

# Christian Identity or Trinitarianism REV9

You cant be both.

Wayne Grudem of Harvard university explains:

But if each person is fully God and has all of God's being, then we also should not think that the personal distinctions are any kind of additional attributes added on to the being of God. . . . Rather, each person of the Trinity has all of the attributes of God, and no one Person has any attributes that are not possessed by the others. On the other hand, we must say that the Persons are real, that they are not just different ways of looking at the one being of God . . . the only way it seems possible to do this is to say that the distinction between the persons is not a difference of 'being' but a difference of 'relationships.' This is something far removed from our human experience, where every different human 'person' is a different being as well. Somehow God's being is so much greater than ours that within his one undivided being there can be an unfolding into interpersonal relationships, so that there can be three distinct persons. (253–254)

'Somehow' the persons of the trinity have the same "being" but are different persons. Thus God the Father sees God the Son as a "you". As an other:

From an article on the trinity with a quote by theologian Norman Geisler:

Because each of these "forms of existence" are relational (and thus are Persons), they are each a distinct center of consciousness, with each center of consciousness regarding himself as "I" and the others as "you." Nonetheless, these three Persons all "consist of" the same "stuff" (that is, the same "what" or essence). As theologian and apologist Norman Geisler has explained it, while essence is what you are, person is who you are. So God is one "what" but three "who's."

I recommend this article:

<https://www.desiringgod.org/articles...of-the-trinity>

Therefore Christ would never see Himself as an "I" the Father. He would never refer to Himself in the first-person as the Father and He would not use the pronoun "Me" in reference to the Father while describing Himself. Nor would Christ ever say "I" in reference to the Holy Spirit, according to the trinitarians. But in two places in John 14 Christ does just that.

*Joh 14:8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.*

*Joh 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*

Christ is asked "show us the Father" and in reference to that question about the Father, Christ answers with the first person singular pronoun "Me". Have you not known 'Me'. He is not asked "show us the Godhead" but "show us the Father." Then a few verses later:

*Joh 14:18 I will not leave you comfortless: I will come to you.*

Christ uses the first-person pronoun in the subjective case, "I", in reference to the Holy Spirit. These verses cannot be explained properly within the trinitarian framework because the other persons of the trinity are other who's, other persons. First-person pronouns would be inappropriate for the three-person relationship described by trinitarianism.

More importantly since the substance, as the trinitarians have it, is a WHAT and not a WHO; it is entirely valid to ask a trinitarian WHO did Israel marry?

We know Christ died on the Cross but the Father would have seen Him as a 'You', the trinitarians say. The Who that Israel married is the one that had to die; another person could not die in place of the Husband. The Husband of Israel had to die on the Cross to release Israel from the Law. Professor Gruden says the persons of the trinity are an unfolding of interpersonal relationships, it isn't a difference of being but a difference of relationships ...so who did Israel marry?

The catholic church does not properly understand the relationship between God and Israel, and this can be seen in the trinity doctrine and in the universalism of the catholic church. All trinitarians have a faulty understanding of this relationship, just like the catholic church. Yet Christian Identists should understand these things.

So once again, the question is WHO did Israel marry?

The trinitarian cannot answer "God" or "Godhead" because there are three different persons in their Godhead. And the Godhead itself is not a "who" but a "what", as Norman Geisler has explained. The Godhead is not a fourth person of the trinity. The only answer any trinitarian could give to the question "Who did Israel marry?" would be "Christ". That is the only viable answer, because Christ died as the Husband to release Israel from the Law (Romans 7). Yet if a trinitarian were to do that they would have to drop trinitarianism in the process.

There is God the Father, God the Son and God the Spirit in the trinity. The Godhead is not a who. And these persons are separate persons with different relationships. The trinitarian cannot answer that Israel married "all three". That is against the Law. A trinitarian cannot say "the Godhead", as the Godhead is a 'being' and not a person as the theologians have explained. Obviously a trinitarian cannot say that the Son took the Father's wife.

**So the Trinitarian must specify WHO Israel married. And the only valid answer is "Christ" since Christ died as the Husband to release Israel from the Law. But once a trinitarian answers "Christ"; that is the end of the trinity.**

A Christian Identist should understand that God has one wife, the nation of Israel and that Christ died only for that nation. One Husband and one wife. Christ is the manifestation of the God Israel married in the days of Moses.

Another question, perhaps a better question is; If God is a triune does that mean man is also a triune? Is man three persons in one?, just like God? If not, than which person is man made in the image of? If the answer is "the what" than man must be three persons of one being. As described by the theologians above. Otherwise the trinitarians should say who, which person, man was made in the image of.

