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### **Trinity**

#### **The Watchtower Reprints, July 1882, p. 369**

“Our readers are aware that while we believe in Jehovah and Jesus, and the holy Spirit, we reject as totally unscriptural, the teaching that these are three Gods in one person, or as some put it, one God in three persons.”

#### **The Watchtower Reprints, February 1, 1899, p. 2434**

“The declaration that ‘the Son can do nothing of himself,’ if it were not backed up as it is by a score of other testimonies from the same interested and inspired Teacher, is a contradiction to the common thought of Trinitarians, that the Son is the Father: it is in direct conflict with the statement of the catechism, that they are ‘equal in power and in glory.’”

#### **Atonement Between God and Man (SS-5), 1912 ed., p. 76**

“How strange that any should attempt to misuse and pervert these our Lord’s words, to make them support the unreasonable and unscriptural doctrine of a Trinity, - three Gods in one person.”

#### **The Finished Mystery (SS-7), 1917 ed., p. 11**

“The declaration that ‘the Son can do nothing of Himself,’ if it were not backed up as it is by a score of other testimonies from the same interested and inspired Teacher, is a contradiction to the common thought of Trinitarians, that the Son is the Father.”

(continued)

**Reconciliation, 1928 ed., p. 101**

“Never was there a more deceptive doctrine advanced than that of the trinity. It could have originated only in one mind, and that the mind of Satan the Devil.”

**Should You Believe in the Trinity?, 1989 ed., p. 12**

“The testimony of history is clear: The Trinity teaching is a deviation from the truth, an apostatizing from it.”

**Knowledge That Leads to Everlasting Life, 1995 ed., p. 31**

“Therefore, those who accept the Bible as God’s Word do not worship a Trinity consisting of three persons or gods in one. In fact, the word ‘Trinity’ does not even appear in the Bible.”

(done)

Very shortly now, this mystery of God, this company of divinely-begotten sons, will be FINISHED—completed: "The church of the first born," of which Jesus is the head, will soon cease to be, God manifest in the *flesh*. The entire company shall be glorified together, and "shall shine forth as the sun in the kingdom of their Father." (Matt. 13:43.) They shall arise in power and strength to bless all the families of the earth. "The Sun of Righteousness shall arise with healing in his wings"—for the Jew first, and also for the Gentile.

It is for the completion of this church that we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of the body of Christ; the ending of the mystery part of God's plan, in the full glory of Millennial brightness and joy. It is for this event also that the world's release from pain and death waits. The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the Sons of God. Rom. 8:19-24.

The necessity of the veiling of God's mysterious purpose with reference to the church is very evident. If the religious rulers of the Jews had known that Jesus was really the anointed of God, they would not have crucified the Lord of glory. (1 Cor. 2; 7, 8.) And had the rulers of the world and of the nominal church, recognized the Lord's anointed body during this age, they would not have had the privilege of suffering with their Head.

Again, Paul tells us that God gave him wonderful revela-

tions concerning the mystery, "To make all see what [are conditions of] fellowship of the mystery." (Eph. 3:3-6, And it is to Paul as our Lord's instrument that we are debted more than to any other Apostle, for a clear record the conditions on which we may become members of *mystery* band, and as such be in due time revealed in gl of power. He tells us that we must have fellowship in sufferings of Christ, if we would have share in His cor glory. We must with our Head become *dead* to the world, ambitions, its prizes, if we would become heirs of the gl which God hath in preparation and reservation for this n tery church of which Jesus is the Head.

We believe that we are just on the eve of the finishing this church, or mystery. You and I, my brother, are, by covenants, *candidates* for a crown of life and a position in throne of the coming kingdom. Let us make our calling; election to that high position sure, by so running our r as to be approved of God, as living sacrifices for the gos of truth. We have full little enough time to fulfill all c covenant; let us lay aside every weight and all besetting si and run, with patience, the race for the prize of our high c ing, that when the church is complete—the mystery finishd we may be among the glorified members. Then no longer i mystery, we shall be Jehovah's agents in blessing all i families of the earth.

