

## Trinity, Heresy, and Subverting

“A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.” (Titus 3:10-11)

The Greek word for heretic means “a schismatic”. A schismatic is a person who promotes schism or is an adherent of a schismatic body of people. The word schism means to be divided or separated.

So a person who is a heretic according to the Gospel of Jesus Christ is one who promotes or adheres to a teaching that is causing division or a schism. The Apostle Paul says of “an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.” This is very important to understand. A heretic is subverted which in the Greek means “to pervert” and the Apostle Paul says that such a one is sinning being condemned of himself. How is he being condemned of himself? By his own words that are causing the heresy. Jesus said, **“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”** (Mt 12:36-37)

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.” (Gal 1:6-9)

Pervert: to cause to turn aside or away from what is good or true or morally right :i.e corrupt

For the sake of argument and a very lengthy theological discussion covering every aspect of what constitutes the entering into the Body of Christ, we are going to jump way ahead over answering every question and begin with the assumption that to enter into the Body of Christ one must have faith in the Gospel, one must repent and be baptized by water immersion for the remission of sins, and one must receive the Holy Ghost evidenced with the speaking with other tongues as the Spirit gives the utterance.

At this point the question then becomes what name must be used when being baptized? Is it the name of the Father, and of the Son, and of the Holy Ghost (Mt 28:19) Or is it in the name of Jesus Christ? (Acts 2:38) Which also leads to another question of, does it really matter to God either way? Or are both methods of baptism accepted?

The Trinitarian teaches that the name of God in the Old Testament was primarily referred to as Jehovah, however in the New Testament Jesus reveals the name of God as the Father, Son, and Holy Ghost. Is this the revealed name of God in the New Testament? Or is Jesus Christ the revealed name of God in the New Testament? {For more information on who Jesus Christ really

is please refer to the lesson “Who is Jesus Christ According to Scripture”} So, what is the revealed name of God in the New Testament?

The Gospel of Jesus Christ is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone”. (Eph 2:20) What did the Apostles understand to be the name of God in the New Testament? Jesus Christ speaking to his disciples said, “And he said unto them, **These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures,** {That would be a great help} And said unto them, **Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.** And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” (Lk 24:44-49)

So with the understanding of the scriptures in accordance of what Jesus just said to them, namely “**that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem**” the Apostle Peter gave the baptismal formula to use with the correct understanding of the name of God in the New Testament saying, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38)

In Matthew 28:19 Jesus said, “**baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**” and in Luke 24:47 reveals that name as being his own saying, “**repentance and remission of sins should be preached in his name, beginning at Jerusalem.**” Since the Gospel is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone”, (Eph 2:20) and the Apostles told us the formula for the baptism that Jesus himself instructed for them to do beginning at Jerusalem we then can come to the conclusion that the revealed name of God in the New Testament is Jesus.

Do the other scripture accounts agree with this? They do. “(For as yet he was fallen upon none of them: only they were baptized **in the name of the Lord Jesus.**)” (Acts 8:16) “And he commanded them to be baptized **in the name of the Lord.** Then prayed they him to tarry certain days.” (Acts 10:48) “When they heard this, they were baptized **in the name of the Lord Jesus.**” (Acts 19:5) And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on **the name of the Lord.**” (Acts 22:16)

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.” (1 Cor 1:10-12)

The topic identified here is contentions of which are causing division. The Apostle Paul states, “that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment”. The Apostle Paul continues and says, “Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?” (1 Cor 1:13)

You can see from this line of reasoning that the name of Jesus was what was inferred when asking the question of is Christ divided? And asking was Paul crucified for you? Or were you baptized in the name of Paul? Obviously Paul was not asking if Christ was divided or if Paul was crucified for you if the name he was trying to reveal here was the Father, Son, and Holy Ghost. Even if Father, Son, and Holy Ghost was really the singular name of God revealed to us in the New Testament as claimed by the Trinitarian doctrine from Matthew 28:19 this would not fit the Apostle Paul’s line of questions. Is Christ divided would not render from the people the name of the Father, and of the Son, and of the Holy Ghost because the Father and the Holy Ghost are not the Christ. The Christ is the anointed one of God and this is the man Christ Jesus. The next question he asked was Paul crucified for you? Again, even if the Father, Son, and Holy Ghost was really the singular name as claimed by the Trinitarian from Matthew 28:19 this would not fit the Apostle Paul’s question here either because this would not render from the people the name of the Father, and of the Son, and of the Holy Ghost because the Father and the Holy Ghost are not who was crucified for you, but rather it was the Christ of whom we know is the name of Jesus that was crucified for you and Christ is not divided (referring to the Spiritual body of which there are many members) which is why the Apostle Paul then asks them or were ye baptized in the name of Paul? The questions were designed only to show that Christ is not divided and it was he who was crucified for you and this is the name of which you were baptized in. So he then continues on in the next couple of verses saying “I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. (1 Cor 1:14-16)

So does it matter to God in what name your were baptized in or are both methods of baptism accepted by God? According to all the examples given to us it does. And we also learned who Jesus Christ really is in the lesson Who is Jesus Christ According to Scripture. If you are not baptized correctly according to scripture, you are not in the Body of Christ based upon the criteria that we constituted that it took to be in the Body of Christ, of which we concluded that to enter into the Body of Christ one must have faith in the Gospel, one must repent and be baptized by water immersion for the remission of sins, and one must receive the Holy Ghost evidenced with the speaking with other tongues as the Spirit gives the utterance. If you receive the wrong baptism then your inherited sins from birth will not be remitted.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” (Rm 6:3-7)

Sounds very much like the name that you receive in the baptism matters as we learn here that when we are baptized into Jesus Christ we are baptized into his death. And the Apostle Paul goes on to tell us “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection”. It was the Christ who died for our sins and his name is Jesus. It only makes sense then that when we are being baptized that we are baptized into the only saving name given among men whereby we must be saved. (Acts 4:12)

So is the baptism really that important anyway? “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” Again, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” How are you taking on the name of Jesus Christ at baptism, being crucified with him, so that the body of sin might be destroyed, if you are being baptized in the name of the Father, and of the Son, and of the Holy Ghost? Again the Father and the Holy Ghost were not crucified for you, seeing how God is a Spirit, it was Jesus Christ who died for you and thus the reason you invoke his name in the baptism. (Acts 22:16)

What does the Apostle Paul mean when he says, “that our old man is crucified with him, that the body of sin might be destroyed”? Answer, “And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses” (Col 2:10-13) We learn here that it is in the baptism that we are putting off the body of the sins of the flesh by the circumcision of Christ being buried with him in baptism. No mentioning of being buried with the Father and the Holy Ghost here, just Jesus Christ of whom was crucified for you.

The Trinitarian doctrine is a doctrine of devils and is subverting the hearers and is therefore a damnable doctrine as it leads countless souls into denying the revealed name of God in the New Testament as Jesus and brings about division to the teaching of the Gospel of Jesus Christ of which the Apostle Paul says, “but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”