

ORIGIN OF THE TRINITY DOCTRINE

INTRODUCTION

We shall be treating a topic by which the enemy of man has kept many in Christendom for a long long time rooted in the belief of a lie by “a doctrine of faith” that they met and where taught to profess by religious leaders of old. As we have always said, it is the doctrine that a man comes to believe in and lives by that makes him who he is. If a man believes wrongly he shall speak and do foolishly and vice versa. **Mk 4:23-24; Jn 7:14-19; Jn 8:38; Mtt 7:24,26**

Ps 11: 3 If the foundations be destroyed, what can the righteous do?

This has to do with a foundational doctrine by which the relationship between our Lord and Master Jesus Christ, and God the Father with the Holy Spirit have been defined and established as an article of faith by men, which many have been made to believe in and hold as true, but which is of a lie – the doctrine of Trinity. The Trinity is a doctrine of the Church as a business organization (CAO) that teaches of a triune God, the three in one God and how they relate.

And by it men have been made to be worshipping and calling upon a God that they know not of, but they are told to believe is yet a mystery and cannot be understood by men. This is quite unfortunate, even as Christ, His Son had come down from the bosom of the Father in heaven, and had given us an understanding of the truth of who He is, and left us with the Spirit of truth to constantly remind and keep us in the truth that he taught. So that we can continually have fellowship with the one true God and His Son in our hearts, yet the CAO teach via an ambiguous doctrine of an unknown triune God that their adherents cannot ever know. **Acts 17:22-31; I Jn 5:19-20; I Jn 1:1-3; I Jn 2:27**

Jn 4: 19-26 (Vr.25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. **Vr.26** Jesus saith unto her, I that speak unto thee am he. **Vr.22** Ye worship ye know not what: we know what we worship:

Many believers as adherents of the CAO only have a very peripheral knowledge, and not an in-depth understanding of the Trinity doctrine, its origin and history. What majority mainly assume of it on the surface is the profession of the existence of “God the Father”, “God the Son” and “God the Holy Spirit”. They are made to believe that the three are one and the same God manifesting in three different forms in operation. But is this true? Was that what Jesus Christ taught in his own doctrine and that of his apostles?

We shall in this literature trace the root cum origin of this Trinity doctrine as formulated by men, a doctrine that is from beneath, so that ye may no longer be simple in its tenets, but be

delivered from its deception. This Trinitarian background discovery can only be gotten from internet resources and literature reviews, being not wholly Bible based, unlike in all of our previous literatures that were strictly got from biblical sources cum references. Many believers are even ignorant of the fact that the term “Trinity” is not found in the Bible anywhere and yet they do not seem to care to do a diligent study by themselves to really understand what the doctrine they believe and defend blindly is all about. **Jam 3:15; 2 Tim 2:15-16**

Nevertheless, we shall have a sequel to this particular literature, in which we shall seek to hear from the Master Jesus Christ in his own doctrine. Wherein he forewarned us with his apostles, through the true gospel of this leaven of the Pharisees and scribes that shall be introduced by enemies of the cross in order to corrupt our knowledge of God and His Christ in truth by a lie. **Tit 1:13-14; Mtt 15:7-9; Mtt 13:24-30,33; Mtt 16:5-12**

We enjoin our readers to familiarize themselves with our two previous literatures with the titles “Who Is the One True God” and “The Title Called God and Lord”. We recommend that you get and read these literatures in order to grasp and comparatively follow that which is written herein as well.

“The ultimate ignorance is the rejection of something you know nothing about. Yet refuse to investigate”. --- Dr. Wayner Dyer

BACKGROUND

The doctrine of Trinity is a teaching that cannot be gotten from the Old Testament Scriptural teachings nor was it taught by Christ and his apostles in the New Testament as a gospel message. For such a foundational and important doctrine of the CAO not to have been explicitly and unambiguously referenced whether in parables, similitude, story by our Master Jesus Christ in the New Testament, or by prophecy throughout the Old Testament should give any truth seeker grave cause for concern, but that is not the case for many so called Believers of the CAO as it were.

But for us here it does give us great concern, and therefore the need to trace its formulation and possibly root. And as we had opined, in this particular literature, we are forced to turn to or relay more on internet resources (Wikipedia, Google), and other paperback literature sources- (Church History In Plain Language by Bruce L. Shelley, for example) to unravel the history thereof, rather than sticking strictly to the Bible as in all of our previous literatures unfortunately.

The Trinitarian doctrine formulation came about at a period of the evolving of a divided Church seeking relevance in the world after years of persecution under the Romans, and its sudden integration with the Roman Empire that have been the enemy of Christianity right from the onset, from the days of Christ, his apostles and the early Apostolic church till date. There was

no such established doctrine existing amongst Christians prior to this time, but it crept in thereafter. **2 Cor 6:14-18; 1 Cor 10:20-22; 2 Pet 2:1**

Acts 4:26-29 (Vr.26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. **Vr.27** For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, **Vr.28** For to do whatsoever thy hand and thy counsel determined before to be done.

The Romans through Pontius Pilate, the governor of Judaea, and Herod being tetrarch of Galilee, and the Jewish high priests Annas and Caiaphas with the Jews, crucified Christ in 36 AD under the reign of the Roman Emperor, Tiberius Caesar. The unholy alliance of Jewish leaders of old, and the Romans brought about the crucifixion of Jesus Christ our Lord and Saviour in his time. It was the same Romans under the army commander Titus that destroyed Jerusalem city and the temple of God therein in 70 CE, ending the Great Jewish Revolt. **Lk 3:1-3; Acts 2:22-24; Jn 11:47-54; Jn 18:12-35; Jn 19:1-24**

Unfortunately, a similar alliance of the offspring of these murderous fathers of old in latter generations to come, more especially in the fourth century, brought about the laying of the faulty foundation called the Trinity doctrine; a doctrine by which the Orthodox Church being catholic became Roman in nature and influence ultimately. This was accomplished beginning with the reign of the Roman Emperor Constantine I.