Up, then, and linger not, thou saint of God,  
Fling from thy shoulders each impeding load;  
Be brave and wise, shake off earth's soil and sin,  
That with the Bridegroom thou mayest enter in—  
Oh, watch and pray!

Clear hath the voice been heard, Behold, I've come—  
That voice that calls thee to thy glorious home,  
That bids thee leave these vales and take swift wing,  
To meet the hosts of thy descending King;—  
And thou may'st rise!

'Tis a thick throng of foes, afar and near;  
The grave in front, a hating world in rear;  
Yet flee thou canst not, victory must be won.  
Ere fall the shadows of thy setting sun:—  
And thou must fight.

Gird on thy armor; face each weaponed foe;  
Deal with the sword of heaven the deadly blow;  
Forward, still forward, till the prize divine  
Rewards thy zeal, and victory is thine.  
Win thou the crown.

—Selected.

## "HEAR, O ISRAEL! JEHOVAH OUR GOD IS ONE—JEHOVAH"

Our readers are aware that while we believe in Jehovah and Jesus, and the holy Spirit, we reject as totally unscriptural, the teaching that these are *three Gods in one person, or as some put it, one God in three persons*. The doctrine of the Trinity had its rise in the third century, and has a very close resemblance to the heathen doctrines prevalent at that time, particularly Hindooism.\* The only text in Scripture which was ever claimed to prove, or affirm, that the Father, Son and Spirit are one, is a portion of 1 John 5:7, 8. This appears only in Manuscripts written since the fifth century, and is acknowledged by all Trinitarians to be a "forgery." So undisputable is this, that the translators of the "Revised Version" recently published omit the clause without note of comment, though those Revisors were themselves believers in Trinity.

Like some other doctrines received by Protestants through Papacy, this one is received and fully endorsed, though its adherents are aware that not a word of Scripture can be adduced in its support. Nay more, any one who will not affirm this unscriptural doctrine as his faith, is declared by the action of the *Evangelical Alliance* to be nonorthodox—a heretic.

However, it behooves us as truth seekers, to deal honestly with ourselves and with our Father's Word, which is able to make us truly wise. Therefore, ignoring the traditions and creeds of uninspired men and corrupt systems, let us hold fast the form of sound words received from our Lord and the Apostles. (2 Tim. 1:13.)

Let us inquire of these "standards" and "authorities" of the true church, what is truth on this subject. Paul answers clearly and forcibly—There is "one God and Father of all." (Eph. 4:6.) And again he says, (1 Cor. 8:5-6.) "There be gods many and lords many, but to US there is but one God, the Father, of whom are [or who created] all things, and we in him: and one Lord Jesus Christ by whom are all things, and we by Him." We believe this exactly: All things are of our Father; he is the first cause of all things; and all things

\*It was not until the beginning of the fourth century that the Trinitarian views began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it "with the belief of the church in one GOD." "Out of the attempt to solve this problem sprang the doctrine of the Trinity." . . . Trinity "is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and the most ancient Grecian Mythologies."—Abbott & Conant's Religious Dictionary, page 944.

are by our Lord Jesus. He "the beginning of the CREATION of God," (Rev. 3:14.) has been the agent of Jehovah in a that has since been done—"Without him was not anything made that was made." (John 1:3.) Jesus' testimony is tl same; his claim was that he was "a Son," an obedient so who did not do his own will, but the Father's who sent him—"Not my will but thine be done." Again Jesus said he cou do nothing of himself—"The Father that dwelleth in me, E doeth the works." (John 5:19 and 14:10.) True he said, and my Father are one, but he shows in what sense he mear they were one, by praying that just so His disciples all migh be one. (John 10:30 and 17; 11.) It is a oneness which r sults from having the same *mind* or *spirit*; it is the sam oneness that should exist between a heart union of man an wife; they twain are one.

