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Trinity Origin Notes

Radical, Biblical, Apostolic, Christianity



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TRINITY ORIGIN NOTES

This course deals with the doctrine of the Trinity as developed in the first four centuries of Christianity.

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You will understand how this doctrine came to be and see documented statements from Trinitarian theologians who admit this doctrine came from Grecian philosophy and was fused with Jewish Monotheism.

You will read Dr. Vestal's rebutals of statements given by Dr. Walter Martin and Calvin Beisner.

Volumes could be written on the documented evidence in regard to the development of the Trinity, but we have only given a portion in this course.

Any serious student in quest for degrees in Theology, must come face to face with documented evidence on the Trinity as being developed after the Apostolic age.

Any student wishing to do more research on the Trinity doctrine as opposed to Monotheism, would do well to purchase the following books:

"Trinity or Truth"
by Dr. Vestal
P.O. Box 1536
Van, Texas 75790

"God in Three Persons"
by E. Calvin Beisner
Tyndale House Publishers
Wheaton, Illinois 60187

"The Truth of the Oneness Doctrine"
by Dr. Vestal
P.O. Box 1536
Van, Texas 75790

“The Oneness of God”

by David K. Bernard

Word Aflame Press

8855 Dunn Road

Hazelwood, Mo. 63042

“History of the Christian Church”

by Marvin Arnold

Apostolic Publishing House

3034 Summer Ave.

Memphis, Tennessee 38112

The following notes were taken from “Beacon Lights of History,” by John Lord, LL.D., 1886:

“The doctrine of the Trinity was vital and important in the eyes of the divines of the fourth century as that of Justification by Faith was to the Germans when they assembled in the great hall of the Electoral palace of Leispsic to hear, Luther and Dr. Eck, advocate their separate sides.”

“In the time of Constantine, everything pertaining to Christianity and the affairs of the Church became invested with supreme importance. All other subjects and interests were secondary, certainly among the Christians themselves. As redemption is the central point of Christianity, public preaching and teaching had been directed chiefly, at first, to the passion, death, and resurrection of the Saviour of the world. Then came discussions and controversies, naturally, about the person of Christ and His relation to the Godhead. Among the early followers of our Lord, there had been no pride of reason and a very simple creed. Least of all did they seek to explain the mysteries of their faith

by metaphysical reasoning. Their doctrines were not brought to the test of philosophy. It was enough for these simple and usually unimportant and unlettered people to accept generally accredited facts. It was enough that Christ had suffered and died for them, in His boundless love, and that their souls would be saved in consequence.”

“And as to doctrines, all they sought to know was what our Lord and His apostles said. Hence, there was among them no system of theology, as we understand it, beyond the Apostle’s Creed. But in the early part of the second century, Justin Martyr, a converted philosopher, devoted much labor to a metaphysical development of the doctrine drawn from the expressions of the Apostle, John, in reference to the Logos, or Word, as identical with the Son.”

“In the third century, the whole Church was agitated by the questions which grew out of the relations between the Father and the Son. From the person of Christ - so dear to the Church - the discussion naturally passed to the Trinity. Then arose the great Alexandrian School of Theology, which attempted to explain and harmonize the revealed truths of the Bible by Grecian dialectics.”

“Hence, interminable disputes among divines and scholars, as to whether the Father and the Logos were one; whether the Son was created or uncreated; whether or not He was subordinate to the Father; whether the Father, Son, and Holy Ghost, were distinct or one in essence.”

“Origen, Clement, and Dionysius were the most famous of the doctors who discussed these points.”

“Alexandria was the center of these theological agitations, being then, perhaps, the most intellectual city in the Empire. It was filled with Greek philosophers and scholars and artists, and had the largest library in the world. It had the most famous School of Theology, the learned and acute professors of which claimed to make theology a science. Philosophy became wedded to theology and brought the aid of reason to

explain the subjects of faith.”

“The Nicene Creed is virtually the old Apostle’s Creed, with the addition of the Trinity, as defined by Athanasius.”

“With the establishment of the doctrine of the Trinity by the Council of Nicea, the interest in the reign of Constantine ceases.”

“The last thing the Church would tolerate in one of her overseers was a Gallio in religion. She scorned those philosophical dignitaries who would sit in the seats of Moses and Paul and use the speculations of the Greeks to build up the Orthodox faith.”

“Saint Ambrose knew that the fashionable speculations about the Trinity were not the doctrines of Paul. He knew that the boastful philosophy by which some sought to bolster up Christianity, was that against which the apostles had warned the faithful.”

“Leo the Great taught no errors like Origen and pushed out no theological doctrines into a jargon of metaphysics like Athanasius.”

The following notes were taken from “The Mystery Religions,” by S. Angus, 1975, Dover Publishers, New York:

“Philosophy was to the Greeks, the preparatory discipline for the Gospel, which the Law proved to the Jews.”

“Origen said, “We should follow reason and a rational guide.”

“Clement defended the rights of philosophic enquiry in Christian doctrine.”

“Proclus maintained that the philosophical doctrines (chiefly of Platonism) are of the

same content as the mystic revelations, that philosophy in fact, borrowed from the mysteries, from Orphism through Pythagoras, from whom Plato borrowed.”

“Orphism accompanied the Greek people along all the stages of their evolution from magic to philosophy, from mysticism to rationalism, until at length, in its ultimate conquest, it was transformed and spiritualized in passing into Christianity.”

“Plato spoke respectfully of Orpheus.”

“Orphism prepared the way in the West for the mystery religions.”

“The great step which Orpheus took was that, while he kept the old Bacchic faith, that a man might become a god, he altered the conception of what a god was, and he sought to obtain that godhead by wholly different means.”

“The retreat of the Messianic categories in favor of the Logos, Christology, correspond to the universal necessity for a religion with a cosmic outlook.”

“Plato admitted the creator and Father of the world is apprehensible by thought.”

“In the Timaeus of Plato, he used cosmic thought.”

“These men stand out in the transition of mysteries from Western to Eastern religious conceptions: Plato, Posidonius, and Philo.”

“Attempts were made to fuse Greek philosophy and Hebrew revelation at Alexandria, Egypt. Philo was the one who acquired this.”

“The two spiritual forces of the religion of Israel and the thought of Greece, confronted each other in Alexandria, and the results of their interaction permeated the whole Mediterranean world.”

“Plato indulged in a theory of symbolic numbers and calls him happy who understands spiritual numbers.”

“Greek ethical and mystical philosophy left an enduring heritage to mankind.”

“Greek thought saw in Christianity immense possibilities of speculation and essayed to transform it into an eclectic philosophy in which the metaphysical would predominate over the spiritual.”

“Trinitarian Christianity, with its political triumph through Constantine, turned persecutor against Jew, and non-Catholics, labeled them as heresy, and tried to destroy them by sword and flame.”

“Greek thought was united with Hebrew revelation and oriental mysticism to meet the needs of the day, which it did, to a remarkable degree, but mostly for the cultivated classes.”

The following notes were taken from the New Catholic Encyclopedia:

“There is the recognition on the part of exegetes and Biblical theologians.....that one should not speak of Trinitarianism in the New Testament without serious qualification.....New Testament exegesis is now accepted as having shown, that not only the verbal idiom, but even the patterns of thought characteristic of the patristic (Church fathers) and concilian (Church councils) development would have been quite foreign to the mind and culture of the New Testament writers.”

“The Trinitarian dogma is in the last analysis, a late 4th century invention.”

The following notes were taken from “The Christian Doctrine of God,” by Emil Brunner, 1949, Westminster Press:

“The doctrine of the Trinity itself, however, is not a Biblical doctrine and this indeed not by accident, but of necessity. It is the product of theological reflection upon the problem.....The

ecclesiastical doctrine of the Trinity is not only the product of genuine Biblical thought, it is also the product of philosophical speculation, which is remote from the thought of the Bible.”

Dr. Benjamin Warfield says: “The doctrine of the Trinity lies in the New Testament rather in the form of allusions than in express teaching.”

The following is taken from the New Catholic Encyclopedia, Volume 13, page 1021, 1967:

“As far as is known, the first use of the Latin word “Trinitas” with reference to God, is found in Tertullian’s “Adversus Praxean and De Pudicitia.” He was the first to use the term “persona” in a Trinitarian and Christological context, asserting that the Logos is distinct from the Father as a person and is not as substance and that the Holy Spirit is the “third person” in the Trinity.”

“Tertullian was a writer of marvelous fertility and inventiveness. He coined one epigram, one apothegm after another. He almost wrote like an angry man, his treatises on the Christian virtues are polemical. He had a gift for the phrase rather than the paragraph, and most readers appreciated his wit than to follow his arguments.”

“Tertullian used strange conceived combinations of words and phrases, highly imaginative metaphors, cryptic allusions, multiple parentheses, and antitheses.”

“Tertullian was an extremist, and as a young man, he was initiated into the mysteries of Mithra. He confesses he committed adultery frequently. Gibbon calls him little better than a sadist.”

The following was taken from the Encyclopedia Britannica, volume 12, page 383, 1979:

“The Christian Bible, including the New Testament, has no Trinitarian statements or speculations concerning a Trinitarian deity. The dogmatic formulation, coined by the early Church father, Tertullian, has it, three persons and one substance. This conception was not accepted without contradiction as is proved by theological disputes of the 3rd and 4th century. It is evident that Trinitarian speculation greatly resembles the way of thinking of pluriform monotheism.”