Out of the political interplay of this union between the Church and the pagan Romans, came the gathering of an ecumenical council that birthed this doctrine that was foisted upon all Christendom by the Roman state through blackmail, terror, and killings. This was accomplished by the Romans through the might of the sword, in collaboration with the Church through excommunications, banishments and exiles. **2 Tim 2:1-5**

This doctrine cultivated through the spilling of the blood of innocent Christian martyrs that were strongly opposed to its erroneous tenets, is still unfortunately being held tenaciously as truth by the CAO till date – what a great tragedy – the underground workings of the great whore. How can a doctrine founded and perpetuated by the shedding of the blood of innocent souls, both of believers and unbelievers be said to be of Christ and true? That is not how any doctrine that is of Christ is propagated nor established, but that which is of the Devil instead. **Mtt 23:29-36; Mtt 26:47-56; Lk 9:51-56; Acts 1:8; Lk 24:46-49**

Doctrines of devils are established through forceful silencing and elimination of oppositions to it by killings, murders and destructions, which is the hallmark of the ministry of Satan and his cohorts, who come pretending to be “angels of light and servants of righteousness”. **Jn 10:10; Rev 18:1-6,23-24; Lk 11:45-52; 2 Cor 11:13-15**

Rev 17: 1-8 (Vr.4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and

filthiness of her fornication: **Vr.5** And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. **Vr.6** And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. **Vr.18** And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

It is instructive to note that it was the very same arch enemy of the Church under the heathen Roman Emperors that persecuted Christians to the ends of the world - killing, stealing and destroying all that named the name of Christ that suddenly ceased hostilities towards Christians at such a time as predetermined by God. **Acts 2:22-23**

This can be seen as the blending of the wheat and tare in the field of the world, an unholy union cum mixture that gave rise to an unholy doctrine – a blend of paganism and Christianity as a religious brand was formed. The Church that was catholic (universal) became reborn as the “Roman Catholic Church” from thence till date without change. **2 Cor 6:14-18; Mtt 13:24-30**

Mtt 23:25-39 (Vr.29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, **Vr.30** And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. **Vr.31** Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. **Vr.32** Fill ye up then the measure of your fathers. **Vr.33** Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? **Vr.34** Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: **Vr.35** That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. **Vr.36** Verily I say unto you, All these things shall come upon this generation.

The New Testament doctrine of Christ was laid on the blood of Jesus who was killed with all those that upheld it by the gang up of sinful men – the Romans and Jewish religious leaders. Contrariwise, the doctrine of the Trinity was birthed out of strife, envying and division, being propagated thereafter on the blood of martyrs of Christ who were also killed by the hands of sinful men for rejecting it – the Romans and religious CAO leaders. **Lk 24:7; Lk 22:20-22; Rev 17:6; I Thess 2:13-16; Jam 3:14-16; Rev 18:24**

We shall delve into an abridged history study through literature accounts to see how the latter was accomplished, having knowledge of the former through direct biblical accounts.

MARRIAGE OF THE CHURCH AND THE ROMAN EMPIRE

The Church of Christ traces its history back to that body which was established by Jesus Christ in the first century AD. That original Church had Jesus Christ as its head and twelve Apostles that had the oversight of the Body of Christ on the earth, and Christ left it on earth under the administration of the Holy Spirit, the Spirit of truth whom he sent. The true Church was founded on the true revelation of who the Son of the living God was in relationship to God the Father as given to the apostle Peter by our heavenly Father and not by flesh and blood. The Church was the medium through which this established truth was to be made known to the entire world for salvation purposes, before the end shall come. Unfortunately, a leaven was introduced into the meal along the way; a flesh and blood given revelation crept in. **Mtt 13:33; Mtt 16:13-20; Mtt 28:18-20; I Tim 3:14-16; Jn 16:7-15; Jn 15:26-27**

Unfortunately, over time ideas and doctrines were introduced into the Church by men instead of relying wholly on the established doctrine of Jesus Christ that was from the beginning. This even began during the early Church era, while the original Apostles of Christ were much around as we can reference in several places in the New Testament Bible accounts as it were. Christ and his apostles warned strenuously of this corruption in church doctrine that shall definitely come in the near future and it did. **Acts 15:1-29; 2 Pet 2:1-3; Acts 20:28-32**

These leaven corruption cum mixture continued unabated after the demise of the Apostles to the point of the consolidation of authority into one man (the bishop) and alternative modes of baptism, etc. These and other doctrines continued and grew until there was a complete falling away or apostasy from the pure gospel of Christ. The apostasy was complete in 570 AD when the Lombard invaders destroyed the last vestige of the Roman Empire and allowed the rise of the power of the Bishop of Rome, the Pope. The result was the Church world entered into a period that is called the "Dark Ages", spiritually if not physically. **Mtt 13:33-35; Mtt 23:1-12**

In the first three centuries, the Church was often forced into secrecy and seclusion due to intense persecutions worldwide that they suffered. As a result of this, it was fraught with theological disputes, especially concerning the divinity of Jesus Christ. **Prov 14:12; Judg 21:25**

