

## Trinity Revisited

### Commentary for February 16, 2015 — My Side of an Argument

I was recently involved in an internet discussion about the trinity. While I rarely indulge in such debates because of their limited usefulness, this discussion helped me to be concise in my presentation.

The topic was, "Do You Believe in Holy Trinity?" Here is what I wrote, after much back and forth within a group of people, all believers in universal salvation.

To all, I presume you ALL understand that EVERY angel is considered to be an EI, otherwise termed a "god"?

**"What is man, that you are mindful of him? and the son of man [Hebrew, *adam*], that you visit him? For you have made him a little lower than the angels [Hebrew, *elim*, plural, and a contraction of *elohim* (not "angels" or "messenger," in Hebrew, *malakî*)], and have crowned him with glory and honor. You made him to have dominion over the works of your hands; you have put all things under his feet."**

• *Psalm 8:4–6*

This verse is directly quoted AND EXPLAINED in Hebrews 2:7-9 — two times. The usage states and demonstrates that **angels = *elim***, or "angels = gods." This *midrash*<sup>1</sup> in Hebrews also tells us that Psalm 8:5 not only applies to *adam* (all human beings, meaning all born of Adam) but more precisely applies to Jesus, the Son of God:

**"But one in a certain place testified, saying [quoting Psalm 8:4–6],**

**'What is man, that you are mindful of him? or the son of man, that you visit him? You made him a little lower than the angels [Greek: ἀγγέλους]; you crowned him with glory and honor, and did set him over the works of your hands: you have put all things in subjection under his feet.'**

**For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But WE SEE JESUS, who was**

**'made a little lower than the angels' [Greek: ἀγγέλους]**

**for the suffering of death,**

**'crowned with glory and honor';**

**that he by the grace of God should taste death for every man."**

• *Hebrews 2:6-9*

As I said, this *midrash* in Hebrews chapter 2 indicates several things:

<sup>1</sup> *Midrash* is a Jewish term that literally means "interpretation." Hence, Paul is providing a "commentary" on the biblical text of Psalm 8:4–6. He explains it, expands upon it, and clarifies it for his readers and listeners.

- (1) there is a distinction between those who are of *adam* and angels,
- (2) it confirms that **angels are *elim* or *elohim*** (they are “gods” in English, *el* in the singular), and
- (3) more importantly, Hebrews 2:7 says that Psalm 8:6 ideally refers to Jesus (the Last Adam, 1 Corinthians 15:45), and secondarily to Adam and his descendants.

So, if ALL angels are *elim* or *elohim*, then where does this leave the trinity? It renders the trinity meaningless.

Again, remember there are seven “Spirits of God” in Revelation 1:4, 3:1, 4:5, and 5:6. Are they not “of God”? Yes, they are, just like the holy spirit of God, which is “the power of the Highest,” Luke 1:35. What a grievous error the angel Gabriel made. He did not identify the Spirit AS GOD, but as “**THE POWER of the Highest,**” referring to God the Father, the God of Christ (1 Corinthians 8:6). Did Mary ask, “Uh, please sir, which member of the trinity is that?” No. A trinity was not part of her biblical understanding because it was not part of the Hebrew Bible.

All this is consistent with 1 Corinthians 8:6. I have yet to read \_\_\_\_\_’s explanation of THAT verse, which excludes Jesus from equality with the Father (the “one God”), AND insultingly does not mention the other “supposed” member of the godhead, the Holy Spirit.

I am stunned that the nature of God is subject to our “feelings” and not subject to the Word of God, which is quite plain. If we see unscriptural teaching, we need to expose and rebuke them (Titus 1:13–14), yet proving all things, testing everything. YOUR “FEELINGS” ARE MEANINGLESS, whether the subject is the nature of God or promoting the trinity.

Where would the trinity doctrine be if ONLY biblical terms were used? Where are the one-in-three, three-in-one analogies in Scripture? [The bogus verse 1 John 5:7 notwithstanding.] If they are not in Scripture, IT IS LIKELY that God does not want those (gnostic?) ideas taught to the *ekklesia* of Christ.

I can explain my understanding of the biblical doctrine of God and Christ by linking relevant biblical passages. That cannot be done with regard to the trinity from either the Hebrew Bible or the New Testament. Nor can it be done from evidence of both together. If the “evidence” comes from outside Scripture, why must I say I believe such teaching to be a member of most every Christian church? I do not have to do so.

One of you says he understands the “logic” of the trinity, yet thousands of books have been written about the trinity and all say this aspect of God’s nature is a “mystery” — but not you. No, God’s Word exists to reveal God; it is God’s announcement from His mind to yours. If it is not within His written Word, then I do not have to believe it, regardless of historic church councils.

The trinity is the teaching of men.

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