The following was taken from “The Beginnings of Christianity,” by Clarence Tucker Craig, page 141, Abington Press, Nashville, Tennessee:

“Throughout the Apostolic Church, baptism was in the Name of Jesus, rather than according to a Trinitarian formula. Believers were placed under the protection of Jesus by baptism in His name; demons were driven out by the same powerful name.”

The following was taken from “The Outline of History,” by H.G. Wells:

“Athanasius taught that the Father, Son, and Holy Ghost were three distinct persons,

but one God. This mystery seems to me a disastrous ebullition of the human mind entirely inconsistent with the plain account of Jesus preserved for us in the Gospels.”

The following notes were taken from “History of the Christian Church,” by Dr. Marvin Arnold, 1979:

“The manmade and non-biblical word “trinity” is one of earth’s strangest of doctrinal phenomena, it seems ontologically from Greek and Italic reasoning.”

“The so-called “blessed trinity” came from devious Greek minds.”

“Different in Greek philosophical refinement the “Trinity” is a graphic condensation of polytheism.”

“Plato (427-347 B.C.), invented elaborate celestial mathematics, particularly the “Timaeus.” It represented a mathematical plurality of gods.”

“Timaeus” is a fascinating anthology of the queer perversities to which this magic of symbolism could be pushed. Plato took measurement out of geometry and put magic and religious mysticism in it through the idea of “Timaeus.”

“Years later, A.D. 210-220, the great Catholic lawyer, Tertullian, simply plagiarized Plato’s Timaeus idea, wrested with it, mentally twisted it, making it to evolve into his own “Trinitas.”

“St. Augustine acknowledged that it was by means of the Platonic system (Timaeus) that he understood the doctrine of the Trinity.”

“In A.D.190, Praxeas went to Rome and had a confrontation with the bishops in the

Episcopate against their emerging triune formula.”

“In the second century, Catholic Bishop, Justin Martyr, appeared with his Logos (triune) doctrine. He was a Post-Apostolic father. Levi Paine wrote, “No trace of a Logos doctrine appears in the early Church until Justin Martyr.....Justin (A.D. 100-165) refers to Platonic and Stoic authorities for his Logos ideas.”

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“It has come to be popularly assumed that the doctrine of the Trinity is the abstruseness of human speculations, which the Greek mind at its subtlest, exhausted its ingenuity in devising.”

“The dogma of the Trinity was completed by St. Augustine for the West. Incontrovertibly, the Catholic hierarchy completed the manmade invention called the “Trinity,” and handed it to the modern world as current theology. In A.D. 380, Heick wrote, Emperor Theodosius, issued an edict establishing “the new orthodoxy,” thus, the Trinity forever became Protestant theology and Catholic dogma.”

The following statements were made by the late Herbert W. Armstrong, World Wide Church of God:

“The Trinity doctrine is the doctrine called in Revelation 17:5, the mystery Babylon, the great. By the doctrine of the Trinity, Satan has deceived all traditional Christianity.”

“Simon the sorcerer, mentioned in Acts 8, in 33 A.D., started the false New Testament Christianity Church of the Trinity.”

“The very first idea or teaching about God, being a Trinity, began in the latter half of the second century, a hundred years after most of the New Testament had been written.”

“Constantine had power to make the Trinity law, but he never had the power to make it truth.”

The following was taken from Harper’s Bible Dictionary, page 60:

“The Trinitarian formula of Matthew 28:19, was a later addition by some reverent Christian mind.”

The following was taken from the Interpreter’s Dictionary of the Bible, page 351:

“The other passages, Matthew 28:19, Go.....make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Ghost, also has been disputed on textual grounds, but in the opinion of many scholars, the words may still be regarded as part of the true text of Matthew. There is, however, grave doubt whether they may be regarded as ipsissima verba of Jesus. The evidence of Acts 2:38, Acts 10:48, and Acts 19:1-5, suggests that baptism in early Christianity was administered, not in the threefold name, but in the Name of Jesus Christ, or in the Name of, “the Lord Jesus.”

The following was taken from “History of Christianity in the Apostolic Age,” by A.C. McGiffert, Union Theology Seminary, N.Y., 1899, page 98.

“Of the Trinitarian formula into the name of the Father, the Son, and the Holy Spirit, which later became universal in the Church, we have no trace in the New Testament, except in a single passage, Matthew 28:19.....how such a formula arose, we do not know.”

The following was taken from “A History of the Christian Church,” by Williston Walker, Scribner & Sons, N.Y., 1959, page 87.

“With the early disciples, generally baptism was in the Name of Jesus Christ. There is no mention of baptism in the name of the Trinity in the New Testament.”

The following was taken from “Dictionary of the Bible, Hastings” Volume 1, page 241.

“The original form of words was into the Name of Jesus Christ, or Lord Jesus. Baptism into the name of the Trinity was a development. There is no mention in the New Testament of anyone being baptized into the name of the Trinity.”

The following was taken from “The Doctrine of Baptism, Concordia,” by Dr. Edmund Schlink, St. Louis, 1972, page 28.

“Most probably, baptism was originally performed upon (in) the Name of Christ, and this was later expanded, as in the expansion of the Christological confession into the tripartite creeds. In that case, the baptismal command, in its Matthew 28:19 form, cannot be the historical origin of Christian baptism.”

The following was taken from “Christian Doctrine,” by Shirley Guthrie, Jr., CLC Press, Richmond, Virginia, page 90.

“It is true that three persons in one Godhead is a mystery no one can understand. The Bible does not teach the doctrine of the Trinity, neither the word, “Trinity,” or such language as “one in three,” or “three in one,” or “three persons,” is Biblical language. The language of the Trinity doctrine is the language of the ancient Church, taken not

from the Bible, but from classical Greek philosophy.”

The following was taken from the Encyclopedia Britannica, Volume 2, 1973, page 666.

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“The doctrine of Athanasius is dependent upon Alexandrian Platonism.”

The following is taken from “An Outline of Biblical Theology,” by Millar Burrows, professor of Yale Divinity School, The Westminster Press, MCMXLVI, page 81.

“What may be called the classical doctrine of the Trinity arose after the Apostolic age as an answer to the theological problem of reconciling the Deity of Christ with monotheism.”

“The Old Testament provides no preparation for this doctrine, except the idea of the Spirit. The New Testament has all the elements of the doctrine, but no statement of it, because the problems that led to its formulation were not yet felt.”

“The Trinitarian formula of Matthew 28:19, is not authentic. The one verse in the New Testament which clearly states the doctrine of the Trinity, 1st John 5:7, is not in the best Greek manuscripts and is omitted by A.S.V. and R.S.V.”

“The fact that the Bible nowhere clearly stated the doctrine of the Trinity, made possible and perhaps inevitable, the Trinitarian controversy of the third century. As finally formulated, the doctrine of the Trinity was an attempt to affirm the Deity of Christ, and thus, guard the reality of redemption in Him, without sacrificing Monotheism. For this purpose, concepts derived from the Bible were used, but recourse was made also to Greek metaphysical ideas, which Jesus would undoubtedly have regarded as rank

paganism.”

“The distinction between the one “ousia” (essence) and the three “hypostaseis” (substances) represents nothing in either the Old Testament or the New Testament. When the western Church used “substantia” instead of “essentia” for “ousia,” and “persona” instead of “substantia” for “hypostasis,” and when the “personae” even came to be thought of as three distinct persons in something, like our common sense of the word, theology went even farther afield from the straight path of Biblical Monotheism.”

“Indeed, a radical departure from the fundamental attitude of the religion of the Bible was made when theology first began to attempt any metaphysical analysis of the nature of God.”

“The doctrine of the Trinity, as a statement of what God is, in Himself, cannot be justified on the basis of Scripture.”

“Jesus expresses the consciousness of His Sonship and of working by the power of the Spirit, but suggests nothing like the triune nature of Deity; indeed, it is hard to imagine Him speaking in such terms.”

“Matthew 28:19, while not a saying of the historical Jesus, expresses the faith of the later Church; it still gives no explicit statement of the triune nature of God, though this may be implied.”

Dr. Don Vestal: “In studying the doctrine of the Trinity and its errors, I am amazed at the number of noted Trinitarian scholars who admit in their writings that the Trinity is not doctrinally taught in the Bible. I have listed several shocking admissions of these Trinitarian scholars:”

Trinitarians Roger Olson and Christopher Hall say of the doctrine of the Trinity in

their book, "The Trinity:" "It is understandable that the importance placed on this doctrine is perplexing to many lay Christians and students. **Nowhere is it clearly and unequivocally stated in Scripture.** How can it be so important if it is not explicitly stated in Scripture?" (p. 1). "The doctrine of the Trinity developed gradually **after the completion of the New Testament** in the heat of controversy. **The full-blown doctrine of the Trinity** was spelled out in the fourth century at two great ecumenical councils; Nicea (325 A.D.) and Constantinople (381 A.D.)" (P. 1-2)

Writing as a Trinitarian in his best selling book "Christian Doctrine," **Prof. Shirley C. Guthrie Jr.** makes these strong admissions:

"The Bible does not teach the doctrine of the Trinity. Neither the word "trinity" itself nor such language as "one-in-three," "three-in-one, one "essence" (or "substance"). and three "persons" is biblical language." The language of the doctrine is the language of the ancient church **taken from classical Greek philosophy**" (P. 76-77). "But there is an obvious problem here (calling Jesus Lord and Savior)" There is only one God, the Creator of heaven and earth, the Lord and Savior of Israel. If we say that God is really present and at work in Jesus, how can we avoid saying that there are in fact two God's - one "up in heaven" and one who appeared down here on earth? The New Testament does not solve this problem" (P. 78-79). **"The doctrine of the Trinity is not found in the Bible"** (P.80)

Trinitarian G.W. Bromiley is quoted in "The Evangelical Dictionary of Theology" edited by Walter Elwell, as saying: "In the New Testament there is no explicit statement of the doctrine..." (P. 1112).

