

First Century Fellowship Ministry

A Biblical Church of God

Setting Our Biblical Foundation On THE Rock

Part 2

THE GOD FAMILY-NOT A TRINITY

Is the God Family a trinity as some would have you believe? If not, where did this belief come from? Why do so many believe in a trinity if it is not true? Is there Biblical and historic evidence to confirm this?

We know this is a controversial subject with many of the "Big Box" churches out there. Some will say it is a very complicated subject. We do not believe it is. Our source must always be Holy Scripture, the entire Bible and let it explain itself. "For God is not the author of confusion, but of peace, as in all the churches of the saints." (1 Corinthians 14:33). Would an all knowing and all loving God not provide us with the information we need to know Who He truly is? He did. It is in His written inspired word, The Holy Bible. He gives us all the information we need to know in all aspects of life. We must read and pay attention.

"But I fear, lest by any means, as the serpent deceived Eve by his craftiness, so your minds might be corrupted from the simplicity that is in Christ."

(2 Corinthians 11:3).

We will show you the trinity doctrine was not part of the First Century Apostolic Church of God that was ordained on Pentecost. From the beginning, in Genesis and continuing on throughout the Bible, we are shown the God Family consists of Who we now know as the Father and His Son, These Two are the God Family. The Holy Spirit is the power of God and does His will. It is also imparted on believers as a gift of God by the laying on of hands when they repent of their past sins and are baptized by immersion.

THE GOD FAMILY

The God Family is the Holy family of intelligent spirit beings Who are the Creators of all things in the heavens and the earth. There is one God composed of God the Father and God the Son, Who is also called "the Word" and "I AM". They watch over and sustain all of Their creation.

"In the beginning God created the heavens and the earth."
(Genesis 1:1).

"And God said, "Let us make man in our image, after Our likeness;"
(Genesis 1:26).

In this verse the original text, "And God said," Elohim is the word for God. It denotes the plural indicating God was more than one but not indicating at this point, how many. We learn that later on in John.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and not even one thing that was created came into being without Him." (John 1:1-3).

Moses asks God,

“..., Behold, when I come to the children of Israel, and shall say to them, ‘The God of your fathers has sent me to you,’ and they shall say to me, ‘What is His name?’ What shall I say to them?” And God said to Moses, I AM THAT I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’”

(Exodus 3:13-14).

We see this confirmed in other scripture as well.

“And that I might enlighten all as to what is the fellowship of the mystery that has been hidden from the ages in God, Who created all things by Jesus Christ.”

(Ephesians 3:9),

“Because by Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether they be thrones, or lordships, or principalities, or powers; All things were created by Him and for Him.”

(Colossians 1:16).

And we can see in Jesus’ words He was there with the Father in the beginning.

“And now Father, glorify Me with Your own self, with the glory that I had with You before the world existed.”

(John 17:5).

The Bible identifies two Beings, God and the Word in the Old Testament and God the Father and God the Son in the New Testament that make up the God Family.

We have shown a few places in the Bible where the God Family is defined. There are more than eighty places where the

"1-2" of the Godhead are listed in the New Testament. (See attached document listing the Scriptures). Nowhere in the Bible does it list the Holy Spirit, the Spirit of God or The Holy Ghost as being equal to God the Father or God the Son.

Let's look at it from a slightly different angle, would any of the apostles who walked with and knew Jesus Christ dishonor God by not acknowledging ALL members of the God Family when they gave greetings? Not one gave a greeting that would set the Holy Spirit on the same level as God the Father and His Son. James, the half-brother of Jesus, John, Paul and Peter all acknowledge the God Family in the beginning of some of their epistles.

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes ..."

(James 1:1).

"That which we have seen and have heard we are reporting to you in order that you may also have fellowship with us; for the fellowship- indeed, our fellowship- is with the Father and with His own Son, Jesus Christ."

1 John 1:3).

"To all those who are in Rome, beloved by God, the saints: Grace and peace be to you from God our Father and our Lord Jesus Christ."

(Romans 1:7).

"Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy, has begotten us again unto a living hope through the resurrection of Jesus Christ from the dead."

(1 Peter 1:3).

Listed are but a few examples. There are many more. Nowhere is the Holy Spirit listed as part of the God Family. If it was part of a triune godhead would the apostles ignore that fact? They would have had intimate and direct knowledge.