It is far from honoring the Master, as many appear t think they do, when they contradict his direct teachings, a firming that Father and Son are one and the same being, equa in all respects. No, says Jesus, "My Father is greater tha I." (John 14:28.) And he also says, God is not only hi Father but ours—"I ascend to my Father and your Father to my God and your God." (John 20:17.) A more correc translation of Phil. 2:6, settles the question of the Father's supremacy, in harmony with other scriptures, such as 1 Cor 15:28 and John 14:28. The Emphatic Diaglott translation is "Who though being in a form of God, yet did not meditate s usurpation, to be like God." The idea here, is the very op posite of equality, as conveyed in the King James translation: Jesus did not claim equality, nor aspire to a usurpation of God's authority. That was Satan's claim and effort. Isa. 14:12-14. He said, "I will exalt my throne above the stars of God . . . I will be like the Most High."

Jesus said: Ye call me Lord and Master and ye do well for so I am, but call no man on earth Father, for one is your Father, which is in heaven. (Matt. 23:9.) Peter also carries the same thought, saying, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Pet. 1:3 and Eph. 3:9-11, Gal. 1:3, 4, Rom. 16:25-27.) How clear and harmonious are these words of our standards, and we could quote much more in perfect harmony.

Briefly stated then, we find the Scriptures to teach that there is but one Eternal God and Father—who is "from everlasting to everlasting" (Psa. 90:2 and Rom. 16:26, 27.)—that

all eventually (during the Millennium) to be made acquainted with the Great Physician.

This miracle brought upon Jesus the opposition of the Pharisees, who, because of a wrong attitude of heart, mistook the real object and purpose of the Sabbath day and tacking on to the divine command traditions of the elders, had made of it a mere outward form, robbing it of its true thought. We are not to consider that our Lord performed so many of his miracles on the Sabbath, apparently in preference to other days, as signifying any disrespect to the day, nor as signifying a desire to provoke the Pharisees. Rather, we may suppose that the performance of the notable miracles on this day was largely in order to thus point out the great seventh day Sabbath, the Millennial day, the seventh thousand year period of earth's history, when the anti-typical and far greater miracles and blessings will come to mankind. "These things [miracles] did Jesus, and manifested forth [beforehand] his [coming] glory."—John 2:11.

The conduct of the Jews, in wishing to kill one who, according to their own testimony, had done nothing amiss, but had done much good simply because he differently interpreted the law, and disregarded the "traditions of the elders," is a parallel to the opposition which is sometimes manifested by present-day Christians—sectarians of the strictest sort. They might not indeed seek literally to kill the one who would do violence to their theories and traditions, but many of them would have very little hesitancy in assassinating his character, if thereby they could defend the falsities of their systems.

Our Lord's reply respecting his authority angered them the more: not because he declared himself to be Jehovah, the Father, as many seem to think, but because he declared himself to be the Son of Jehovah, who had been given a work to do by the Father. Nor did the Jews misunderstand him in this; their anger was because, in claiming to be the Son of God he was claiming an honor and place so much higher than themselves—a place which implied a closeness of relationship and of nature to Jehovah, a claim which they considered blasphemous. The successors of the Pharisees in our day go far beyond our Lord's claims, and claim for him what he never claimed for himself; viz., that he is the Father, and that he always has been the Father as well as the Son, and that the two are one in person, and not merely two persons of one harmonious mind, purpose, sentiment, will. These take great offence at any of the Lord's "brethren" of today who claim to be sons of God, and who apply that term in its Scriptural force and significance. As is well known to many, a prominent Doctor of Divinity and Professor in a theological seminary in Ohio has published a scurrilous review of MILLENNIAL DAWN, the chief point of which is the holding up to ridicule the hope of the church's "high calling," therein set forth, based upon and supported by the exceeding great and precious promises given to us in the Scriptures, the intention of which, the Apostle declares to be, "that we might become partakers of the divine nature."—2 Pet. 1:4.

