherwise readily obtainable.
3. To protect another person from being punished.
4. To protect oneself from the threat of physical harm.
5. To win the admiration of others.
6. To get out of an awkward social situation.
7. To avoid embarrassment.
8. To maintain privacy without notifying others of that intention.
9. To exercise power over others by controlling the information the target has.²

Consequences of Denying the Trinity in History (Nicene Creed 325 AD and Constantinople Creed 553 AD)

The question we could ask Trinitarians is, “What would be the consequences of them denying the Trinity?” Let us begin with the Nicene Creed (325 AD), which declares the punishment to those who reject what they proclaim, which is, “The catholic and apostolic church condemns those who say concerning the Son of God that “there was a time when he was not” or “he did not exist before he was begotten” or “he came to be from nothing” or who claim that he is of another subsistence (*hypostasis*) or essence (*ousia*), or a creation (*ktistos*), or changeable (*aloiōtos*), or alterable (*treptos*).” (See the Anathemas of the Second Council of Constantinople (553 AD) in Appendix A.) The consequence of denying the Trinity, in this time period, would be punishment, even unto death; excommunication from your community; a private business suffering loss of customers; unable to be hired for work, etc. etc.

² <https://www.paulekman.com/blog/why-do-people-lie-motives/>

William III, 1697-8: An Act for the more effectual Suppressing of Blasphemy and Profaneness.

“That if any Person or Persons having been educated in or at any time having made Profession of the Christian Religion within this Realm shall by writing printing teaching or advised speaking deny any one of the Persons in the Holy Trinity to be God or shall assert or maintain there are more Gods than One or shall deny the Christian Religion to be true or the Holy Scriptures of the Old and New Testament to be of Divine Authority and shall upon Indictment or Information in any of His Majesties Courts at Westminster or at the Assizes be thereof lawfully convicted by the Oath of Two or more credible Witnesses such Person or Persons for the First Offence shall be adjudged incapable and disabled in Law to all Intents and Purposes whatsoever to have or enjoy any Office or Offices Employment or Employments. Ecclesiastical Civil or Military or any Part in them or any Profit or Advantage appertaining to them or any of them And if any Person or Persons so convicted as aforesaid shall at the Time of his or their Conviction enjoy or possess any Office Place or Employment such Office Place or Employment shall be void and is hereby declared void And if such Person or Persons shall be a Second Time lawfully convicted as aforesaid of all or any the aforesaid Crime or Crimes that then he or they shall from thenceforth be disabled to sue prosecute plead or use any Action or Information in any Court of Law or Equity or to be Guardian of any Child or Executor or Administrator of any Person or capable of any Legacies or Deed of Gift or to bear any Office Civil or Military or Benefice Ecclesiastical for ever within this Realm and shall also suffer Imprisonment for the Space of Three Years without Bail from the Time of such Conviction.”³ The consequences of denying the Trinity are spelled out in this law. As recent as 24 May 1966, the Law Commission said that the offence created by this statute was obsolete and recommended that the whole Act be repealed, which it was.

Consequences in the USA as of Today

As of today, a person denying the Trinity results in one being called a heretic, an Anti-Christ, a Mormon, a Jehovah Witness etc. etc.; one will be isolated and shunned from the Christian community, being unable to be wed by a denominational pastor or priest. The majority of Bible reading Christians will not accept these consequences; rather they consent unto the Trinity, being under peer pressure and fear, even though they do not believe this doctrine. What do they gain?

1. They obtain a reward not otherwise readily obtainable.
2. They protect other persons from being punished.
3. They win the admiration of others.
4. They get out of an awkward social situation.
5. They avoid embarrassment

³ <https://www.british-history.ac.uk/statutes-realm/vol17/p409>

Conclusion

Bible reading Christians know there is no Trinity. By confronting them, you are asking them to give up their standing in their community, which they will not do. They have chosen not to suffer hardship for Christ's sake. They have chosen not to be hated (Luke 21:17). Yahweh declares in Titus 3:9-11, "But, foolish questionings, and genealogies, and strife, and contentions about matters of law, avoid, for they are unprofitable and vain. From a party-man [hairetikos]⁴, after a first and second admonition, excuse thyself; Knowing that such a one is perverted, and sinneth, being self-condemned." We must leave them alone. We must accept being a minority, suffering hardship for Christ's sake. "Keep in mind Yehoshua Christ—raised from among the dead, of the seed of David,—according to my joyful message: In which I am suffering hardship, even unto bonds, as an evil-doer; but, the word of Yahweh, is not bound" (2 Tim. 2:9).