We have seen from Scripture that Jesus Christ is "the Word" and the Son of God. Jesus Himself acknowledges and reveals the Father.

"No one has seen God at any time; the only begotten Son, Who is in the bosom of the Father, He has declared Him."
(John 1:18).

We do not find this type of acknowledgement from Jesus regarding the Holy Spirit. The Holy Spirit is the power of God and does His will. Through the power of the Holy Spirit, God dwells in us.

"And the one who keeps His commandments is dwelling in Him, and He in him; and by this we know that He is dwelling in us: by the Spirit which He has given to us."
(1 John 3: 24).

The Holy Spirit is the means used by God, the Father and Son, to impart His presence in our hearts. It is the power He uses to work with us.

We receive the gift Holy Spirit after we are baptized and have hands laid on us.

"Then Peter said to them, "Repent and be baptized each one of you in the name of Jesus Christ for the remission of sins, and you yourselves shall receive the gift of the Holy Spirit."
(Acts 2:38).

It is the gift of God and allows us to understand His word and purpose for us. His Spirit is used to transform our lives from the sinful individuals we were before repentance to a new man or creation as we change our lives and submit to Gods will.

Mary was told by the angel Gabriel she would conceive and give birth to a son.

"But said to the angel, "How shall this be, since I have not had sexual relations with a man?" And the angel answered and said to her, "The Holy Spirit shall come upon you and the power of the Highest shall overshadow you; and for this reason, the Holy One being begotten in you shall be called the Son of God."

(Luke 1:34-35). (Emphasis added).

If the Holy Spirit was a separate and co-equal member of the Godhead and not the power of God, would not the Holy Spirit be the father of Jesus?

David, a man after Gods own heart, said when he was confessing his sins before God,

"Create in me a clean heart, O God, and renew a steadfast spirit within me. Cast me not away from Your presence, and take not Your Holy Spirit from me."

(Psalm 51:10-11).

If the Holy Spirit was a separate but co-equal member of the God family could David have appealed directly to the Holy Spirit asking it not to depart from him?

THE ORIGIN OF THE TRINITY IN CHRISTIANITY

Let's start off by stating this simple fact. If there was a holy trinity, three co-equal beings making up the God Family why did

not the apostles document it. Nowhere in the epistles of Matthew, Mark, Luke, John or Paul is it found.

Jesus gave the apostles a warning when they asked Him for a sign of His coming and the completion of the age.

“Then Jesus answered and said to them, “Be on guard, so that no one deceives you.”
(Matthew 24:4).

They asked for a sign and what did Jesus do? He gave them a warning.

James and Jude, Jesus’ half-brothers did not write about a trinity either. Jude did give us a warning verifying what Jesus had said earlier. “Beloved, when personally exerting all my diligence to write to you concerning the common salvation, I was compelled to write to you, exhorting you to fervently fight for the faith, which once for all time has been delivered to the saints.” (Jude 3). He was referring to men who had crept into the church of God and would pervert the purity of the Gospel and the true knowledge spread by the apostle’s. This is the knowledge which they learned firsthand and as was revealed to them by the Holy Spirit on Pentecost.

The first recorded mention of a Christian trinity was by Tertullian (155-240 A.D.), a Christian author from Carthage (what is now Tunisia) when he was attempting to describe the Godhead in the late second to early third century. This is more than 150 years after the death and resurrection of Jesus and after the death of the original apostles and most of their immediate followers. There was minimal talk or mention of it until the Council of Nicaea in 325 A.D. but bitter disputes arose regarding it at that time and it was not adopted. Later in the fourth century when the “Cappadocian Fathers”, Basil, Gregory of Nyssa and

Gregory Nazianzus finalized the concept for the Catholic (Universal) church and brought it forward introducing it at the Council of Constantinople in 381 A.D. where it was finally accepted as doctrine. (Catholic Encyclopedia vol.2)

Many who read the Bible and believe in the trinity use several scriptures to justify their belief. John 14:17; John 14:26; John 15:26; John 16:13, 14, are the most often used because they list the Holy Spirit as "he/him".

In the New Testament Greek the noun *pneuma*, and its forms, are used to describe the Holy Spirit. *Pneuma* is in the neuter gender. It does not convey the masculine gender onto the Holy Spirit. All Scripture reveals the Holy Spirit is not a person as the Father and Son, Who are always designated in the masculine gender. The Holy Spirit is not a person but the power used by the Father and the Son. (See attached, Forms of the Noun Pneuma). To illustrate we will use John 14:17. **KJV:**

"Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you."