The declaration that "the Son can do nothing of himself," if it were not backed up as it is by a score of other testimonies from the same interested and inspired Teacher, is a contradiction to the common thought of Trinitarians, that the Son is the Father: it is in direct conflict with the statement of the catechism, that they are "equal in power and in glory." Nevertheless the Father "loveth [filio—has affection for] the Son," and as a consequence of this affection has shown, is showing, and will show forth through him greater marvels, greater wonders. And our Lord Jesus has promised us that, as the Elder Brother (of the Gospel house of sons), whatsoever the Father shall make known to him he in turn will make known to us. This is brought forcibly to our attention in the Book of Revelation, which expressly declares that it is—"The Revelation of Jesus Christ, which God gave unto his servants things which must shortly come to pass." (John 15:15; Rev. 1:1) Our Elder Brother, our Bridegroom, our Captain, has promised further that in due time we also shall share with him in doing greater works than any which he performed at his first advent.—John 14:12.

Amongst the greater works the Lord mentions the quickening of the dead—claiming that, as the Father has the power to raise the dead, so also this power is granted to the Son. Nor should we suppose that our Lord, in this statement, referred to the awakening of Lazarus, and the son of the widow of Nain, and the daughter of Jairus. These at most were awakenings, and not, in the full sense of the word, resurrections—these individuals were not lifted up completely out of death into the perfection of life. Rather, we may suppose that our Lord was looking down into the future—to the resurrection of the church in glory, honor and immortality,

and to the subsequent resurrection (under trial or judgment) of the world during the Millennial age.

This thought is borne out by the statement of vs. 22, that all judgment has been transferred to the Son. The resurrection life is to be the reward of those who will successfully pass the judgment. The first resurrection will be the reward of those who are "overcomers" in the trial in progress during this Gospel age under the conditions of the high calling, and its narrow way to glory, honor and immortality. The church is on judgment, on trial, under the terms of this high calling, now, during this Gospel age. The Lord will also judge the world of mankind redeemed by his own sacrifice,—during the Millennial age; and in that judgment of the world he has promised to associate with himself the bride class, whose judgment trial is now in progress. (1 Cor. 6:2) Those of the world of mankind, awakened and brought to trial during the Millennial age, who shall develop characters in harmony with righteousness, and fully acceptable to the Judge, shall attain to full resurrection, and enter life, complete and everlasting at the close of the Millennial age—at the close of their day of trial, while the residue will be cut off in the second death.

That this judgment of the world did not begin at our Lord's first advent, we have his own testimony: "I came not to judge the world." (John 12:47) And again, his declaration, "My Word shall judge you in the last day"—the last thousand-year day of the seven, the Millennial day. It is in full harmony with this that the Apostle declares, "God hath appointed a day [period—epoch] in which he will judge the world in righteousness by that man whom he hath ordained"—the Christ, Head and body.—John 12:48; Acts 17:31; 1 Cor. 6:2.

In harmony with this, also, is the statement in vs. 17 and Heb. 4:4, 10. God rested from his work of creation when man became a transgressor, and instead of proceeding with the work, he abandoned it, placing a curse upon it—a penalty of death upon his chief handiwork. But altho he abandoned the matter, in one sense of the word, he did not abandon it in his purpose, but intended and foretold that he would raise up a seed of the woman which should eventually crush the Evil One, delivering the race from his power—implying incidentally the revocation of the death penalty, a resurrection. Our Lord Jesus was in person the promised Seed of the woman, but, as we have already seen, the divine plan included also the church, "members of his body." The sufferings of Christ, Head and body, are mentioned in the promise of Eden as the bruising of the heel of the serpent. This has been in progress throughout the Gospel age; Jesus was crucified by the forces of evil, yielding himself up a sin offering; and the members of his Body are suffering with him, "filling up that which is behind of the afflictions of Christ."—Col. 1:24.

Soon the time will come when this great Seed, the Christ, shall be fully glorified, all the members sharing in the glory of the Head; and then, as the Apostle declares, "The God of peace shall bruise Satan under your feet shortly." (Rom. 16:20) And it is this great Deliverer, whose Head and Lord has redeemed the world with his own precious blood, that the Father has appointed to be the judge of the redeemed race, when it shall be on trial during the Millennial age, while Satan is bound. The work of the Son will not be complete until all evil has been thoroughly subjugated, which will be at the close of the Millennial age. He will reclaim, by a knowledge of the truth and chastisements and corrections in righteousness, so many as are willing, and the residue shall be destroyed from among the people. (Acts 3:23) And when he shall thus have put down all opposing authority, rule and power, the Apostle assures us, he will deliver up the kingdom to God even the Father. Thus the Father worked previously to man's fall, and has committed the work of reconciliation of man to the Son, and also the judgment of the race, and will receive it back again under divine jurisdiction, when, through the Son as his agent, he shall have made all things new.—1 Cor. 15:24; Rev. 21:5.

