

Is the Trinity Doctrine Biblical?

By Dr. S. K. Blad

Introduction – My Personal Experience

The memories I have from my childhood are very good. My parents were raised within the Swedish Pentecostal movement so they taught me the Bible from the time I was a small child. Because of this, I had the privilege of experiencing the forgiveness of my sins for the first time when I was five years old. It was the summer of 1967. My conscience was newly awakened. I can remember that I had done something that troubled my conscience, and I felt dirty on the inside. My mother and my aunt helped me pray to the God of Israel and ask for forgiveness of my sin through the blood of his Son,¹ which still has power to remove sins. I remember leaving that time of prayer, not only convinced that I was forgiven, but with a strong sense of inner purity as well. Praised be the Eternal for the blood of the Lamb!

My parents taught me to pray to the God of Israel. But they would pray more often to Jesus than to God, and they encouraged us, according to the best of their ability, to pray to Jesus instead of the God. As trusting and obedient children we accepted what our parents taught us.

By saying this, I have no intention of criticizing my parents for what they taught me,² for they gave me of what they had received through their Christian heritage.³ I really want to honor my father and my mother, and I'm now taking the opportunity to express my deepest gratitude to them for teaching me the way of salvation through the grace of Elohim,⁴ through faith in the redemptive death and resurrection of the Messiah of Israel, according to the Hebrew divinely inspired Scriptures.⁵ I will never leave this path.

¹ The word "son" has several meanings in the Hebrew Scriptures, (see my commentaries on the five books of Moses). The expression "Son of God", should not be understood as a result of divine birth. The Eternal does not reproduce in the way that the biological creatures that he has created do. The idea that the gods can have children is of pagan origin. As this expression concerns the Messiah, the word "Son" is not describing his essence, but his function. It has to do with his role as representative and imitator of the Only one who is Elohim, the Father, see John 5:19. The function of being the Son of the Eternal means being given the position of authority as Judge, King, or Priest, see 1 Chronicles 22:9-10; Romans 1:4; Acts 13:32-33; Hebrews 5:5.

² My parents are still alive and very active as I write this. They have changed a great deal since I was a small child. They are in complete agreement with what is presented in this book.

³ My grandfather was Rudolf Danielsson, one of the pioneers within the Swedish Pentecostal movement.

⁴ I prefer to use the word "Elohim" instead of "God", since the word "God" is of pagan origin and the word "Elohim" comes from the Hebrew language. By doing this, the reader will know which God I am talking about, the God of Israel, not of Hinduism, Buddhism, Islam, or any other false religion.

⁵ See 2 Timothy 3:15-17. I consider as inspired Scriptures the Hebrew and Aramaic original of the 66 books of the Bible.

What happened when the Messiah died and was resurrected is the central axis of Elohim's entire work of salvation, and it is the point of reference that I have for my understanding of divine revelation.

Mental Division

With the doctrine and practice of praying to "Jesus" instead of to God, as the Christian tradition had taught me, it followed that my mind was divided between the Father and the Son. To me the Father was the cruel God presented in the Old Testament who judged man very harshly, killed sinners, and demanded complete obedience of his people. According to this understanding that I had, the Son was much more merciful and loving than the Father. So it was easier for me to pray to the Son, since I knew that he loved me. Little did I know that I was practicing a kind of replacement theology where the Son was taking his Father's place, which is something absolutely unacceptable in Hebrew culture and mindset.

A few years later, I attended a Christian conference, which focused on the death and resurrection of Messiah. Through what was preached from the Scriptures, I received a much deeper revelation about what the death of the Messiah entailed. I understood then that he had suffered just for me. This created a fire in my heart that caused me to start taking my spiritual life seriously, by reading the Bible daily and having a disciplined and constant prayer life. The result of this was not only that my spiritual life became stable, but also that I experienced a new spiritual growth and maturity. The Scriptures began to take first place in my life and I was willing to adjust my life to its teachings, according to the way that I understood them at the time.