Here we can see the masculine gender incorrectly used.

The correct translation should be, **AFV:**

"Even the Spirit of the truth, which the world cannot receive because it perceives it not, nor knows it; but you know it because it dwells with you and shall be within you."

This is a proper translation of the gender neutral noun *pneuma*. The other verses cited above will reflect the same meaning when applied correctly. The Holy Spirit is not a person with a specific gender. It is the power of God used to do His will.

There is also one other verse commonly cited but it is a fabrication not seen in any early Greek manuscripts. It first

appeared in the Latin text in the late fourth century. It was then included in the Latin Vulgate and then in early KJV bibles. 1 John 5:7 is the verse in question. **KJV:**

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.”

As noted, this does not appear in any reliable early Greek text. The proper rendering of 1 John 5:7, **AFV:**

“And it is the Spirit that bears witness because the Spirit is truth.”

THE HOLY SPIRIT

The Holy Spirit is revealed to be the power God uses to accomplish His work and His will. We have seen the Holy Spirit does not have a gender or a personality.

Jesus told His disciples that when He left He would send a *Comforter*,

“But when the Comforter has come, which I will send to you from the Father, even the Spirit of the truth, which proceeds from the Father, that one shall bear witness of Me.”

(John 15:26).

Through baptism God grants us, true believers, the gift of His Holy Spirit. Through the Holy Spirit we share in Gods power and knowledge. His love and attitude. Upon repentance and baptism and this gift of the Holy Spirit we are to become a new creation, burying the old sinful man.

“I have been crucified with Christ, yet I live. Indeed, it is no longer I; but Christ lives in me. For the life that I am now living in the flesh, I live by faith-that very faith of the Son of God, Who loved me and gave Himself for me.”

(Galatians 2:20).

We know God because He has revealed Himself to us. His word is in His Holy Bible and its truth is revealed to us through His Holy Spirit. We have an all loving merciful God Who has given us all we need to live and prosper, if we care enough to ask Him to show us and look where He placed it.

“For as many as are led by the Spirit of God, these are the Sons of God.”

(Romans 8:14).

The 1 – 2 of the Godhead

Several Apostle's Letter's/Epistle's begins with a tribute to Jesus Christ and God the Father. No reference to Holy Spirit/Trinity

Matthew – 11:27; 16:27; 26:53; 26:63

Mark –

Luke – 9:26; 10:22

John – 1:1; 5:19, 23, 26, 30; 6:44; 8:18, 26, 28, 29; 10:15, 17, 18, 25, 30, 38; 13:3; 14:1, 6, 7, 10, 11, 12, 13, 23, 24, 28; 15: 1, 9, 10, 15, 23, 24; 16:1, 3, 5, 6, 7, 8, 10, 11, 21, 22, 23, 24, 25, 26, 32; 17:11, 22; 20:21, 31

Acts –

James – 1:1

1 Peter – 1:3; 5:10; 4:11

2 Peter – 1:1, 2

1 John – 1:3; 2:22, 23, 24; 4:14; 5:1, 9, 10, 20

2 John – 1:3

3 John –

Jude –

Romans – 1:7, 9, 16; 8:32

1 Cor – 1:1, 3

2 Cor – 1:2

Galatians – 1:1, 3

Ephesians – 1:2, 3

Philippians – 1:2; 4:20

Colossians – 1:2

1 Thes – 1:1, 3; 5:18

2 Thes – 1:1, 2; 2:16

Hebrews –

1 Timothy – 1:1, 2

2 Timothy – 1:1, 2; 4:1

Titus – 1:4

Philemon – 1:3

Revelation – 1:1, 2; 3:21; 7:10; 20:6; 21:22; 22:1, 3

Forms of the Noun *Pneuma* Used in the Greek Text

pneuma = spirit

to pneuma = the spirit

to pneumatos = the spirit

pneuma hagion = spirit holy

to hagion pneuma = the holy spirit

to hagion pneumatos = the holy spirit

to pneuma to hagion = the spirit the holy

(Exegesis for the Translation of the Phrase "the Holy Spirit" as Antecedent in John 14, 15 and 16; Appendix K, A Faithful Version, The Holy Bible in its Original Order)