As we had said previously, a point in time in history came when the perpetuate enemy of Christendom, the pagan Roman Empire shielded its sword for a time in order to seemingly embrace its mortal enemy, the Church, and subsequently adopted Christianity as its state religion worldwide. The enemy-without transformed to become the enemy-within overnight, a good example of wolves now putting on sheep clothing. With this unholy alliance, they began to eliminate all those opposed to them and who refuse to join such a union by a doctrine, beginning with Christians within the Church that were viewed as the opposition, and ending up with unbelievers that refused to convert to their faith voluntarily. The true doctrine of Christ is not propagated by the sword, but the doctrines of devils are. **2 Cor 11:13-15; Mtt 7:15-20; Mtt 26:47-56; I Tim 4:1-2; Jn 16:1-3**

Christianity was legalized by Constantine's predecessor, Galerius on his deathbed, but was not to become the official state religion of Rome until 380. In 313 AD Constantine issued the Edict of Milan ending the persecution of Christians. Thereafter he accorded recognition to the Christian Church. It was years after the death of Constantine I that a successor Emperor Theodosius I down the line of succession proclaimed Christianity as the sole religion of the Roman Empire in 380 AD.

HOW THE CATHOLIC CHURCH BECAME ROMAN

Constantine represents the passing of the Age of Catholic Christianity, and the beginning of the Age of the Christian Empire (312-590). From thence courageous martyrs became a thing of the past in the catholic or "universal" Church. The Christianization of the Roman Empire and the imperial interference in the affairs of the Church began – "the Romanization of the Church". We can detect the fallout of these two developments to this day in the CAO system of today.

How could such a turn of events even come about? Why did the despised and persecuted "superstition" called Christianity by the conquering Romans, rather suddenly arise from the shadows of Roman society and assume, almost overnight, the spiritual leadership of the vast and powerful Roman Empire? It stemmed from the overnight seeming conversion of a warring heathen Roman Emperor called Constantine I.

Some historians have considered Constantine's "conversion" a purely political maneuver. Plenty of paganism remained after such transformation. He conspired, he murdered, and he even retained his title Pontifex Maximus as head of the state religious cult, even after his so called conversion to Christianity and the integration thereof subtly perfected. **2 Cor 6:14-18; I Cor 10:19-21**

From the year 312, Constantine favoured Christianity openly: he abolished executions by crucifixion; and in 321 he made Sunday a public holiday. Thanks to his generosity, magnificent church buildings arose as evidence of his support of Christianity. Bishop Eusebius of Nicomedia baptized him shortly before he died in 337.

Prior to 312, Christianity had been outlawed and persecuted. Suddenly it was favoured and pampered. Constantine thrust it into public life. As a result, the Church faced a totally new mission in the world. The church historian Eusebius probably spoke for majority of Christians when he represented the Emperor as the ideal Christian ruler and envisioned the beginning of a new age of salvation. The new opportunity to preach publicly and to develop unmolested surely meant that God had a new and greater mission for the church in his thinking. The divinely ordained moment had arrived for the infusion of public life with the spirit of Christianity (the spirit of the world) – what a great delusion and subtlety.

The Roman Empire provided the then world with political, economic and cultural unity. So with adopting Christianity they also can provide the world with religious unity as well. The Empire seemed to carry the providential task of preparing the way for Christianity to fulfill its mission

to all men, the religious fathers thought and believed. Now, with Constantine, the conversion of the world seemed near.

The advantages for the Church were real enough but there was a price to pay, Constantine ruled Christian bishops as he did his civil servants and demanded unconditional obedience to official pronouncements, even when they interfered with purely church matters. There were also the masses that now streamed into the officially favoured church. Prior to Constantine's conversion, the church consisted of convinced believers. Now many came who were politically ambitious, religiously disinterested, and still half-rooted in paganism. This produced not only shallowness and permeation by pagan superstitions, but also the secularization and misuse of religion for political purposes.

When Emperor Constantine won control of the Roman Empire in 312 AD, having experienced "a vision of the cross" while engaged in a crucial battle to reclaim the empire, he elevated Christianity to favored status having attributed his near impossible victory to the Christian God. He soon discovered the fractured state of the Church and what it believed. To bring unity, he convened a council in the year 325 that met in the city of Nicaea. Out of that convention the Nicene Creed was formulated, which formed the basis for the Trinitarian doctrine and is still a standard of belief for many Christian churches till date.

THE GREAT CONTROVERSY WITHIN THE CHURCH

The belief in the Triune God assumed major importance after Emperor Constantine's conversion. When the Emperor turned to the Christian faith he counted upon the church to bring new life into the weary empire. But, to do that, the church itself had to be united. A quarrelling, divided Christianity could not bind the crumbling empire together and that is why his transformation was more of a political maneuver rather than a genuine heart conversion by the Spirit of Christ.

Divided Church + Crumbling Empire = (gave birth to) Roman Catholic Church

This is why Constantine was troubled by reports from all quarters, of the bitterness Christians were displaying over theological issues. Constantine had no choice but to intervene to stop this constant bickering, or worse, and to make his Christian subjects agree on what their own beliefs were.

Of all the various disagreements within the Christian Church even during the era of the Roman persecutions, the Arian controversy has held the greatest force and power of theological and political conflict, with the possible exception of the Protestant Reformation. The conflict between Arianism and Trinitarian beliefs was the first major doctrinal confrontation in the Church after the legalization of Christianity by the Roman Emperors Constantine I and Licinius.

Many recognized Arius as a defender of “original” Christianity or as providing a conservative response against the politicization of Christianity seeking union with the Roman Empire. In 321, Arius was denounced by a synod at Alexandria for teaching a heterodox view of the relationship of Jesus to God the Father. Because Arius and his followers had great influence in the schools of Alexandria – counterparts to modern universities and seminaries – their theological views spread especially in the eastern Mediterranean.

