

**Full Sermon Transcript:**  
**The Trinity is Antichrist**  
February 8, 2025

*Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.*

**Outline:**

Exodus 20:1-3

Most important commandment. You can't accurately claim to "love" God and think that He is 3 different persons.

Although long term members understand this quite well, it's very important to teach right now just before the Purim Strong Delusion and the Antichrist manifestation with the false prophets.

Deut. 6:4 The LORD GOD is one.

Isa. 43:10 No one beside me or after me.

44:24 Maker/creator of all things.

Colossians 1:16 Jesus created all things.

Ezekiel 1:25-28 Ezekiel saw only one.

Old Testament Israelites, all prophets, Noah, Moses, all believed in only one God. Compared to pagans poly-gods of Assyrian, Egypt, Philistines, etc. Only Israel believed in ONE GOD. It's what set them apart!

John 14:8-9 Show us a picture of The Father.

John 10:30 I and The Father are one, not just "in unity", as they wanted to kill him over this statement.

1 Cor. 12:13 For by one spirit (not 3) are we all baptized.

No original trinity in 1 John 5:7

Matthew 28:19 No trinity originally in baptizing in Jesus name.

Matthew 3:16-17 When Jesus was baptized, no there wasn't 3 gods present.

Purpose of trinity doctrine and why it really matters: Antichrist Assyrian pagan origins.

The 2 false prophets with Assad at the beginning, although Assad will eventually do away with the Catholic (and Orthodox) Church.

Polyandry, which is polygamy of a woman being with more than one man, is nasty and sinful, and against nature. Yet, that's exactly what the trinity doctrine teaches is acceptable! It teaches that God is 3 different male beings who will marry the same bride, thus a sinful "gang bang"! The trinity doctrine is demonic!

Matthew 6:24 "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other."

They are being taught to love Jesus but to despise the God of the O.T.

James 2:19 Apostolics, But it's really just only a start. Even the devils know these 2 basics, and tremble.

They still don't observe Sabbath and the Holy Days, which are also among the same 10 BIG commandments.

They still observe Catholic Sunday.

**End Outline.**

## Start of Sermon Transcript:

Lord Heavenly Father, in Jesus' wonderful name, thank you Lord for this Sabbath day, for this day of rest and worship and fellowship with one another as we gather here together all around the world in one mind, in one accord, in one spirit.

Thank you Father for this special day every week. Thank you for that song, a song that is not created by Bible on, not sold by Bible on.

Praise your holy name. Songs that will encourage us in the great tribulation. Songs that are not sung by the Catholic Church. Songs that are not sung by people that believe in three gods.

But songs that are ordained for your church, a gift from above. Thank you for improvements.

Thank you for provisions. Thank you for this message that we're about to receive.

We pray for your blessing and anointing upon it. We pray that we become a better evangelist to the world, each and every one of us, that we become better able to explain each topic as we witness to people.

We pray for your help in knowing what people to witness to and what people to not witness to.

Because it is a waste of time and energy to cast our pearls before swine. It is foolish to argue with the foolish.

It is foolish and in vain to try to witness to people that are evil and demonic because they're not interested in it.

They don't want it and they hate it and despise it, the truth. But Father, we are your people, called and chosen, and we want the truth and more of it.

And we want to become better witnesses of your truth. So that we may be fruitful for you.

We want to know your word in our hearts and in our minds and in our lives. And if we do not know it ourselves, then we cannot witness about it to others.

We want to know more than just the knowledge about it. That we want to understand it and comprehend it.

We pray that differences in language would not be a stumbling block. But that your spirit, your Holy Ghost, to remove those stumbling blocks and help each person to understand and to comprehend what is being said, what is being taught in the spirit of it.

We pray that the people that cannot hear this in English, cannot understand this in English, will read every word of the sermon transcripts.

Brother B in India, Brother S in Russia and others, that they would read every word of the transcript since they cannot understand spoken English.

That they would take advantage of what you have provided to them in this ministry.

That they would not neglect it. We pray for them. Because these sermons are extremely important. They go far and beyond the articles on the website.

Much edification to penetrate deeper, more effectively. We want to know more than just the words.

We want to know the spirit. We want to be in unity with you Father. Please give us more of your holiness, more of your Holy Ghost, more of your presence inside us.

That the darkness may flee. May this message today not be in vain, but accomplish the purposes of which it is being sent in Jesus' holy name.

And all of the congregation around the world say, Amen. Praise Jesus.

You may be seated. And a reminder for anybody that is new, you should always be standing during the music.

Singing along with us. And be singing with us and standing with us, but also standing during prayer as well.

Let's turn to the book of Exodus chapter 20. We know that Exodus 20 is where we find the Ten Commandments.

Exodus 20. Reading from the Alpha and Omega Bible. Verse 1. Page 67.

And Jesus spoke all these words saying, I am Jesus your Theos who brought you out of the land of Egypt, out of the house of bondage.

In the footnote there you see that it says Jude chapter 1, which is only one chapter of Jude.

Verse 5. Where it does say that Jesus brought the Israelites out of Egypt. It identifies who the Lord is that brought the Israelites out of Egypt. So that confirms that it is Jesus that was present in the Old Testament.

