

Twenty Reasons Why the Doctrine of the Trinity is Unbiblical

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1. In this study I am listing twenty biblical reasons why the doctrine of the Trinity is unbiblical. Here is number one: the old covenant understanding that God is one person. The great creed of Israel was

Hear, O Israel, the LORD [Yahweh] our God is one."
(Deuteronomy 6:4).

Indeed the Bible also states,

To you it was shown, that you might know that the LORD [Yahweh] Himself is God; there is none other beside Him.
(Deuteronomy 4:35)

And

I am the LORD [Yahweh], and there is no other;
There is no God besides Me."
(Isaiah 45:5).

Yahweh, is the personal name of God and Yahweh is only one person. Jesus Christ reiterated this old covenant creed. He said,

The first of all the commandments is: 'Hear, O Israel,
the LORD [Yahweh] our God is one.
(Mark 12:29).

If the old covenant declared that there is only one God and one person who is God, that person being Yahweh; and if Jesus Christ affirmed that there is only one person who is God—Yahweh, we should think long and hard about blindly accepting the false notion that God is three persons.

2. Reason two: The Jewish people never imagined that the Messiah would be God. Moses declared,

The LORD your God will raise up for you a Prophet
like me from your midst, from your brethren.
Him you shall hear.
(Deuteronomy 18:15)

And God did not contradict Moses, He said,

I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.
(v. 18)

The New Testament book of Hebrews affirms that Jesus was and is a man like his brethren.

Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people.
(Hebrews 2:17)

Finally, after the resurrection and ascension of Christ, this is what Peter preached about Christ:

Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—
(Acts 2:22).

Jesus is a "Man" through whom God did wonders and signs. God was with Jesus (Acts 10:38), but Jesus, the Messiah, was not and is not God.

3. Reason number 3: John 1:1-3

Many Trinitarians will argue that the first three verses of the gospel of John provide strong proof that Jesus is God. A footnote on John 1:1, in The MacArthur Study Bible (New King James Version) states,

Before the universe began, the Second Person of the Trinity always existed . . . Because of John's theme that Jesus Christ is the eternal Son of God, the Second Person of the Trinity, he did not include a genealogy as Matthew and Luke did.

Yet nowhere in the gospel of John does he ever state that his theme is to show that Jesus Christ is the eternal Son of God. All John says is that his gospel was written

that you may believe that Jesus is the Christ, the Son of

God, and that believing you may have life in His name (John 20:31).

So what is written in John 1:1-3, say and what does it mean? Here are the verses in question.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.

The manner in which these three verses are translated from the Greek lead many Christians to hear in their minds something like this:

In the beginning was the Son of God, and the Son of God was with God, and the Son of God was God. The Son was in the beginning with God."

In fact, here is how Today's Living Bible translates John 1:1-3.

Before anything else existed, there was Christ, with God. He has always been alive and is himself God. He created everything there is. Nothing exists that he did not make.

But is this really what the Greek text of John 1:1-3, is telling us? First of all, let's understand what the word "Word" means. "Word" is a translation of the Greek word logos, and it means a plan, purpose, saying, expression of thought, a message, or an intention. Here are some examples of how logos is used in the New Testament.

Matthew 7:8, "saying"; 8:8, "word"; Mark 1:45, "matter"; Luke 1:4, "things"; 16:2, "account"; Acts 8:21, "matter" or "ministry"; 1 Corinthians 1:18, "preaching"; Colossians 4:6, "speech"

The Greek word logos was used to correspond to the Old Testament Hebrew word davar. Here are some examples of how davar is translated.

I have hoped in Your word [i.e. wisdom, plan, promises].
(Psalm 119:74)

Your word is a lamp to my feet and a light to my path.
(vs. 105)

So shall My word be that goes from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.
(Isaiah 55:11)

In this last example from Isaiah, we are to understand God's "word" as His plan or purpose. So there is no good reason for the word logos to refer to a preexisting Son of God. In fact, nowhere in the entire Bible can you find any Hebrew or Greek word for "word" that implies another preexisting person in the Godhead. Also in John 1:2, 3, the words "He" and "Him" are impersonal pronouns in the Greek and therefore should be translated as "it" when referring to logos. Every English Bible before the King James Version of 1611 translated the pronouns this way. The following is an example.