It is therefore a great mistake to say, as some do "Jesus is our judge, like the Father"; for our Lord's own words assure us that the Father judgeth no man, having "committed all judgment unto the Son." The judgment of the church, in progress during this Gospel age, is referred to in vs. 24: those who now hear and believe and obey to the extent of their ability have everlasting life guaranteed to them, as a result of thus favorably passing the present judgment or trial. These are assured that they will not need to come into the general judgment of the world during the Millennial age, because they pass from death unto life as the result of the judgment of

perfect harmony with the Father, and with the Son, by doing not their own wills, but by setting aside their own wills and accepting the *will of Christ*, which is the *will of the Father*. Thus, and thus only, will the Church ever come into the *oneness* for which our Lord here prayed, and which he refers to as of the same kind as the *oneness* between the Father and himself. How strange that any should attempt to misuse and pervert these our Lord's words, to make them support the unreasonable and unscriptural doctrine of a Trinity.—three Gods in *one person*. On the contrary, how beautiful and reasonable is the Scriptural *oneness* of the spirit of the Father and Son and Church.

“HE THAT HATH SEEN ME HATH SEEN THE FATHER.”

After our Lord had declared himself to be the Way, the Truth and the Life, and that no man could come to the Father but by him, and that whoever knew him would know the Father also, Philip said to our Lord Jesus, “Lord, show us the Father, and it sufficeth us;” Jesus answered him, “Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou that, Show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”—John 14:7-10.

We are asked to accept this statement by our Lord Jesus as proof that he is Jehovah (and not Jehovah's Son), and that as such the name Jehovah is properly applicable to him. But all should notice that the entire context shows a distinction between the Father and the Son, such as no reasonable person would use if he desired to give the impression which Trinitarians seek to draw from it. The whole question, therefore, is, What did our Lord wish us to understand by his words, “He that hath seen me hath seen the Father?” We answer, he meant us to under-

stand that it is impossible for man (a fleshy, earthly being) to see God, a spirit being. Thus the Apostle John testified, “No one has seen God at any time: the Only-Begotten God—the One existing within the bosom of the Father—he interpreted [him].” (John 1:18.—*Other-han's Translation*.) He meant them to understand what the Lord declared to Moses, “No man can see my face and live;” and hence that if the Father would show himself to humanity, it could only be either by miraculously opening man's eyes to discern the spiritual glory (thus exposing man to death), or else by *God's manifesting himself in a body of flesh*,—in such a manner that men could discern something of his character by contact and intercourse.

And was not this exactly what God did do? God's kind, God's will, was *fully represented* in his Only-Begotten Son, our Lord, when he was made flesh and dwelt amongst men. He therefore was the best, the closest, ever would be *possible to give to mankind*. In seeing and knowing the Lord Jesus intimately, Philip and the other Apostles knew the Father in the most absolute sense possible for humanity to know him. They knew him in the most absolute sense possible for the Father to *reveal himself* to mankind. There never was, there never would be, there never could be, a clearer, a more absolute, a more complete manifestation of God to man than in the person of the Lord Jesus Christ; for when “made flesh” he was “God manifested [Greek, *rendered apparent*] in the flesh.” (1 Tim. 3:16.) Similarly the Apostle declares of the Church, the faithful members of Christ.—We are delivered unto death, “that the life also of Jesus might be made manifest [Greek, *rendered apparent*] IN OUR MORAL FLESH.”—2 Cor. 4:11.