And that Jesus is not new. A new creation of that as if Jesus never existed until his birth.

But rather that he is the same God of the Old Testament as the same God of the New Testament.

Verse 3 here says you shall have no other gods beside me. Other than me. No other gods. So if we believe that Jesus is God, which is extremely absolutely clear in the New Testament.

If we believe that Jesus is God because he is. Then it's impossible for him to be a second God or a second person. But rather he has to be the one and the same God. This first commandment is you shall not have any other gods but only me alone, he says.

Only him. Not a second, not a third, not a fourth, so on. If Jesus is God. Then he's not a second God.

It would be incorrect to say that we have two gods or three gods. Now the people that believe in a trinity.

They say. They claim that they're not serving or believing in two gods or three gods.

They say that they do believe in one God is their claim. And their explanation of that is that they believe.

That The Father is one person of the God. Jesus is the second person of the one God.

And The Holy Spirit or The Holy Ghost, depending on denomination, is the third person of the one God.

That would be as if I am saying that Simon is the one person of who he is. And Simon's spirit is the second person of who Simon is.

And Simon's soul is the third person of who Simon is. That's crazy talk. They say, but you're talking carnally. You're referring to a human being.

And we're talking about God. And God works in mysterious ways. And God is so mysterious that we cannot understand him. That's what they say.

But common sense is common sense, regardless of whether we're talking about a human or a spirit.

Common sense. And in addition to common sense, what does Scripture say? We have to consider both intently. No other gods beside me.

God did not create a second God or a third God. Whatever God existed in the time of the Exodus is the same God that existed today. Amen.

Did God create a second God to sit beside him at any point of time in all of history?

Did God create a second God? Of course not. Now, of course, the people that have followed this ministry for any long length of time, you understand what I'm saying.

You already know very well that God is one, not three. Not three persons, not three spirits, not three souls.

But God is one. So you may find that this sermon is repetitive, regurgitating the same thing you already know.

So why is it of any benefit for the church?

And the thing is we are getting extremely close now to the time of the strong delusion of two Thessalonians, chapter two, extremely close to that prophetic event.

And since we are extremely close to the fulfillment of Purim, it's extremely important to manifest this teaching at this point of time.

Because once the Antichrist proclaims himself as God to the entire earth and says, here is the second Godhead, and here is the third Godhead, and here is the Trinity, and I'm speaking about Bashar Assad as the Antichrist, the president of Syria, that currently is in Russia but will be returning to power very soon.

And he is a false prophet, the office of the false prophet being the office of the Catholic Church, being both the Roman Catholic Church, Pope Francis, and his partner in crime, the leader of the Eastern Orthodox Churches, the two horns of the false prophet.

Therefore you have a total of three persons, three spirits that come out of their mouth in the book of Exodus, three spirits, three demons.

And so because we're going to have that Trinity at some point of time, all three standing on the Temple Mount claiming to be God, it's very important that the message gets out there right now as a warning to the entire world that when they see three persons standing on the Temple Mount claiming to be God, that it has that foundation in the Assyrian pagan theology going back thousands of years, this is nothing new, and that the entire purpose of the Trinity doctrine that we have been taught by the Catholic Churches, the entire purpose of the Trinity doctrine is to convince the world that the Antichrist and the two horns of the false prophet that they are God.

That's the express purpose of the Trinity doctrine, and the people must be warned.

And as we are witnessing to people about the Sabbath day because it's one of the Ten Commandments, we should also witness to people about the fact that God is one, because that is also one of the Ten Commandments.

We don't really need to go far beyond the Ten Commandments when we're witnessing to people because if they're not willing to accept that God is real, that God is one, that he's not a Trinity, and that that one God is Jesus, that is his name and no other name, it is Jesus, not a Korean version of it, not an African version of that name, not a Spanish version of that name, not a Jewish version of that name, not an Arabic version of that name, for the Bible does say in the book of Acts that there is one name by which mankind may be saved by. Amen.

So these are the basics, these are elementary things, the most basic, most elementary things that begins our faith. If we acknowledge that God is real, that his words have been written in Scripture, that he has servants on this earth throughout different generations that have written his words on paper, that we're not to make images of him, we are not to have images of Jesus or Mary or any of the saints, we're not to have images of them, we're not to have, we should not do Sunday because the Sabbath is one of the commandments and Sunday is very much related to multiple false gods, you cannot separate Sunday worship from worshipping other gods because the Sabbath is the weekly holy day of the true God, whereas Sunday is the weekly holy day of the Egyptian sun god which is represented by the cross, the Egyptian sun god is represented by the cross, absolutely, and he's known by other different names such as Zeus in different cultures.

There's many different translations and variations even as Revelation 13 verse 1 warns us about the blasphemous names, plural, multiple blasphemous names in comparison to Revelation 14 verse 1, one name that is holy and sacred. The Ten Commandments is what we must be witnessing about to people. If we witness at all to lost people, then we must teach them the childhood basics, the elementary basics, and with this we teach them the Trinity because that is very closely tied in with the First Commandment, that we must warn people against the Trinity doctrine and the purpose of the Trinity doctrine because that leads to worship of the Antichrist.

