

When asked his view of the trinity, Pastor Russell wrote:

I wish the brother had quoted the text of Scripture. But I will say that I have never found any text of Scripture from Genesis to Revelation that mentions the Trinity, and if anybody has found one, it would be worth something to me to know where it is. I would give ten dollars for it right away. I cannot find any reference to the Trinity in the Bible. You will find it in the hymn books, and in all kinds of theological books, but you will never find it in the Bible. There is just one text of Scripture which implies it—it does not say it—in 1 John 5:7, where we read that there are three that bear record in heaven, the Father, the Word and the Spirit, and there are three that bear record on earth, the water, the spirit, and the blood, and these three agree in one, and the other three agree in one. What does it mean? Well, it would be very foolish the way it reads. That is one of those things where they tried to make a trinity in olden times, and not having any text of Scripture for it, they tried to manufacture one, and, as usual, they made a botch of it. Now, what does it say? "There are three bearing record in heaven." What are they bearing record to? That Jesus is the Son of God? Who is bearing record in heaven that Jesus is the Son of God? The Father, the Son and the Holy Spirit bearing record in heaven that Jesus is the Son of God? What do they need to bear record of that kind for? Are the angels in need of it? The idea of the Father, and the Son, and the Holy Spirit going through heaven testifying to the angels that Jesus is the Son of God! It is ridiculous! These words are interpolated. It reads without these words, "There are three that bear record, the water, the Spirit and the blood, and these three agree in one testimony." That is the way it reads without the interpolated words. These words were interpolated, so far as we know, about seven hundred years after the words were supposed to be used. Do not misunderstand me. I fully believe in the Bible kind of a trinity. The Bible tells about the Father, and I believe that; the Bible tells about the Son, and I believe that; and the Bible tells about the Holy Spirit, and I believe that, too. I believe whatever the Bible says. And if anyone finds any text that tells about the Trinity, I will believe that too.

excerpt from Pastor Russell's writing on the trinity

The Scripture Teaching Respecting the Father and the Son and Their Unity

A sharp distinction should be drawn between a confession of faith in a Trinity, and a confession of faith in the Unity of the heavenly Father, Jehovah, and the heavenly Son, our Lord Jesus Christ, and the holy Spirit. The doctrine of the Trinity holds that the Father, the Son and the holy Spirit "are one in person, equal in glory and in power," as stated in the Church creeds. The Bible, while showing the absolute Unity between the Father and Son and holy Spirit in the various steps of the great plan of salvation, most positively contradicts the thought that the Father and Son are one in person, denies that they are equal in majesty and in power, except as before shown, that the Father has glorified the Son, has highly exalted him and given him a name above all others except his own, making him his agent and representative in the exercise of "all power in heaven and in earth." All the various scriptures agree in their statements to the effect that the Father sent the Son into the world; and that the Son, for the joy set before him by the Father, endured the cross, and despised the shame; and that he was the heavenly Father's first and only begotten Son; and that after he shall have accomplished the work which the Father has given him to do, he shall deliver up the Kingdom of earth, at the close of the Millennial Age, to the Father; and the additional statements already called to attention, in which the Son cheerfully and fully acknowledges that he "came forth from the Father," that he "came not to do his own will" but the Father's will; and that the power he used was not his own power, but the Father's power; also his statement, "The Father is greater than I," and the declaration of the prophecy, that he is the Messenger or servant of the Covenant, and not the Maker of the Covenant; together with the repeated declarations of the New Testament Scriptures, that he is the Mediator of the New Covenant—the one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." These various scriptures all consistently and harmoniously teach a distinction of person and glory and power as between the heavenly

Father and the heavenly Son; but a most absolute and profound unity of plan, will, purpose: for the Son was worthy to be the executor of the great plan of Jehovah, because he had no will of his own, but renounced his own will that he might be filled with the Father's spirit and do his will in every particular. John 6:38,39 Moreover, the very words "Father" and "Son" imply a difference, and contradict the thoughts of the Trinity and oneness of person, because the word "father" signifies life-giver, while the word "son" signifies the one who has received life from another. The heavenly Father received life from no one; he is the fountain, the source of life, not only to our Lord Jesus, his only begotten Son, but through him the source of life to all others of his creatures. And all this is fully in accord with the scripture which stands at the head of this chapter, in which the Apostle plainly denies that the Father and the Son are one in person or in power, saying, "To us there is one God, the Father, ofwhom are all things...and one Lord, Jesus Christ, by whom are all things." The thoughtful reader will at once recognize the Scriptural harmony and simplicity of the view herein presented, while all will admit that the doctrine of the Trinity is impossible of reasonable understanding or explanation. Its most earnest advocates admit this, and instead of endeavoring to do the impossible thing of explaining it, they avoid discussion, claiming that it's "a great mystery," unexplainable. But, strange to say, this doctrine of three Gods in one God, which not only has no Scriptural support, but is opposed by the Scriptures from Genesis to Revelation, both directly and indirectly, and which is so opposed to reason as to be unreasonable, is nevertheless a strongly entrenched doctrine amongst Christians, even amongst Protestants—those who profess faith in the Bible and to protest against any teachings not found therein. Why is this? We answer, that it is one of the dark mysteries by which Satan, through the Papacy, has beclouded the Word and character and plan of God. As it is written, "The god of this world hath blinded the minds of them that believe not, lest light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4 He has put upon the poor world utter blindness and doctrinal veils, darkening counsel and falsifying mysteries, to hinder those who have found the Lord from coming to a clear knowledge of the truth. But how would Satan be interested in adding to the luster of the glory of our Lord Jesus Christ? Would it not rather be his work to detract from the glory of Christ? We answer, that it has always been Satan's policy to misrepresent the truth, to misrepresent the Bible, and to make its teachings appear unreasonable and self-contradictory, in order to hinder mankind from seeing the great beauty and reasonableness and harmony which inhere in the divine plan and Word. The more absurdities Satan can

get interwoven into man's views respecting the Creator, the better he will succeed in separating from the service of God those who are of reasonable and logical mind; and proportionately the more unreasonable he succeeds in making the creeds of men, the more does he destroy real faith amongst those who advocate those creeds, and the more he does to favor mere credulity, instead of genuine faith.

To read more of Pastor Russell's writing on the trinity, visit

<http://www.htdbv8.com/indexqb.html> and type in trinity in the search box.