The *perfect man* is a *perfect image* of the invisible God, and hence the best conception or illustration that could be presented. Similarly during the Millennium the ancient worthies *perfected* will be the best representatives among men of the Heavenly Father, the Heavenly Son and the

## EXPLANATORY NOTE

This posthumous work of Pastor Russell (arranged for use as a textbook) is much condensed, including the extracts from the Pastor's pen, all of which are referred back to his works. The abbreviations used are:

- A. B. C. D. E. F. The six preceding volumes of "STUDIES IN THE SCRIPTURES"  
(Citations to E in italic figures refer to old editions; figures in ordinary type to later editions.)
- H. S. M. "THE BIBLE STUDENTS MONTHLY."  
H. "What Say the Scriptures About Hell?"  
P-D. "PHOTO-DRAMA OF CREATION" Scenario.  
T. "TABERNACLES SHADOWS."  
S. "SPIRITISM" Pamphlet.  
Z. "ZION'S WATCH TOWER," followed by year and page

The citations to REVELATION and EZEKIEL refer to the comments herein, as well as to the Bible text.

Other abbreviations used are:

- Barnes "Barnes' 'Revelation."  
Brit. "Encyclopedia Britannica."  
Buck "Buck's 'Theological Dictionary.'  
Cohn "Cohn's 'Story of Liberty.'  
Cook "Cook's 'Revelations:' a compendium of the presentations of seventy-two leading languages and all ages of the Church  
Edgar "Edgar's 'Pyramid Passages,' Vol. II.  
McC. "McClellin's 'Ecce Homo' History.  
Moehlin "Moehlin's 'Ecce Homo' History.  
R. B. D. "Smith's Bible Dictionary."  
Smith "Smith's 'Thoughts on Daniel and Revelations."  
Weym. "Weymouth's 'New Testament in Modern Speech."

## THE REVELATION OF [ST.] JOHN [THE DIVINE]\*

### REVELATION I THE MESSAGE FOR THIS DAY

The Revelation of Jesus Christ.—John the Revelator and the Prophet Habakkuk have foretold that the understanding of this revelation, given in 96 A. D., is set for an appointed time, the end of the age; and that, at this time, now, when the predicted "Faithful and wise servant" would be present with God's people, the vision would be made plain.—Rev. 1:10; Matt. 24:45; Hab. 2:1-3; 1 Pet. 1:13.

Which God gave unto Him.—"The declaration that 'the Son can do nothing of Himself; If it were not backed up as it is by a score of other testimonies from the same interested and inspired teacher is a contradiction to the common horrent of Trinitarians that the Son is the Father.'"—Z. 99:45; John 5:20; 12:49; 17:7, 8.

To shew unto His [servants] SAINTS.—"Our Lord Jesus has promised us that, as the Elder Brother (of the Gospel House of Sons), whatsoever the Father shall make known to Him He in turn will make known to us."—Z. 99:45.

The things.—The shifting scenes of Church and State, the history of the Gospel and Millennial Ages. Which must shortly come to pass.—Which began at once, in S. John's day, and will continue until the completion of all that he foresaw.

And He sent.—He did not come Himself, but acted with the dignity becoming Him who is now the express image of the Father's person. "Dwelling in the light which no man can approach unto, whom no man hath seen, nor can see."—Heb. 1:3; 1 Tim. 6:16.

\*Words not in Sinaitic MS. are enclosed in brackets. The Sinaitic MS. is the oldest known copy of the Scriptures, having been written, it is believed, in A. D. 391. The Authorized Version was made from MSS. none of which were older than the tenth century.  
†Words in Sinaitic MS. which do not appear in "Authorized" Version are printed in capitals.

be equally true that if the life of Jesus was greater than that of a perfect man his life-sacrifice would not meet the requirements of the law? How then could God have pleasure in his sacrifice, and how could his sacrifice be accepted as a basis for reconciliation if Jesus was greater than the perfect man Adam?

### **The Trinity**

Early in the Christian era the Devil got in his work for the purpose of confusing men concerning these very questions. The clergy have at all times posed as the representatives of God on earth. Satan over-reached the minds of these clergymen and injected into their minds doctrines, which doctrines the clergy have taught the people concerning Jesus and his sacrifice. These doctrines have brought great confusion. The apostles taught the truth, but it was not long after their death until the Devil found some clergyman wise in his own conceit who thought he could teach more than the inspired apostles.