So we do have to teach them a little bit of prophecy as the book of Revelation does say that prophecy is the spirit of Christ.

So prophecy is written more for this generation than any other generation in all of human history.

It's written more for us than any other previous generation. So we should be using prophecy in our witnessing.

We do have to be careful exactly what we say and how we say it concerning prophecy and concerning all doctrine.

We must exercise caution and wisdom. It would not be profitable to the kingdom, to God himself, for us to be declaring that the Antichrist is going to appear in the sky to certain people because that's just going to make certain people and most people just think that we're crazy.

But certain people that are more willing to listen to us, if they are listening to us about anything at all, then it would be beneficial and helpful to go ahead and tell them even that prophecy, even that part of the prophecy, even though they won't believe it, even though even they will wonder about if we are insane.

But the reality is that the people that you tell these prophecies to, even if they do not believe you right now, once those prophecies are fulfilled, they will be amazed.

And the fulfillment of those prophecies will absolutely win souls, convert people to the truth.

They will say to themselves and to you, I thought you was crazy. I thought you was deceived.

I thought you was a member of a cult. I thought that you was wrong. I thought you was out of your mind when you told me these prophecies. But now they have been fulfilled.

Now I want to listen to you. Now I will believe you. I will believe you about everything, every, every, everything that you tell me, every doctrine.

You will now believe and fully accept because there's no way that you could have known that this was going to happen unless God himself was the origin of this prophecy.

That will be anyone's attitude of anyone that's willing to have common sense. That's just common sense.

If they have any measure of common sense at all, they will say that. I will believe you about everything.

Because the only way that you could have known in advance about this prophecy is only if God is the true origin of this prophecy.

So prophecy is extremely important. And we have this prophecy of three people claiming to be God.

And this is directly related to the First Commandment. And this is the greatest commandment.

It really is. It's to love God with all of your heart, with all of your mind, to serve no other gods.

This is the greatest commandment. And the second is to love fellow man. To love fellow man, to not commit adultery, to not murder, to not bear false witness.

All of the law is based upon love, loving God and loving one another. All of the law is based on love, loving people and loving God.

And we witness to people because we love people that we want to see them saved. Amen.

Look at Deuteronomy 6, page 133. verse 4. Hear, O Israel, Jesus our Theos is one Lord.

And look at the next verse. I didn't even realize that was going to be the next verse.

I'm just now seeing it. And you shall love Jesus your Theos with all of your mind, with all of your soul, with all of your

strength.

Which I had just recently quoted a few minutes ago. Amen. Jesus is our God. He is one Lord.

Doesn't say He is three Lords. The word Lord means master. He's not three masters. He's not two masters.

He's one master. God is one master. **That's very relevant to one of the verses we'll see later on in the sermon. One master.**

We don't serve two masters. We don't serve three masters. As far as how many spirits, how many persons that God is. He is one master. Amen.

Look at the book of Isaiah, chapter 43. Isaiah 43. And anytime as people are learning the Bible, when you look at the book of Isaiah, that's the first book in the Bible of prophecies.

So when you think of Daniel, Ezekiel, Jeremiah, and so forth, Isaiah is in front of all the other prophecy books.

That will help you to always remember how to get to the book of Isaiah quicker. Chapter 43, verse, I mean, page 403, page 403, verse 10.

Be you my witnesses, and I too am a witness, which Jesus said in John 8, verse 18.

And my servant whom I have chosen, that you may know and believe and understand that I am he.

Before me there was no other Theos, and after me thou shalt be none. Right? Not another God to come later in the New Testament. Only one.

Forever. In all generations. Only one. Verse 11, I am Theos, and beside me there is no Savior.

There's no other Savior. No other, not a second Savior, not a third Savior. So we know that Jesus is the Savior. So if Jesus is the Savior, then He's the same God of the book of Exodus, the same God of the book of Isaiah. Amen.

Verse 12, I have declared and I have saved, I have reproached, and there was no foreign God among you.

You are my witnesses, I am Jesus, Theos. Amen. No foreign gods. Now the foreign gods, let's think about this.

In all the Gentile nations of the Old Testament time period, they all, every one of them, every, every, every one of them, worshiped multiple gods.

Israel was unique in that Israel worshiped only one God. And in their heart, in their mind, and in their teachings, throughout the Old Testament time period, all the way from Adam and Eve, through Noah, Moses, Jeremiah, Ezekiel, Daniel, Hosea, Amos, Joel, during all those different generations, the teaching of the Israelites was that God is one person.

They never ever told that God is three persons, period. The Bible says that God is the same yesterday, today, and tomorrow, that God changes not.

So these foreign nations and foreign gods, that was for the pagan tribes all across the earth, that they worshiped multiple gods, but it was not so, not so with the Israelites, except for when they went astray.

Only when they rebelled against God and went to the Assyrian gods, and then God divorced his two wives, Israel and Judah, because that they went to those foreign gods, the Trinity gods.

And the Trinity doctrine did not begin in the first century AD, but the Trinity doctrine was already well established in agent Assyria and other Gentile nations.