In this process of seeking after truth, by daily studying the Word of the Eternal, I was able to understand many of the things that I had not understood earlier. Many preconceived ideas that I had inherited from my parents and other Christian teachers, which were not found in the Scriptures, were done away with and replaced by Biblical concepts.

The Father Himself Loves Me

One of the many things that I discovered was that not only did the Son love me, but the Father did also.

Once, as I was reading the gospel of John chapter 16, I could feel how the idea that the Father does not love me very much was done away with. I had perceived him as a cruel God, according to the "Old Testament", as I called it at the time. But, now the heavenly Word began to work within me and give me a deeper understanding of Elohim.

In John 16:23-28, it is written,

"In that day you will not ask (or pray) anything of me. Amen, amen I tell you, whatever you may ask of the Father in my name, he will give it to you. Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full. I have spoken these things

to you in parables. But the time is coming when I will no more speak to you in parables, but will tell you plainly about the Father. In that day you will ask in my name; and I don't say to you, that I will pray to the Father for you, for the Father himself loves you, because you have loved me, and have believed that I came forth from Elohim. I came out from the Father, and have come into the world. Now I leave the world, and go to the Father.”(HNV⁶ revised)

What a revelation it was for me to see that the Father himself loves me because I have loved Yeshua⁷ and believed that he came from Elohim!

The second thing that touched me about this text was that Yeshua told his disciples that they should not pray or ask him for anything after he had left them, but that they should pray to the Father in his name. I asked myself this question: where is it written in the Bible that we ought to “pray to Jesus” instead of to the Father, as my parents had taught me? I looked through the whole Bible but couldn't find one single text that says we are to “pray to Jesus”. On the contrary, Yeshua said that we should not ask him for anything and encouraged us to pray to the Father in his name. To pray in his name means that we draw near to the Father and pray to him because of Yeshua, because of what he means to the Father and what he has done and continues to do for us before the Father.

Then Yeshua says that the Father himself loves us.

My Intellectual System Fell Apart

This broke down my entire way of understanding prayer the way that my parents had taught it to me.

Like good Pentecostals we had always prayed to “Jesus”. But the truth was that “Jesus” was not so great in our minds. We thought that he was God, for that was what we were taught according to Christian tradition, but in reality our understanding of the Son was quite different than our understanding of the Father. To us “Jesus” was a small and limited god.

It was also easy to think that the Son was the one who was good, who came with grace and the “New Testament” of love, while the Father was the God of the law and the “Old Testament”, who punished all sinners without mercy. We had been taught that the Father was the “God of the Old Testament” and that “Jesus Christ” was the “God of the New Testament”. And (by among other things using the incorrect translation of Romans 10:4⁸) they had taught us that “Christ” had done away with the law, which was considered to be a thing of the “Old Testament”.

⁶ Hebrew Names Version of the World English Bible. The World English Bible is a 1997 revision of the American Standard Version of the Holy Bible, first published in 1901.

⁷ This is the Messiah's real Hebrew name, which I prefer. The emphasis is on the “u”, which is pronounced “oo” as in “too”.

⁸ The Greek word that has been translated as “end” means both “end” and “goal”/“purpose”. When you translate it as “end”, you will introduce into the Scriptures an unbiblical thought and transmit the anti Jewish tradition about “Jesus” nullifying the Hebrew Scriptures, something that is absolutely impossible for the true Messiah, see Matthew 5:17-19.

Therefore we could no longer follow it. The “Old Testament” was set aside and now it was the “New Testament” that applied instead. Some of our teachers had also taught us that the new covenant has nullified all the earlier covenants, since the people of Israel were not faithful. The Christian church was now the new Israel, and all the promises that applied to Israel were automatically transferred to us, not the Jewish people. To us, the Father was the God of law and “Jesus Christ” was the God of mercy. “Jesus Christ” came to replace the Father and now we have our fellowship with him only.

But now the Messiah himself, through the Writings of the Renewed Covenant, challenged me. He told me that I should not pray or ask him for anything, but that I should go to the Father and pray to the Father in his name. I found other Bible texts as well that talk about the same subject, and they spoke to me in the same way. This brought me to an inner crisis. I had to choose between following the traditions of my parents and following the teaching of the Messiah...