Wayne Grudem says that God's nature is so far from our human experience, that is the view of the trinitarians; but that is not true. Man was created in the likeness of God. The professor rightly says that every human person is a different being as well but then claims that God has one being with three persons. If man is one person with one being shouldn't God also be one being with one person. The trinitarian should explain who or what man was created in the likeness of. It is much more reasonable to accept that God is one being with one person, as with the man created in His likeness.

Going back to the question "who did Israel marry?." Looking at Isaiah:

*Isa 63:16 Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, **O LORD [H3068 Yahweh]**, art our father, our redeemer; thy name is from everlasting.*

*Isa 64:8 But now, **O LORD [H3068 Yahweh]**, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.*

As a side-note H3068 is the Name of God. A name is synonymous with personhood, so even within the trinitarian framework, apart from the Bible; a proper name is not applicable to the trinitarian Godhead. Because the Godhead is not a person.

Yahweh God is the Father. The Hebrew word H3068 is Name of Yahweh God, and He is the Father; that is who the proper Name of God is identifying. With this in mind, that Yahweh God is the Father, we can turn to Exodus and see Who Israel married:

*Exo 19:8 And all the people answered together, and said, All that the LORD [**H3068 Yahweh**] hath spoken we will do. And Moses returned the words of the people unto the LORD.*

*Exo 24:7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD [**H3068 Yahweh**] hath said will we do, and be obedient.*

*Exo 24:8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD [**H3068 Yahweh**] hath made with you concerning all these words.*

Israel did not marry "the Godhead" as trinitarians would have it or even all the persons of a trinity. Israel did not marry "the trinity", Israel didn't marry a 'what' Israel married a Who, a Named 'Who'. Israel married Yahweh God who is The Father. And since Christ died in the place of the Husband, Christ is the Husband. Christ is the incarnation of Yahweh God the Father. They are not separate persons. Christ claimed to be the Husband of Israel because He is the rightful Husband of Israel:

**Mar 2:19** *And Jesus said unto them, **Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.***

**Rev 21:9** *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.*

In Isaiah Yahweh God the Father is the Husband yet in the New Testament Christ says He is the Husband. They are one and the same. After Israel was put away Yahweh God the Father promised to remarry Israel under a New Covenant. This is seen in Hosea:

**Hos 2:19** *And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.*

**Hos 2:20** *I will even betroth thee unto me in faithfulness: and thou shalt know the LORD [H3068 Yahweh].*

**Jer 31:31** *Behold, the days come, saith the LORD [H3068 Yahweh], that I will make a new covenant with the house of Israel, and with the house of Judah:*

**Jer 31:32** *Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD [H3068 Yahweh]:*

Yahweh God the Father was a Husband unto Israel and promises to make a New Covenant with them. God the Father says He will remarry Israel, not another. And Christ identified Himself as the Bridegroom and brought in that New Covenant with His blood. By claiming to be the Bridegroom Christ is the identifying Himself as Yahweh God, the Husband of Israel. He is the person of the Father, doing His Father's will (John 6:38). His body, the body of Christ, is subservient to the will of the Father. Just as the body of a man serves his own will. Even the words of Christ were not His own but those of the Father (John 12:49).

It is also important to realize that it is One God as Husband and one nation as the wife. In the Bible a man may have more than one wife, but a wife never has more than one Husband. God must be one person, the nation cannot have more than Husband.

And now looking at Isaiah 54; "who made man?":

**Isa 54:5** *For thy Maker is thine husband; the LORD [H3068 Yahweh] of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.*

Since Isaiah 54 says that "thy Husband is thy maker": who is the Husband and who is the maker of man? They are the same person. So if the trinitarian were to say that man was made in the image of "God the Father", well then why did "God the Son" have to die on the cross? Evidently Israel has one maker and one Husband; God is one person. It is important to note that the Maker and Husband of Israel is Yahweh God the Father in this verse of Isaiah. And He is also the Redeemer of Israel. Yet in John 1:3 and Colossians 1:16 it can be seen that all things were made by Christ:

***Joh 1:3*** All things were made by him; and without him was not any thing made that was made.

***Col 1:16*** For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Man was made in His image, and He died on the cross to save His wife, the nation of Israel. Christ is the Husband and Maker of Israel come in the flesh. He is the Word of God made flesh and all things came into existence through Him. The Word of God is not a separate person from God, just as the will of God is not a separate person. The Word was with God in the beginning, God was the Word. This is why the Bible is able to say that Yahweh God the Father is the Husband and Maker of Israel and that Christ is also the Husband and Maker of Israel without contradiction. They are one person. A trinitarian may not be able to honestly answer "who did Israel marry?" and a trinitarian may not be able to answer "who made man?" without hypocrisy; but a Christian Identist absolutely should be able to answer these questions.