Arius wrote “The Son has a beginning, but God is without beginning”.

Trinitarians say that “The Son existed from all eternity, and that he is equal with the Father”.

By 325 AD, the controversy had become significant enough that the Emperor Constantine called an assembly of bishops, the first Council of Nicaea, which condemned Arius doctrine and formulated the original Nicene Creed. Constantine’s coinage and motifs, until the time of this Council, had affiliated him with the pagan cult of Sol Invictus, and only four (4) years before Nicaea, Constantine had declared Sunday to be an Empire-wide day of rest in honour of the Sun, which led to its replacement of Saturday as the Sabbath in European Christendom. And this has been maintained through all the ages from thence till date as the Christian day of worship of (the Sun) God as it were.

THE COUNCIL OF NICAEA

The First Council of Nicaea was a council of Christian bishops convened in Nicaea in Bithynia (present day Iznik in Turkey) by the Roman Emperor Constantine I in AD 325. This was an ecumenical council and the first effort to attain consensus in the church through an assembly representing all of Christendom. For the first time representation of many of the bishops of the Church convened to agree on a doctrinal statement. Also for the first time, the Emperor played a role, by calling together the bishops under his authority worldwide. Delegates came from every region of the Roman Empire, except Britain.

Historically significant as the first effort to attain consensus in the church through an assembly representing all of Christendom, the council was the first occasion where the technical aspects of Christology were discussed. The Council of Nicaea dealt primarily with the issue of the deity of Christ – “The notion of a “divine three”. The council settled to some degree the debate within the Early Christian communities regarding the divinity of Christ. This idea of the divinity of Christ, along with the idea of Christ as a messenger from God (the Father) had long existed in various parts of the Roman Empire.

This first Council’s main accomplishment were settlement of the Christology issue of the nature of the Son and his relationship to God the Father, the constitution of the first part of the Creed of Nicaea, settling the calculation of the date of Easter and promulgation of the early canon law.

The council affirmed and defined what it believed to be the teachings of the Apostles regarding who Christ is: that Christ is the one true God in deity with the Father.

One of the purposes of the council was to resolve disagreements arising from within the Church of Alexandria over the nature of the Son in his relationship to the Father, in particular, whether:

- (i) The Son had been “begotten” by the Father from His own being, or
- (ii) Created as the other creatures out of nothing?
- (iii) Are the Father and Son one in divine purpose only, or
- (iv) Are they also one in being?

St. Alexander of Alexandria and Athanasius claimed to take the first (i) and fourth (iv) positions, while the popular Christian presbyter Arius, from whom the term Arianism comes, is said to have taken the second (ii) and third (iii). The council decided against the Arians overwhelmingly. Of the estimated 250-318 attendees, all but two (2) agreed to sign the creed and these two, along with Arius, and were consequently banished to Illyria (majority carries the vote. Is that God’s way or the way of men?). The Emperor’s threat of banishment was claimed to have influenced many to sign the creed as it were.

The Arian controversy was a Christological dispute that began in Alexandria between the followers of Arius (the Arians) and the followers of St. Alexander of Alexandria (known as Homoousians).

The Council declared that the Son was true God, co-eternal with the Father and begotten from His same substance, arguing that such a doctrine best codified the Scriptural presentation of the Son as well as traditional Christian belief about him handed down from the Apostles. Under Constantine’s influence, this belief was expressed by the bishops in the Nicene statement.

What exactly were the expanded constituents of the positions of the doctrine of Arius versus that of St. Alexander and Athanasius? Are they still pertinent questions that the present day truth seekers as Christians ought to revisit, examine and arrive at a good spiritual understanding of according to the doctrine of Christ for their faith and salvation sake? Yes.

POSITION OF ARIUS (ARIANISM)

Arianism is the theological teaching attributed to Arius (ca AD 250-336), a Christian presbyter in Alexandria, Egypt, concerning the relationship of God the Father to the Son of God, Jesus Christ. Arius asserted that the Son of God was a subordinate entity to God the Father.

The Arian concept of Christ is that the Son of God did not always exist, but was created by – and is therefore distinct from – God the Father. This belief they held was grounded in the Gospel of John passage.

Jn 14: 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Colo 1:15 Who is the image of the invisible God, the firstborn of every creature:

The Arian question arose regarding the relationship between God the Father and Jesus the Son. Arius maintained that the Son of God was a creature, made from nothing; and that he was God's first production, before all ages. And he argued that everything else was created through the Son. Thus said the Arians, only the Son was directly created and begotten of God; and therefore there was a time that he had no existence. **Rev 3:14**

Arius believed that the Son Jesus was capable of his own free will of right and wrong, and that were Christ in the truest sense a Son, he must have come after the Father. Therefore, the time obviously was when the Son was not, and hence he was a finite being, and was under God the Father. **Mtt 26:39; Lk 22:42; Jn 5:30**

POSITION OF ST ALEXANDER

Alexander and the Nicene fathers countered the Arians' argument, saying that the Father's fatherhood, like all of His attributes, is eternal. The Nicene fathers believed that to follow the Arian view destroyed the unity of the Godhead, and made the Son unequal to the Father or lesser than the Father in contradiction of the Scriptures to them in

Jn 10:30 "I and the Father are one".

Jn 17: 21 "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me".

St. Alexander ascribed the term homoousios or consubstantial, the Son is "of the same substance of the Father". The Council of Nicaea adopted the postulations of Alexander and Athanasius where the relationship of God the Father and the Son was concerned. This formed the first portion of the Trinitarian or Athanasian doctrine that was to be concretized in the subsequent council of the Church at Constantinople as it were.