I chose to be faithful to the Word rather than human tradition. Since that time, this has been my policy in life!

When I began to pray to the Father, my love for the Messiah became greater.

So, I began to worship the *Father*, as the Messiah taught me according to John 4:23-24. As I did, something started to happen within me. My spiritual life began to develop more than before. Yeshua, the Son of Elohim, suddenly became very great in my eyes. I realized that it is the Son who leads me to the Father and reveals the Father to me, and that it is the Father who reveals the Son, as it is written in Matthew 11:27,

“All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him.”(HNV)

In John 1:18, it is written,

“No man has seen Elohim at any time; the only Son, who is in the bosom of the Father, he has made clear what Elohim is.”(BBE⁹ revised)

While I was at that conference, and I saw more of what the Messiah in his love had suffered for me, a deep longing to know the Messiah began to grow within me, as it is written in Paul’s, or Shaul’s, letter to the Philippians 3:7-11,

“However, what things were gain to me, these have I counted loss for Messiah. Yes most assuredly, and I count all things to be loss for the excellency of the knowledge of Messiah Yeshua, my Lord, for whom I suffered the loss of all things, and count them nothing but refuse, that I may gain Messiah and be found in him, not having a righteousness of my own, that which

⁹ Bible in Basic English (1949/1964). The Bible In Basic English was printed in 1965 by Cambridge Press in England.

comes by legalism, but that which is through faith in Messiah, the righteousness which is from Elohim by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being like him in his death; if by any means I may attain to the resurrection from the dead.” (HNV revised)

This is my life’s goal and prayer to the Father, through Yeshua, his Son.

A Very Personal Meeting with My Rabbi

During this process of intensely seeking to know the Messiah, I had (several years ago now) an experience that totally altered my understanding of who he is. The Eternal gave me the opportunity to see Yeshua in a very personal and special encounter with him. I will not go into detail here, but I can say that I saw him as a Jewish rabbi. Up until that point “Jesus Christ” had been the best Christian person in the history of the world to me. He was the ideal for every Christian and I tried to be like him. But now I saw him as a Jewish rabbi. He was not even a Christian!

From that moment I truly realized that he never lived as a Christian. He never observed Sunday. He never celebrated Christmas. He never ate pork or other unclean meat that is forbidden by the Torah (the Instruction Book). He never broke his Father’s rules. He never told his disciples to go into the whole world and convert the Gentiles to become Christians, but to be His followers. When I studied church history, I realized that a significant split had occurred between the Judaism that was preached by the Messiah and the Christianity that my parents practiced when I was small. Many of the traditions that my parents taught me were Biblical traditions that had been deformed and combined with other traditions that had nothing to do with the Judaism that the Messiah practiced.

When I saw him as a Jewish rabbi, a great longing rose up within me to know more of the life and teachings that the Jews live. I began to study Judaism, especially the Judaism that existed during the second temple period, when Yeshua was in the land of Israel. I realized that much of what I had not understood of the Sacred Jewish Scriptures (the Bible) began to take on their proper meaning when interpreted from a Hebraic point of view. I tried to take off the Greek-Roman “glasses” that I wore in my mind, in order to read the Bible from the Hebraic original perspective.

The material that is presented here was written for the first time in Toledo, Spain, year 5760 according to the Jewish calendar, year 2000 on the Roman calendar. At that time I had studied Judaism for six years. Six years later, year 2006, I am making this edition that will be available for the public in Spanish, English, and Swedish.

I want to thank Johanna Potter, who has helped me with the English translation. Thank you also, to my parents who so wholeheartedly support me in my studies and who are walking the same way home to the faith that once was handed over to the chosen people, to Biblical Judaism.¹⁰

¹⁰ See Jude v. 3.

I also want to thank Stig-Åke Gerdvall, Arne Andersson, Viveka Sjulmark, Lars Enarson, and all of you who have given me inspiration by receiving and passing on this message. Many, many thanks to my beloved wife and children who have faithfully listened and chosen to go with me on this walk toward a deeper understanding of the Messiah presented in the Bible.

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