

REVISED AND UPDATED

THE CASE FOR  
**ECHAD**  
TRINITY OR ONE

NO MANS ZONE

THE CASE FOR  
ECHAD

**NMZ**  
**BOOKS**

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## DEDICATION

This work is dedicated to my late Godfather.  
Chief Justice Vaovasa Filipino Reg Phillips.  
A lawyer who taught me the value of books.

## THANK YOU

A very special thank you to Marjorie Meredith for the work she has put into critiquing, reviewing and checking this work. This work is as much the fruit of her labors as it is mine.

# INDEX

DEDICATION

THANK YOU

INTRODUCTION 1

THE SCRIPTURE 7

PART ONE 10

- Trinitarianism defined 11
- The ancient origins of the Trinity 12
- The Greek connection 14
- The History of the Trinity 17
- The Apostles' Creed 45

PART TWO 48

- Monotheism defined 49
- Modalistic monarchianism 51
- The Shema 53
- Echad defined 55
- Elohim defined 63

• Yeshua defined	70
• Echad illustrated	88
PART THREE	92
• The history of Echad	93
• Yeshua revealed	110
• The lineage of Yeshua	112
• The humanity of Yeshua	114
• The divinity of Yeshua	121
CONCLUSION	128
BIBLIOGRAPHY	135
ABOUT NO MANS ZONE	144
NMZ PUBLICATIONS	145
NOTES	146
CONTACT	147



*“Yeshua said to him: The foremost of all the  
commandments is: Hear oh Yisrael!  
YHWH our Eloah, YHWH is one!”*  
Marqus (Mark) 12:29

## INTRODUCTION

Many Christians are not aware of the fact that the doctrine of the Trinity is not scriptural, and the word “Trinity” is not found anywhere in the pages of Scripture. This doctrine proved highly contentious in the early Church and was only accepted as the canon of belief through the political maneuvering and might of the Roman Empire. It is today a central belief of both the Catholic and Protestant faith but not without its continued challenges. Support for its construction comes primarily from Renewed Covenant Scriptures of which has been misconstrued and misapplied to support its belief. It is certainly not a Hebrew construction. This doctrine was widely rejected by the early followers of Yeshua (Nazarenes), who were all essentially monotheistic, believing in the Echadness (Oneness) of YHWH.

As you read the pages of this work, I ask only that you pray about these truths, and research the Scriptures yourself to see if what is being presented is factual and true. Paul and Silas highly commended the noble Thessalonians for searching out the Scriptures to verify if what they had spoken was true (Maaseh Shlichim (Acts) 17:11), and I commend you now for desiring to do the same. This work is not a theological disputation or an argumentation. My purpose is to present and enlighten YHWH's position on the issue. Therefore, the Case Against the Trinity makes no apology for the facts and conclusions that are put forward in this work.

This work consists of three Chapters. Chapter One examines the origins and foundation of the doctrine of the Trinity. It will examine its ancient and post Apostle History to discover who its founding fathers were. Chapter Two will look at the scriptural foundation of the Hebrew understanding of Oneness (Echad). It will examine the Hebraic understanding of Elohim and Yeshua in the context of both the Old and Renewed Covenant Scriptures. Chapter Three will look at the early Assembly and the early Church's belief and understanding of the person of Yeshua and will conclude with a recent revelation of this understanding. The conclusion is a symposium of 19<sup>th</sup> Century protestant Scholar's opinions of the doctrine of the Trinity.

## **The Name of the Father**

A note on some essential terms that will be used in this work:

**YHWH:** In Hebrew, the Set-Apart name is composed of four letters יהוה pronounced as Yud ך, Hei ה, Vav ן, Hei ה.

This is referred to as the “Tetragram,” or “Tetragrammaton,” meaning roughly, “The Four Letters.”

How the Tetragram is actually pronounced, there is no general consensus among scholars.

Current research points to one of five related pronunciations for the Set-Apart Name:

- 1) *Yah-way*
- 2) *Yah-hoo-way*
- 3) *Yah-oo-ay*
- 4) *Yah-oo-ah*
- 5) *Yeh-ho-vah*

For this reason, the English version of the Tetragram “YHWH” is employed throughout this work to allow the reader to follow his or her own convictions on the pronunciation of the Sacred Name.

The term **LORD** or **Lord**, as it is used in English Bible translations, is a substitute of the Tetragram.

## **Other terms that are used in this Work**

Here are some terms you need to be familiar with that we will be using throughout this Work:

- אֱלֹהִים (Ruach haKodesh): The Set-Apart Spirit (the Holy Spirit).
- יְהוֹשֻׁעַ (Yeshua): The Hebrew Messiah (Jesus).
- Avraham: Abraham.
- Yitzchak: Isaac.
- Yaakov: Jacob.
- Sha'ul: Paul.
- Elohim: This is translated in English Bibles as God.
- Eloah: The singular of Elohim.
- Adonai: This is translated as Sovereign or Master.
- Mashiach: Messiah.
- Kahal: The Hebrew name for congregation/assembly or what Christianity calls the Church.
- Mitzrayim: The Hebrew name for Egypt or, more correctly, an ancient place that was located in Saudi Arabia of which is symbolic of ancient Egypt.
- Yahrushalayim: More accurately called Yerushalem from whence we get the name Jerusalem.
- Yisra'el: Israel. (The Nation, or Land, or person Known as Yaakov depending on the

- Context). Yisra'el means overcoming with El.
- Goyim: Nation (as applied to either Yisra'el or the Gentiles depending on the context. Also, an individual not born in Yisra'el).
  - Torah: The first five books of the Old Covenant.
  - TaNaK: The Old Covenant which consists of the Torah, the Neviim (the Prophets) and Ketuvim (the Writings)
  - Brit Chadashah: The Renewed Covenant. Literally the New/Renewed Covenant.
  - Besorah: Gospel or Good News.
  - Melech: King.
  - Malak: Angels or the Sons of YHWH.
  - Malchut haYHWH: The Kingdom of YHWH.
  - Malchut haShamayim: The Kingdom of Heaven.
  - Malchut haElohim: The Kingdom of Elohim.
  - Am ha'aretz: The common folk and the poor of the land.
  - Kohen: Torah Priest.
  - Kohanim: Torah Priests.
  - Sophrim: Scribes.
  - Prushim: Pharisees.
  - Tzadukim: Sadducees.
  - Navi: Prophet.
  - Shlichim: Apostles, Messengers, sent ones from YHWH.
  - Talmidim: Disciples.

