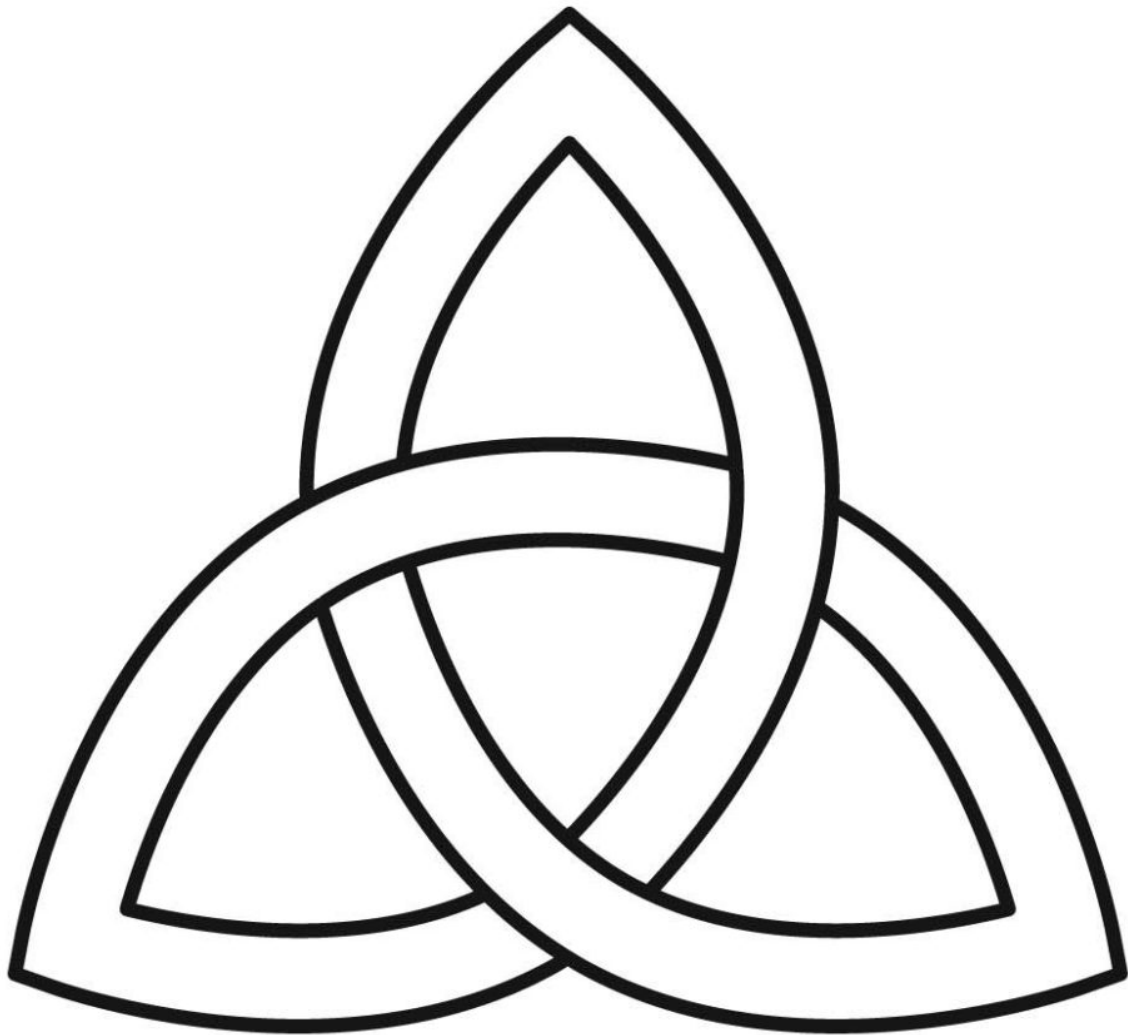


Trinitarians say that places in the Bible in which God, Jesus, and the Holy Spirit, are mentioned together prove the doctrine of the Trinity is true. However, the Trinity doctrine

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Jesus, and the Holy Spirit. What exactly is the Trinity doctrine? A very good, concise, definition by a devoted Trinitarian expert is:

“Within the One Being that is God, there exists eternally three coequal and coeternal persons, namely, the Father, the Son and the Holy Spirit”—The Forgotten Trinity, page 23

The Trinity doctrine thus goes far being three individuals working together for the common good and common goals. God the Father, Jesus Christ the Son of God, and the holy Spirit are said to be three persons within one being, and the three persons are coequal and coeternal.

So, let's examine the scriptures where the three are mentioned together to see if they support Trinity doctrine, or not.

“As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, ‘This is my Son, whom I love; with him I am well pleased’”—Matthew 3:16,17 NIV

The three are mentioned in this context, and yes, indeed, the three exist! Jesus is in the water, on earth. The holy Spirit is in the air, moving to alight on Jesus. God the Father is in heaven, and refers to his Son, but not to any “second person of the Trinity.” However, not one aspect of the Trinity doctrine is elucidated here. There is no mention of any equality, being Almighty, existing from eternity, or the three being one and the same. The Trinitarian contention that the Holy Spirit is “the third person of the the Trinity” is debunked by the apostle John’s description of the very same occasion: **“John bore witness, ‘I saw the Spirit descend from heaven like a dove and it remained on him’”—John 1:32 ESV.** An **“it”** is not a person. There are only two persons in the picture here—God and Jesus.

“Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit’”—Matthew 28:18,19 NIV

Jesus has been given **“all authority”** by his Father. Jesus said, **“I do not speak on my own authority” (John 12:49 NLT); 14:10 NIV).** By this “authority” that he was “given,” Jesus commands his disciples to baptize **“in the name of”**, or under the authority of, **“the Father . . . the Son . . . and of the Holy Spirit”**. Thus, the existence of the three is

recognized and acknowledged, but no aspect of the Trinity doctrine is mentioned, or even implied, here—No equality, existing from eternity, Almightyness, or being one and the same!

“May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all”—2 Corinthians 13:14 NIV

The same situation exists here, the three are named as existing, and are in the same context, true enough. This is a fact. However, once again, not one single aspect of the Trinity doctrine is elucidated here. No equality, no being Almighty, no existing from eternity, nor the three being one and the same, is mentioned.

If three being mentioned together in one context somehow means there is a Trinity, then why are the following three not a Trinity?

“I was glad when Stephanas, Fortunatus and Achaichus arrived, because they supplied what was lacking from you”—1 Corinthians 16:17 NIV

Here we have three Christian men mentioned together. Why are they not a Trinity? The fact is that three mentioned together do not meet the definition of any aspect the Trinity doctrine.

Trinitarians are simply grabbing at straws when they use scriptures such as **Matthew 3:16,17; Matthew 29:18,19** and **2 Corinthians 13:14** where the three are mentioned together to support the dogma! In fact, there is not one verse, or place, in the Bible's 31,000 verses that mentions anything about three persons existing within one God, or anything about the three being coequal, or coeternal.