

The Trinity Delusion

An exposé of the doctrine of the Trinity

2 Samuel 7:22

You are great, O Yahweh God for there is none like You, and there is no God besides You.

Proof of the Trinity Error

The evidence demonstrates with absolute certainty that David is speaking to the Father when he declares there is none like Him and there is no God besides Him. David thereby excludes everyone but the Father alone as the one true God of Israel.

The Evidence

1. Yahweh/God makes a promise to David

YAHWEH also declares to you that YAHWEH will make a house for you. "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. **I will be a father to him and he will be a son to Me.** When he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom shall endure before Me forever; your throne shall be established forever." (2 Samuel 7:11-16; see 1 Chronicles 17:11-20).

Yahweh God makes a promise to David to raise up his seed to sit on his throne.

2. David's Son Jesus: This Promise is Quoted at Hebrews 1:5

The Hebrews writer identifies David's descendant in this promise as son Jesus of Nazareth:

When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has obtained is more excellent than theirs. For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "**I will be to him a father, and he shall be to me a son.**" (Hebrew 1:3-5).

Note also that God promised David that his son will sit on his throne forever, "I will establish the throne of his kingdom forever" (7:13). This is also confirmed by the New Testament writers as referring to Jesus:

He will be great, and will be called the Son of the Most High; and the Lord God will give to him **the throne of his father David**, and he will

reign over the house of Jacob for ever and of his kingdom there will be no end." (Luke 1:32-33).

Has not the scripture said that the Christ is descended from David? (John 7:42; see Romans 1:3)

He raised up David to be their king, concerning whom He also testified and said, 'I have found David, the son of Jesse, a man after my heart, who will do all My will.' **From the seed of this man, according to promise,** God has brought to Israel a Savior, Jesus. (Acts 13:22-23; see. v.34).

3. David's Son Solomon

David said, "My son Solomon is young and inexperienced, and the house that is to be built for YAHWEH shall be exceedingly magnificent, famous and glorious throughout all lands. Therefore now I will make preparation for it." So David made ample preparations before his death. Then he called for his son Solomon, and charged him to build a house for YAHWEH God of Israel. David said to Solomon, "My son, I had intended to build a house to the name of YAHWEH my God. But the word of YAHWEH came to me, saying, 'You have shed much blood and have waged great wars; you shall not build a house to My name, because you have shed so much blood on the earth before Me. 'Behold, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be Solomon, and I will give peace and quiet to Israel in his days. He shall build a house for My name, and he shall be My son and I will be his father; and I will establish the throne of his kingdom over Israel forever.' Now, my son, YAHWEH be with you that you may be successful, and build the house of YAHWEH your God just as He has spoken concerning you." (1 Chronicles 22:5-11).

Yet, YAHWEH, the God of Israel, chose me from all the house of my father to be king over Israel forever. For He has chosen Judah to be a leader; and in the house of Judah, my father's house, and among the sons of my father He took pleasure in me to make me king over all Israel. Of all my sons (for YAHWEH has given me many sons), He has chosen my son Solomon to sit on the throne of the kingdom of YAHWEH over Israel. He said to me, 'Your son Solomon is the one who shall build My house and My courts; for I have chosen him to be a son to Me, and I will be a father to him. I will establish his kingdom forever if he resolutely performs My commandments and My ordinances, as is done now.' So now, in the sight of all Israel, the assembly of YAHWEH, and in the hearing of our God, observe and seek after all the commandments of YAHWEH your God so that you may possess the good land and bequeath it to your sons after you forever. As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever. Consider now, for the LORD has chosen you to build a house for the sanctuary; be courageous and act." (1 Chronicles 28:4-10).

4. Solomon? Or Jesus? Or Both?

There have been many who wish to argue that a given prophecy in the Old Testament is either about a contemporary figure OR about Jesus. It is not an either/or situation but a both/and situation. Old Testament prophecies referred both to the contemporary figure as well as Jesus but in all cases the prophecy was only perfected in Jesus. Hosea 11:1 is a perfect example:

When Israel was a youth I loved him, **And out of Egypt I called My son.**

God called Israel his firstborn son (see Exodus 4:22). But Jesus was God's firstborn son. Now if we took the approach that Hosea 11:1 was **not** about Jesus but about the nation of Israel, we would then also be suggesting that Matthew was quite mistaken when he indicated this verse referred to Jesus:

So Joseph got up and took the Child and His mother while it was still night, and left for Egypt. 15 He remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: **"OUT OF EGYPT I CALLED MY SON."**

This example should make it quite clear to you the reader that choosing whether such a passage refers to Israel OR Jesus is to choose a fallacious approach. It referred to Israel and it referred to the King of the Jews, Jesus.

Jesus, the King of Israel, was all that God called Israel to be. For this reason, God's servant in the book of Isaiah is indeed the nation of Israel but in the person of Jesus the King of the Jews, Jesus the Israelite is the iconic Head of Israel the suffering servant, the King of Israel, and perfectly established what Israel under the Law was called to be. In the Bible, Old Testament persons and events were typologies of things to come in the future. Both David and Solomon are such figures. Their activities and their words are prophetic images of Christ to come.