## THE TRINITY OR ONENESS

- Chukim: Statutes.
- Mishpatim: Judgments.
- Edot: Testimonies.
- Amein: Literally, so be it.

THE SCRIPTURE

Note: We employ throughout this Work the original Hebrew titles of the Set-Apart Scriptures (Keetvay haKodesh) instead of their English equivalents because it assists believers to develop their Hebraic vocabulary.

**THE SCRIPTURE (KEETVAY HA-KODESH)**

**Instructions**

Genesis  
Exodus  
Leviticus  
Numbers  
Deuteronomy

**Torah**

Beresheeth  
Shemoth  
Wayiqra  
Bamidbar  
Devarim

**Prophets**

Joshua  
Judges  
First Samuel  
Second Samuel  
First Kings  
Second Kings  
Isaiah  
Jeremiah  
Ezekiel  
Daniel

**Nevim**

Yahoshua  
Shophtim  
Schmuel Alef  
Schmuel Bet  
Melechim Alef  
Melechim Bet  
Yeshayahu  
Yirmeyahu  
Yechezkel  
Daniyel

## THE TRINITY OR ONENESS

Hosea	Hoshea
Joel	Yoel
Amos	Ahmos
Obadiah	Ovadyah
Jonah	Yonah
Mikah	Micha
Nahum	Nachum
Zephaniah	Tzephanyah
Habakkuk	Chabakook
Haggai	Chaggai
Zechariah	Zecharyah
Malaki	Malachi
<b>Ketuvim</b>	<b>Writings</b>
Psalms	Tehillim
Proverbs	Mishle
Job	Iyov
Song of Songs	Shir HaShirim
Ruth	Root
Lamentations	Echah
Ecclesiastes	Koheleth
Esther	Hadasah
Ezra	Ezrah
Nehemiah	Nechemyah
First Chronicles	Divre HaYamim Alef
Second Chronicles	Divre HaYamim Bet

### **The Renewed Covenant Brit Chadashah**



THE CASE FOR ECHAD

Matthew	Mattityahu
Mark	Marqus
Luke	Luka
John	Yochanan
Acts	Maaseh Shlichim
James	Yaakov
Hebrews	Ivrim
First Peter	Kepha Alef
Second Peter	Kepha Bet
First John	Yochanan Alef
Second John	Yochanan Bet
Third John	Yochanan Gimel
Jude	Yahudah
Roman	Romiyah
First Corinthians	Qorintyah Alef
Second Corinthians	Qorintyah Bet
Galatians	Galutyah
Ephesians	Ephsiyah
Philippians	Phylpsiyah
Colossians	Qolesayah
First Thessalonians	Tesloniqyah Alef
Second Thessalonians	Tesloniqyah Bet
Philemon	Phileymon
First Timothy	Timtheous Alef
Second Timothy	Timtheous Bet
Titus	Teitus
Revelation	Giulyana

# 1

## PART ONE

In this Part, I will examine the origins and foundation of the doctrine of the Trinity. We will look at its ancient and post Apostle History to learn how it was composed and how it became part of the Cannon of beliefs of the Church. You will discover who its founding fathers were and what they essentially believed about Yeshua and the Set-Apart Ruach. This Part promises to be an eye-opening journey.

## **Trinitarianism defined**

Trinitarianism is the belief that there are three persons in one God. This has been stated in various ways, such as “one God in three Persons” and “three persons in one substance.” It holds that in God are three distinctions of essence, not just of activity. The names given to these three persons are God the Father, God the Son (incarnate as Jesus Christ), and God the Holy Ghost (or Holy Spirit). Trinitarianism, belief in the Trinity, is a mark of Oriental and Eastern Orthodoxy, Roman Catholicism, and all the mainstream traditions arising from the Protestant Reformation, such as Anglicanism, Lutheranism, and Presbyterianism; thus the Oxford Dictionary describes the Trinity as “*the central dogma of Christian theology.*”

### **Wikipedia, the free encyclopedia.htm.**

Christian scholars assert that the doctrine of Trinitarianism is essentially monotheistic - the belief in one God. Its origins and history, however, reveals that it is a *polytheist* belief - one who believes in more than one God. Closely akin with this belief is *Ditheism* being the belief in two Gods, which is a form of polytheism, and so is *tritheism* the belief in three Gods. In fact, Trinitarianism is more akin to tritheism because of its emphasis on three separate persons within a Godhead.

This belief in a Trinity was developed by the Church fathers first as an evangelism tool, which required

that they accommodate Greek concepts and philosophy in its creation, and second as a way to distinguish themselves from Judaism and Nasserite believers who strictly adhered to the Old Covenant teaching of Echad; Trinitarianism being a radical departure from the teachings of the Scripture. This belief is by no means limited to the Greeks but is a belief that is shared by many of the pagan religions of the world.

### **The ancient origins of the Trinity**

Trinitarian scholar Alexander Hislop a foremost expert on occultism asserts that the Babylonians worshiped one God in three persons and used the equilateral triangle as a symbol of this Trinity. In his book, Hislop shows pictures used in ancient Assyria and in Siberia to represent triune divinities. He also finds trinitarian ideas in the Babylonian cult of the father, mother, and child, saying that the Babylonian Trinity was,

*“The Eternal Father, the Spirit of God, incarnate in a human mother, and a Divine Son, the fruit of that incarnation.”*

**Alexander Hislop, The Two Babylons, 2nd ed. (Neptune, N.J.: Loizeaux Bras., 1959), p. 16-19.**

Historian Will Durant describes the Trinity in ancient Egypt as *“Ra, Amon, and another god, Ptah,*

*were combined as three embodiments or aspects of one supreme and triune deity.”*

**Will and Ariel Durant, *The Story of Civilization* (New York: Simon & Schuster, 1935), I, p. 201.**

Egypt also had a divine trinity of father, mother, and son in Osiris, Isis, and Horus.

Trinities exist in other major pagan religions such as Hinduism, Buddhism, and Taoism. Hinduism has had a supreme trinity from ancient times: Brahma, the Creator, Shiva the Destroyer, and Vishnu, the Preserver. This Trinity is sometimes represented by a statue of one god with three heads. Buddhism also has a trinity of sorts. The Mahayana (northern) school of Buddhism has the doctrine of a “triple body” or Trikaya. According to this belief, there are three “bodies” of the Buddha-reality. The first is the eternal, cosmical reality, the second is the heavenly manifestation of the first, and the third is the earthly manifestation of the second.