Respected Trinitarian Evangelical Biblical scholar Prof. Charles C. Ryrie, writing in his well known work "Basic Theology" admits:

"The New Testament contains no explicit statement of the doctrine of the Trinity of God

(since “these three are one” in I John 5:7 **is apparently not apart of the genuine text of Scripture**)” (P. 60). “ A definition of the Trinity is not easy to construct. Some are done by stating that several propositions. Others err on the side of oneness or threeness: (P. 61). “Even with all the discussion and delineation that we attempt in relation to the Trinity, we must acknowledge that it is in the final analysis a mystery” (P. 61). “In the second half of the **fourth century**, three theologians from the providence of Cappodocia in eastern Asia Minor **gave definitive shape to the doctrine of the Trinity.** (P. 65). “But many doctrines are accepted by evangelicals as being clearly taught in the Scripture for which there are no proof of text. The doctrine of the Trinity furnishes the best example of this. It is fair to say that **the Bible does not clearly teach the doctrine of the Trinity.** In fact, **there is not even one proof text**, if by proof text we mean a verse or passage that “clearly” states that there is one God who exists in three persons” (P. 89).

“The above illustrations prove the fallacy of concluding that if something is not proof texted in the Bible we cannot clearly teach the results....**if that were so, I could never teach the doctrine of the Trinity or the deity of Christ or the deity of the Holy Spirit**” (P 90).

Regarding the Old Testament name for God, “Elohim.” **Ryrie** says:

“To conclude plurality of persons from the name itself is **dubious**” (doubtful) (P. 58).

Trinitarian Millard J. Erickson, research professor of theology at S.W. Baptist theological Seminary (Southern Baptist) in his book on the Trinity, “God in Three Persons,” is compelled by the Biblical evidence to make these strong admissions:

“This doctrine in many ways presents strange paradoxes...It is a widely disputed doctrine, which has provoked discussion throughout all the centuries of the church’s existence. It is held by many with great vehemence and vigor. These advocates are

certain they believe the doctrine, and consider it crucial to the Christian faith. Yet many are unsure of the exact meaning of their belief. It was the very first doctrine dealt with systematically by the church, yet is still one of the most misunderstood and disputed doctrines. Further, **it is not clearly or explicitly taught anywhere in Scripture**, yet it is widely regarded as a central doctrine, indispensable to the Christian faith. In this regard, it goes contrary to what is virtually an axiom (a self evident truth) of biblical doctrine, namely that there is a direct correlation between the Scriptural clarity of a doctrine and its cruciality to the faith and life of the church” (p. 11-12).

The following are statements of the late, Dr. Walter Martin, a Trinitarian theologian. His statements are followed by Dr. Don Vestal, a oneness theologian:

Dr. Walter Martin: “A cult is any group of people polarized around someone’s interpretation of the Bible and is characterized by major deviations from Orthodox Christianity relative to the cardinal doctrines of the Christian faith, particularly the fact that God became man in Jesus Christ.”

Dr. Don Vestal: “A cult is any group of people basing their theology on traditions of men instead of the Bible. The standard rule is the Bible, not Orthodox Christianity. Orthodox Christianity has deviated from the Bible and Apostolic practice of the early Church, and therefore, are considered cultic. The doctrines of the early Apostolic Church are in direct contradiction to the false concepts of Orthodox Christianity. The cardinal doctrines of the Christian faith were clearly set forth by Scripture and the apostle Paul, certainly not Orthodox Christianity. To deny the doctrine of Paul, is to deny the Word of God itself. Apostolic doctrine and practice existed long before the pagan concepts and language of Orthodox Christianity.”

Dr. Walter Martin: “The oneness people have denied the Trinity doctrine and therefore, they are considered heretical.”

Dr. Don Vestal: “The oneness people have denied the Trinity doctrine on the basis that it is not a Biblical fact, as proved by the doctrines of the Apostolic Church, and the historical evidence against it. It would seem, one to be considered heretical, by believing in a Trinity doctrine not supported by the Bible. On the statement alone, as mentioned above by Dr. Walter Martin, the apostle Paul would be considered heretical. Shall the apostle Paul be judged by Dr. Walter Martin as heretical? Dr. Walter Martin is heretical in his beliefs of the Trinity doctrine.”

Dr. Walter Martin: “The council at Nicea was the early Christian Church from all over the known Christian world who met not to discuss the Trinity, but to discuss the nature of Jesus Christ and against the Arian heresy of the 4th century. Trinity theology existed long before Nicea, it was Tertullian, around 200 A.D., that first used the term “trinitas” for the Christian doctrine of the Trinity.”

Dr. Don Vestal: “I agree with Dr. Walter Martin that Trinity theology existed before Nicea. Indeed, it was Tertullian that first used the term “trinitas.” After checking with the major Encyclopedias, one finds that Tertullian was a member of the cult of Mithra, and an avowed adulterer. I certainly would not accept his term, “trinitas” as a gospel fact without checking Scripture. The term, “trinitas,” was a word of Tertullian’s own corrupt thinking, and is not found in the Word of God. You can base your doctrines after this man if you want, but I will base mine on the apostle, Paul. The word “trinitas,” came from Plato’s “timaeus.” Neither word was ever used by the apostle Paul in discussing the Godhead. “Trinitas” came from cultic men, who were engaged in Grecian philosophy. This is the same philosophy Paul warned the Church about in Colossians, chapter two. The Council of Nicea was called by Constantine to settle the religious debate over certain issues that divided the Roman Empire. The doctrine of the early Apostolic Church was not used at Nicea. What was brought forth and adopted, was the doctrine of the Trinity over other beliefs. The doctrine of the Trinity may have been the position of early Orthodox Christianity, but it was not true Christian doctrine, according to Paul and the Bible. Those gathered at Nicea were not Apostolic in doctrine but Trinitarians all over the Roman empire.”

Dr. Walter Martin: “God the Father and God the Holy Spirit are one in nature and substance and they are individual persons and they are members of the Holy Trinity.”

Dr. Don Vestal: “Dr. Martin says these two persons are members of the Holy trinity. He can say what he wants, but proving it by Scripture is another thing. The apostle Paul certainly does not agree that God the Father and God the Holy Spirit are persons and members of the Holy trinity. According to Paul, in Colossians 2:8-9, there are no persons in the Godhead, but the fullness of the Godhead dwells in Christ. Paul certainly knew more about the Godhead than Dr. Martin. Paul was caught up to the third heaven and received an abundance of revelations along with the true nature of God. Dr. Martin does not get his three person members from Paul or the Bible, but he gets them from the erroneous Trinity, which is Grecian speculation and is therefore heretical.”

Dr. Walter Martin: “The UPC and oneness people are out of step with the entire history of the Church. They deny A.T. Robinson and every grammatical scholar there is. They have cut themselves off by their Acts 2:38 doctrine.”

Dr. Don Vestal: “The oneness people are certainly out of step with the erroneous doctrine of the Trinity, but we are in step with Paul and the doctrine of the early Apostolic Church. The Trinitarian people need to get in step with Paul and the doctrines of the early Apostolic Church, as well as the Scriptures. If the blind lead the blind, they all fall into the ditch. Blind Tertullian and members of the Nicean Council have led the blind into the cultic mysteries of the Trinity. We deny A.T. Robinson and every other scholar who is not following the doctrines of the early Apostolic Church. It is the Trinitarians who have cut themselves off from the true doctrines of the Bible, and the way of salvation in the Name of Jesus Christ. Those who have accepted the doctrine of the trinity are marching in step with the Roman Catholic Church, and Roman paganism. They have cut themselves off from the only saving name given under heaven to be saved by” (Acts 4:12).

Dr. Walter Martin: “Just because the Jews did not understand the nature of God,

doesn't mean He isn't in compound unity."

Dr. Don Vestal: "I think the disciples of Jesus Christ were in a great position to understand what Jesus taught them. I think Paul, more than any other, was in a position to understand the true nature of God. All of the disciples of Christ never once hinted or suggested that God was in a compound unity. I suppose they were all ignorant of their own Scriptures, and it took Dr. Martin, hundreds of years later, to tell them they didn't understand God in a compound unity. Paul understood the nature of God very well, and he explained the Godhead to us in the Book of Colossians. If Dr. Martin were caught up to heaven and given a revelation that God was a compound unity, then maybe he would have an argument of his point. Until then, we have to accept the doctrine of Paul on this matter."

Dr. Walter Martin: "When you bring water baptism as necessary to be saved, you are ignoring the sovereignty of the Spirit."

Dr. Don Vestal: "Jesus said in Mark 16:16, "He that believeth and is baptized shall be saved." I suppose Jesus was ignoring the sovereignty of the Spirit. We did not bring water baptism as necessary to be saved; Jesus brought this condition Himself. To deny this, is to deny the Bible and Jesus Himself, and thus, become an anti-christ. Jesus also said in John 3:5, "that we must be born again of the water and Spirit." Here again, Jesus brought the necessary requirement of water baptism in order to be saved. Shall we believe Dr. Martin and his heretical twisted theology, or shall we believe the Words of Jesus Christ Himself?"

