

# Answering Trinity Proofs

## **"God the Father" is the Creator.**

Genesis 1:1: In the beginning of God's (אֱלֹהִים) creation of the heavens and the earth.

Yes this is speaking of Elohim – God – creating the heavens and the earth. Yes, “bara” does indeed mean to create, shape, or fashion.

## **A second part of the trinity is "God the Holy Spirit".**

Genesis 1:2: Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of God (רוּחַ אֱלֹהִים) washovering over the face of the water.

Yes this is speaking of the spirit of God – the ruach Elohim. However, this refers to the Throne of Glory and not a separate god known as the “holy spirit”.

Ruach (רוּחַ) can mean wind, spirit, breath, or mind.

## **A third part of the trinity is "God the Son".**

Genesis 1:3: And God said (וַיֹּאמֶר) "Let there be light," and there was light.

The word Yomer (יָאָמַר) in verse three means to say, to answer, to say in one's heart, to think, to command, to promise, to intend. It does not mean word – that would be davar (דָּבָר).

## **The Name of God – Elohim – always denotes plurality.**

Genesis 1:26: And God (אֱלֹהִים) said, "Let us make (נַעֲשֶׂה) man in our image, after our likeness (כְּדְמוּתֵנוּ) and they shall rule over the fish of the sea and over the fowl of the heaven and over the animals and over all the earth and over all the creeping things that creep upon the earth."

The “us” and “our” referenced in this passage refers to the angels. From here we learn the humility of the Holy One, blessed be He. Since man was created in the likeness of the angels, and they would envy man, He consulted them.

Even Christian scholars are admitting that this verse is not indicative of a plural godhead.

“Christians have traditionally seen [Genesis 1:26] as [foreshadowing] the Trinity. It is now universally admitted that this was not what the plural meant to the original author.” – Gordon J. Wenham (Word Biblical Commentary on Genesis, 1987 p.27)

The Liberty Annotated Study Bible – a Bible commentary published by Liberty University – also rejects the proof of a godhead in this passage.

“The plural pronoun ‘Us’ is most likely a majestic plural from the standpoint of Hebrew

grammar and syntax.” – Jerry Falwell, ed. (Liberty Annotated Study Bible, 1988 p. 8)

Genesis 3:22: Now the Lord God (יהוה מִיְהוָה) said, "Behold man has become like one of us, having the ability of knowing (מִמְנוּ לְדַעַת) good הַטֵּי and evil הַרְּעָה, and now, lest he stretch forth his hand and take also from the Tree of Life and eat and live forever."

In this verse we see plainly that Hashem is again using the term “us” when he is clearly speaking to the angels.

Even in the New International Version Study Bible there is an annotation regarding this very verse. It reads: “God speaks as the Creator-king, announcing His crowning work to the members of His heavenly court. [The verses that are cited are Genesis 3:22, 11:7; Isaiah 6:8; I Kings 22:19-23; Job 15:8; and Jeremiah 23:18.]” – NIV Study Bible (1985) p. 7

These verses show that the heavenly abode of Hashem is filled with the ministering angels who attend Hashem and to whom He repeatedly refers when using the plural pronoun “Us”.

Deuteronomy 6:4: Hear, O Israel: The Lord is our God; the Lord is one (יְהוָה אֶחָד).

The Hebrew word Echad (אֶחָד) works in the same way as the English word One. It can mean a compound-unity such as the couch, three chairs, and a table is one living room set. It can also mean an absolute oneness such as one dime or one nickel.

We can clearly see that Echad can refer to an absolute oneness in the following verses.

Deuteronomy 17:6: By the mouth of two witnesses, or three witnesses, shall the one liable to death be put to death; he shall not be put to death by the mouth of one witness (אֶחָד בְּפִי אֶחָד).