Furthermore, many Buddhists worship three-headed statues of Buddha. Taoism, the ancient mystical religion of China, has an official trinity of supreme gods - the Jade Emperor, Lao Tzu, and Ling Pao - called the Three Purities.

Refer to **John Noss, *Man's Religions*, 5th ed. (New York: MacMillan, 1969), p. 268.**

## **The Greek connection**

A philosophic trinity appears in Plato and becomes very significant in Neo-Platonism of the Greek epoch. Greek philosophy, particularly Platonic and Neo-Platonic thought, had a significant influence on the theology of the early Church. This influence centered on the Greek concept of “Logos,” which became the cornerstone in the development of the doctrine of the divinity of Jesus Christ and his position as God the Son in the Trinity. It has an illustrious history of Greek philosophers that expounded its application.

The Wikipedia Encyclopaedia writes;

*“Heraclitus (ca. 535–475 B.C.E.) established the term in Western philosophy as meaning both the source and fundamental order of the cosmos. The sophists used the term to mean discourse (spoken words), and Aristotle applied the term to rational discourse (logic). The Stoic philosophers identified the term with the divine animating principle pervading the universe (the principal active reason working behind inanimate matter). After Judaism came under Hellenistic influence, Philo adopted the term into Jewish philosophy.”* Notation added.

<http://en.wikipedia.org/wiki/Logos>.

To the Greeks, the Logos was reasoned as the controlling principle of the universe. It was

impersonal, existing in the realm of ideas. It was this realm that was an intermediary between the ineffable One who the Greeks called “Zeus” and physical reality. That this is a pagan concept in origin that was then transferred to Christianity cannot be denied.

This was an error, and corruption that crept into Christianity from the Greek fathers is noted in the New Schaff-Herzog Encyclopaedia, which was prepared by more than 600 scholars and specialists in a 13 Volume work.

*“The doctrines of the Logos and the Trinity received their shape from Greek Fathers, who... were much influenced, directly or indirectly, by the Platonic philosophy... That errors and corruptions crept into the Church from this source cannot be denied.”*

***New Schaff-Herzog Encyclopedia 13 vols. (New York; London: Funk and Wagnalls Company, vol. IX (9) 1957, p. 91.***

That these errors and corruption spelled the spiritual demise (fall) of Christianity is well noted by Church Scholars;

*“Eberhard Griesebach, in an academic lecture on “Christianity and humanism” delivered in 1938, observed that in its encounter with Greek philosophy Christianity became theology. That was the fall of Christianity. The Problem thus highlighted stems from the fact that traditional orthodoxy, while it*

*claims to find its origins in scripture, in fact contains elements drawn from a synthesis of Scripture and Neo-Platonism. The mingling of Hebrew and Greek thinking set in motion first in the second century by an influx of Hellenism through the Church Fathers, whose theology was colored by the Platonists Plotinus and Porphyry. The effects of the Greek influence are widely recognized by theologians, though they go largely unnoticed by many believers."*

***The Doctrine of the Trinity Christianity's Self-Inflicted Wound***  
1994 Anthony F. Buzzard, Charles F. Hunting.

*"We find Christianity tending to absorb Greek philosophical values, until by the end of the third century the line between the beliefs of educated Christian and educated pagan in the east would often be hard to draw."*

***The Rise of Christianity*** W.H.C. Frend 1985.

*"If Paganism was conquered by Christianity, it is equally true that Christianity was corrupted by Paganism. The pure Deism of the first Christians . . . was changed, by the Church of Rome, into the incomprehensible dogma of the Trinity. Many of the pagan tenets, invented by the Egyptians and idealized by Plato, were retained as being worthy of belief."*

**Gibbon, Edward** *History of Christianity* New York: P. Eckler, 1883.



Thus, we can see that the belief of a trinity did not originate with Christendom. It was a significant feature of pagan religions and Greek philosophies before the Christian era, and its existence today in various forms confirms an ancient pagan origin. With this background in mind, we shall now look at how the doctrine of the Trinity was developed by the Church fathers into its present-day form.

## **The History of the Trinity**

The History of the doctrine of the Trinity spans some 300 years before coming to its present-day definition, a process that began with the birth of the Church in the 2nd Century. This doctrine is uniquely a Christian development, although, as its ancient history shows, it is by no means an understanding that is original and exclusive to Christianity.

What is to follow is an overview of the historical development of this doctrine to learn who its founding fathers were and how the doctrine was composed and ratified as a central belief of the Church.

This is a summary of what will be examined under this heading:

- The Greek Apologists Age (130-180 C.E.)
- The Roman Apologist Age (170-325 C.E.)
- The Catholic Apologist Age (325-400 C.E.)

The Apostolic Age is dealt with in Chapter three as a synthesis to Echad.

### **The Greek Apologists Age (130-180 C.E.)**

This age is so-called because it was characterized by Greek teachers/philosophers who wrote literary works to be read by pagans, in order to defend and explain the Christian faith to unbelievers. It was an attempt to demonstrate that Christianity was good philosophy so that it would be accepted by its pagan contemporaries. They were the Greek Apologists.

The primary author of this period was Justin Martyr, whose works were numerous. Other important writers from this period include Marcianus Aristides, the anonymous author to the *Epistle to Diognetus*, Tatian, and Melito.

It was during this period in Alexandria, the major Centre for Christian development in this era, that the doctrine of the Logos was propagated and developed into a leading Christian doctrine. This doctrine teaches the Christ of Yochanan (John) 1:1 is the logos. “*In the beginning was the Word (logo), and the Word (logo) was with Eloah, and the Word (logo) was Eloah.*” And as the logos, this Jesus becomes a separate being from the Father, which was a radical departure from the belief of the Apostles, which shall be examined in Chapter three.

The idea of the Logos was already a pinnacle concept in the Hellenistic (Greek) culture and philosophy. The apologists adopted this philosophy, tailoring it where necessary, in order to make the gospel acceptable to the general population, who saw Christianity as foolishness because it was viewed as a departure from the norm of their being multiple gods and realms of reality. Early Christianity was, at this time, essentially monotheistic in belief.

Historian Edward Hardy explained how the Apologists and Justin, in particular, took the Hellenistic Logos doctrine and incorporated it into Christian theology:

*“The idea of God’s Logos could be found in a variety of sources. It was floating in the air of popular Greek philosophy and Hellenistic Judaism... Justin’s use of it is partly Biblical and partly apologetic. The Logos being divine, and yet not the Father himself, accounts both for the divinity which Christians have found in Jesus, and by retrospect for the divine appearances in the Old Testament.”*

Cyril Richardson et al., trans. And ed., *Early Christian Fathers* (New York: Macmillan, 1970), p. 233.

