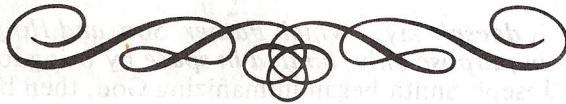


The TRINITY:

NONSENSE or GOOD SENSE??

“WAS JESUS A VENTRILOQUIST AT HIS BAPTISM? CAN GOD STAND ON HIS OWN RIGHT HAND?” are some of the jokes used to discredit the doctrine of the Trinity. Are there *good* answers for these challenges, or are we asked to accept the mysterious formula of “Three in One” and “One in Three” *just* on the basis of faith in what “some ancient council of church fathers hatched in their *“apostate”* minds?”



A DEFINITION OF THE TRINITY

Within the nature of the One God, there are Three eternal Persons, the Father, the Son, and the Holy Ghost. There is only one Being, Substance, Nature, or Essence of God, yet that one Being is manifested or made evident in three Persons. They each “share” the Divine Essence, even though they communicate with one Another. Jesus put it this way:

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. — John 14:10.

Now if they *both had bodies of flesh and bones* as Doctrine & Covenants 130:22 tells us, then you'd have *one body stuffed inside the skin of another body*, because Jesus said that the Father *lived inside Him*. But how can the Father live right inside Jesus? The King James Bible tells us:

God is a Spirit... — John 4:24.

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. — Luke 24:39.

Joseph Smith apparently didn't like John 4:24, so he changed it to read:

For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth. (“Inspired” Version)

The Book of Mormon has been changed many times, but interestingly enough, Joseph didn't get around to changing verses such as:

And Ammon said: This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth? — Alma 18:28, cf. vs. 16

“*Was Jesus a ventriloquist at His baptism?*” and the question concerning Acts 7:55 are easily dealt with when you know the correct answer to . . .

CAN GOD BE IN MORE THAN ONE PLACE AT A TIME?

The Mormon Church says “**NO**” (see *The Articles of Faith*, Talmage, p. 43). While probably admitting that His power and influence is everywhere at once (in the sense that the sun affects the earth), the position is that He Himself can only be in one place at a time, *in His actual Person*. Let's get God's “opinion” on this important topic however. He said:

“... Do not I fill heaven and earth? saith the LORD.” — Jeremiah 23:24

Notice that He said “*I fill heaven*” not just “*My power fills heaven.*” (Also see 2 Chronicles 6:18.*) Interestingly enough, some **MORMON SCRIPTURES SUPPORT THE TRINITY!** For instance, there is this verse:

Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. (Doctrine & Covenants 20:28).

Please note that it *doesn't* say, “*Which Father, Son, and Holy Ghost are three Gods, one in purpose only, limited in space* by being locked into bodies.” When Joseph Smith began humanizing God, then he had to contradict some of his earlier “scriptures.” He attacks the Trinity (see *Teachings of the Prophet Joseph Smith*, p. 372) and ignores (or forgot) 2 Nephi 31:21, Alma 11:44, and even “The Testimony of Three Witnesses” at the beginning of the Book of Mormon! *You can't squeeze three Gods*

* “... behold, heaven and the heaven of heavens cannot contain thee;...”

out of the one God of these references. They do not say "one in purpose."

So if God Himself *fills heaven and earth*, that is, His Being is everywhere present at the same time, then that one Being is "*in*" the *Father in heaven; the Son standing in the waters of baptism; and the Holy Ghost coming down in the bodily shape of a dove* (Luke 3:22), *with no problem whatever for God!* He who tries to put God in a box will sooner or later discover that He has escaped.

God is omnipresent. This is also seen in this verse where Jesus says: "*For where two or three are gathered together in my name, there am I in the midst of them.*" (Matthew 18:20). The Holy Ghost is God (compare Acts 5:3 and 5:4) and He Himself lives right inside every believer all over the earth ("*... your body is the temple of the Holy Ghost which is in you ...*" - I Corinthians 6:19).

HOW DO YOU PROVE THE TRINITY?

It's really very straightforward. All you have to do is prove that the Father is God, the Son is God, the Holy Ghost is God, and yet *there is only one God*. Most will agree that the Father is God. It is easy to show that the Son is God (see John 1:1,14 and 20:28). The Holy Ghost is obviously God (compare Acts 5:3 with 5:4, and I Corinthians 3:17 with 6:19). Now is there *only one true God*?