That's very important to know that. Even in Hinduism, there is a Trinity. But Israel was unique and different and set apart from all those other nations, in that they believed in God as being one person, very unique.

It is part of what really did set them apart from other nations.

Look at chapter 44, verse 24.

It does say of Jesus that redeems you. We know that Jesus is the Redeemer. And it says here that this is He, that Jesus that redeems you and who formed you from the womb.

I am Jesus that performs all things. I stretched out the universe alone. Alone He stretched out the universe. There wasn't two or three when he stretched out the universe.

When He created the universe, there wasn't two gods or two persons or three, only one.

Now we do teach, we do acknowledge that at some point that he did make a separation within himself, that he partitioned, divided a measurement of himself that he did call the logos, L-O-G-O-S, the logos, which became Jesus of the New Testament, the seed, the Son of God.

But the logos was never a different person or a separate or a second person. But rather the logos was part of God in the same way that my hand and fingers are part of me.

And God knew that if he is going to have any relationship with mankind, that he had to do so in a way that would not kill mankind because God is a consuming fire.

And if he was to appear to Adam or Moses or Noah or you or me without first partitioning part of himself in a very

extremely small measure and partitioning that over to the side, but yet not totally disconnected, not totally disconnected as still part of him, but nevertheless a very small portion measurement of himself set aside over to the side and use that as an instrument, as a vessel of his presence.

It is as if I stick my foot in a pan of water to soak my feet. He put a small measure of himself in a robe of glory that was a lesser glory, but yet still yet a powerful glory.

So that he can manifest himself to mankind without consuming us, without killing us.

We have to consider that Jesus of the New Testament is the Son of God, which that word son can also be translated seed, the seed of God.

And people think the Son of God automatically disqualifies, makes it impossible that he is God because he's the Son of God.

They think that makes it totally impossible for him to be God. A lot of people have that carnal physical mindset.

It shows that they do not have The Holy Ghost in their soul, that they are not saved because they are carnal minded, physically minded.

So we understand that the seed of God is a part of God even as a seed inside a tomato, or a seed inside an avocado, or a seed inside any fruit or vegetable is not a separate fruit, but is part of the fruit.

It is part of that food, is part of that tomato, part of that avocado. So here in Isaiah 44 verse 24, he created the universe by himself, not with the help of a second person.

The Trinity Doctrine declares that he created the universe with the help of a second person.

And perhaps two other people, but he did it alone. Even though he had already, at some point, partitioned a part of himself, but that other part of himself is not a second person.

Look at Colossians in the New Testament, Colossians chapter 1 verse 15.

He is the image of the Invisible Theos, the firstborn of all creation. Two parts of this verse.

He's the image of God. If I take a picture of myself, that picture is not a separate person, but rather the picture is a manifestation of me, an image of me.

Same thing with Jesus. Jesus is not a second person from God, but rather is an image, a visible proportion of that same God.

Now here's the part that confuses people. Why does it say he's the firstborn of all creation?

Because people that believe that he's three or two will try to claim how can he be born and how can he be part of creation.

That means he was created. And we explain that that if you form anything at all, it is a creation if you form something. So if I was to form muscles on my arms by working out, those new muscles are not a second person.

They're still part of me, but I did create those muscles. Amen. If I go to the gym, work out, eat a lot of protein, do everything I need to do to body build and form new muscles, I am creating those muscles.

But they're still only part of me, not a second person. For God, yes, he did create the logos when he partitioned part of himself.

He did create the logos, but he didn't create a second person. He just created a vessel of his own personage.

Verse 16. And by him, talking about Jesus, all things were created, both in the heavens and on earth, visible and invisible, where the thrones or dominions or rulers or authorities, all things have been created through him and for him. He is before all things, and in him all things hold together. He is also head of the body, the congregation of called out ones.

He is the beginning, the firstborn from the dead, so that he himself will come to have first place in everything.

So it's very obvious when it talks about he's the firstborn from the dead, it's very obvious it is talking about Jesus.

So Jesus is before everything, holds all things together, and created all things.

Everything. Everything, everything, everything, and holds all things together. So Jesus created the atoms, the neutrons, the protons, the stars, the angels, everything.

Jesus did, according to these verses, Jesus did. So if Jesus created the angels, the dominions, the rulers, the authorities, the heavens, the earth, everything, doesn't that make him God?

And doesn't that make him the Father? The Father is the one that begets, that word beget, I have to explain to the people in different languages that have difficulty with English.

And that word beget is a very old English word, so even modern day English people don't understand it very well.

But conceive. It is the Father that conceives the seed. Amen. So the Father created everything.

We're talking about Jesus, it's very clear. He is the head of the church. Nobody denies that Jesus is the head of the

church, that Jesus is the one that raised from the dead.

Therefore, we're talking about Jesus as the creator, which automatically makes him the Father.

This is easy. Amen. Easy stuff.

Go to the book Ezekiel, Ezekiel chapter 1. Go down to verse 25 on page 451. Ezekiel is seeing into Heaven. He sees what is in Heaven.

Verse 25, And lo, a voice from above, the expanse that was over their head, that was at the appearance of a sapphire stone and the likeness of a throne upon it.