Justin taught that the Logos was the first creation of God and was subordinate to the Father: *“The Word ... is the first-birth of God.”* **Justin, First Apology, p. 21** This idea of the Logos being separate and subordinate to the Father was the very seed from

which the Trinity doctrine sprouted! Notice its primary source was Greek philosophy.

Justin Martyr was the first prolific writer to clearly teach a plurality within the Godhead. He even numbered them, saying,

*“We reasonably worship (Jesus Christ), having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third.”*

**Justin, *First Apology*, p. 65.**

Again he said,

*“There is... another God and Lord subject to the Maker of all things; who is also called an Angel, because He announces to men whatsoever the Maker of all things-above whom there is no other God-wishes to announce to them. ...He who is said to have appeared to Abraham, and to Jacob, and to Moses, and who is called God, is distinct from Him who made all things-numerically, I mean, not (distinct) in will.”*

**Justin, *Second Apology*, p. 56.**

This was not trinitarianism, however, but a form of binitarianism or ditheism, and one that subordinated the Logos to the Father. Justin Martyr’s primary focus was on Jesus’ relationship to the Father. The

Logos was second rank to the Father in time and sequence, and in authority, but not in will.

Justin Martyr's writings clearly represented a break from the norm of Christianity at this time, who still upheld the traditional belief that Yeshua was of one essence (being) with the Father.

It was Justin's disciple, **Tatian, who made it clear that the Logos was not equal to the Father, but was His first creation.** He existed in God, but emanated forth from Him before the creation of the world, and eventually became revealed physically in the person of Christ: Tatian compared this to our thoughts and the utterance of those thoughts. We can have a thought, but it does not have an existence until it is spoken. (The seed of Arianism – a doctrine that will be explained later)

Likewise, the Son was in the mind of God as His Wisdom and Reason but was birthed from God at the beginning of God's creation.

*“God was in the beginning; but the beginning...is the power of the Logos. ...With Him, by Logos-power, the Logos Himself also, who was in Him, subsists. And by His simple will the Logos springs forth; and the Logos, not coming forth in vain, becomes the first-begotten work of the Father. ...The Logos, begotten in the beginning, begat in turn our world.”*

**Tatian, *Address to the Greeks*, p. 5.**

Conspicuous to this period is the fact that the Spirit is not mentioned much, but when He is, He seems to be equated with the Logos. There is no clear theology of the Spirit during this period.

*“Some passages seemingly identify the Holy Spirit with the Father, with the Logos, or as an impersonal force. When the Spirit is clearly differentiated from the Father and the Logos, He is a divine being of even lesser rank than the Logos, perhaps similar to an angel.”*

**David K. Bernard, *Oneness, and Trinity B.C. 100-300: The Doctrine of God in Ancient Christian Writings* (Hazelwood, MO: Word Aflame Press, 1991), p. 88-89.**

The Greek Apologists clearly believed in a Jesus who: was a deity distinct from that of the Father, ontologically (philosophically) subordinate to the Father, was a lower emanation being created by the Father, therefore was neither co-eternal, consubstantial, and co-equal to the Father. For this reason, Oneness Scholar David K. Bernard, J.D suggests that it would be best to view the ‘Greek Apologists’ view of God at this time as that of “*a triad*” rather than a trinity; a triad being a group of three not yet distinctly divided.”

**See *the Oneness of God Volume 1* by David K. Bernard, J.D. 1983.**

The New Catholic Encyclopedia speaking of this period is in agreement;

*“Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective; among the second century Apologists, little more than a focusing of the problem as that of plurality within the unique Godhead... In the last analysis, the second century theological achievement was limited... A trinitarian solution was still in the future.”*

***The New Catholic Encyclopedia.*** Prepared by the editorial staff at the Catholic University of America, Washington, D.C. (New York: McGraw-Hill, 1967-c1989), vol. XIV (14), p. 295-305.

### **The Roman Apologist Age (170-325 C.E.)**

This period is characterized by Roman teachers/philosophers who wrote literary works to be read by pagans and Christian converts, in order to defend and explain the Christian faith to unbelievers and to the growing Christian masses. This growth was spawned on by theologians such as Irenaeus, Tertullian, Clement of Alexandria, Origen, and Cyprian.

Irenaeus (182-188 C.E.), in *Against Heresies*, is believed to have affirmed a pre-existent Son when he said the faith of the Church was belief;

*“...in one God, the Father Almighty, Maker of heaven, and earth, ...and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit....”*

**Irenaeus, *Against Heresies*, 1:10:1.**

The Father, Son, and Holy Ghost are seen as having three separate activities or jobs to accomplishing one goal, but each aspect is carried out by a different member of the God family. This can be seen here in this statement;

*“the Father planning everything well and giving His commands, the Son carrying these into execution and performing the work of creating, and the Spirit nourishing and increasing (what is made).”*

**Irenaeus, *Against Heresies*, 4:38:3.**

In contrast to the Greek Apologists who taught that the Logos was created in time, Irenaeus taught that he “coexisted” **Ibid., 2:25:3** with the Father and was “eternal.” **Ibid., 2:13:8.** The Holy Spirit does not appear as a separate person in Irenaeus theology and is equated with the Father or God’s Wisdom as spoken of in the Old Covenant in contrast with the Greek Apologists who equated the Logos with Wisdom.

What had clearly emerged from Irenaeus teaching is the idea that Jesus was a distinct person from the



Father who co-existed with Him from eternity, a position earlier Apologists had not defined. With this foundation in place, the base for the construction of a “godhead” theology had been created. It would take the work of this next man to define its theological terminologies, something that had eluded the earlier Trinitarians.

**Tertullian (150-225 C.E.) was the first to speak of God as a trinity, and as three persons in one substance** but not in the sense of its modern counterpart. He was, in fact, the first person recorded by history to use the words *Trinity* (Latin: *trinitas*), *substance* (*substantia*), and *person* (*persona*) in relation to God. God he said is;

*“the ‘Trinity,’ which consists of ‘three persons.... (2) God is ‘one only substance in three coherent and inseparable (Persons)’ (12). ... The Father and the Son are ‘two separate Persons; (4), ‘two different Beings’ (4), and ‘distinct but not separate’ (11). The Son is ‘another’ from the Father ‘on the ground of Personality, not of Substance-in the way of distinction, not of division’ (12).”*

**Tertullian, Against Praxeas, p 2, 12, 4, 11, 12, quoted in David K. Bernard, *Oneness and Trinity B.C. 100-300* (Hazelwood, MO: Word Aflame Press, 1991), p. 107.**

Tertullian was so insistent on the distinction between the persons that he even ranked them according to order, saying,

*“...how comes it to pass that God should be thought to suffer division and severance in the Son and in the Holy Ghost, who have the second and the third places assigned to them, and who are so closely joined with the Father in His substance....”*

**Tertullian, Against Praxeas, p. 3.**

To Tertullian, the Son is clearly subject to the Father, and the Holy Ghost is subject to the Son. In this sense, they are not co-equal but consubstantial meaning of one substance but not One Person.