Dr. Walter Martin: "The moment you deny the persons in the Godhead, you are denying both the Father and the Son, as stated in John, you are actually anti-christs."

Dr. Don Vestal: "Where in Scripture are we told that we are anti-christs if we deny the persons in the Godhead? I John 4:3, says that we are anti-christs if we deny that Jesus Christ is come in the

flesh. The oneness people do not deny that Jesus Christ has come in the flesh. I suppose Paul was an anti-christ, as he had no knowledge of persons in the Godhead. According to Scripture, if we have the doctrine of Christ, we have both the Father and the Son (2 John 9). Again, Dr. Martin's heretical theology has no Biblical support."

Dr. Walter Martin: "The history of the Oneness people came from the Assembly of God Church and it cannot be traced back to history at all."

Dr. Don Vestal: "Evidently, Dr. Martin has no knowledge of oneness history as outlined by Dr. Marvin Arnold. The Oneness doctrine can be traced back, all down through the centuries, to the Apostolic Church on the day of Pentecost. The Oneness doctrine did not spring out of the Assembly of God Church. Some Trinity Pentecostals around 1914, who were Assembly of God, saw the light on the Oneness doctrine, and were expelled. The Oneness doctrine existed outside of the Assembly of God Church, way before this Church came into being. Where can the trinity doctrine be traced back to the Apostolic Church? It is only traced back to the madman, Tertullian, around 200 A.D., according to Dr. Martin."

Dr. Walter Martin: "God will decide who will be saved, and not your baptismal doctrine."

Dr. Don Vestal: "God certainly will decide on who is to be saved, and He will decide this by His Word. Our baptismal doctrine came from Jesus Christ, so I suppose He and the Apostolic Church will not be saved, according to Dr. Martin. God has based all salvation on His Word. Baptism is only one requirement in order to be saved. Jesus stressed this several times. God will not decide to save you without water baptism, as this would be against His Word."

Dr. Walter Martin: "God the Son was with God the Father, this is proved by the Scripture in John 1:1. "With" God means, "face to face with." This requires two

persons, you cannot be face to face with a concept. The word, “pros” in the Greek, means face to face.”

Dr. Don Vestal: “The Word was with God, refers to the Logos in the Greek. “Pros than theon.” in the Greek, means pertaining to, and shows relationships of things to God. The Scofield Bible says, “Word” is thought and concept. The “Word” is not God the Son, but the thought and concept, with God. In God’s plan and envisaging, we were with Him, His Church was there in purpose. It was in the mind and plan of God, to do all that He did. Profetic anticipation, is as though it already occurred with God. God causes those things that be not, as though they were (Romans 4:17). God spoke to the Son, even though He had no existence, as yet. With God, were wisdom and power, yet, these are not persons. God created all things with Christ in view, with the future manifestation of Himself in view. If God were a trinity, then the Word would be external from the trinity, for the Word was with God. The Logos idea of being a person was not the doctrine of the early Apostolic Church, it came from Platonic and Stoic authorities. Christ, as the Word, is God uttering Himself; Christ, as Life, is God giving Himself. The Word is the index of the mind. By what is contained in the mind, is expressed. Christ was the existence, name, character, and purpose of the Father. The Word was toward the Father. Christ was the spoken Word in the womb of Mary that became the manifested body of God (Galatians 4:4). The Word of life was an office of God to complete redemption and was not a separate person with God the Father. If there were a Deity, God the Son, with Deity, God the Father, then who was Deity, God the Mother”?

Dr. Walter Martin: “God the Father spoke to God the Son before the incarnation, this is proved in reading Hebrews 1:8. This proves a pre-existing personality before the incarnation.”

Dr. Don Vestal: “In checking Hebrews, chapter one, we will find that there was not a dialogue between the Father and the Son. The Son did not speak. This was a monologue. This did not take place in a pre-existing state, it took place “when he

bringeth in the first begotten into the world.” It took place in a state where the body was prepared (in the womb of Mary). God was not a Father by procreation, until His only begotten Son was born. Verse five disapproves that the Son is eternal. If the Son was eternal, then He could not have been begotten. All Trinitarian creeds say the Son was eternal. God spoke prophetic to the Son many times before His incarnation. If this verse as Dr. Martin says, shows God the Father speaking to God the Son before the incarnation, then according to verse nine, God the Son had fellows in heaven. This chapter in Hebrews shows the pre-eminence of Christ, not His pre-existence. Jesus existed, in the Old Testament, as a being that was foreseen in the mind and purpose of God. In essence, the writer of Hebrews is quoting a song used in Psalms, which speaks about the majesty and grace of Christ’s future kingdom” (Ps. 45:6).

Dr. Walter Martin: “The Scriptures in John 17:5, proves that God the Son was with God the Father before the world was. This indicates two persons sharing the same glory.”

Dr. Don Vestal: “Jesus said, “Father you are the only true God” (verse three), not Father you are the first person of the only true God. Was Jesus here, un-deifying Himself? This is a prayer from a man born at Bethlehem to the Spirit of God and in whose mind the man was glorified in His plan and purpose before the world was. The Church was in God’s plan and glory, before the world was (2 Timothy 1:9). The Church existed in ideal form before it existed in actual form, so was Christ. Was God the Son praying to God the Father? If so, then God the Son is not God. The Son of God (flesh) did pray to the Father (Spirit). If the three persons of the Trinity are each God, then how can they pray to each other? This seems rather foolish theology indeed!”

Dr. Walter Martin: “The Jews had an idea of composite unity in the Old Testament. This can be seen in Numbers 13:23, where the Jews brought back one grape, yet, there were many grapes. The word used here is “Echad,” which means, one in compound unity.”

Dr. Don Vestal: “The Scriptures mentioned by Dr. Martin says, one cluster of grapes, not one grape. Anyone with common sense knows that one cluster of grapes contains more than one grape. The word “Echad,” is used here to show only “one” cluster of grapes were brought back, not many clusters. Echad is used of the unity of God, not as persons, but as unity of multiple attributes. Echad was used in numerical value in Joshua 12:9-24, I Kings 22:8, Ezekiel 33:24, and Ezekiel 48:31-34. This is nonsense by Dr. Martin, trying to use grapes to prove the Jews has an idea of compound unity.”

The following are statements from Calvin Beisner, a Trinitarian author, and Dr. Don Vestal, a Oneness author:

Calvin Beisner: “The word “Trinity” is not found in the Bible, yet, Christians for centuries, have held that it is a Biblical truth, foundational to Orthodoxy, but very few understand how the doctrine came to be.”

Dr. Don Vestal: “I agree that the word “Trinity” is not found in the Bible; it came from Tertullian around 200 A.D., as history has shown. The only people who have held it as Biblical truth are those who hold to the Orthodox beliefs. The true Apostolic Christians never held it as Biblical truth. A lot of people today hold doctrines to be Biblical truth, but do not have Scriptures to back them up. We know how this doctrine of the Trinity came to be, it came to be by Grecian philosophy mixed with Jewish Monotheism at Alexandria and given to the world as so-called Christian doctrine. History confirms this to be true. The Trinity doctrine, came to be, hundreds of years after the warnings of the apostle Paul.”

Calvin Beisner: “Controversies arose among the early Christians in the early centuries, who strove to find acceptable language to correctly state this important doctrine.”

Dr. Don Vestal: “The controversies, mentioned by Mr. Beisner, were controversies between East and West in the Roman Empire. There were no controversies among the early Apostolic Church about the acceptable language of the Godhead. I suppose the language of the early Church, including apostle Paul, were not acceptable in presenting the doctrines of the Bible. The bishops of East and West of pagan Rome fought bitterly over this doctrine and its language. There were fist-fights at the councils, along with a few killings elsewhere throughout the Empire. History confirms this to be true. If the Trinity people find the language of Tertullian to be acceptable, then they need their head examined. I would not accept the language of a mad man deep into the pagan mysteries, who confesses he commits adultery often. I’ll hold to the language given by the apostle Paul to be the best and correct concerning the nature of the Godhead.”

Calvin Beisner: “There is no comparison between the Christian doctrine of the Trinity and the many “trinities” of other religions and philosophies.”

Dr. Don Vestal: “It is a historical fact that the doctrine of the Trinity is comparable to other trinities of Grecian and Babylonian order. Just about every encyclopedia and history book confirms this to be true. Mr. Beisner needs to read history before making an untrue statement like this. Mr. Beisner calls the doctrine of the Trinity “Christian.” The word “Christian,” means Christ like. I doubt if the Trinity doctrine would have been labeled “Christian” by Jesus or Paul during their times. Instead of Christian doctrine of the Trinity, the actual is Pagan doctrine of the Trinity. The Trinity may be labeled “Christian,” but it is not Apostolic. Mr. Beisner needs to study other religions and philosophies to see that it is the same as the modern Trinity of today given to the world from Roman Catholicism.”

Calvin Beisner: “There is a dividing line between what is Christian and what is not. The dividing line is doctrine.”

Dr. Don Vestal: “The Bible is the dividing line as to what is Christian truth and what is not. The dividing line is the doctrine that Jesus taught, the apostles preached, and

what Paul expressed. According to Paul's doctrine, which is the dividing line, the Trinity is not Christian. The dividing line is not the doctrine of Orthodoxy, which came into being after the Apostolic Church. It seems clearly that the doctrine of the Trinity is not in line with Bible truth. Any doctrine not supported by Paul, is divided to heresy."