And upon the likeness of the throne was the likeness as an appearance of a human above.

Now, his appearance of a human, he's not actually a human, but God is manifesting in the appearance of a human so that Ezekiel would not be as scared, as afraid.

In a way that manifests, this was the purpose of the logos, was to manifest in a way that we can relate to and in which would not consume us, in a way that would not kill us when we look upon God, a way that we can relate to him.

So he looks like a human. In verse 27, And I saw, as it were, the resemblance of a ember from the appearance of the loins and upwards, and from the appearance of the loins and under, I saw an appearance of fire and the brightness thereof round about, as the appearance of the rainbow when it is in the cloud in days of rain, so the appearance of brightness round about.

So we see that Ezekiel, when he is seen into Heaven, he describes God as being bright, he's fire, he's powerful, but in the shape of a human, even though he's not really in the shape of a human, never was, except for the seed of God in the flesh.

But when we were made in his likeness, that has nothing to do with shape. When we were made in his likeness, that means his character, his personality, his emotions, his mentality, that's what that's really talking about.

But Ezekiel only sees one. He doesn't say, Oh, and next to him, I saw another. And then next to that one, I saw another. No, he only sees one. Amen.

Let's go to Page 701, John 14. Let's start in verse seven.

If you had known me, you would have known my father also. That's because they are the same.

From now on, you know him and have seen him. Jesus is telling the disciples, they have seen the Father. Amen.

They have known the Father. Amen. Verse eight, Philip said to him, Master, show us the Father and it will be enough for us.

Be sufficient if you just show us. Verse nine, Jesus said to him, Have I been so long with you?

I've been with you all these years and yet you have not come to know me, Philip. He who has seen me has seen the Father.

How can you say show us the Father? Jesus was a little bit aggravated here, a little bit frustrated.

I've been with you all this time and you don't know who I am. Come on now, Philip. Amen.

This is extremely powerful proof that Jesus is the Father. He's saying it straight out. He is saying it.

And yet you can share this with people and they will still reject because they are so extremely stubborn to never admit that Jesus is God and that he is the Father.

Even if they say Jesus is God, they don't want to accept that he's the Father, a lot of people, because they're carnal, physically minded.

How can he be the Son of God and still be the Father? We need God's Holy Ghost to help us to think spiritually.

Look at chapter 10, John chapter 10, verse 30, John 10 verse 30, I and the Father are one.

Verse 31, The Judeans picked up stones again to stone him. Now a lot of people say that verse 30, I and the Father are one, they try to claim that it means only that he's in unity with the Father.

How do we know that that's not what he meant? Because of what verse 31 says, that they wanted to kill him. Amen.

If he meant that he and the Father are in agreement, that they are in unity, they would not be angry about that because wouldn't everyone want to be in agreement with God, to be in unity with God.

That's not a blasphemous thing to say. Amen. I'm sure that all the Pharisees and all the Jews and everyone that was around him and heard him speak was thinking that they were in agreement with God, that they were in unity with God.

That wouldn't call somebody to pick up stones to kill you. Amen. But what he said, they understood as being much more than unity. It angered them to the extent, I want to kill you.

You have spoken blasphemous words. How can you say that you are the Father? Because that's exactly what he was saying there, that he was the Father. Verse 33 also confirms it.

Robert says, look at verse 33, the Judeans answered him, saying, for our good work, we do not stone you, but for blasphemy.

Because you, being a human, make yourself out to be God. He was saying that he's God.

You have all these people that say Jesus never claimed to be God. Look at this, both this and John 14.

Two places right there as well as many other places. He did say that he was God. Absolutely, he said it over and over and over. Amen.

Let's go to 1 Corinthians 12, verse 13. I need to start uploading the sermon notes again.

A long time ago, I used to always share with everyone the sermon notes, the notes I go by, which is an outline of the sermon.

I stopped doing that because we started sharing the transcripts, which is every word of the sermon.

But I'm going to start sharing again the notes, which is just one or two pages of an outline.

Because you could print these out and use these as a guideline in witnessing to people when it's just one or two pages of just brief outline of the sermon.

That's the difference between the notes and a transcript. A transcript is every word of the sermon.

The notes are just an outline, a short, brief outline. They are notes. Notes are notes. They're not the same as a transcript.

So I would like for everybody to get on board of using the same terminology, same words, same phrases, so that we be able to understand one another, what we're talking about, using all the same phrases here.

1 Corinthians 12, verse 13. For by one spirit we were all baptized into one body, talking about the church, one church. Whether we are Judeans or Greeks, whether we are slaves or free, and we were all made to drink of one spirit, one spirit. Amen.

So we're not baptized into two or three spirits or two churches or a thousand churches.

One church, there's only one church on this earth, only one church on this earth that is the true and real church of God.

It's not the Latter-day Church of Jesus Christ. Absolutely not. It's not the Mormons. It's not the Jehovah Witnesses.

It's not the Baptists. It's not the Pentecostals. It's not the Apostolic. It's not the Catholic or the Lutheran or the Presbyterian or the Wesleyans or the Methodists.

And it's not the Torah, letter Y name groups. One church on this earth.