Paul, going to the lost sheep of Israel, tells us that he espoused us to one Husband:

***2Co 11:2*** For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

At the beginning of this essay it was explained that Christ used first-person pronouns in reference to the Father and the Holy Spirit. Yet trinitarians see 'God the Father' and 'God the Son' as two separate persons; and so accordingly Christ would not say "I am" in reference to the Father as He does at John 14:8. Trinitarianism cannot explain those verses in their proper context. Christ uses first-person pronouns in other significant ways; looking at John 8:

*John 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.*

The 'Godhead' of the trinity never says anything of itself, it is the being of God and not a person, according to that doctrine. It never speaks of itself. So when God speaks in the Old Testament it is Yahweh God who is the Father; that is who is speaking. That is Who Christ identifies Himself with when He says "I am He". When Christ says "I am He" He isn't saying "I am the Godhead" and He isn't saying "I am Jesus", He is identifying Himself with Yahweh God the Father. He is alluding back to things Yahweh God the Father said in the Old Testament:

***Isa 52:6*** Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

In John 12, cited previously, Christ says His words are the Fathers. And at Isaiah 52:6 it is Yahweh who will speak. In the following verses it can be seen that it was Yahweh God the Father who is the "I am" of the Old Testament:

**Isa 43:10** *Ye are my witnesses, saith the LORD [H3068 Yahweh] , and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.*

**Exo 3:14** *And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

**Exo 3:15** *And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD [H3068 Yahweh] God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.*

This is why Christ said:

**Joh 8:58** *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

When Christ says "I and the Father are one (John 10) He doent mean "one in being but different persons". He must mean that they are one in person. He isnt identifying Himself with the 'Godhead' of a trinity rather He is identifying Himself as Yahweh God the Father of the Old Testament. Christ is the Father, the Father's tabernacle among men. A manifestation of the Father among men. And there is no room for a trinity:

**Isa 9:6** *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

It should be noted that Isaiah 9:6 as it appears in the KJV is confirmed by the Dead Sea Scrolls, the version found in the Septuagint is questionable.

The Messiah will be the everlasting Father, the mighty God and the Prince of Peace. Keep John 14:9 in mind with Isaiah 9:6. Again, when Christ says "I am He", He is referring back to that Old Testament God who was known to the ancient Israelites by the proper Name of God; Yahweh. The One God who Israel had always known was now speaking to them in the person of Christ. Thomas realized that Christ was His God, and Christ praised him for recognizing Him.

**Joh 20:28** *And Thomas answered and said unto him, My Lord and my God.*

**Joh 20:29** *Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

Christ also made references to other Old Testament prophecies where He identified Himself with the Father. For instance Christ said "I am the Good Shepherd" which refers back to Ezekiel 34:

**Eze 34:11** *"For this is what the Sovereign LORD says: I Myself will search and find My sheep.*

**Eze 34:12** *I will be like a shepherd looking for his scattered flock. I will find My sheep and rescue them from all the places where they were scattered on that dark and cloudy day.*

Not another person; He Himself (first-person pronoun) will gather His sheep. Christ was not introducing a new concept of God, rather, perhaps foreseeing the heresy, He upheld the perception of God known from the prophets:

**Mar 12:29** *And Jesus answered him, **The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:***

The prophets did not know a trinity. It also seems absurd to imagine that Paul, the ambassador of Christ, was going to dispersed Israelites and teaching them that the one God they had known from the Old Testament was actually three persons with one being. Paul never taught that. In his writings the Apostle Paul understood and explained the mystery of Godliness properly. And he never taught that God was three persons with one being. Paul taught that God manifested Himself as Christ to men.

*1Ti 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

Christ told the Apostles to baptize all the nations in the name (singular) of the Father, the Son and the Holy Spirit at Matthew 28:19:

*Mat 28:19 Therefore going you instruct all of the Nations, immersing them in the Name of the Father and the Son and the Holy Spirit,*

And in the accounts of the Apostles they are only recorded as ever having baptized in the Name of Christ:

*Act 19:5 And hearing they were immersed in the Name of Prince Yahshua,*

*Act 10:48 And he commanded them to be immersed in the Name of Yahshua Christ. Then they asked him to abide for some days.*

*Act 8:16 for not yet had it fallen upon any one of them, but they had only been immersed in the Name of Prince Yahshua.*

*Act 2:38 And Petros to them: "Repent, it says, and each of you must be immersed in the Name of Yahshua Christ for remission of your errors and you shall receive the gift of the Holy Spirit.*

Trinitarians claim there are three named persons of God. Well then why did the Apostles only understand Christs' instructions to baptize in His Name?. At Revelation 14:1 we see that:

**Rev 14:1** *And I looked, and behold! The Lamb stood upon Mount Sion, and with Him a hundred forty-four thousand having His Name and the Name of His Father written upon their foreheads.*

If the trinity is true, why isnt there three names written on their foreheads? At Revelation 22 it seems to be only one Name, the Name of the Lamb, written on their foreheads.