Calvin Beisner: "I have studied dozens of religious groups, which call themselves Christian, but which deviate in some way from the Christian faith."

Dr. Don Vestal: "The true Christian faith is outlined for us by Paul in the Scriptures and, especially in Colossians 2:8-9. The Trinity doctrine deviates from the doctrine of Paul, and therefore, is not true Christian doctrine. I have studied many religions that call themselves "Christians," but who deviate from the Apostolic doctrines of the early Church. The Trinity doctrines does indeed deviate from Scripture, and should never be labeled "Christian." Mr. Beisner needs to study the deviations of the Trinity doctrine from Apostolic practice."

Calvin Beisner: "In the nature of the one true God, there are three distinct persons, the Father, Son, and the Holy Ghost, a Trinity in unity, three persons, sharing equally in a single substance of deity."

Dr. Don Vestal: "This, as expressed by Mr. Beisner, is his doctrine, but not the doctrine of the Bible. Let us see if this doctrine is in accordance with Paul, the greatest theologian of the New Testament. What does Paul say about the nature of God? Paul was caught up to the third heaven in the presence of God; don't you think he ought to know the nature of God? Where in Scripture does Paul express that there are three distinct persons in unity, sharing equally one substance of deity? Here is the doctrine given to us by Paul: "For in him (Christ) dwelleth all the fullness of the Godhead bodily" (Col. 2:8-9). Paul does not put Christ as a member of the Godhead, nor does he put the Son as a member of the Godhead. Perhaps Paul misunderstood the true nature of God, as expressed by Mr. Beisner. Paul completely reverses the doctrine of the Trinity, and says that the fullness of God dwells in Christ. When you therefore, have Christ, you

have the Father and the Spirit, it is all in the Son. Jesus Christ is the true God and eternal life (1 John 5:20). Since Mr. Beisner's doctrine of the Trinity is not supported by Scripture or Paul, it is considered heretical."

Calvin Beisner: "It seems that in reality, the doctrine of the Trinity, is that which is necessary to make sense of the New Testament statements regarding God the Father, the Son, and the Holy Ghost, and their relations to each other and to men, rather than that which is openly taught and advocated by the New Testament."

Dr. Don Vestal: "Mr. Beisner states that the doctrine of the Trinity is necessary in order to make sense of the Bible. I suppose the Bible made no sense at all until the Trinity was formed years later. Paul had no real knowledge of God, because he did not have the vocabulary of the trinity in his time to make any sense of Scripture. How absurd! That which is openly taught in Scripture is good enough for me and the real Christians of the Lord. I don't need Grecian Trinitarian trifocals to help me understand the Bible. The New Testament makes perfect sense regarding the Father, Son, and the Holy Ghost. You can apply pagan concepts to the Bible if you want, but I'll take the plain accounts of simple Scripture. The real Christians of Christ do the same. Shame on Mr. Beisner and his twisted theology."

Calvin Beisner: "A triune conception of God existed from the earliest time in the Church. But the careful formulation of this conception, drawn from experience and from teachings of Jesus and the apostles, took the hard work of three centuries. Such work took place in the atmosphere of debate and controversy."

Dr. Don Vestal: "There was no triune conception of God among the Jews, or the early Apostolic Church of the New Testament. Jesus and the apostles never once taught the triune conception of God. The triune conception took place in Alexandria as proved by history. Men of Grecian philosophy came up with the triune conception of God. The doctrine of the Trinity was the work of Grecian philosophers, who took about three centuries to come up with this pagan doctrine, and tried to force it on the rest of

the world. Those who fought against its unscriptural foundation were branded as heretics. It was this very same Trinity doctrine that set men against each other throughout the Roman Empire. Constantine had to call a council together in order to save the Empire from ruin. This Trinity doctrine has caused confusion ever since. It is a mystery that no Bible scholar can explain. There is not one single historical claim to prove this Trinity doctrine existed in the early Apostolic Church. Historical evidence proves this to be true. The early Apostolic Church certainly never debated or had controversy about the nature of God.”

Calvin Beisner: “Theophilus (116-181 A.D.) was the first to use the word “trinity” in Christian literature.”

Dr. Don Vestal: “By the time of Theophilus, there were many pagan beliefs calling themselves “Christian.” Some of these Grecian pagan beliefs tried to enter the early Apostolic Church in Paul’s day. This was the reason Paul had to set forth the true doctrine of God, and at the same time, issue a warning to all Christian believers about the philosophy of men. Theophilus may have been the first to use the word, “trinity” in Grecian Orthodox literature, but not in true Apostolic Christian literature.”

Calvin Beisner: “The test of Orthodoxy was agreement with the teachings handed down in writing or in word from the apostles, and with the teachings of the Old Testament and Apostolic writings.”

Dr. Don Vestal: “The test of Orthodoxy does not agree with the Bible. Mr. Beisner can say this, but it doesn’t make it true. The apostles never used the term, “trinity” in their writings, and it certainly, is not to be found in the Old Testament writings. The apostle Paul wrote almost all the Epistles of the New Testament. Where in the teachings of Paul does he use the term, “trinity,” or does Orthodoxy come into agreement? The Apostolic writings and the Orthodox teachings are so far apart, there is no agreement whatsoever. The test of Orthodoxy is in agreement with the thinking of Grecian philosophy and the thinking of Plato. To force this doctrine on Paul and into the

New Testament, is the greatest injustice of all time, and borders on stupidity.”

Calvin Beisner: “The Latin word for “Trinity” (trinitas) occurs for the first time in Tertullian, and his phrases “tres personae” and “una substantia” anticipated the Orthodox Trinitarian formula.”

Dr. Don Vestal: “We now see where Orthodox Trinitarians get their language to form their doctrine. It comes from the mad man, Tertullian, who was deep into pagan mysteries, and himself an adulterer. Tertullian certainly never received his “trinitas” from the Bible. It came from the “Timaeus” of Plato. Tertullian, and others like him, who were deep into the mystery cults and Grecian philosophy, drew their thoughts and phrases from Plato. History bears this to be true. It is no surprise that Orthodox Trinity is in line with Tertullian’s cultic thinking and phrases. Tertullian holds no weight in theology as compared to the apostle Paul. Which man sets forth the true doctrines of the nature of God?”

Calvin Beisner: “Successive modalism believed that the Father became the Son, that the Son became the Holy Spirit, one person emanating out from himself, remaining only a single person, but taking up different roles or modes, hence, the term, “modalism” for this heresy.”

Dr. Don Vestal: “This is not the teaching of the true Apostolics. We do not believe in successive modalism. This teaching believes that the Father became the Son, and therefore, ceased to be the Father, the Son, in return became the Holy Spirit and ceased to be the Son. This teaching would mean, therefore, that God changes, and we know from Scripture that God does not change. We do believe that the Father was in the Son for the purpose of redemption, and still existed as the Father, and that the Son was the manifested Word or expression of the Father. The Spirit or the Holy Ghost is the same Spirit of God that was in Christ, and is now in us by the new birth. In all cases, or modes, God never changes and never ceases to be God. God can still be in heaven, and use roles for His purpose of redemption. It is the doctrine of the Trinity that

changes God into something He is not, especially the false concept of eternal God the Son.”

Calvin Beisner: “In these men, such as Tertullian, Origen, Hippolytus, and Novatain, we find the height of Christian trinitarianism prior to the Council of Nicea.”

Dr. Don Vestal: “It is absolutely amazing that the Trinitarians glorify such men as Tertullian, Origen, Hippolytus, and Novatain who were deeply involved in Grecian philosophy and cultic mysteries, and claim they held the doctrine of the Trinity firm until the Council of Nicea. History shows these men to be what they are, and what they believed and wrote. I would not want to follow the reason and doctrines of any of these corrupt men. These men certainly were not motivated by the Spirit of God. They were motivated by the spirit of error. None of their doctrines or philosophies harmonize with Scripture at all. They are completely opposite to St. Peter, St. Paul, Jesus Christ, and all the teachings of the New Testament. Shame on any person who follows these corruptors of the truth.”

Calvin Beisner: “When we reach Origen and Novatain, having already seen the teaching of Tertullian and Hippolytus, we have seen the doctrine taken as far as it will go until the fourth century, and particularly the Council of Nicea. Up to this time, excluding the inconsistencies of Origen, the Orthodox doctrine of the Trinity remains in substance precisely what we found in the New Testament.”

Dr. Don Vestal: “One can see that the doctrine of the Trinity came to be in stages of development through the first four centuries. Each man or Grecian philosopher added something to it, or made statements not accepted by the other. This seems to be true in the case of Origen. This Trinity doctrine, in stages of development through the first four centuries, caused much turmoil in the Roman Empire. Constantine called a Council of Nicea to try and settle the differences. The Trinity doctrine was partly settled at this time; however, it remained to be settled in other councils. At Nicea, the Trinity doctrine prevailed, even though most bishops did not believe in it. It was adopted by the state

and forced upon the people of the Empire. This was the main cause that started severe persecutions and eventually led to the Dark Ages. The Trinity doctrine did remain intact somewhat through the centuries, but it never originated with the early Apostolic Church or was confirmed by New Testament Scripture. There are several good history books that give more information concerning the development of the Trinity through the centuries.”