Note of Interest:

Exalting Jesus to be God (A God that can be Seen)

People have always desired a God that can be seen, where you can place his painting over the mantle or have his statue in your home. You can not do this with Yahweh, who has no images. All scripture is a testimony to Yahweh! The name, Yahweh, is used 6,831 times in the Old Covenant. What do seminaries teach their students? All scripture is not about Yahweh but rather it is all about Jesus. Dallas Theological Seminary declares, in their first Statement of Beliefs, "We believe that all the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him."⁵ The Southern Baptist state in their first Statement of Beliefs, All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.⁶ What happened to Yahweh? It appears to be the same story that occurred with the Israelites, when Moses was upon Mount Sinai, where the people created a god that they could see. They declared, "These, are thy gods, O Israel, [not Yahweh] who brought thee up, out of the land of Egypt (Ex. 32:4)." They replaced Yahweh with the works of their hands, an image which could be seen. Today, Yahweh,

⁴ 141 αιρετικός hairetikos *hahee-ret-ee-kos*' schismatic, factious, a follower of a false doctrine

⁵ Article I—The Scriptures

We believe that "all Scripture is given by inspiration of God," by which we understand the whole Bible is inspired in the sense that holy men of God "were moved by the Holy Spirit" to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the writings—historical, poetical, doctrinal, and prophetic—as appeared in the original manuscripts. We believe that the whole Bible in the originals is therefore without error. We believe that all the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him. We also believe that all the Scriptures were designed for our practical instruction (Dallas Theological Seminary)

⁶ I. The Scriptures The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation. (SBC.NET - <http://www.sbc.net/bfm/bfm2000.asp> - Southern Baptist Convention)

Creator of the heavens, has been replaced with Jesus, his only-begotten Son. Today, God the Father is not the focus of divine revelation, neither is God the Holy Spirit but rather it is God the Son who is the focus of divine revelation, as stated above by the above institutions. Google, Jesus is God, to validate these statements.

Appendix A

THE ANATHEMAS OF THE SECOND COUNCIL OF CONSTANTINOPLE (553 AD)

The Second Council of Constantinople was called to resolve certain questions that were raised by the Definition of Chalcedon, the most important of which had to do with the unity of the two natures, God and man, in Jesus Christ. The Second Council of Constantinople confirmed the Definition of Chalcedon, while emphasizing that Jesus Christ does not just embody God the Son, He is God the Son.

I. If anyone does not confess that the Father and the Son and the Holy Spirit are one nature or essence, one power or authority, worshipped as a trinity of the same essence, one deity in three hypostases or persons, let him be anathema. For there is one God and Father, of whom are all things, and one Lord Jesus Christ, through whom are all things, and one Holy Spirit, in whom are all things.

II. If anyone does not confess that God the Word was twice begotten, the first before all time from the Father, non-temporal and bodiless, the other in the last days when he came down from the heavens and was incarnate by the holy, glorious, God-bearer, ever-virgin Mary, and born of her, let him be anathema.

III. If anyone says that God the Word who performed miracles is one and Christ who suffered is another, or says that God the Word was together with Christ who came from woman, or that the Word was in him as one person is in another, but is not one and the same, our Lord Jesus Christ, the Word of God, incarnate and become human, and that the wonders and the suffering which he voluntarily endured in flesh were not of the same person, let him be anathema.

IV. If anyone says that the union of the Word of God with man was only according to grace or function or dignity or equality of honor or authority or relation or effect or power or according to his good pleasure, as though God the Word was pleased with man, or approved of him, as the raving Theodosius says; or that the union exists according to similarity of name, by which the Nestorians call God the Word Jesus and Christ, designating the man separately as Christ and as Son, speaking thus clearly of two persons, but when it comes to his honor, dignity, and worship, pretend to say that there is one person, one Son and one Christ, by a single designation; and if he does not acknowledge, as the holy Fathers have taught, that the union of God is made with the flesh animated by a reasonable and intelligent soul, and that such union is according to synthesis or hypostasis, and that therefore there is only one person, the Lord Jesus Christ one of the holy Trinity -- let him be anathema. As the word "union" has many meanings, the followers of the impiety of Apollinaris and Eutyches, assuming the disappearance of the natures, affirm a union by confusion. On the other hand the followers of Theodore and of Nestorius rejoicing in the division of the natures, introduce only a union of relation. But the holy Church of God, rejecting equally the impiety of both heresies, recognizes the union of God the Word with the flesh according to synthesis, that is according to hypostasis. For in the mystery of Christ the union according to synthesis preserves the two natures which have combined without confusion and without separation.