About nine times in Isaiah the 45th chapter God says that there is no other God or Lord (see verses 5, 6, 14, 18, 21, and 22). If that is not convincing enough, look up Deuteronomy 4:35,39, 32:39, I Samuel 2:2, II Samuel 7:22, 22:32, I Kings 8:60, Psalm 18:31, Isaiah 43:10 (*you can't become a God*), 11, 44:6, 46:9, Jeremiah 10:10, Galatians 3:20, Ephesians 4:6, and James 2:19. The book of Mark has a revealing discussion.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: ... And when Jesus saw that he answered discreetly (or "intelligently"), he said unto him, Thou art not far from the kingdom of God. ... (12:32,34)

God knows there is only one true God, the scribe knew it, and even the demons know it (James 2:19), so *why doesn't the Mormon Church know it?* Even the Book of Mormon teaches it (see Alma 11:22, 26-31). Some may quote I Corinthians 8:5 ("*... as there be gods many, and lords many,*") without looking at the *first part* of that verse, or 8:4 which obviously refers to *idols*. Some may quote John 10:34 ("*... Ye are gods*") but this refers back to Psalm 82:6. Talmage in *Jesus The Christ*, p. 501 indicates that this refers to human judges. *Still not convinced?*

IS THE GOD YOU BELIEVE IN ALL-KNOWING?

Does He know everything about His universes? If you have doubts, see Psalm 147:5 (even see 2 Nephi 2:24, 9:20, D. & C. 38:1,2 and Moses 1:6!)¹ If you can admit that God really is omniscient then consider Isaiah 44:8:

... Is there a God beside me? yea, there is no God; I know not any.

So God doesn't even know of any other Gods out there! Then why did Joseph Smith say "*... the head of the Gods called a council of the Gods...*" (*Teachings of the Prophet Joseph Smith*, p. 349). *Did he know more than God knew?* It is obvious. He was a false prophet.

¹ Talmage declared that God's knowledge is *infinite* (*The Articles of Faith*, p. 43)

ARE THERE OTHER SCRIPTURES THAT SUPPORT THE TRINITY?

Yes there are. Can you see the Tri-personal God in these verses (or at least a *supernatural* relationship between the Father and Son)?

And God said, Let us make man in our image,... — Genesis 1:26

("God" here, comes from the Hebrew "Elohim." "Elohim" does *not* mean Gods. If it did, then why does the *next* verse read, "So God (Elohim) created man in his own image, ..." *not* "in their own image"? The "us" of 1:26 refers to a plurality of Persons within the one God. This includes the Father and the Son, Who participated in creation (see Hebrews 1:2) and perhaps the Spirit as well (cf. Genesis 1:2). Also, the word "image" does *not* prove that the Father has a body. Colossians 3:10 tells us: "... which is renewed *in knowledge* after the image of him that created him:" Look at I Corinthians 15:49 as well. Those Old Testament appearances of God are apparently "theophanies," that is, God *assuming* a form. According to John 1:18 these would be appearances of Jesus, *before* He actually got a body through the virgin Mary. In Luke 3:22 we find a theophany, where "... the Holy Ghost descended in a *bodily shape like a dove* upon him,..." This was just *temporary*. It doesn't mean that the Holy Ghost always goes around in a dove's body. He is *omnipresent just as the Father is* (see I Corinthians 6:19, Jeremiah 23:24 and II Chronicles 6:18).)

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. — Matthew 28:19 (Notice that it says *name*, *not* *names*.)

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you,... — Romans 8:9,10. (Note how the names are *interchangeable!*)

And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. — Galatians 4:6

Who being the brightness of his glory, and the express image of his person, ... — Hebrews 1:3 (Jesus is the express image of the Father's person. "Person" comes from the Greek word "*ὑποστάσις*" which means "*actual being, essence, essential nature*" in this context (see Arndt and Gingrich's Greek-English Lexicon under "*ὑπόστασις*") (cf. John 14:10, Col. 2:9)).

BUT WHAT ABOUT JOHN 17:22?

Jesus prayed, "... *that they may be one, even as we are one.*" "The disciples can only be *one in purpose*, so that would hold true for the Father and Son also" goes the L.D.S. argument. But I Corinthians 12:13 tells us: "*For by one Spirit are we all baptized into one body,...*" Those that believe are placed by the Spirit into the body of Christ, which is the church (Ephesians 1:22,23, Colossians 1:24). Shouldn't those who are *supernaturally baptized* by the Spirit into *one supernatural body* have some kind of a *supernatural relationship*? There is *only one Holy Ghost* Who personally *lives inside every believer* (I Corinthians 6:19). Doesn't this mean there is a *supernatural link* between every Christian? Also see John 17:21 ("*one in us*") and 14:20 ("*... I am in my Father, and ye in me, and I in you.*") For more details on John 17:22, please write to this address:

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