*“Thus the connection of the Father in the Son, and of the Son in the Paraclete, produces three coherent Persons, who are yet distinct One from Another. These Three are, one essence, not one Person, as it is said, ‘I and my Father are One,’ in respect of unity of substance not singularity of number.”*

**Tertullian, Against Praxeas, p. 25.**

He spoke of the three Persons as parts of the whole Godhead:

*“The Father is the entire substance, but the Son is a derivation and portion of the whole. ... The Father is...greater than the Son.”* Tertullian, Against Praxeas pp 9 The Son of God is “a portion of the whole Godhead.” **Ibid., p. 26.**

In regards to the Spirit, like the earlier Greek advocates, Tertullian connects Him with the Logos:

*“Now, by saying “the Spirit of God” ... and by not directly naming God, he wished that portion of the whole Godhead to be understood, which was about to retire into the designation of “the Son.” The Spirit of God in this passage (Luka (Luke) 1:35) must be the same as the Word. For just as, when Yochanan (John) says, “The Word was made flesh,” we understand the Spirit also in the mention of the Word: so here, too, we acknowledge the Word likewise in the name of the Spirit. For both the Spirit is the substance of the Word, and the Word is the operation of the Spirit, and the two are One (and the same).”*

**Tertullian, Against Praxeas pp 26.**

He also explained the Holy Spirit as *“proceed(ing) from no other source than from the Father through the Son.” Ibid., p. 4* (Notation added)

Tertullian introduced the terminology of trinitarianism and became its first great proponent in the West, but another of his companions, Bishop Origen, became its first great proponent in the East. Origen (185-254 C.E.) was the greatest contributor to the development of the Trinitarian doctrine in the Eastern Church, as Tertullian was in the Western Church.

However, **Origen made his distinction in the theology of the Trinity by being the first to teach “an eternal trinity of persons.”** According to Origen, the Son was not only eternal but was eternally begotten by the Father. **Origen, *On the Principles*, 1:3:4**

Although He spoke of equality in the Trinity, saying, *“Nothing in the Trinity can be called greater or less,” Ibid., 1:3:7* He also said, *“that God the Word is a separate being and has an essence of His own.” Origen, *Commentary on Yochanan (John)*, 1:23.* Only the Father is God, while the Son is only a share of God (a demigod). This is made very clear when Origen said,

*“The Father is the one true God, but...other beings besides the true God...have become Gods by having a share of God.... The Father is the fountain of divinity, the Son of reason.... There was God with the article and God without the article, then there were Gods in two orders, at the summit of the higher order of whom is God the Word, transcended Himself by the God of the universe. And, again, there was the Logos without the article, corresponding to God absolutely and a God; and the Logos in two ranks.” Ibid., 2:3.*

In fact, Origen went on to call Jesus a “*second God*” **Origen, *Against Celsus*, 5:39** and said that He was “*inferior*” to the Father: *“For we who say that the visible world is under the government of Him who*

*created all things, do thereby declare that the Son is not mightier than the Father, but inferior to him.”*  
**Ibid., 8:15.**

Origen concluded;

*“that there are three hypostases (persons), the Father and the Son and the Holy Spirit; and at the same time, we believe nothing to be uncreated by the Father.... The Holy Spirit is the most excellent and the first in order of all that was made by the Father through Christ.... The Holy Spirit seems to have need of the Son, to minister to Him His essence, so as to enable Him not only to exist but to be wise and reasonable and just.”*

**Origen, Commentary on Yochanan (John), 2:6.**

Origen accepted the Greek Logos doctrine (namely that the Logos was a person separate from the Father), but he added a unique feature not proposed until his time. This was the doctrine of the eternal Son. He taught that the Son or Logos was a separate person from all eternity. Furthermore, he said the Son was begotten from all eternity and is eternally being begotten. He retained a subordination of the Son to the Father in existence or origin but moved closer to the later doctrine of co-equality in the Trinity.

As a power duo in the development of Christian theology, Tertullian and Origen accomplished a

theological milestone that the Greek Apologists had not done. They had successfully fused Greek philosophy and the Bible into a system of higher knowledge that historians often describe as Christian Gnosticism, where Gnosticism is defined as the doctrine of salvation through the attainment of privileged or special knowledge.

However, up to this point, we still do not have a definitive doctrine of the coequality or coeternal nature of the three Persons. Instead, we have very tritheistic language being used to explain the relationship between the one God and the three Persons of which He consists. What was agreed upon was that the Persons of the Trinity were co-substantial but not equal.

Other prominent Trinitarians during this period in church history who made contributions to the doctrine of the Trinity were Hippolytus and Novatian. **Novatian particularly was one of the first to emphasize the Holy Spirit as a third person yet not equal to the Father.** He also taught subordination of the Son to the Father, saying the Son was a separate person, but had a beginning and came from the Father. Cornelius, bishop of Rome, excommunicated Novatian for believing that a number of serious sins could not be forgiven if committed after conversion.

A final matter that is incidental to this period is the influence of Marcion heresy of the 2nd Century on

the development of the doctrine of the Trinity. Marcion (85-160 C.E.) was a son of the bishop of Sinope and a successful merchant; he taught that the Jesus of the New Testament was not the God of the Old Testament. He called the God of the Hebrew Scriptures the “Creator God” of the “Old Testament,” who appeared to be fickle, ignorant, despotic and cruel. Jesus, on the other hand, was the God of the “New Testament” who is a God of love and pure mercy.

Consequently, Marcion completely rejected the Hebrew Scriptures and published his own version of the “New Testament,” which included Luka (Luke)’s gospel and ten of Paul’s letters which he edited to remove what he called their “Jewish Corruptions.”

See **F.F. Bruce**, *The Canon Of Scripture*. (Downers Grove: IVP, 1988), p. 138-139.