And that one church serves one God. Amen.

We are baptized into the one church, we are one body, and we are made to drink of one spirit, not two spirits, not three spirits.

When I talk about the importance of using the phrase, The Holy Ghost, and always capital T on The Holy Ghost, always.

Because the word the is extremely important. It's not generic. It's extremely important in that phrase, The Holy Ghost. It's not a Holy Ghost.

It is the one and only Holy Ghost. It's important to always capitalize T when we write that phrase, The Holy Ghost.

When I speak of The Holy Ghost and how it is extremely important to use that particular word of ghost rather than spirit, when we're talking about God's presence in us, God's presence speaking to us, interacting with us, revealing things to us, teaching us, saving us, whatever.

In that interaction between God and us, we don't use the terminology of the Holy Spirit.

The reason for that is that we are trying to refer to the logos. The logos was created.

The logos died on the death stake. He rose from the dead. The Holy Spirit is the measurement of God that Jesus prayed to, submitted to. The Holy Spirit did not die on the cross or rise from the dead.

But the Holy Spirit and The Holy Ghost are not two spirits and they are not two persons, but rather they are two different portions of God.

It is the same as I have a left arm and a right arm. These are different portions of one person.

It is that one portion, the logos, the word that was with God, that was God. John chapter one.

He was with God and he was God. That doesn't mean he was two gods, but rather you saw the working of the left hand and the right hand, basically.

So when I talk about the importance of using the term The Holy Ghost, I'm not saying that that's a different person.

I'm saying it's a different part of God that came through Mary and walked on earth for 33 and a half years or something like that and then died on the cross and rose from the dead.

That's the part that the blood, the sacrifice, the seed of God, the Son of God, and we're saved through the Son of God.



We're not saved through the Holy Spirit. We're not. We're saved through The Holy Ghost. We're saved through that part of God that came through Mary, that obtained human DNA through Mary, that is our kinsmen, family, Redeemer. We're not saved by the Holy Spirit. Moses had the Holy Spirit. Samson had the Holy Spirit. They did not have The Holy Ghost.

That part of God that came to die for us. That's why we know that nobody in the Old Testament was ever, ever, ever, ever saved, ever.

Nobody in the Old Testament was ever saved. The Bible says very clearly that they died without receiving the promises.

Even though Abraham sought the promises, he did not receive the promises. This is what the Bible teaches us.

So Abraham and all the other Old Testament prophets have to return in the second resurrection.

It's not a shame. If any of us have to go into the second resurrection, it is not a shame at all if we have to go into the second resurrection for any reason.

We'll be in good company. Moses and Noah, Jeremiah and Daniel, the heroes of our faith, will be right along with us in the administration of the kingdom in great power and great authority while they continue to learn about the sacrifice of Jesus Christ and The Holy Ghost and be baptized.

They have to be baptized in water and spirit because they were baptized. They were baptized in Old Testament times, but they have to be re-baptized.

Even as Paul said, who was you baptized in? In the response to his question of Paul, they said we was baptized in John's baptism.

And Paul said you have to be baptized in the name of Jesus. Amen. So all the Old Testament people have to live in the second resurrection to be baptized in the name of Jesus. Amen.

Let's go now to the book of 1 John, over there where it has 1st, 2nd and 3 John, right before the book of Revelation.

1 John chapter 5. Now this is what they always want to point at to try to prove a trinity.

What page number is that? 790. 1 John chapter 5. They always want to try to point at the King James because that's about the only Bible for the most part where that even appears.

They have to go to one of the most corrupt translations of mankind in order to try to prove it. Amen.

1 John 5. Now we have to read it in the Alpha & Omega Bible, and then we'll tell you what the King James says.

But let's start in verse 6 in the Alpha Bible, and I can't pronounce that word, but it says, In verse 6 in the Alpha Bible, and I can't pronounce that word, but it says, Because the Spirit is the truth.

Verse 7. For there are three that testify. Spirit, water and blood. These three are in agreement.

If we receive the testimony of mankind, the testimony of God is greater. Amen. So the three is not the Father, the Son and The Holy Ghost, but the three is His Spirit and the water and the blood.

The water being two things here, the water being that Jesus was baptized, but also speaking of the water and the blood both came out of the side of His chest when the soldier pierced His heart, pierced His lung, pierced whatever that area in the side of His chest, and water and blood both came out.

And the Spirit in which He was resurrected and born. Amen. These three are in agreement. Now King James inserts in verse 7, it inserts the Father, the Son and The Holy Ghost.

But that terminology of the Father, the Son and The Holy Ghost in that verse never appears in the agent Greek manuscripts.

Codex of Vaticanus, Alexander's, Sinaiticus, those agent manuscripts, it doesn't appear.

It wasn't there. King James added to Scripture, very corrupt translation. But if you look at NIV and New American Standard and many, many other translations, that Trinity is not there.

Because all of those other translations, they understand it was not originally written in Greek.

They also try to go to Matthew 28, the last chapter of Matthew, verse 19, page 651.

Go therefore and make disciples of all the ethnicities, (different races, all the different races of the earth), baptizing them in water in My name.