Notice what 2 Samuel 7:14-15 says:

I will be a father to him and he will be a son to Me. **When he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men.**

Such statements are enough for Trinitarians to reject the testimony of the Hebrews writer that 2 Samuel 7:14 is referring to Jesus. However, we are explicitly told by the Hebrews writer that 2 Samuel 7:14 does in fact refer to Jesus. Why then do some Trinitarians deny the testimony of Scripture? If one took the same approach with Isaiah 7:14-16 should we also in like manner reject Matthew's testimony that it refers to Jesus?

Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel. He will eat curds and honey at the time He knows enough to refuse evil and choose good. **For before the boy will know enough to refuse evil and choose good,** the land whose two kings you dread will be forsaken.

One would need to resort to blatant hypocrisy to claim this kind of language rules out Jesus in 2 Samuel but the very same kind of language does not rule out Jesus Isaiah 7.

These statements are made to refer to the contemporary figure in question, Solomon in 2 Samuel, and Hezekiah in Isaiah 7. Again, we must remember that these verses indeed intended to refer to the contemporary figure in question. But that does not mean they do not ultimately refer to Jesus. There are many, many typological prophetic images of Jesus in the Old Testament such as Isaac and Joseph, etc. The prophetic nature of these

realities is that Jesus is pictured in them like an imperfect reflection in a bronze mirror. Such men are Messiah figures but all short of the perfection that was ultimately found in the man Jesus. Moreover, David is told that the son in question would establish the throne of his Kingdom forever. That reality is only true in Jesus, the son of David and Solomon.

The NT writers tell us plainly that this promise from God to David at 2 Samuel 7:14 **refers to David's son JESUS**, and not just to Solomon. To reject that fact is to reject the testimony of Scripture to and nullify the word of God for the sake of a tradition..

5. Solomon or Jesus: Same Result Anyway

Additionally, if one wanted to argue this verse, 2 Samuel 7:14 quoted at Hebrews 1:5, only applies to Solomon, the person in question will be a father to Solomon and Solomon will be a son to him. Who could that be but God the Father? It is absurd to claim a Triune being will be Solomon's Father. In the same way, Christians regard God the Father to be their Father when the Bible says they are "sons of God" and that he is their Father. Hence, no matter how you slice it and dice it, the one God making this promise to David here is God the Father and only God the Father.

6. David then responds to the Father of Jesus

Then David the king went in and sat before YAHWEH, and he said, "Who am I, O YAHWEH God, and what is my house, that You have brought me this far? And yet this was insignificant in Your eyes, O YAHWEH God, for You have spoken also of the house of Your servant concerning the distant future. And this is the custom of man, O YAHWEH God. Again what more can David say to You? For You know Your servant, O YAHWEH God! For the sake of Your word, and according to Your own heart, You have done all this greatness to let Your servant know. For this reason You are great, **O YAHWEH God for there is none like You, and there is no God besides You**, according to all that we have heard with our ears. And what one nation on the earth is like Your people Israel, whom God went to redeem for Himself as a people and to make a name for Himself, and to do a great thing for You and awesome things for Your land, before Your people whom You have redeemed for Yourself from Egypt, from nations and their gods? For You have established for Yourself Your people Israel as Your own people forever, and You, O YAHWEH, have become **their God**. Now therefore, O YAHWEH God, the word that You have spoken concerning Your servant and his house, confirm it forever, and do as You have spoken, that Your name may be magnified forever, by saying, 'YAHWEH of hosts is God over Israel' and may the house of Your servant David be established before You. For You, O YAHWEH of hosts, **the God of Israel**, have made a revelation to Your servant, saying, 'I will build you a house'; therefore Your servant has found courage to pray this prayer to You. Now, O YAHWEH God, You are God, and Your words are truth, and **You have promised this good thing to Your servant**. (2 Samuel 7:18-28)

It is quite clear that David is responding to, and speaking to, the person who made the promise to him in verse 14. Yahweh promised David that He, Yahweh, will be a Father to David's descendant, and David's son will be a son to God, that is, a son of God. The Hebrews writer tells us this promise refers to Jesus and Jesus is that son of David.

Therefore, we know the speaker of this promise is THE FATHER. Then David responds to the Father and we are explicitly told this response is concerning what he had just heard from Him. Since this promise to David could have only come from God the Father, we can see quite clearly in verse 22 that David identifies the Father alone as the only God and that there is none like God the Father and there is no God besides Him. This testimony of David is certain proof that only the Father is the God of Israel since David has excluded everyone but He who made this promise to him, that is, the Father only.

Conclusion

If we are honest with the facts of Scripture, we are compelled to conclude that that Yahweh who makes this promise is none other than God the Father since the promise "I will be a Father to him and he will be a Son to Me," is a reference to Jesus according to the writer of Hebrews - the testimony of Scripture. When David responds, the context tells us explicitly that David is responding to Yahweh who had just made this promise to him and we have seen this is necessarily the Father. And in response to the Father, David declares that there is none like the Father and no God but the Father. David's testimony necessarily excludes everyone but the Father as the one true God of Israel.

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King David Refutes the Trinity



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