Marcion was eventually excommunicated in 144 C.E. by the Church. Still, his teachings proved to be very popular among certain areas of the Eastern Church, where he planted a number of congregations. Commenting on Marcion’s role in Church history F.F. Bruce points out that:

*“...the chief importance of Marcion in the second century lies in the reaction which he provoked among the leaders of the Apostolic Churches. Just as Marcion’s canon stimulated the more precise defining of the NT canon by the Catholic Church, not to supersede but to supplement the canon of the OT,*

*so, more generally, Marcion's teaching led the Catholic Church to define its faith more carefully, in terms calculated to exclude a Marcionite interpretation."*

**F.F. Bruce, *The Spreading Flame* (Exeter: Paternoster Press, 1964), p. 252.**

Thus, what Marcion had established with his writings was not at all remotely removed from where the Church was already heading with the doctrine of the Trinity. Marcion's writings only gave the Church further impetus to define what was previously undefined. The influence of his teachings affected the Church for the next four hundred years.

### **The Catholic Apologist Age (325-400 C.E.)**

This period is characterized by Roman Catholic theologians who wrote extensive dissertations on the unsettled issue of who is the Logos and what status does he hold in the Trinity. Their arguments culminated in the Nicene Creed that was finalized in the Creed of Constantinople that is today taught in both the Catholic and the Protestant faith. This period provided the greatest thrust to the canonization of the doctrine of the Trinity owing to its alliance with the dominant political force of this period – the Roman Empire.

The central dispute around this time lay with the Arianism challenge to Trinitarianism. The belief *"that denies that the Son is of one essence, nature,*



*or substance with God; He is not consubstantial (homoousios) with the Father, and therefore not like Him, or equal in dignity, or co-eternal, or within the real sphere of Deity.”*

**Arianism, *The Catholic Encyclopedia*, Vol 1. New York, Robert Appleton Company.**

In 318 C.E. in Alexandria, Egypt, a conflict broke out between a presbyter named Arius (the Father of Arianism), and the bishop of Alexandria, Alexander. Arius taught that the Logos was created out of nothing before the beginning of the world, and therefore was not of the same substance of the Father. In fact, He was the first creation of God. Jesus was a demigod of the Father. Both groups agreed that the Son pre-existed the incarnation. The central issue was the eternality of the Son of God. Alexander claimed that the Son was coeternal with the Father, but the rallying cry of the Arians was that “there was a time when He was not.” In other words, Jesus first existed in eternity as an afterthought of the Father. In the words of Arius himself;

*“If the Father begat the son, there must be a time when he was not. He could not, therefore, be coeternal with the Father.”*

***The Rise of Christianity* 1985 W.H.C. Frend.**

In 321 C.E, Alexander held a local synod which condemned Arius’ teachings and excommunicated him and his friends. In turn, Arius petitioned support

from other bishops to help him in his cause. He gained the support of Eusebius of Nicomedia, who became their spokesman and a few others. Together they continued to spread the Arian doctrine and continued to cause dissension among Christian believers but were greatly outnumbered by Alexander's supporters, who opposed their view of the Son as heretical.

### **A. The Council of Nicea**

This dissension reached the ears of Constantine, who had just become the sole emperor of the Roman Empire in 324 C.E, after having defeated Licinius in the East. When this controversy threatened to divide his newly won empire and destroy his plan to use Christianity in consolidating and maintaining political power, he convened the first ecumenical council of the Church, which took place at Nicea (modern-day Iznik, Turkey), twenty miles north of Nicomedia, in Bithynia in 325 C.E.

In 325 C.E, approximately 300 bishops from various cities journeyed to Nicea at the expense of the emperor. The majority of these bishops were from the Eastern, Greek-speaking part of the empire who supported the Alexandrian position of the Trinity. The Council lasted approximately six weeks.

When the Council of Nicea convened, Constantine was not interested in any particular outcome being untrained in matters of theology, as long as the

participants reached an agreement. Once this occurred, Constantine threw his power behind the result. This is noted in this statement from W H C Reid,

*“Constantine... although only a catechumen, (One who is being instructed in a subject at an elementary level) presided over its (the council of Nicea) opening session, and was active in its deliberations. Whether Constantine appreciated the niceties of the questions at issue is highly doubtful, for he was a layman, a warrior, and administrator, not a philosopher or an expert theologian...Like all great conquerors from Alexander to Napoleon or even Hitler, his (Constantine’s) aim was unity and unification on a worldwide scale.”* Notation added.

***The Rise of Christianity* 1985 W.H.C. Frend.**

Constantine assured the unanimity of the Council’s decision by threatening to banish all the bishops who would not sign the new professions of faith and sanctioned its universal acceptance upon the Church with the imposition of the death penalty, in this way unity was achieved on a level throughout the Church that had never been done before. The History Christianity so writes;

*“To enforce the decisions of the Council of Nicea, Constantine commanded, with the death penalty for disobedience, the burning of all books composed by Arius, banished Arius and his closest supporters,*

*and deposed from their sees Eusebius of Nicomedia and another bishop who had been active in the support of Arius.”*

***A History of Christianity Volume 1 1997 Kenneth Scott Latourette.***

The Council having the majority of the Alexandrian supporters and having heard Eusebius portray the Son as “*a creature of God,*” were angered and were convinced that they needed to definitively reject Arianism, the council sought the terms to define its faith. The Scripture alone was not adequate, because both Arians and those who confessed that Jesus was coeternal with the Father, used various proof-texts to no avail. A creed of faith was deemed necessary.

The Creed that was presented in its final form reads:

We believe in one God, the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, the only-begotten; that is, of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance (*homoousios*) with the Father; by whom all things were made both in heaven and on earth; who for us men, and for our salvation, came down and was incarnate and was made man; he suffered, and the third day he rose again, ascended into heaven; from thence he shall come to judge the quick and the dead. And in the Holy Ghost. But those who say: “There was a time when he was not”; and “He

was not before he was made”; and “He was made out of nothing,” or “He is of another substance” or “essence,” or “The Son of God is created,” or “changeable,” or “alterable”-they are condemned by the holy catholic and apostolic Church.