But the King James and even the NIV and New American, they all say, in the name of the Father, the Son and The Holy Ghost, or Holy Spirit.

But the Alpha & Omega Bible is unique in that it says, in My name, rather than in the name of the Father, the Son and the Holy Spirit.

The reason that the Alpha & Omega Bible is unique in that is that we looked at quotations of what the traditional

churches called the founding fathers, meaning the Catholic Church and the other churches of that time of the years around 350 to 400, 500 and 600 AD, the four, fifth, sixth centuries, not long after the crucifixion of Christ. And in those quotations, and there's lots of quotations, tons and tons and tons of quotations from that time era of people quoting the Bible, tons. And in that time era of the 300 ADs, when they quoted this verse, the same verse, the exact same verse, they did not include the phrase, the Father, the Son, the Holy Spirit or The Holy Ghost. But rather, they quoted it as being, baptizing them in water in My name. So that tells you right there that the Bibles they were looking at did not include the Trinity phrase in this verse originally, but rather it was added.

Now we do have to confess that the Trinity phrase in this verse does appear in the Codex, Vaticanus, Alexandrinus and Sinaiticus.

We do not have a copy of scriptures that old that are missing the Trinity phrase.

We don't have a manuscript of an agent Bible manuscript that's missing the Trinity phrase in this verse.

But we know, nevertheless, absolutely without any doubt at all that the phrase was added because those people living in that day and time that knew the Bible very well as far as what it said, quoted it without the Trinity phrase more than once.

So it's clear that it was added to the Bible and I believe it was added to the Bible just shortly before the Codex of Vaticanus, just shortly before.

Perhaps even the same year or the year before. We don't know exactly how many months or years before, but I believe it was very near and close, but yet before the Codex of Vaticanus that it was added.

Perhaps the Vaticanus may have been the first manuscript in which the Trinity formula occurred in this verse.

Most likely. So we do not claim that the Codex of Vaticanus is perfect. We do not claim that.

Nevertheless, we do acknowledge that the Codex of Vaticanus is much more accurate than a lot of other Bible manuscripts that were created later on, as they continued to add and subtract and add and subtract more and more and more from Scripture as time continued.

But even if, even if the Trinity phrase was here and even if the Alpha and Omega Bible was to keep the Trinity phrase in this verse, it would say in the name, not the names, not Pearl.

So even if it said, baptizing them in the name of the Father, the Son, and The Holy Ghost, it's still only one name because it says the name of this, not in the multiple names.

So what's the name of the Father? Jesus. What's the name of the Son? Jesus. What's the name of The Holy Ghost? Jesus. What's the name of the Holy Spirit? Still Jesus. Amen. There's still only one name.

So it still wouldn't make no difference. It still would not be teaching three persons.

There's only one name for the Father, the Son, and The Holy Ghost. It's the one and the same name.

So even if it was there, it would not make no difference at all.

Go to Chapter 3, verse 16. This is when Jesus was baptized. Matthew 3, verse 16. And after being baptized, Jesus came up immediately from the water, and behold, the heavens were opened.

And he saw the spirit of Theos descending like a dove, lighting on him. And behold, a voice out of the heavens said, This is my beloved Son, in whom I am well pleased.

The people that try to teach a trinity, they say, OK, here you have Jesus, which is the Son, because it calls him the Son. And you have the Father, because the Father is speaking to the Son and calling him Son.

And you have the Holy Spirit, because the Spirit of God is descending like a dove.

Therefore, you have the Father, you have the Son, and you have the Holy Spirit. That is what they claim.

Again, they are physically, fleshly, carnally minded. They cannot understand spiritual things.

What we actually see here is the greater measure of God that exists all throughout the entire universe, speaking to his seed, the Son of God, the Christ.

This is the same as my brain sending messages electronically that we cannot hear, but it's there.

We can record it with scientific instruments. My brain communicating with my hands and feet.

You can go to a neurologist and they would put wires on your head and they can actually measure and record the electronic communication of your brain speaking to your body.

With these scientific instruments, they can do that. Certain chiropractors even use similar instruments on your back.

And they can scan your back with this wand that will print out or display on the screen different colors, showing your brain how it communicates with your spine and your nerve endings inside your spine, and that communication

occurring through electric signals in your body.

God is the exact same thing on a greater scale, is that the greater measure of God communicating with one portion of his self.

He did divide part of himself even before all of creation to say, Okay, here is part of myself.

This is the logos. This is the vessel in which will appear and speak to mankind. And even I myself will speak to and use this vessel of the logos. And I will even send this vessel to even die for mankind.

And that vessel of the Son of God submitted to the Father in the same way our hands and feet submit to us.

We talk to ourselves. People say, Did God talk to himself? Well, you talk to yourself all the time. We all do.

Everybody on earth, everyone on earth that ever, ever existed. We talk to ourselves in our minds and our hearts and our soul.

We say, You know what? I'm hungry. I'm going to get up and get something to eat. We say to ourselves, I believe that. I don't believe that. I like that person. I don't like that person. We say we speak to ourselves all the time.

So, yes, God is the same because we're made in his image means exactly that, that we have his characteristics of emotions and speaking to ourselves. Amen.