THE RESULTANT EFFECT OF THE NICENE CREED ADOPTION

Most of the Bishops at the Nicaea council recognized that something more specific was needed to be done in order to exclude the possibility of Arian heresy festering thereafter. For this purpose they produced another creed, the Nicene Creed different from the Apostles' Creed. Into it they inserted an extremely important series of phrases – "True God of true God, begotten not made, of one substance with the Father". The expression "homoousios" – "One substance", was probably introduced by Bishop Hosius of Cordova (in today's Spain). Since he had great influence with Emperor Constantine, the imperial weight was thrown to that side of the scales in the argument. After more days of inconclusive debate the impatient Emperor

intervened to demand that this statement of “homoousios” be adopted. Thus, there emerged that Nicene Creed, which to this day is the standard of orthodoxy in the Roman, Eastern, Anglican and some other churches.

The Arians insisted on inserting the term “identical in substance” in the creed that was to be formulated by the council, but that was rejected for “same in substance”. He was deemed a heretic by the Ecumenical First Council of Nicaea of 325. Consequently, the books of Arius were ordered to be burned wherever it may be found and his followers branded as enemies of Christianity throughout the realm, by the edict of Emperor Constantine I which was as follows:

“In addition, if any writing composed by Arius should be found, it should be handed over to the flames, so that not only will the wickedness of his teaching be obliterated, but nothing will be left even to remind anyone of him.

And I hereby make a public order, that if someone should be discovered to have hidden a writing composed by Arius, and not to have immediately brought it forward and destroyed it by fire, his penalty shall be death. As soon as he is discovered in this offence, he shall be submitted for capital punishment...”

Edict by Emperor Constantine I

The special friendship between the Roman Empire and the Church gave birth to the Trinity doctrine; the head of the empire and the bishops of the church sitting together, celebrating the coming happy days of the Church of Christ.

After Nicaea, however, first Constantine and then his successors stepped in again and again to banish this churchman (Bishop/priest) or exile that one. Control of church offices too often depended on control of the emperor’s favour. The court was overrun by spokesmen for some Christian party or the other. As a result, the imperial power was forever ordering bishops into banishment and almost as often bringing them back again when some new group of ecclesiastical advisors got the upper hand in the palace. A change in emperors or a shift in the makeup of the palace ecclesiastical clique that had the emperor’s ear, determines which bishop is banished or which can be recalled from exile as it were.

No career better illustrates the way in which imperial power took over actual control of the church than that of Athanasius. As a young advisor to Alexander, he had won a resounding victory at Nicaea over his elderly opponent, Arius. Athanasius insisted upon using “homoousios”, because he and his group believed that the Word (Christ) was of the “same” nature as the Father. The other group argued for “homoiousios” because they held that the Word was a being “like” God the Father. **Phil 2:6-7**

Christians fought each other over a diphthong. But that diphthong carried an immense meaning. How? Example of a story of a cable that was sent and meant to read, “No, price too high”, but was sent omitting the comma to read “No price too high”. That gives an entirely different read and meaning altogether from the intended one that was meant to be conveyed. Only an iota (in English, the letter “i”) divided the parties after Nicaea, the issues involved

represented two (2) sharply different interpretations of the Christian faith. At stake were the full deity of Jesus Christ and the essence of the doctrine of the Trinity (which many today do not even truly care to know deeply about).

HOMQUOSIOS = HOMQIIOUSIOS

But the Athanasius group, having the ear of the Imperial majesty had their way and their favoured creed was adopted empire-wide for all the churches. And with the power of the Roman state backing them, the enforcement of this belief in the churches by the edge of the sword was carried out and sustained for long. The same believers, who while the Roman Emperors Diocletian and Garius ruled, had been the victims of terrible persecution, were demanding now that their fellow Christians who differed from them on points of doctrine be suppressed or banished from their churches by the newly acquired power of the state.

THE COUNCIL OF CONSTANTINOPLE

The first Council of Nicaea was the first ecumenical council of the Church. Most significantly, it resulted in the first uniform Christian doctrine (that was of error in our opinion) called the Creed of Nicaea. With the creation of the creed, a precedent was established for subsequent local and regional council of Bishops (called Synods) to create statements of belief and canons of doctrinal orthodoxy – the intent being to define unity of beliefs for the whole of Christendom.

In Nicaea, questions regarding the Holy Spirit were left largely unaddressed until after the relationship between the Father and the Son were settled around the year 362. So the doctrine of Trinity in a fully fledged form was not completed until the Council of Constantinople. The Nicene Creed was amended to a new version, the Trinitarian doctrine, by the First Council of Constantinople in 381.

What were the differences between the Trinitarian and Arian doctrines that necessitated the shedding of innocent blood of fellow Christians by the Roman Emperors backing up the Trinitarian position in the Catholic Church in order to establish it without question? We reiterate as below:

ARIANISM VERSUS TRINITARIANISM

Arianism was in opposition to the traditional Trinitarian Christological doctrine, as determined by the first two Ecumenical Councils (of Nicaea and Constantinople) and currently maintained by the Roman Catholic Church, all Reformation-founded Protestant churches (Lutheran, Presbyterian and Anglican), a large majority of groups founded after the Reformation, calling themselves Protestants such as Methodist, Baptist, etc. and most Pentecostals with the exception of the Church of Jesus Christ of Latter-day Saints, Jehovah's Witnesses, Seventh Day Adventists and some other religious sects.

Arian taught that God the Father and the Son did not exist together eternally. That the pre-incarnate Jesus was a divine being created by (and therefore inferior to) God the Father at some point, before which the Son did not exist. Arius is said to believe that Jesus is or was a “creature”, in the sense of “created being”. **Jn 14:28; Prov 8:22**

Arian beliefs on the nature of the Trinity was: God the Father (unbegotten), always existing, was separate from the lesser Jesus Christ (only begotten), born before time began and creator of the world.