The doctrine of the trinity was first introduced into the Christian church by a clergyman of Antioch named Theophilus. The doctrine so taught by that clergyman, and which since has been followed by others, is, in brief, That there are three gods in one; to wit, God the Father, God the Son, and God the Holy Ghost, all three equal in power, substance and eternity. The creed of the Church of England puts it in these words: "There is but one living and true God, . . . and in unity of this God-Head there be three persons of one substance, power and eternity; the Father, The Word, and the Holy Ghost."

A council of the clergy was held at Nice, in 325 A. D., which council confirmed the doctrine of the trinity; and later a similar council at Constantinople, by confirming the divinity of the Holy Ghost and the unity of God, declared the doctrine of the trinity in unity to be the doctrine of the church. The clergy have ever held to this senseless, God-dishonoring doctrine. To aid his agents to keep this doctrine before their mind the Devil must have some visible object symbolizing it. The mystic triangle was adopted as a symbol, which may be found in the tombs of those who were buried contemporaneously therewith. Also there was an attempt to prove it by three heads or faces on one neck, the eyes becoming a part of each individual face. Also a combination of the triangle and circle and sometimes the trefoil was used for the same purpose. If you ask a clergyman what is meant by the trinity he says: "That is a mystery." He does not know, and no one else knows, because it is false.

Never was there a more deceptive doctrine advanced than that of the trinity. It could have originated only in one mind, and that the mind of Satan the Devil. The purpose was and is to produce confusion in the mind of man and to destroy the true philosophy of the great ransom sacrifice. If Jesus when on earth was God he was more than a perfect man and therefore could not become an exact corresponding price for the redemption of men. Therefore it logically follows that the shed blood of Jesus would form no basis for the reconciliation of man to God. If Jesus was one part of the trinity, then it would be impossible for the trinity or any part of it to have furnished the

### **Hindu Trinity**

*The book "The Symbolism of Hindu Gods and Rituals" says regarding a Hindu trinity that existed centuries before Christ: "Siva is one of the gods of the Trinity. He is said to be the god of destruction. The other two gods are Brahma, the god of creation and Vishnu, the god of maintenance. . . . To indicate that these three processes are one and the same the three gods are combined in one form."—Published by A. Parthasarathy, Bombay.*

trace the history of this doctrine, and discover its source, not in the Christian revelation, but in the Platonic philosophy . . . The Trinity is not a doctrine of Christ and his Apostles, but a fiction of the school of the later Platonists."

Thus, in the fourth century C.E., the apostasy foretold by Jesus and the apostles came into full bloom. Development of the Trinity was just one evidence of this. The apostate churches also began embracing other pagan ideas, such as hellfire, immortality of the soul, and

idolatry. Spiritually speaking, Christendom had entered its foretold dark ages, dominated by a growing "man of lawlessness" clergy class.—2 Thessalonians 2:3, 7.

### **Why Did God's Prophets Not Teach It?**

**W**HY, for thousands of years, did none of God's prophets teach his people about the Trinity? At the latest, would Jesus not use his ability as the Great Teacher to make the Trinity clear to his followers? Would God inspire hundreds of pages of Scripture and yet not use any of this instruction to teach the Trinity if it were the "central doctrine" of faith?

Are Christians to believe that centuries after Christ and after having inspired the writing of the Bible, God would back the formulation of a doctrine that was unknown to his servants for thousands of years, one that is an "inscrutable mystery" "beyond the grasp of human reason," one that admittedly had a pagan background and was "largely a matter of church politics"?

The testimony of history is clear: The Trinity teaching is a deviation from the truth, an apostatizing from it.

## *What Does the Bible Say About God and Jesus?*

**I**F PEOPLE were to read the Bible from cover to cover without any preconceived idea of a Trinity, would they arrive at such a concept on their own? Not at all.

What comes through very clearly to an impartial reader is that God alone is the Almighty, the Creator, separate and distinct from anyone else, and that Jesus, even in his prehuman existence, is also separate and distinct, a created being, subordinate to God.