We don't see three persons here. We see different portions of God, not three persons. The scriptures have to align in agreement.

We can't have verses that are contradicting. We have to understand them in a way that aligns together in agreement.

Let's go to Matthew chapter six, verse 24. No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to one and despise the other.

You cannot serve God and wealth. Right here he is saying that a lot of people serve money or wealth and material things as a god, as a false god.

But we cannot serve two masters when a love one and hate the other. I said earlier, much earlier in the sermon, that the scripture said that we read, we read where it said the Lord God is one master.

That God is one Lord. And I said that word Lord means master. That it is saying that we serve one master. Here Jesus himself says, if you try to serve more than one master, you're going to despise one. Amen.

Yet a lot of Christians, they want you to believe that the God of the Old Testament and the God of the New Testament are two different and separate persons.

And they actually despise the God of the Old Testament. They do. There used to be a health food store in this town. It eventually went out of business.

But one of the women, I'm going to say girls actually, even though she was fully grown, probably as old as I am, but I'm going to say girl because of her immaturity.

But she, me and her was talking one day at that health food store and she said that the God of the Old Testament was a monster.

He was cruel. She actually called him a monster. She believed that the God of the New Testament was loving, kind, considerate, didn't condemn anyone which is loving, loving, loving, loving, but the God of the Old Testament was hateful, condemning, judging, causing the tribes of Israel to murder babies and women.

And that's a lot of people that have that type of mentality, a lot of people. You cannot serve two masters because if you serve two masters, you would love the one and despise the other.

That's the fruit of the Trinity doctrine. And just think about something else. We know that the church is the bride of Christ. So in that symbolism, we are, the entire church is symbolized by a female.

We are the bride of Christ. If we are female and the father is one person, if the Christ is a second person and if The Holy Ghost or the Holy Spirit in their terminology, if that is a third person and they are marrying the bride, then that is multiple men gang banging the woman.

We know that in Scripture it's very clear that a woman is to have one husband only.

From her virginity, that man that takes her virginity from her, that is her husband.

And that ideally it should be her husband for life. She is not allowed to have three husbands at the one time, at the exact same time.

No, absolutely not. But the Trinity doctrine is polygamy that is twisted, that is in reverse of the divine plan.

You see throughout Scripture that the men of God, including Abraham, had multiple wives.

So polygamy is allowed and is a blessing and part of God's divine plan for one man to have multiple wives.

We see that throughout Scripture, even for Jesus in Matthew 25, even the father having the wife Israel and the wife Judah, two wives.

But it is a disgrace and a shame in Scripture, not by human opinion, not by personal opinion. By Scripture, it is seen as nasty and a disgrace for a woman to be laying with multiple men. The Trinity is nasty. It is antichrist. It is a gang-bang of multiple gods, multiple persons on the same bride. It's nasty. It is contrary to Scripture.

And finally, let's go to the book of James chapter 2.

Page number 783. James 2. Verse 19. You believe that because you know that Theos is one, you do well. But the demons also believe and tremble.

What this verse is teaching is that there are some people, such as the Apostolics, falsely called, that think just because they know that God is one and they know His name, that they are saved and that's all they need to do.

Just know that God is real. The First Commandment, that we have one God, not a Trinity.

They know His name and they're really, really, really big. The Apostolic Church is extremely big on just that.

That God is one and Jesus is His name. Now that's a wonderful start, but that's not enough.

What about the next commandment and the next commandment and the next commandment?

What about the Sabbath? What about the Holy Days? What about giving tithes to support the ministry, the Church, to support the widows and the orphans, to support the prisoners, to support the poor through the tithes of the Church, to support the ministry and the missions?

What about that? It's very extremely important. There's a lot of things more than just God is real and what His name is and that He's only one, not three.

There's so much more to the Gospel, so much more. It's not enough to just only understand only the First Commandment.

There's nine other commandments. Amen. And then there is other commandments of God outside the Ten Commandments as well, absolutely. Amen.

What about the Passover? That Jesus said to do this and that Paul even said, let us keep the feast, talking about the feast of unleavened bread and Passover.

And that Paul said that we are to do this until the Lord comes. And he said that three decades after Christ was already dead and risen from the dead and returned back to Heaven.

And Paul was still teaching the Church to continue to keep the holy days. Amen. There's other commandments other than the Ten Commandments, absolutely. So even though what I'm teaching today that God is one, even though it's extremely important, it's the basic beginning point of faith.

You still got to take other steps. You still got to be baptized, even as Jesus did teach. Amen.

Baptism is not included in the Ten Commandments. So there are other commandments of God. We see in Zechariah 14 that after Jesus returns to this earth and establishes his kingdom on this earth for all nations, including Gentiles, that they are required to keep the Feasts of Tabernacles.

We see in Isaiah 66 that they will also be required to keep all the holy days, even the new moons even in the millennium and the hundred years after that as well.

So there are as many commandments of the Lord and they are all important. It's not enough to just only believe that God is one, but it's a starting place, an important starting place. Amen.

That concludes the sermon.

Thank you everybody for listening. God bless. In Jesus' name, Amen.

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