Arius taught that Jesus Christ was divine and was sent to earth for the salvation of mankind, but that Jesus Christ was not equal to the Father (infinite, primordial origin) and to the Holy Spirit (giver of life). Under Arianism, Christ was instead not consubstantial with God the Father, since both were made of “like” essence or being but not “the same” essence or being, but the Trinitarians rejected this view. Rather the Trinitarian definition and understanding of “essence or being” is all that subsists by itself and which has not its being in another, God the Father and God the Son and God the Holy Spirit all being uncreated. This is contrary to what we understand that Christ taught in his own doctrine. How? **Jn 6:57; Jn 20:17; Jn 5:19,30; Jn 16:28**

According to Arius, the preexistent Logos and thus the incarnate Jesus Christ was a created being; that only the Son was directly created and begotten by God the Father, before ages, but was of a distinct, though similar essence or substance from the Creator; his Trinitarian opponents argued that this would make Jesus less than God, and that this was heretical. Rather, the Trinitarians believe and accept the equality and co-eternity of the persons of the Trinity instead.

The Trinitarians believed that the Son was co-eternal with the Father, and divine in just the same sense that the Father is. As it were, that the Son is Homoousios – “of the same substance” with the Father. The Arians believed that the Father’s divinity was greater than the Son’s and that the Son had a beginning. That he shared neither the eternity nor the true divinity of the Father, but was rather the very first and most perfect of God’s creatures. As it were, that the Son is Homoiousios – “alike in substance” with the Father.

For about two (2) months during the period of the council of Nicaea, the two sides argued and debated, with each appealing to Scriptures to justify their respective positions. Much of the debate hinged on the difference between being “born” or “created” and being “begotten”. Arians saw these as being essentially the same, but followers of Alexander did not. **I Cor 1:10-17; Hebr 1:4-6**

After the dispute over Arianism became politicized and a general solution to the divisiveness was sought – with a great majority holding to the Trinitarian position – the Arian position was officially declared heterodox. The Emperor Constantine I who had convened the Nicaea Council to resolve this controversy, having called together the bishops under his authority, played the murderous role as always of using the power of the state to give the Council’s orders effect. The

bloody elimination of every opposition within the Church to the Nicene Creed resolution was to commence immediately.

The Emperor carried this out in such a manner that every Christian leader who refused to endorse the Nicene Creed throughout his realm would be exiled and in addition to being excommunicated by the Church, which had the Trinitarian as majority. Arius, Theonas and Secundus refused to adhere to the creed and were consequently banished to Illyria. The works of Arius were ordered to be confiscated and consigned to the flames, while all persons found possessing them were to be executed.

The Arians declared that they were being persecuted by the Romans and Church as political bedfellows, because we say that the Son has a beginning, but that God the Father is without beginning. That before the Son was begotten or created, or purposed or established, he was not; for he was not unbegotten as the Trinitarian doctrine declares which the Emperor sided with and endorsed.

Nevertheless, the controversy continued in various parts of the Empire, despite the fierce execution of these threats by the Emperor cum Church against the opposition. Arianism continued to exist for several decades, but by the end of the 4th century it had surrendered its remaining grounds to Trinitarianism in the Roman Empire. It ceased to be the mainstream belief by the 8th century, as the rulers of the Germanic tribes that held on to it this long gradually adopted Catholicism.

Arianism was crushed through a series of military and political conquests, culminating in religious and political domination of Europe over the next 1,000 years by Trinitarian forces in the Catholic Church. Trinitarianism has remained the dominant doctrine in all major branches of the Eastern and Western Church and later within Protestantism. Pentecostalism that broke out in later years also embraced the Trinitarian doctrine wholly without question as it obtains till date.

APOSTLES' CREED VS NICENE CREED

The origin of the Apostles' Creed is less clear than that of the Nicene Creed. The most common view is that it was originally developed in the first or second century and was influenced later by the Nicene Creed. The earliest historical evidence of the creed's existence is in a letter written by the Council of Milan in 390 A.D.

The Apostles' Creed was based on Christian theological understanding of the Canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the Old Roman Creed known also as the Old Roman Symbol.

The Old Roman Creed is an earlier and shorter version of the Apostles' Creed. It was based on the 2nd-century Rules of Faith and the interrogatory declaration of faith for those receiving Baptism (3rd century or earlier), which by the 4th century was everywhere tripartite in structure,

following Matthew 28:19 (“baptizing them in the name of the Father and of the Son and of the Holy Spirit”), which is part of the Great Commission.

So the Apostles’ Creed because of the early origin of its original form did not address some Christological issues defined in the Nicene Creeds of the 4th century era. It thus says nothing explicitly about the divinity of either Jesus or the Holy Spirit. Nor does it address many other theological questions which became objects of dispute centuries later as from the 4th century onward.

As we had opined, in the first three centuries, the Church was often forced into secrecy and seclusion. As a result, it was fraught with theological disputes, especially concerning the divinity of Jesus Christ. But by the time the Roman Empire, the arch enemy of the Church, embraced Christianity and elevated it to a favoured status in the fourth century, a new creed was formulated following the Nicaea council convened by Emperor Constantine I. This was to form the new profession of faith for all Christians going forward by force as it were.

Comparatively, we shall put side by side the Apostles’ Creed and Nicene Creed to see the modifications cum additions made to the profession of the Christian Faith down the centuries (the Credo). Note that the reference to "the holy catholic Church" or “apostolic” in both the Nicene and Apostle's Creeds refers to the universal church, not the denomination.