In the beginning was the word, and the word was with God: and the word was God. The same was in the beginning with God. All things were made by **it**, and without **it** nothing was made that was made.
(Tyndale New Testament) [my emphasis]

Now, what does it mean that the "word" was "with God" and the "word was God"? The Greek preposition pros translated "with" means to be intimately associated with or together with and yet distinct and separate. My wife can be with me but she is not me. In the same way, God's word was with Him but it was not Him personally. In the Old Testament we learn that "wisdom" was also with God.

Then I [wisdom] was beside [with] Him as a master craftsman.
(Proverbs 8:30)

No Trinitarian will ever say that because wisdom was with God that wisdom is now another person within the Godhead (making four persons who are God!). Everyone understands that when we read "I [wisdom] was beside God" what we have is a figure of speech called personification. In the same way in John 1:1, God's word was with Him but it was not another person. Concerning the meaning of the phrase "the word was God" I can do no better than to quote the comments of scholar William Barclay.

In the AV [King James Version] John 1:1 reads:
'In the beginning was the Word, and the Word was with God, and the Word was God.' For long the newer translations continued this rendering with the exception of Moffet and Goodspeed, who

both render: "the Word was divine." . . . In a case like this we cannot do other than go to the Greek, which is *theos en ho logos*. *Ho* is the definite article, the, and it can be seen that there is a definite article with *logos*, but not with *theos*. When in Greek two nouns are joined by the verb to be and when both have the definite article, then the one is fully identified with the other; but when one of them is without the article, it becomes more an adjective than a noun, and describes rather the class or sphere to which the other belongs.

An illustration from English will make this clear. If I say, 'The preacher is the man,' I use the definite article before both preacher and man, and I thereby identify the preacher with some quite definite individual man whom I have in mind. But if I say, 'The preacher is man,' I have omitted the definite article before man, and what I mean is that the preacher must be classified as a man, he is in the sphere of manhood, he is a human being.

John has no definite article before *theos*, God. The *logos* therefore, is not identified as God or with God; the word *theos* has become adjectival and describes the sphere to which the *logos* belongs. We would therefore, have to say that this means that the *logos* belongs to the same sphere as God; without being identified as God. Here the NEB [New English Bible] finds the perfect translation "What God was, the Word was."

This passage then does not identify the *logos* and God; it does not say that Jesus was God, nor does it call him God . . .

In other words, when we read the phrase "the word was God" the original intent of the Greek text was to convey the idea that the "word" was fully representative of God. The "word" was and is a revelation of God's heart and character. If we understand God's word we know what God is like. The *logos* fully expresses God's purpose and mind. Therefore you could very accurately paraphrase John 1:1-3, like this,

In the beginning God had a creative and redemptive plan. And this plan or purpose revealed His heart and was fully representative of all that God is. All things were made through this plan and without this divine plan nothing was made.

With all of this in mind John 1:14, reveals a wonderful truth.

And the Word became flesh and dwelt among us,
and we beheld His glory, the glory of the only begotten
of the Father, full of grace and truth.

The word, the logos, God's plan, His purpose, became flesh and dwelt among us. With the coming into existence of Jesus Christ at his conception and birth, the full plan and heart of God was expressed as a human being. Jesus Christ was full of divine grace and truth. What became flesh in John 1:14, was not a preexistent or eternally begotten Son of God. What became flesh was God's full plan of salvation revealed in the Man, Jesus Christ. A plan can take "flesh" when it is carried out or acted upon. When an architect's plan actually becomes a building it becomes "flesh." In the same manner God's plan became literal flesh in Jesus Christ who fully revealed God's will. Hebrews 1:1, declares,

God, who at various times and in various ways spoke
in time past to the fathers by the prophets, has in
these last days spoken to us [revealing His word, (logos)]
by His Son

The Son of God, Jesus Christ, is not a preexistent being. He is not the second person in the Godhead. He is simply and uniquely the Son of God who fully reveals God to us.

4. Reason number four: The Lord Jesus Christ and the apostles Paul, Peter and John identify the Father as the only true God.