*“Of the essence of the Father” and “of one substance with the Father” clearly refuted any idea that the Logos was less than full deity.” “Begotten, not made” clearly refuted the Arian denial of the coeternal existence of the Logos with the Father. The final paragraph, also known as the condemnatory clause, condemned the various ways in which Arius’ teachings were spoken of.*

Basically, the Council of Nicea has threefold significance: it is a rejection of Arianism; it is the first official declaration incompatible with Oneness, and **it is the first official declaration supporting trinitarianism.**

Through the instrument of the Council, Constantine made Trinitarianism a valid interpretation of the Bible. That the might of the Roman Empire was the presiding and deciding force behind the acceptance of this doctrine is duly noted in the Encyclopedia Britannica;

*“The Council of Nicaea met on May 20, 325. Constantine himself presiding, actively guiding the discussion, and personally proposed the crucial formula expressing the relation of Christ to God in*

*the creed issued by the council. 'of one substance with the father.' Over-awed by the emperor, the bishops, with two exceptions only, signed the creed, many of them against their inclination. Constantine regarded the decision of Nicaea as divinely inspired. As long as he lived no one dared openly to challenge the creed of Nicaea."*

***Encyclopedia Britannica 1968.***

In the end, only two bishops would not sign the statement of faith, and Eusebius of Nicomedia refused to sign the condemnatory clause. As a result, they were banished by the emperor, along with Arius, but that was not the end of Arianism.

In three short years, Eusebius (who was related to Constantine in some manner) managed to gain a hearing before the court of Constantine to present his views once again. Constantine was sympathetic to Eusebius this time and allowed Arius and the deposed bishops to return in C.E. 328 but not after striking a compromise with the Nicene Bishops to retain the fundamentals of their creed.

Eusebius of Nicomedia played a crucial role in the rest of Constantine's reign. He even baptized Constantine on his deathbed in C.E. 337 and presided over his supposed conversion to Christianity. Two years after Constantine's death, Eusebius was made bishop of Constantinople upon the death of the former bishop. Arianism, although

defeated by creed and imperial decree, quickly arose again and soon became the dominant view in the East.

The political interplay that developed between the Council of Nicea in 325 C.E. and the Council of Constantinople in 381 C.E. had much to do with the development and acceptance of trinitarian orthodoxy. Constantine had embraced Arianism after the Council of Nicea. After his death, his son Constantius II, who ruled in the East while Constans and Constantine II ruled the West, continued on with his support of Arianism. He became very pro-active for Arianism and against the Nicenes in 353 C.E, just three years after becoming the sole emperor of the empire. Constantius II continued as emperor until his death in 361 C.E. Arianism enjoyed a time of flourishing from 328-379 C.E., and many bishops signed Arian Creeds of confession.

“Whoever will be saved: before all things, it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled: without doubt, he will perish everlastingly. And The Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity. Neither confounding the Persons: nor dividing the Substance. For there is one Person of the Father, another of the Son, another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: The Glory co-equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost: The

Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternal: but one Eternal. As also there are not three incomprehensibles, nor three uncreated: but one Uncreated and one Incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet they are not three almighties: but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods: but one God. So likewise, the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three lords: but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord: So are we forbidden by the Catholic religion to say, there be three Gods or three lords. The Father is made of none: neither created nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made nor created nor begotten, but proceeding. So there is one Father, not three Fathers, one Son, not three Sons, and one Holy Ghost, not three Holy Ghosts. And in this Trinity, none is afore, or after another: none is the greater or less than another. But the whole three Persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He, therefore, that will be saved: must thus think of the Trinity..."



See, Anne Fremantle, ed., *A Treasury of Early Christianity* (New York: Mentor Books, 1953); Seeburg, I, p. 240-243.

Alexander died in 328 C.E. and who was succeeded by bishop Athanasius, a die-hard defender of the Nicene position. He became the champion of Trinitarian orthodoxy. While Arianism dominated the theology of the empire because of the emperors' acceptance and approval, Athanasius and a few others continued to fight for the Nicene position. Athanasius was deposed from his bishopric in Alexandria no less than five times, but he continued the theological struggle even in exile.

In finality, Athanasius argued the Trinitarian position to its final form. He took the position that the Son is co-equal, co-eternal, and of co-essence with the Father. This is now the view of modern trinitarianism. Therefore, while Tertullian introduced many trinitarian concepts and terms to Christendom, **Athanasius, for this reason, can be considered the true father of modern Trinitarianism.**

Athanasius died in 373 C.E, just eight years before his basic views would be adopted as orthodoxy at Constantinople. He did not live to see his victory, but his work was carried on by the Great Cappadocians: Basil of Caesarea, Gregory of Nyssa, and Gregory of Nazianzus. They refined some of the terminology of the Nicene Creed, and that of Athanasius, to make it more acceptable. It is their

work that is reflected in the synthesis of the modern trinitarian doctrine.

## **B. The Council of Constantinople**

In 379 C.E, Theodosius, the 1st, became ruler of the Roman Empire. He was a staunch supporter of the Nicene doctrine. It was under his direction the second ecumenical council was called in 381 C.E. to meet in Constantinople. There were only about 150 bishops present, and none of these were from the West. Gregory of Nyssa and Gregory of Nazianzus were the primary spokesman, Basil of Caesarea, having died a few months before. The creed which the council adopted stated:

We believe in one God, the Father, the Almighty, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him, all things were made. For us and for our salvation, he came down from heaven: by the power of the Holy Spirit, he became incarnate from the Virgin Mary and was made man. For our sake, he was crucified under Pontius Pilate; he suffered death and was buried. On the third day, he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy

Spirit, the giver of life, who proceeds from the Father (and the Son). With the Father and the Son, he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.

**The phrase “and of the Son” (called the *filioque*) was not part of the original creed but was an addition by the Western Church at the Synod of Toledo in 589. This addition came to be fully accepted by the Roman Catholic Church but has always been denied by the Eastern Orthodox Church.**

This council, rather than Nicea, is where the first definitive, orthodox, universal creedal statement was made, which discussed the relationship of the Father, Son, and Spirit. Nicea’s primary concern was the relationship of Jesus to the Father, but Constantinople added to its creed the full, coequal, coeternal, co-substantial deity of the Holy Spirit. **For this reason, it is regarded as the first, truly trinitarian creed.**

The main points of difference between East and West on the doctrine of the Trinity were as follows. First, the East tended to emphasize the threeness of God. For example, to the Cappadocians, the great mystery was how the three persons could be one. In the West, there was a little more emphasis on the unity of God. Second, the West believed that the Spirit proceeded from the Father and from the Son

(the *filioque* doctrine), while the East held that the Spirit proceeded from the Father only. This ultimately became a major doctrinal issue behind the schism between Roman Catholicism and Eastern Orthodoxy in 1054.