*Rev 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:*

*Rev 22:4 And they shall see his face; and his name shall be in their foreheads.*

I would suggest that there is only one Name at both Revelation 14 and 22. And that the Apostles only baptized in the one Name, in the Name of Christ, because they understood that He is the Father (John 14:9). And as Isaiah 9:6 says:

*Isa 9:6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.*

His Name shall be "Eternal Father".

Ancient Israel had His Name labelled upon them, the Name of the God who promised to deliver them.

*Act 4:10 it must be known by all of you and by all the people of Israel that in the Name of Yahshua Christ the Nazoraian, whom you crucified, whom Yahweh raised from among the dead, by Him he stands before you healthy.*

*Act 4:11 He is the stone, who was set at naught by your builders, who has become the head cornerstone.*

*Act 4:12 And there is no deliverance in any other, for there is not another name under the heaven which has been given among men by which it is necessary for us to be preserved."*

Ancient Israel was given one Name under heaven. And there is only one Name by which it is necessary for Christians to be preserved, in the Name of Yahshua Christ according to Acts chapter 4; the Name the Apostles baptized in. Yahweh God in the Old Testament claimed there is no Saviour besides Him (Isaiah 43:11), so is it His Name, or is it the Name of Christ that saves?. The very Name "Yahshua" means "Yahweh Saves". Identity Christians, with Isaiah 9:6 and where Christ says He came in His Father's Name (John 5:43), say there is one Name that saves. God has one Name in the sense that He is one person. Yet Trinitarians claim there is three named persons, separate persons, I wonder which they would claim is the Name that saves?

Consider Acts 2:21 also:

*Act 2:21 And it shall be that all who shall be called by the Name of Yahweh shall be preserved.'*

If you are sent in the Name of another you are not sent to do your own will or deliver your own message. If you are sent in the Name of another, you are sent with their authority. Christ said He was sent of the Father, In His Father's Name.

*Joh 5:43 I have come in the Name of My Father, and you do not receive Me. If perhaps another would come in his own name, him you would receive.*

The Father sent Christ:

*Joh 7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.*

*Joh 7:29 But I know him: for I am from him, and he hath sent me.*



And so the works Christ did were from of the Father:

*Joh 5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.*

**Joh 14:10** *"Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.*

The Words Christ spoke were of the Father:

*Joh 12:49 For I have not spoken from of Myself, but He who has sent Me, the Father Himself, gave to Me a command, what I shall say and what I shall speak.*

*Joh 12:50 And I know that His command is eternal life. The things which I speak, just as the Father spoke to Me, thusly I speak!"*

**Joh 14:24** *"He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.*

Christ didnt do His own will but that of the Father:

**Joh 6:38** *"For I have come down from heaven, not to do My own will, but the will of Him who sent Me.*

*Joh 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*

Messiah's word were the Father's word and His will was the Father's will.

Christ does not have His own testimony or His Own words apart from the Father; His testimony is from the Father. His works, which testify that He is Messiah, those were also of the Father. Even when Pilate asked Christ if He is King, Christ didnt testify of Himself. He replied "You have said so" (Luke 23:3).

The prophets testified that He is the Messiah, in relating the Words of Yahweh God the Father. And the works or miracles which Christ accomplishes show that He is Messiah. At John 5:36 Christ explains that His works, which are of the Father, testify concerning Him and then a few verses later, at verse 39, He says to search the Scriptures because they also testify concerning Him.

Finally in Revelation Christ is the temple of God among men. There isnt two temples, one for the the trinitarian "God the Father" and one for "God the Son". Neither is it the temple for the trinitarian Godhead. There is one temple, for God almighty and for the Lamb. One temple because the body of Christ is the Temple of God Almighty.

*Rev 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

Trinitarianism is the tradition of the 'church fathers' and not that of the Apostles.

The trinity doctrine is not compatible with Christian Identity. It works within the Judeo-Christian paradigm because Judeo-Christians don't teach or understand the reason Christ died, for example as Paul taught in Romans 7. They never have to answer "Who did Israel marry?" since Judeo-Christians spiritualize Israel and consider the marriage of God and Israel to be metaphorical. The trinity doctrine proposes that God is three distinct persons with one being. And it is not true. Isaiah 9:6 with John 14:9 demonstrates that is isn't true.

Christian Identity is based on Covenant theology, and so a basic part of that truth is "who Israel married" because it maintains that God's promise to the His people still stands today. And that Christ came to uphold those promises (Luke 1:72). Christian Identity teaches that Yahweh God created the Adamic race, so knowing "who is the maker of man" is also a central question to Two-Seedline Christian Identity. And the trinity heresy obfuscates the answers to these questions. It hides the identity of our God and His relationship with our people. Trinitarianism is not a Christian doctrine.

Praise Yahweh God, even Yahshua Messiah, God of Israel!