Calvin Beisner: “The word “Orthodox” comes from the Greek and means “straight” and “to appear.” Its primary meaning is simply, “that which looks straight,” or “that which looks right.”

Dr. Don Vestal: “I agree that “Orthodox” is “straight.” It is straight from the pit of Grecian philosophy and cultic heresy. It looks straight into philosophy and ignores the teachings of the apostles. It puts on the Christian dress and looks right, but it is far from the truth of New Testament doctrine, as expressed by Paul. The Bible teaches that there is a way that seemeth right, but the end thereof is the way of death.”

Calvin Beisner: “The 40 years immediately following the Council of Nicea were some of the darkest hours for the Orthodox faith. Council was held against council, creed set up against creed. The land was filled with dogmatic disputes, violence filled the Church, excommunications were rampant.”

Dr. Don Vestal: “This is the result the doctrine of the trinity had on the Empire. The Church of Eastern Rome fought with the Church of Western Rome. The whole Empire was filled with confusion. God is not the author of confusion. These divisions were not brought on because of the true Apostolic doctrines, but brought about by the pagan doctrines of the trinity and its language concerning the nature of God. While all this confusion was going on in the Empire, the Apostolic doctrines of the New Testament were being expressed throughout many countries outside the Roman Empire, and in the Empire itself. This is also confirmed by many historians.”

Calvin Beisner: “In 380 A.D., Theodosius I, a Spaniard, educated in the Nicene faith, issued his edict in which he required all subjects of the Roman Empire to confess Orthodoxy faith and threatened heretics with death.”

Dr. Don Vestal: “Here is a prime example of the Roman Empire controlling the beliefs of the people. The Orthodox doctrine of the Trinity was forced upon the people, and those who resisted it were threatened with death. This certainly is not the Christian spirit. Jesus nor the apostles never threatened people with death if they didn’t accept their doctrine. Many people refused to accept the doctrines of Paul, and as a result, he turned to the Gentiles. This shows you the real spirit behind those who promote the doctrine of the Trinity. It certainly does not show love and concern for humanity. We are not to threaten someone with death, just because they do not believe our doctrine. You can now see why this doctrine of the Trinity caused a great turmoil throughout the Roman Empire, and brought on the Dark Ages.”

Calvin Beisner: “A council was called at Constantinople in 381 A.D., to make final and official, the Nicene faith, and recognize its place as the confession of the Catholic Church.”

Dr. Don Vestal: “History shows indeed that the Orthodox doctrine of the Trinity came from Grecian philosophy through men of questionable character, and after several councils, became the confession of the Catholic faith. This same Trinity doctrine is the wine in the cup held by the mother of harlots in which she has made all nations to drink thereof.”

Calvin Beisner: “The Nicene-Constantinopolitan creed, after three-and-a-half centuries of battle against Polytheism, Monarchianism, and Arianism, expresses the faith as taught in the New Testament.”

Dr. Don Vestal: “The Trinity doctrine after three-and-a-half centuries of confusion and fights among themselves, has somehow managed to survive and become the faith

of the Catholic Church, not the doctrine of the New Testament. One can lay down the Trinity doctrine alongside with the doctrine of the New Testament and see that there is no comparison whatsoever. Instead of accepting the doctrine of Paul and the New Testament Scripture about the doctrine of Christ, the Trinitarians have used New Testament Scripture to twist it around to fit their corrupt way of thinking with Grecian philosophy. Many honest hearted Trinitarian people have been deceived in thinking their doctrine; the doctrine of the New Testament. To those, however, who have studied the Scriptures and have read history, they know the truth of God in Christ, and know that the Trinity doctrine is in error. Mr. Beisner ignores all the Bible Dictionaries against the Trinity and inserts his own twisted theology as truth. I'll accept the Bible Dictionaries on this most important matter rather than Beisner's twisted heretical theology."

Dr. Don Vestal- "In order to see which doctrines are cultic, we need to turn to Scripture and see what the doctrine of the early Apostolic Church of the New Testament was. Paul said, "Though we or an angel from heaven preach any other doctrine, let him be accursed."

Trinity

In the one God there are three persons,
God the Father, God the Son, & God
The Holy Ghost.
Water baptism in not a requirement in
in order to be saved and have salvation

Apostolic

For in Him dwelleth all the fullness of
the Godhead bodily. -----Paul

He that believeth and is baptized shall be
saved.-----Jesus

Go ye therefore and teach all nations,
baptizing them in the Name of the
Father, and of the Son, and of the Holy
Ghost.-----Jesus

Except a man be born of water and of
the Spirit, he cannot enter into the king-
dom of God.-----Jesus

If you must be baptized, baptize in the Name of the Father, Son, & Holy Ghost.

The Holy Ghost is not a requirement in order to be saved. It is only an added blessing.

Speaking in tongues has nothing to do with being saved.

Repent and be baptized everyone of you in the Name of Jesus Christ.-----Peter

Go ye therefore and baptize in the **name** of the Father, and of the Son, and of the Holy Ghost.-----Jesus

And that repentance and remission of sins should be preached in his **name** among all nations beginning at Jerusalem. -----Jesus

Repent and be baptized in the **name** of Jesus Christ. -----Peter

There is none other **name** under heaven given among men whereby we must be saved.-----Peter

That believing, ye might have life through his **name**.-----John

Whatsoever you do in Word or deed, do all in the **name** of Jesus Christ---Paul
Except a man be born again of water and **Spirit**, he cannot enter the kingdom of God.-----Jesus

And ye shall receive the gift of the Holy Ghost.-----Peter

And they were all filled with the Holy Ghost and began to speak in tongues. -----Luke

Have ye received the Holy Ghost since ye believed?-----Paul

Now if any man have not the **Spirit** of Christ, he is none of his.-----Paul

They shall speak with new tongues. -----Jesus

And thou hearest the sound thereof, so
is everyone that is born of the Spirit
-----Jesus

And began to speak with other tongues
as the Spirit gave them utterance.
-----Luke

And when Paul laid his hands on them,
the Holy Ghost came on them, and they
spake with tongues.-----Luke

I thank my God, I speak with tongues
more than ye all.-----Paul

The three persons in the trinity are equal
and share the same deity as God.

To whom then will ye like me, or shall I
be equal? saith the Holy One.
-----Isaiah 40:25

I am the Lord, that is my name: and
my glory will I not give to another.
-----Isaiah 42:8

Is there a God beside me? Yea, I know
not any.-----Isaiah 44:8

I am the Lord, and there is none else,
there is no God beside me.---Isaiah 45:5

I stretched forth the heavens alone, and
spread abroad the earth by myself.
----- Isaiah 44:24

The Trinity is New Testament theology.

Not taught by Jesus

Not taught by Peter

Not taught by John

Not taught by Paul

Not taught by other apostles

Philosophy was used for the Christian
doctrine of the Trinity.

Beware lest any man spoil you through
philosophy and vain deceit, after the

rudiments of the world, and not after Christ.-----Paul

But evil men and seducers shall wax worse and worse, deceiving and being deceived.-----Paul

For the time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves; teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables.-----Paul

Be not carried about with divers and strange doctrines. -----Paul

Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house.-----Paul

But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.-----Paul

Faith alone saves us, not your doctrine.

Faith without works is dead.-----James

And why call me, Lord, Lord, and do not the things which I say.-----James

Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee.-----Paul

It is evident, according to Scripture, that the doctrine of the Trinity are not found in the Bible or supported by Jesus or the early Apostolic Church.

Paul warned, that in the last days, (after his days), some would depart from the true Apostolic faith, giving heed and attention to doctrines of devils. People are being deceived by seducing spirits and doctrines of philosophy (I Timothy 4:1, Colossians 2:8).

Every Bible student can see that the doctrine of the Trinity is not supported by Scripture in the New Testament, and that according to their own trinity scholars, this doctrine was developed in the first four centuries. History records those men who formulated such a mystery doctrine.

This is the same doctrine that caused confusion and fights among the Roman Empire, and threw the world into the Dark Ages, and was embraced by the Catholic Church. This is the great whore that sitteth upon many waters, and has made the inhabitants of the earth drunk with the wine (doctrine) of her fornication (spiritual adultery). The wrath of God will soon fall upon her and her followers who drink her wine (doctrine). Revelation - Chapter 17.

Dr. Vestal: “We have talked about Trinitarianism, which in reality was Athanasianism, and that while merely, a deacon of Alexandria, Athanasius had propounded the Trinity hypothesis. It is one of the strangest of phenomena, that people would listen to such an inept person. He was uncouth, and Emperior, Julian the Apostate, called him a despicable mannikin. What happened to Athanasius?”

There were so many dedicated clergymen that accused Athanasius of immorality and given to magical practices (Laux, p. 114). He was even accused of murdering another Bishop, Arsenius. Eusebius demanded a synod to examine into these and other charges. Then a woman confronted Athanasius and accused him of immorality. He was also accused of trying to hinder the corn-ships that sailed from Alexandria to Constantinople. After learning about these things, Emperor Constantine then banished Athanasius to Treves, the capital of the Gallic Prefecture in 335 A.D.

(Laux, p. 115; L. Duchesne, pp. 289-292). Julian also exiled him on October 21, 362 A.D.

As of 365 A.D., Athanasius was yet rushing about trying to get fearful and undecided Catholic Bishops to sign a version of the Nicene Creed. Many councils were called, but most were fiascoes at best. In 365-366 A.D., the Creed had scarcely any supporters, but the Egyptians. (L. Duchesne, p. 290; Socrates, iv. 12; Sozomen, vi. 10,11).