### **God Is One, Not Three**

**T**HE Bible teaching that God is one is called monotheism. And L. L. Paine, professor of ecclesiastical history, indicates that monothe-

ism in its purest form does not allow for a Trinity: "The Old Testament is strictly monotheistic. God is a single personal being. The idea that a trinity is to be found there . . . is utterly without foundation."

Was there any change from monotheism after Jesus came to the earth? Paine answers: "On this point there is no break between the Old Testament and the New. The monotheistic tradition is continued. Jesus was a Jew, trained by Jewish parents in the Old Testament scriptures. His teaching was Jewish to the core; a new gospel indeed, but not a new theology. . . . And he accepted as his own belief the great text of Jewish monotheism:

*SHOULD YOU BELIEVE IN THE TRINITY?*

to all mankind. (Psalm 8:3, 4; Luke 6:35) Jehovah is also gracious to individuals, answering their specific pleas for favor. (Exodus 22:26, 27; Luke 18:13, 14) Of course, God is not obligated to show favor or mercy to anyone. (Exodus 33:19) Therefore, we need to manifest deep appreciation for God's mercy and graciousness.—Psalm 145:1, 8.

### SLOW TO ANGER, IMPARTIAL, AND RIGHTEOUS

<sup>20</sup> Jehovah is slow to anger. Yet, this does not mean that he does not take action, for he did so in destroying stubborn Pharaoh and his army in the Red Sea. Jehovah is also impartial. Hence, his favored people, the Israelites, eventually lost his favor because of their persistent wrongdoing. God accepts as his worshipers people from all nations, but only those who conform to his righteous ways.—Acts 10:34, 35.

<sup>21</sup> The Bible book of Revelation highlights the importance of learning about God's "righteous decrees." It tells us that heavenly creatures sing: "Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity. Who will not really fear you, Jehovah, and glorify your name, because you alone are loyal? For all the nations will come and worship before you, because your righteous decrees have been made manifest." (Revelation 15:2-4) We show wholesome fear of Jehovah, or reverence for him, by conforming to what he says is right. This is made easier by reminding ourselves of God's wisdom and love. All his commands are for our good.—Isaiah 48:17, 18.

### "JEHOVAH OUR GOD IS ONE"

<sup>22</sup> The ancient Egyptians worshipped many gods, but Je-

20. What shows that Jehovah is both slow to anger and impartial?  
21. (a) What does Revelation 15:2-4 teach us about God? (b) What will make it easier for us to do what God says is right?  
22. Why do those who accept the Bible not worship a Trinity?

hovah is "a God exacting exclusive devotion." (Exodus 20:5) Moses reminded the Israelites that "Jehovah our God is *one* Jehovah." (Deuteronomy 6:4) Jesus Christ repeated those words. (Mark 12:28, 29) Therefore, those who accept the Bible as God's Word do not worship a Trinity consisting of three persons or gods in one. In fact, the word "Trinity" does not even appear in the Bible. The true God is one Person, separate from Jesus Christ. (John 14:28; 1 Corinthians 15:28) God's holy spirit is not a person. It is Jehovah's active force, used by the Almighty to accomplish his purposes.—Genesis 1:2; Acts 2:1-4, 32, 33; 2 Peter 1:20, 21.

<sup>23</sup> When you consider how wonderful Jehovah is, do you not agree that he deserves your worship? As you study his Word, the Bible, you will get to know him better and will learn what he requires of you for your eternal welfare and happiness. (Matthew 5:3, 6) In addition, your love for God will grow. That is fitting, for Jesus said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." (Mark 12:30) Obviously, Jesus had such love for God. But what does the Bible reveal about Jesus Christ? What is his role in Jehovah's purpose?

23. (a) How will your love for God grow? (b) What did Jesus say about loving God, and what do we need to learn about Christ?

### TEST YOUR KNOWLEDGE

What is God's name, and how often is it used in the Hebrew Scriptures?

Why should you use God's name?

What qualities of Jehovah God especially appeal to you?