Ecclesiastes 4:8: There is one (אֶחָד וְאֵין שֵׁנִי) and there is no second; yea, he has neither son nor brother, and there is no end to all his toil; neither is his eye sated from wealth. Now for whom do I toil and deprive my soul of pleasure? This too is vanity and an unhappy affair.

### **The Tanach shows us that there is more than one divine person.**

Psalm 45:7: Your throne, O judge, [will exist] forever and ever; the scepter of equity is the scepter of your kingdom.

From the very first verse we see this is a psalm in praise of the “sons of Korah” – in other words, the Torah scholars. This has nothing to do with a divine person.

Zechariah 3:2: And the Lord said to Satan: The Lord shall rebuke you, O Satan; and the Lord shall rebuke you, He who chose Jerusalem. Is this one not a brand plucked from fire?

This verse refers to Ha-Satan. Remember that Ha-Satan is NOT the same being as the Christian “Satan”. Ha-Satan is an angel residing in heaven who is the accuser of mankind. He can only do the bidding of Hashem. He is not a divine being of evil as Christianity believes. However, he is a

divine being in that he is an angel.

The “one plucked from fire” refers to Joshua the High Priest. This is plain if you read the entire chapter.

### **The Tanach shows us that there is a second part of a trinity “God the Son”.**

Psalm 2:7: I will tell of the decree; The Lord said to me, "You are My son; this day have I begotten you.

The son referred to in this passage is David himself. It is clear that David is called Hashem's son because it is through him that Israel will be saved.

II Samuel 3:18: "And now, do it, for God said about David, saying, "By the hand of My bondsman David shall I deliver My people Israel from the hand of the Philistines and from the hand of all their enemies."

This refers to Solomon but also shows that David in Psalm 2:7 is rightfully also called Hashem's son.

II Samuel 7:14: I will be to him a father, and he shall be to Me a son; so that when he goes astray I will chasten him with the rod of men, and with the stripes of the sons of Adam.

We see that David refers to Hashem as “father” which also relates back to David being Hashem's son.

Psalm 89:27: He will call to Me, 'You are my Father, my God, and the Rock of my salvation.'

Proverbs 30:4: Who ascended to heaven and descended? Who gathered wind in his fists? Who wrapped the waters in a garment? Who established all the ends of the earth? What is his name and what is the name of his son, if you know?

This verse refers to Moses. He ascended and descended to heaven at Mount Sinai. He gathered wind in his fists – meaning soot of the furnace in Egypt. He wrapped the waters in a garment at the Sea of Reeds. He established the ends of the earth through building the Tabernacle. If the person knows one like him, they are to say who his son is and what the lineage is.

Isaiah 9:6: For a child has been born to us, a son given to us, and the authority is upon his shoulder, and the wondrous adviser, the mighty God, the everlasting Father, called his name, "the prince of peace."

Notice that the correct translation speaks of the child that has already been born – that is during the time of Isaiah – not hundreds of years later. Also, the authority is already upon his shoulder.

Let's look at the Christian version of this passage.

For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father,

Prince of Peace. (NKJV)

Notice that even in the Christian translation, the child is already born at the time of the scripture! However, it is incorrectly translated to say that the government will be upon his (notice the capital H) shoulder. Christianity is forcing the translation to fit their theology.

As for the name, even if we go with the incorrect Christian translation, there is no problem with someone being given a name containing a Name of God.

Here are a few example:

Hezekiah – The Mighty God

Tovia – Goodness of God

Elisha – God is Salvation

Eliezer – Help of God

Isaiah 9:7: To him who increases the authority, and for peace without end, on David's throne and on his kingdom, to establish it and to support it with justice and with righteousness; from now and to eternity, the zeal of the Lord of Hosts shall accomplish this.

Who is given this name? One who sits on David's throne. Jesus never sat on David's throne so he is obviously not the person who is referenced in verse 6.

### **The Tanach shows us that there is a third part of a trinity “God the Holy Spirit”.**

There are two different “spirits” referred to in the scriptures that you list. The first is the Ruach Elohim (רוח מיהולא) or Ruach HaKodesh (רוח שדוקה). The second is the Shekinah (שכינה).