On August 18, 363 A.D., when Emperor Julian died, Athanasius returned to Antioch from out of exile. Jovian then resigned. Later, at Antioch, in a small Catholic basilica, Athanasius, yet persevering, presented the Emperor with a memorial in which he recommended the Creed of Nicaea, but it had the addition relating to the Holy Spirit. This shows to us that the great argument that started at Nicaea in 325 A.D., yet raged.

On May 4, 365 A.D., Athanasius was again exiled. Finally, on February 1, 366 A.D., an imperial notary, formally reinstated him in the basilica of Dionysius in Alexandria. (HOJ Brown, pp. 119-122).

After about forty years, (from 325 A.D., to 367) of theological delusions, years of vain argument, exiles, outlawry, charge after charge of immorality being hurled at him, Athanasius returned to Alexandria (J. Laux. pp. 117-119). He spent the last six years of his life among Catholics, ever promoting his Trinitarianism, trying to establish his version of the Nicene Creed. As late as the spring of 365 A.D., few had signed the newer version of the Creed of Nicaea. Further, most Bishops remained on distant terms with Athanasius (Duchesne, p. 290). He was born in Egypt in 296 A.D., and died on May 3, 373 A.D. He was earth's greatest heresiarch.

The Trinity dogma, hammered out at Nicaea, is forever associated with his name, Athanasianism. In his tempestuous lifetime, he helped invent, hammer out, and propagate one of earth's greatest of theological delusions, the Trinity hypothesis."

Mr. Porter: “There is no evidence in the Bible that Christ ever spoke in tongues, even after the Spirit rested on Him in fullness at Jordan.”

Dr. Vestal: “The tongue is an organ of speech. Obviously since Christ was God in flesh (I Timothy 3:16), He could speak in any tongue He chose. If God scattered people at Babel and caused them to speak in different tongues or languages; surely, He could speak and understand every tongue He sent them to. All tongues or languages of the world was given by God Himself to mankind. If God can’t speak in tongues, then He is not God. If Christ cannot speak in tongues, then He is not God incarnate. According to the Bible, the Old Testament was written in Hebrew and the New Testament in Greek, and the Romans filled Jerusalem with Latin (Luke 23:38). Christ knew all three tongues of His time and more, so He could speak in tongues. Christ also had the fullness of the Spirit of God before He was baptized in Jordan. Christ was Spirit, or God in flesh (I Timothy 3:16). The Spirit descending like a dove on Jesus in Jordan was only given to John as a sign Jesus was the Messiah of Israel & the Holy Ghost baptizer (John 1:32-33). There was no need of Christ to speak in an unknown tongue at His baptism because it would not be unknown to Him, and besides, the Holy Ghost was not given until after His resurrection. The Holy Ghost certainly is not a dove and does not have wings and feathers. No dove ever landed on the head of Christ. Jesus did speak in tongues as recorded in Matthew 27:46. Here is what He said, “E-li, E-li, la-ma sa-bach-tha-ni.”

Mr. Porter: “There is no evidence of Paul ever speaking in tongues. In I Corinthians 14:18, he stated that he did, but no record is given about it.”

Dr. Vestal: “There is no actual recording of Paul speaking in tongues, either by cassette or hand-typed letter. That Paul did speak in tongues, leaves no doubt. Just because the tongues were not recorded or written down, does not mean that he didn’t speak in tongues. Paul said, he spoke in tongues more than they all” (I Corinthians 14:18).

Mr. Porter: “There is no evidence in the Bible that John the Baptist spoke in tongues, though he was a Spirit-filled man” (Matthew 11:11; Luke 1:15).

Dr. Vestal: “John the Baptist was a Spirit-filled man, just as the Old Testament prophets were Spirit-filled; therefore, tongues were not given under the law. John the Baptist did not receive the baptism of the Holy Ghost because it was not yet given until after Christ’s resurrection” (John 7:39).

Mr. Porter: “Not one person in the Bible was told to seek for the gift of tongues. There is no Scriptural instruction to do so today or any other day.”

Dr. Vestal: “I am amazed that Mr. Porter does not know his Bible before a statement is made like this from him. This shows his limited understanding of the Scriptures. The gift of tongues is mentioned in I Corinthians 12:10; 12:30. We are told to covet earnestly the best gifts, and this also includes the gift of tongues. Covet earnestly, certainly means, to seek after. So, we are told in Scripture to seek after the gift of tongues, as well as the other gifts to the Church. I Corinthians 14:12, tells us to seek these gifts, while Mr. Porter tells us not to. Shall we believe the Bible or Mr. Porter and his twisted Theology?”

Mr. Porter: “The Church was never told to seek the gift of tongues, or to tarry or wait for it.”

Dr. Vestal: “The gift of tongues is different than receiving the Holy Ghost with the evidence of speaking in tongues. The gift of tongues is used in the Church and Paul gives instructions concerning its use. The Church was told to covet or seek after the best gifts, so this would also include the gift of tongues (I Corinthians 14:12). The disciples of Christ were told to go to Jerusalem and tarry, or wait for the promise of the Holy Ghost” (Acts 1:4).

Mr. Porter: “There never was an “unknown tongue” in the Bible. The world

“unknown” is not in the original text. It is “another tongue.”

Dr. Vestal: “St. Paul states in I Corinthians 13:1, that he spoke in tongues of men and of angels. The tongue of angels is an unknown tongue. There are tongues of the Spirit that mankind does not know, so then, it is an “unknown tongue.” Is the word “unknown,” in the original text? The word, “unknown,” is in the original text, for in Acts 17:23, there was an altar erected to the unknown God. Should the text have read “To the another God.?” Maybe Mr. Porter needs to re-write the Bible to his own ways of thinking.”

Mr. Porter: “Tongues were always the expression of a known language” (Acts 2:11).

Dr. Vestal: “Tongues can be the expression of a known language to man, and an “unknown” language of angels. Paul said, in the Spirit, he spoke mysteries (I Corinthians 14:2). If some tongues were the language of angels and some tongues were mysteries, then they are not the known language of man as Mr. Porter asserts.”

Mr. Porter: “Tongues are a sign for the unbelievers, not for Christians” (I Corinthians 14:22).

Dr. Vestal: “The gift of tongues mentioned in I Corinthians 14:22, are used in a Church setting to cause the unbeliever to believe. The tongues spoken, when one receives the Holy Ghost, are not a sign to the unbeliever, but is a personal communication between that person and his God. This personal communication, or tongues, are not for the unbeliever, and thus do not need to be interpreted.”

Mr. Porter: “Christ condemned those who seek for signs” (Matthew 12:39).

Dr. Vestal: “Christ condemned the Scribes and the Pharisees because they only wanted to see a sign from Christ. They were not interested in His Word. Their motives

were wrong. They were seeking a sign, just to see a sign. Some people want just to see a great sign or show, but never want to believe unto salvation. A sign by itself is not wrong, only the motive behind it. God gave a sign in Isaiah 7:14. Would God give a sign and then turn around and condemn one for seeing it? Christ never condemned one who spoke in tongues. He said, “that a person would speak in tongues” (Mark 16:17). If Christ condemned tongues as a sign, why would He suggest one speak in tongues? The disciples sought a sign from Christ (Matthew 24: 3), and they were given some. Paul said in I Corinthians 14:22, that tongues were for a sign. If Christ condemned those who seek for signs, as Mr. Porter says, then why didn’t Christ condemn His own disciples in Matthew 24:3?”

Mr. Porter: “The gift of tongues was not mentioned to Timothy or Titus, nor does the apostle Paul mention it in any Epistle, except I Corinthians. This was corrective information.”

Dr. Vestal: “Timothy and Titus were already well acquainted with the gift of tongues, as used in the Church, and did not need Paul to explain it to them every time they turned around. The only people who had a problem with the gifts of tongues in a Church setting were the Corinthians, and Paul addressed this issue to them so there would be no confusion. Paul wanted the Church there to operate in proper order. Paul did give corrective instructions to the Church of Corinth.”

Mr. Porter: “The gift of tongues is not mentioned in the passages dealing with the spirit-filled life.” (Galatians 5:22-24; Ephesians 5:18-21).

Dr. Vestal: “All the Epistles were letters to Christians who had a spirit-filled life, not just Galatians and Ephesians. In Galatians 5:22-24, Paul is dealing with the fruit of the Spirit as opposed to the fruit of the flesh in verses 19-21. It wasn’t necessary for Paul to mention tongues every time he wrote a letter. The Church already understood the gift of tongues. Paul in Ephesians 5:22-24, is dealing with the duties of a Christian life. Speaking in tongues is not a commanded duty, it is an experience given by the Spirit. If

tongues were a commanded Christian duty, then we could speak in tongues on instant demand. We only speak in tongues as the Spirit compels us to.”

Mr. Porter: “When God spoke out of heaven to His servants, He spoke in an understandable language.”

Dr. Vestal: “This statement is not entirely true. God spoke out of heaven in John 12:28, and some there did not even understand what God had said. Some thought it thundered, others said it was an angel speaking.”

Mr. Porter: “God gave us His Word (the Bible) in a language His people can understand.”