The Apostles Creed

I believe in God,
the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ,
his only Son, our Lord.

He was conceived by the
power of the Holy Spirit
and born of the Virgin Mary.
Suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
and 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,
one in Being with the Father.
Through him all things were made.
For us men and for our salvation,
he came down from heaven:

By the power of the Holy Spirit
he was born of the Virgin Mary,
and became 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

he is seated at the right hand of the Father, and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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 Lord, 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.

ATHANASIAN CREED OR THE TRINITY DOCTRINE

In Nicaea 325, questions regarding the Holy Spirit were left largely unaddressed until after the relationship between the Father and the Son were settled around the year 362. So the doctrine of Trinity in a fully fledged form was not formulated until the Council of Constantinople. By the First Council of Constantinople in 381, the Athanasian or Trinitarian doctrine was formulated from the Nicene Creed. This Trinity doctrine formed the standard of belief for many Christian churches in the profession of their faith till date as it were.

The *Athanasian Creed* follows, taken from Schaff's work:

1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith.
2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. But this is the catholic faith: That we worship one God in trinity, and trinity in unity;
4. Neither confounding the persons; nor dividing the substance.
5. For there is one person of the Father: another of the Son: another of the Holy Spirit.
6. But the Godhead of the Father, and of the Son, and of the Holy Spirit is all one: the glory equal, the majesty co-eternal.
7. Such as the Father is, such is the Son, and such is the Holy Spirit.
8. The Father is uncreated: the Son is uncreated: the Holy Spirit is uncreated.
9. The Father is immeasurable: the Son is immeasurable: the Holy Spirit is immeasurable.
10. The Father is eternal: the Son eternal: the Holy Spirit eternal.
11. And yet there are not three eternal; but one eternal.
12. As also there are not three uncreated: nor three immeasurable: but one uncreated, and one

immeasurable.

13. So likewise the Father is almighty: the Son almighty: and the Holy Spirit almighty.
14. And yet there are not three almighties: but one almighty.
15. So the Father is God: the Son is God: and the Holy Spirit is God.
16. And yet there are not three Gods; but one God.
17. So the Father is Lord: the Son Lord: and the Holy Spirit Lord.
18. And yet not three Lords; but one Lord.
19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord:
20. So are we forbidden by the catholic religion to say, there are three Gods, or three Lords.
21. The Father is made of none; neither created; nor begotten.
22. The Son is of the Father alone: not made; nor created; but begotten.
23. The Holy Spirit is of the Father and the Son: not made; neither created; nor begotten; but proceeding.
24. Thus there is one Father, not three Fathers: one Son, not three Sons: one Holy Spirit, not three Holy Spirits.
25. And in this Trinity none is before or after another: none is greater or less than another.
26. But the whole three Persons are co-eternal together, and co-equal.
27. So that in all things, as aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.
28. He therefore that will be saved, must thus think of the Trinity.
29. Furthermore, it is necessary to everlasting salvation that we believe also rightly in the incarnation of our Lord Jesus Christ.
30. Now the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.
31. God, of the substance of the Father, begotten before the worlds: and Man, of the substance of His mother, born in the world.
32. Perfect God: perfect Man, of a reasonable soul and human flesh subsisting.
33. Equal to the Father as touching His Godhead: inferior to the Father as touching His Manhood.
34. And although He be God and Man; yet He is not two, but one Christ.
35. One, not by conversion of the Godhead into flesh; but by assumption of the Manhood into God.
36. One altogether, not by confusion of substance; but by unity of person.
37. For as the reasonable soul and flesh is one man; so God and Man is one Christ.
38. Who suffered for our salvation: descended into Hades: rose again the third day from the

dead.

39. He ascended into heaven. He sits on the right hand of God, the Father almighty:

40. From whence He shall come to judge the quick and the dead.

41. At whose coming all men must rise again with their bodies;

42. And shall give account for their own works.

43. And they that have done good shall go into life everlasting; but they that have done evil, into everlasting fire.

44. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

Under the then Roman Empire and the reigns of the emperors thereof, starting with Constantine I, every Christian in the Church was meant to compulsorily accept and believe in this Trinity doctrine wholeheartedly without question or doubt. Anyone otherwise minded or in opposition to this profession was to be regarded as a heretic, and an enemy of the Church of Christ and hounded down. And such were to be punished with excommunication, banishment or execution/death as the case may be throughout the worldwide realms under Roman rule.

ATTEMPTS AT EXPLAINING THE TRINITY DOCTRINE

Of all the things that Christians say about GOD, the most distinctive is that God is three (3) persons. No other major religion confesses or worships a three-in-one deity. Muslims and Jews find the doctrine offensive; Unitarians and Jehovah's Witnesses find it deplorable. Christians themselves are hard pressed to explain what they mean by it.

Most are content to treat the doctrine as a piece of sublime mystery. Some others just know the Trinity doctrine to mean the existence of God the Father, God the Son and God the Holy Spirit and that they three is one God. Unfortunately, majority are ignorant of the fact that there is no such term as "God the Son", or "God the Holy Spirit", nor "Trinity" found anywhere in the Bible, but they assume it to be so or therein.

This was not so in the early Church spanning up to the third century. Fourth (4th) century Christians felt a nagging restlessness about the doctrine when it cropped up - Three in one and One in three (3-in-1 and 1-in-3), each identical and yet different? With such mysteries to disagree upon, it was not long before everyone was calling somebody else a heretic. This is the age that formulated the Trinity doctrine.