V. If anyone understands the expression -- one hypostasis of our Lord Jesus Christ -- so that it means the union of many hypostases, and if he attempts thus to introduce into the mystery of Christ two hypostases, or two persons, and, after having introduced two persons, speaks of one person according to dignity, honor or worship, as Theodore and Nestorius insanely have written; and if anyone slanders the holy synod of Chalcedon, as though it had used this expression in this impious sense, and does not confess that the Word of God is united with the flesh hypostatically, and that therefore there is but one hypostasis or one

person, and that the holy synod of Chalcedon has professed in this sense the one hypostasis of our Lord Jesus Christ; let him be anathema. For the Holy Trinity, when God the Word was incarnate, was not increased by the addition of a person or hypostasis.

VI. If anyone says that the holy, glorious, and ever-virgin Mary is called God-bearer by misuse of language and not truly, or by analogy, believing that only a mere man was born of her and that God the Word was not incarnate of her, but that the incarnation of God the Word resulted only from the fact that he united himself to that man who was born of her; if anyone slanders the Holy Synod of Chalcedon as though it had asserted the Virgin to be God-bearer according to the impious sense of Theodore; or if anyone shall call her manbearer or Christbearer, as if Christ were not God, and shall not confess that she is truly God-bearer, because God the Word who before all time was begotten of the Father was in these last days incarnate of her, and if anyone shall not confess that in this pious sense the holy Synod of Chalcedon confessed her to be God-bearer: let him be anathema.

VII. If anyone using the expression, "in two natures," does not confess that our one Lord Jesus Christ is made known in the deity and in the manhood, in order to indicate by that expression a difference of the natures of which the ineffable union took place without confusion, a union in which neither the nature of the Word has changed into that of the flesh, nor that of the flesh into that of the Word (for each remained what it was by nature, even when the union by hypostasis had taken place); but shall take the expression with regard to the mystery of Christ in a sense so as to divide the parties, let him be anathema. Or if anyone recognizing the number of natures in the same our one Lord Jesus Christ, God the Word incarnate, does not take in contemplation only the difference of the natures which compose him, which difference is not destroyed by the union between them -- for one is composed of the two and the two are in one -- but shall make use of the number two to divide the natures or to make of them persons properly so called, let him be anathema.

VIII. If anyone confesses that the union took place out of two natures or speaks of the one incarnate nature of God the Word and does not understand those expressions as the holy Fathers have taught, that out of the divine and human natures, when union by hypostasis took place, one Christ was formed; but from these expressions tries to introduce one nature or essence of the Godhead and manhood of Christ; let him be anathema. For in saying that the only-begotten Word was united by hypostasis personally we do not mean that there was a mutual confusion of natures, but rather we understand that the Word was united to the flesh, each nature remaining what it was. Therefore there is one Christ, God and man, of the same essence with the Father as touching his Godhead, and of the same essence with us as touching his manhood. Therefore the Church of God equally rejects and anathematizes those who divide or cut apart or who introduce confusion into the mystery of the divine dispensation of Christ.

IX. If anyone says that Christ ought to be worshipped in his two natures, in the sense that he introduces two adorations, the one peculiar to God the Word and the other peculiar to the man; or if anyone by destroying the flesh, or by confusing the Godhead and the humanity, or by contriving one nature or essence of those which were united and so worships Christ, and does not with one adoration worship God the Word incarnate with his own flesh, as the Church of God has received from the beginning; let him be anathema.

X. If anyone does not confess that our Lord Jesus Christ who was crucified in the flesh is true God and the Lord of Glory and one of the Holy Trinity; let him be anathema.

XI. If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen, together with their impious, godless writings, and all the other heretics already condemned and anathematized by the holy catholic and apostolic Church, and by the aforementioned four Holy Synods and all those who have held and hold or who in their godlessness persist in holding to the end the same opinion as those heretics just mentioned; let him be anathema.