Dr. Vestal: “God gave the Old Testament in Hebrew and the New Testament in Greek. God did not sit down and write the Bible. In reality, God spoke to the prophets of old, who happened to speak in Hebrew, so they wrote down what God had said to them in this language. The disciples of Christ happened to understand Greek, so they wrote the New Testament in this language. What language God actually spoke to the prophets and disciples is not known. What God spoke, the prophets recorded in Hebrew, and the disciples recorded in Greek. It was the prophets and the disciples who wrote God’s Word (the Bible) in a language so it could be understood. Some people today, cannot understand Hebrew or Greek, so translators have recorded God’s Word (the Bible) into other languages of the world. Speaking in an unknown tongue as the Spirit gives the utterance has nothing to do with what language God used in giving His Word to the world. Evidently Mr. Porter does not know the difference.”

Mr. Porter: “Those who spoke in the Bible received the ability without any act of faith, seeking or knowing, what blessing would occur.”

Dr. Vestal: “This statement by Mr. Porter is absolutely absurd. No one will ever receive anything from God without an act of faith. Faith comes by hearing the Word of

God (Romans 10:17). An act of faith is acting on what Word you have heard. The people in Acts, chapter one, heard the Words of Jesus, who told them to stay in Jerusalem and wait for the Holy Ghost. They acted in faith on His Word (Acts 1:12), and returned to Jerusalem to the upper room. They were in prayer and supplication. Supplication means to ask for or to seek in earnest. When they acted in faith and sought the Lord in prayer, then the Holy Ghost fell on them and they spoke in tongues” (Acts 2:1-4). They knew what blessing would occur, Christ had already told them that in Acts, 1:5. A person who never acts in faith or prays or seeks the Lord, will never speak in tongues. If they do, it will be gibberish from their own mind and not from the Spirit of God.”

Mr. Porter: “There is no record in the Bible of the same people speaking in tongues twice nor is their ability ever referred to as proof of being filled with the Spirit. Some were filled with the Holy Spirit more than once.”

Dr. Vestal: “Obviously, if one spoke in tongues once, as the Spirit gave the utterance, one could also speak in tongues again, as the Spirit moved. The Holy Ghost is not limited to a one tongue ability on the same person. How did Peter know that Cornelius and his household had received the Holy Ghost? According to some, he was already saved before Peter arrived. He was a devout man, who feared God, gave to the poor, and prayed always, even to the point of praying an angel down from heaven. All this, and still he had not received the Holy Ghost, as yet. The Gentiles actually received the Holy Ghost in the 44th and 45th verse of chapter 10 of Acts. The reason Peter knew God had given the Gentiles the Holy Ghost as the Jews, was because he heard them speak in tongues. Peter knew this was proof of being filled with the Spirit. The Holy Ghost is not mute. When the Holy Ghost comes in your heart, you will speak in tongues (Acts 2:4). Only one filling of the Holy Ghost is enough, however, there are many fresh anointings upon a child of God. If Paul spoke in tongues more than they all, as he said, then he had to speak in tongues more than once.”

Mr. Porter: “Those who spoke in tongues edified and taught those who listened” (I

Corinthians 14:9-16).

Dr. Vestal: “Paul was addressing the gift of tongues in I Corinthians 14:9-16, as helpful to the Church body, if interpreted. If the tongues were not interpreted, one was to remain silent. One who receives the Holy Ghost by speaking in tongues, may or may not, have the ability to teach others.”

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Mr. Porter: “Women were not to speak in tongues in a public service. This is evident by the context surrounding the direction” (I Corinthians 14:34).

Dr. Vestal: “Women were not commanded to keep silent in the Churches. Those who hold this view, do not understand the Scriptures correctly. Take a closer look at I Corinthians 14:34-36. Verses 34 and 35 were not the original words of Paul. Paul is quoting an oral law of the Jews, who tried to keep the women silent in the Churches. Paul says in verse 36, “What?” He is questioning their reasoning about this very thing. He says, “came the Word of God out from you (men) only.”

God did not just use men only in the Church, says Paul, He used women also. Joel 2:28 says, in the last days there would be women who would prophesy. Where were these women to prophesy if not in the Church? Paul had women with him in the ministry according to Romans 16. According to Acts 21:9, Philip had daughters which did prophesy. They didn’t prophesy at home, they prophesied in the Church for edification to the body as Paul explains. The first person to declare the resurrection of Jesus (Gospel) was a woman. Mr. Porter needs to re-examine the Scriptures concerning this.”

Mr. Porter: “If tongues are a sign of special filling of the Holy Spirit, we should see the new evidence of Christ-likeness in the lives of people so blessed.”

Dr. Vestal: “If Mr. Porter would get among true Apostolics, he would see the Christ-likeness of tongue talking people so blessed.”

Mr. Porter: “The Holy Spirit will never dwell upon Himself, experience or a gift. He glorifies Christ only“(John 16:13-14).

Dr. Vestal: “The Holy Ghost does not come to dwell upon Himself; He dwells in the hearts of believers as they glorify Christ. The Holy Ghost is the experience, the gift, and the utterance.”

Mr. Porter: “The happening at Pentecost broke through existing language barriers instead of creating a new language barrier” (Acts 2:6).

Dr. Vestal: “The people in Acts, chapter two, were speaking in an unknown tongue before the multitude arrived. When the multitude came to see what was taking place, God caused them to begin speaking in their languages (17 of them), so they would know the wonderful works of God and that the disciples had received something special from the Spirit. The multitude were amazed that the ignorant disciples could speak in so many languages by the Spirit. This really got their attention. The Holy Ghost never created a new language barrier to the multitude, but the new language barrier rests with men like Mr. Porter, who understands nothing of the Spirit.”

Mr. Porter: “The Bible states that all gifts are for the profit of the entire body of believers, not for the individual’s edification” (I Corinthians 12:7; 14:12, 26).

Dr. Vestal: “This is true for the gifts that are operating in the Church, but not true when one receives the Holy Ghost. Paul says, that a person who speaks in an unknown tongue edifieth himself” (I Corinthians 14:4).

Mr. Porter: “The distribution of the gifts is according to the Spirit’s sovereign pleasure, not the consequence of our seeking” (I Corinthians 12:11).

Dr. Vestal: “In I Corinthians 12:13, Paul says to covet earnestly (seek) the best gifts.

So, if God gives to everyone as He chooses anyway, why covet or seek the best gifts? I Corinthians 14:12, says for us to seek Spiritual gifts that we may excel to the edifying of the Church. Are we to shut-up and let God pass the gifts out to us as He pleases? This thinking would contradict Scripture.”

Mr. Porter: “There is more mention in the Bible of the Holy Spirit before Pentecost than after.”

Dr. Vestal: “I submit that Mr. Porter does not know his Bible. The Holy Spirit is only mentioned three times in the Old Testament. Psalms 51:11, Isaiah 63:10, and Isaiah 63:11. The Holy Spirit is mentioned only four times in the New Testament. Luke 11:13, Ephesians 1:13, Ephesians 4:30, and I Thessalonians 4:8. The Holy Ghost, on the other hand, is not mentioned in the Old Testament whatsoever, and about 88 times in the New Testament. So, who is kidding who? Mr. Porter needs to get his facts straight on this.”

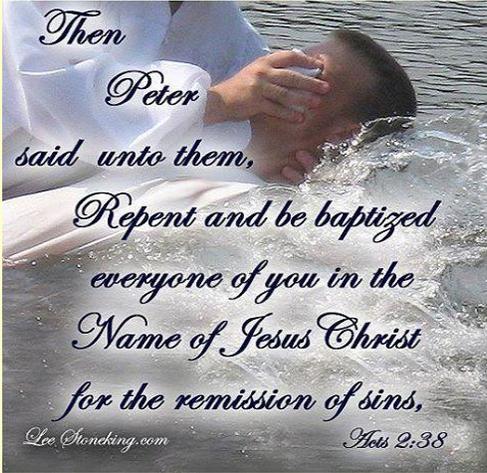
Mr. Porter: “Biblical characters did not present themselves as Spirit-filled men or boast of a superior spiritual attainment. The Scriptures simply declared them to be filled.”

Dr. Vestal: “Certainly Biblical characters presented themselves as Spirit-filled men. Paul presented himself as a Spirit-filled man. Seven men were presented as Spirit-filled men in Acts, 6:3. Most great men of the New Testament were recognized as Spirit-filled men. Paul wanted to present every man perfect in Christ Jesus (Colossians 1:28). Obviously, these must have been Spirit-filled men or Paul would not have wanted to present them. Paul said that he boasted himself a little (II Corinthians 11:16). True Christians should not boast themselves superior to other men, but boast in God, who has redeemed them.”

Mr. Porter: “Many men in both the Old and New Testaments were filled with the Holy Spirit and did not speak in tongues.”

Dr. Vestal: “There is a big difference of being filled with the Holy Spirit in the Old Testament and giving forth prophecy, and being baptized with the Holy Ghost speaking in the New Testament. Jesus said that those who were born again of the Spirit in the New Testament would give forth a sound (John 3:8). What was this sound? This sound came from heaven and sounded like a rushing mighty wind, and it (the sound) filled all the house. The Holy Ghost was the sound, and as it entered the people, they began to speak in tongues, as the Spirit gave the utterance (Acts 2:2-4). If a person claims the Holy Ghost today and never spoke in tongues as the Spirit gave the utterance, I would say they don’t show the evidence as given by Christ and the Apostles.”

“We are told to seek the Holy Ghost not tongues. When the Holy Ghost comes into us, the tongues will come with it. The Holy Ghost is not a mute. The Holy Ghost will give forth expression of tongues and do the speaking” (Acts chapter two).



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