**Extracts from; *The Development of the Doctrine of the Trinity* by Jason Dulle.**

What can, therefore, be concluded from the illustrious history of the Trinity? Historian Frank Stagg provided this very intuitive overview of the development of this doctrine and was quoted by Historian Dulle in his conclusion.

*“But what began as insistence upon tri-unity eventually became an emphasis upon the threeness and increasing jeopardy to the belief in oneness. ... To the term trinity were soon added the terms “persons,” “three persons,” “three persons of the Godhead,” and even the ranking of the persons as first, second, and third. Thus trinitarianism was fast on the way to tritheism, a de facto belief in three distinct gods... This the New Testament never anticipated and does not support.”*

**Frank Stagg, *The Holy Spirit Today* (Nashville: Broadman Press, n.c.), p. 14-15.**

And finally, *“One of the great marvels of Christian history has been the ability of theologians to convince Christian people that three persons are really one God.”*

*The Doctrine of the Trinity Christianity's Self-Inflicted Wound*  
1994 Anthony F. Buzzard Charles F. Hunting.

## **The Apostles' Creed**

Before I close this Chapter, it is essential that we briefly examine the so-called Apostles Creed of which Trinitarians have used as a support for their doctrine. There are two questions that need to be addressed here. Did this Creed originate with the Apostles? Does it teach trinitarianism? The answer to both questions is no. This creed had its beginnings in a more ancient confession of faith used in the Roman Church. It was called the Old Roman Symbol (or Creed). Various scholars have dated the Old Roman Symbol anywhere from 100 to 200 C.E. It says:

*"I believe in God the Father Almighty. And in Jesus Christ, His only Son, our Lord; Who was born by the Holy Ghost of the Virgin Mary; Was crucified under Pontius Pilate and was buried; The third day He rose from the dead; He ascended into heaven; and sitteth on the right hand of the Father; From thence He shall come to judge the quick and the dead. And in the Holy Ghost; The forgiveness of sins; The resurrection of the body (flesh)."*

**Heick, I, 88.** See, Tim Dowley, et al., eds., *Eerdman's Handbook to the History of the Church* (Grand Rapids: Eerdmans, 1977), p. 145.

This creed was revised to meet the challenge of new doctrinal issues until it finally achieved its present form near the end of the fifth century. The most important changes were additions affirming the following: God is the Maker of heaven and earth; Jesus was conceived by the Holy Ghost; Jesus suffered and died; Jesus descended into hell (the grave); belief in the holy catholic (general) Church; belief in the communion of saints; and belief in the life everlasting.

*“I believe in God the Father Almighty. And in Jesus Christ, His only Son, our Lord; Who was conceived of the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate was crucified, died, and was buried; He descended into hell. The third day He rose from the dead; He ascended into heaven; and sitteth on the right hand of the Father; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic (universal) Church, the forgiveness of sins, the resurrection of the body (flesh) and life everlasting.”*

There are two important things about the original version. First, it was composed around the time when some of the original Apostles were alive. Hence, why it has received this title because of its antiquity; it dates from the times of the early Assembly, fifty years at the most from the last writings of the Renewed Covenant. Second, they do not teach the Trinitarian doctrine. For the most part, they follow biblical language very closely. They

describe the Son of God only in terms of the Incarnation, nowhere hinting that the Son is a separate person in the Godhead or that the Son is eternal. They affirm belief in the Holy Ghost and not as a separate person of the Godhead.

However, Trinitarians have reinterpreted the Apostle's Creed, claiming that it supports their doctrine. Roman Catholics and Protestants both use it today to declare their trinitarian belief. They have associated it with trinitarianism to such a degree that nontrinitarian do not use it for fear of being misunderstood. More will be said on the Apostles Creed at the end of Chapter three.

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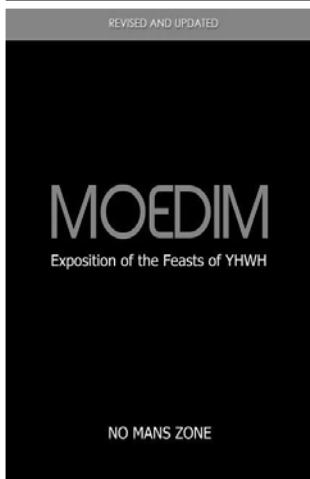
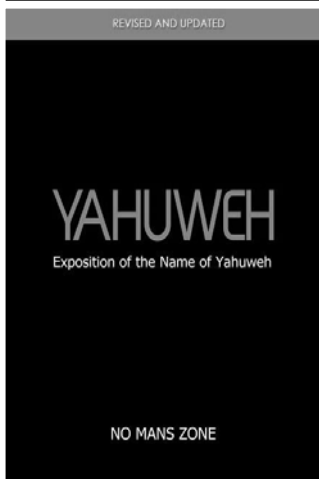
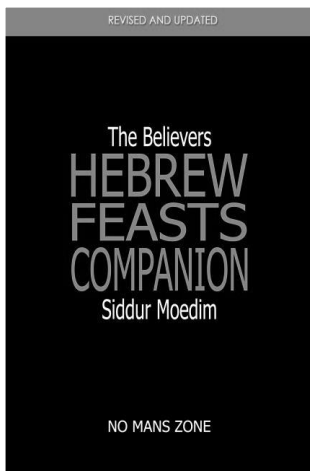
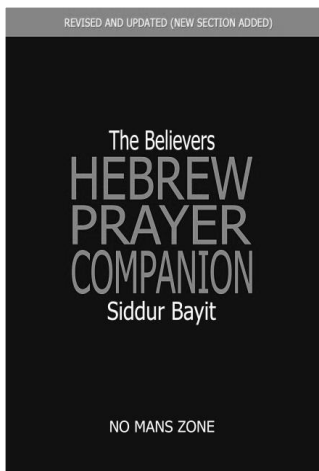
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# THE CASE FOR ECHAD TRINITY OR ONE

Many Christians are not aware of the fact that the doctrine of the Trinity is not scriptural and the word "Trinity" is not found anywhere in the pages of Scripture. This doctrine proved highly contentious in the early Church and was only accepted as cannon of belief through the political maneuvering and might of the Roman Empire. It is today a central belief of both the Catholic and Protestant faith but not without its continued challengers. Support for its construction comes primarily from Renewed Covenant Scriptures of which has been misconstrued and misapplied to support its belief. It is certainly not a Hebrew construction. This doctrine was widely rejected by the early followers of Yeshua (Nazarenes) who were all essentially monotheistic, believing in the Echadness (oneness) of YHWH.

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