Let's look at the first spirit.

Ruach (רוח) can mean wind, spirit, breath, or mind.

Genesis 1:2: Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of God (רוח אלהים) was hovering over the face of the water.

Genesis 6:3: And the Lord said, "Let My spirit (רוחי) not quarrel forever concerning man, because he is also flesh, and his days shall be a hundred and twenty years."

Exodus 31:3: ... and I have imbued him with the spirit of God (רוח אלהים) with wisdom, with insight, with knowledge, and with [talent for] all manner of craftsmanship...

Numbers 11:17: I will come down and speak with you there, and I will increase the spirit (קרוחי) that is upon you and bestow it upon them. Then they will bear the burden of the people with you so that you need not bear it alone.

Psalms 51:11: Hide Your countenance (רוחי) from my sins, and erase all my iniquities.

Psalms 51:13: Do not cast me away from before You, and do not take Your holy spirit (רוח קדשך)

from me.

Isaiah 63:10: But they rebelled and grieved His Holy Spirit (רוּחַ קְדוֹשׁ), and He was turned to be their enemy; He fought with them.

Isaiah 63:11: And His people remembered the days of old, [the days of] Moses; where is he who drew them up from the sea, [like] a shepherd His flock; where is he who placed within them His Holy Spirit (רוּחַ קְדוֹשׁ)?

Ruach (רוּחַ) can mean wind, spirit, breath, or mind. The point that you are missing here is that the Ruach Elohim (רוּחַ אֱלֹהִים) or Ruach HaKodesh (רוּחַ הַקֹּדֶשׁ) is a creation. Since the three gods of the trinity are supposedly co-eternal, then the Ruach Elohim or Ruach HaKodesh cannot be part of the trinity.

The Ruach Elohim or Ruach HaKodesh is a wind.

Genesis 1:2: Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of God (רוּחַ אֱלֹהִים) was hovering over the face of the water.

It is often manifested through noise and light.

Ezekiel 3:12: And a wind (רוּחַ) lifted me up, and I heard behind me the sound of a great uproar: "Blessed is the glory of the Lord from His place."

The Ruach Elohim or Ruach HaKodesh is a means of Hashem interacting with humanity.

Job 33:4: The spirit of God (רוּחַ-אֵל) made me, and the breath of the Almighty keeps me alive.

This is a reference back to Genesis 2:7: And the Lord God formed man of dust from the ground, and He breathed into his nostrils the soul of life, and man became a living soul.

Are missionaries saying that the Christian holy spirit is now the creator and not God the father?

The Ruach Elohim or Ruach HaKodesh is not part of a trinity.

Now let's look at the second spirit – the Shekinah (שְׁכִינָה).

Numbers 11:26: Now two men remained in the camp; the name of one was Eldad and the name of the second was Medad, and the spirit (הָרוּחַ) rested upon them. They were among those written, but they did not go out to the tent, but prophesied in the camp.

Judges 3:10: And the spirit of the Lord (רוּחַ-יְהוָה) came upon him, and he judged Israel; and he went out to war, and the Lord delivered into his hands Cushan-rishathaim the king of Aram; and his hand prevailed upon Cushan-rishathaim.

I Samuel 10:6: And the spirit of the Lord (רוּחַ יְהוָה) will pass over you, and you will prophesy with them, and you will be turned into another man.

The Shekinah (שְׁכִינָה) is one aspect of Hashem but is NOT a separate god or person. The Shekinah (שְׁכִינָה) is another Name for Hashem. This Name refers to a presence of Hashem and

the spirit that gives prophecy. The Shekinah is not a third part of a trinity.

\*Jewish Scripture from [\*The Complete Jewish Bible with Rashi Commentary\*](#)

\*\*Christian Scripture from the [\*New King James Version\*](#)

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