We can only state what some men in their reasoning have tried and struggled to explain the Trinity out to be – one God in three (3) divine persons, the Father, the Son and the Holy Spirit. While in the same breath they still describe this same God NOT as three (3) persons, but as three (3) manifestations of the one God. Which one are we meant to believe? Or is it both in contradiction to each other? So this ambiguity in meaning ends up being called a "mystery" that cannot be understood by any human, they say.

In attempting to explain the doctrine of Trinity further, most Christians today occasionally appeal to patterns of threeness in the world:

EGG: the yoke + white + shell

PLANT: the root + stem + fruit of the tree

WATER: Ice (solid) + Liquid + Steam (gaseous)

MAN: as a father + husband + pastor (that is, the same Man in 3 different offices)

These are all fascinating ideas, but some say that these attempts in explanation of the Trinity God miss completely the personal element in the doctrine. They say that the true foundation upon which the doctrine rests is God Himself. How? That

1. It is God as He acted in history, revealing Himself to Israel.
2. It is God as He acted in history, entering our world as a Jewish carpenter named Jesus, dying and rising again to save.
3. It is God as He acted in history at Pentecost descending as the Spirit to share life with the Christian Church.

But if God is eternally one; and God is eternally three persons, how are we to understand this? If we think of God as 3 persons, then God's threeness is clear, and we have to account for God's unity. If we think of God as one person, we have to try to account for his threeness.

One way of doing this they say, is to say that a person may have several distinct functions such as mind, emotions and will. Its strength is its clarity about God's unity. He is one person. Its problem is its vagueness about God's threeness. There are not three (3) gods. God is one divine Being with three (3) carriers: one Godhead in three (3) "persons".

The word "person" however, did not mean to the early Christians what it means today. To us today, a person means someone like Tom, Dick or Harry. But the Latin word "person" originally meant a mask worn by an actor on the stage. In Trinitarian thought the "mask" is not worn by God to hide, but to reveal His true character.

Some say that when one should think of the Trinity, ye should not try to think of three persons in our sense of the term, but three personal disclosures of God that correspond to what He is really like. Furthermore, they say that if we speak about the mystery that is God, we must speak in analogies, and the analogy for the Trinity is not three men but one – the three in one person or God – this is the explanations of Trinity proffered by Bruce L. Shelley.

Being a man-deduced teaching, many others have made out their own attempts in explaining the Trinitarian doctrine. But the above captures the generally proffered explanations for it.

SUMMARY

We shall not be concluding on this topic entirely, but look forward to having a second part series to it, wherein we shall no longer run to literature reviews of men required in explaining a man deduced doctrine as the Trinity clearly is. Rather we shall run to our Lord and Master Jesus Christ in his doctrine in order to bring out his teaching on the true relationship between him and the heavenly Father.

In none of the parables, stories or proverbs attributable to Christ did he teach concerning the Trinity, instead his doctrine contradicts the tenets of it. It is not a Christ given doctrine nor is it from above, but that of men from beneath, politicized religious leaders of the fourth century era, a period in which the then Church united with the Roman Empire. The Trinity doctrine is unscriptural, being a formulation of men according to their own wisdom and warp understanding suffice it to say. **Mtt 21:23-27; Mk 12:29-32**

Though a thorough study of our previous earlier literatures titled “**Who Is the One True God**” and “**The Title Called God and Lord**” would have sufficed in giving a true reflection of the doctrine of Christ as compared to the tenets of the Trinity doctrine contained herein, yet we shall still follow up with a second part series to this particular literature specifically.

We declare here without any atom of reservation that the Trinity doctrine is an erroneous foundational doctrine of the CAO based on the teachings and commandments of men that leadeth men away from the true understanding of who God and His Christ is. By belief in this doctrine, one can never know nor understanding the one true God and His Christ, who they are and the true relationship between them as taught by Christ himself. Thereby missing eternal life as Christ gives it in the new covenant of which he is the mediator of, that is how serious this is. Unfortunately many CAO adherents being in the deception thereof do not consider it to be that serious. How? **Jer 31:31-34**

Jn 17: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. **Vr.3** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Those that do not hear Christ in his doctrine but hear men always, hold on tenaciously to the Trinity doctrine unto their confusion and shame. Jesus Christ our Master had come and given us understanding of who the Father is, but yet many still refuse to hear him unto their sure condemnation at the end. **Jn 3:31-36; I Jn 1:1-4; Acts 3:22-23**

God our heavenly Father wants to be known by His children on earth and that is why He sent His only begotten Son to reveal who He is truly to us, but the CAO through their doctrine of Trinity have kept Him shrouded in a mystery that cannot be known nor understood, for those that hold unto it. By this they have kept many still groping in the dark where the knowledge of God is concerned as had been the case in all ages past. **Lk 10:21-22; Rom 1:18-23; Jn 4:19-26; Mtt 15:12-14**

Hebr 8:6-13 (Vr.8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: **Vr.10** For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: **Vr.11** And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

Suffice it to say that the Trinity doctrine is a flesh and blood given revelation, and not a revelation from our heavenly Father as it were. If not, Christ would have taught us same, but he did not, rather it is certain men crept in unawares down the ages that did. **Mtt 16:15-17; Jude 1:3-5**

Lk 20: 4 The baptism of John [*similarly, the Trinity doctrine*], was it from heaven, or of men?

Jn 10:7-10 (Vr.7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. **Vr.8** All that ever came before me are thieves and robbers: but the sheep did not hear them.

We pray that your faith may not be based on the wisdom of men that perisheth, but on the wisdom of God in Christ that endureth unto everlasting life. Amen. He that hath ear to hear, let him hear what the Spirit saith to the churches.

FEEDBACK

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God bless and keep you heaven bound while ye still walk on this earth. MARANATHA.