And this is eternal life, that they may know You, the
only true God, and Jesus Christ whom You have sent.
(The Lord Jesus Christ in John 17:3)

Jesus said to her, 'Do not cling to Me, for I have not
yet ascended to My Father; but go to My brethren
and say to them, 'I am ascending to My Father and
your Father, and to My God and your God.'
(The Lord Jesus Christ in John 20:17)

yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. However, there is not in everyone that knowledge. (The apostle Paul in 1 Corinthians 8:6, 7)

Blessed be the God and Father of our Lord Jesus Christ (The apostle Peter in 1 Peter 1:3)

Grace, mercy, and peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love. (The apostle John in 2 John 3)

5. Reason number five is Psalm 110. Psalm 110:1, is quoted two times in the New Testament in association with the Lord Jesus Christ. The first time it is quoted it is in Matthew 22:41-45:

While the Pharisees were gathered together, Jesus asked them, 42 saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." 43 He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 44 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool'"? 45 If David then calls Him 'Lord,' how is He his Son?" 46 And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

The second time is in Acts 2:32-36, quoted by Peter.

This Jesus God has raised up, of which we are all witnesses. 33 Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. 34 "For David did not ascend into the heavens, but he says himself:

'The LORD said to my Lord, Sit at My right hand, 35 Till I make Your enemies Your footstool.'

36 Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.

In the first instance, Jesus quotes the Psalm while questioning the Pharisees on how the Christ could be both David's son and his Lord. In the second instance, Peter quotes the Psalm to show how God had promised to make Jesus both Lord and Christ. So, what does Psalm 110:1, state and what does it mean about who Jesus is? Here's the verse,

The LORD said to my Lord, 'Sit at My right hand, Till I
make Your enemies Your footstool.

The first word translated "LORD" with all capital letters is the Hebrew word "Adonai" This word "LORD" is usually a translation of the Hebrew "Yahweh" which is God's personal name. But in some manuscripts "Adonai", a title, was substituted for "Yahweh" from fear of using God's name in vain. And "Adonai" is only ever used for the one true God in the Old Testament (about 450 times). The second word translated "Lord" (with a capital "L" and then all small letters) is the Hebrew word "Adoni".

Notice the difference? "Adonai" ends in "ai" and "Adoni" ends in "i". The title "Adoni" is used only for human beings who are superior to other human beings and never of God/Yahweh (for example Gen. 44:7, Num. 32:25, 2 Kings 2:19). "The form ADONI ('my lord'), a royal title (1 Sam. 29:8), is to be carefully distinguished from the title ADONAI ('my LORD') used of Yahweh." (International Standard Bible Encyclopedia, "Lord," p. 157).

The answer to Christ's question to the Pharisees is that Jesus Christ is King David's superior because God has made him both "Lord and Christ." This is what Peter said. But Jesus Christ is not God. "Adonai" is God. He is the Father of "Adoni" the son of David, the Man, the Lord Jesus Christ.

6. Reason number six: It was God, the Father of Jesus Christ, who was the source of all the good works and miracles that Jesus did.

Do you not believe that I am in the Father, and the
Father in Me? The words that I speak to you I do not
speak on My own authority; but the Father who dwells
in Me does the works.
(John 14:10)

Men of Israel, hear these words: Jesus of Nazareth,
a Man attested by God to you by miracles, wonders,
and signs which God did through Him in your midst,
as you yourselves also know—
(Acts 2:22)

how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.
(Acts 10:38)

7. Reason number seven: The self-revelation, in the Old Testament, that only Yahweh (who is one person) is God.

To you it was shown, that you might know that the LORD [Yahweh] Himself is God; there is none other beside Him.

(Deuteronomy 4:35)

Now see that I, even I, am He, and there is no God beside Me.

(Deuteronomy 32:39)

O LORD [Yahweh] of hosts, God of Israel, the One who dwells between the cherubim, You are God, You alone . . .

(Isaiah 37:16)

You are My witnesses," says the LORD [Yahweh], and My servant whom I have chosen, that you may know and believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me. I, even I, am the LORD [Yahweh].
(Isaiah 43:10, 11)

I am the LORD [Yahweh], and there is no other; There is no God besides Me. For thus says the LORD [Yahweh], who created the heavens, who is God, who formed the earth and made it, who did not create it in vain, who formed it to be inhabited: I am the LORD [Yahweh], and there is no other.

(Isaiah 45:5, 18)

But the LORD [Yahweh] is the true God; He is the living God and the everlasting King . . .

(Jeremiah 10:10)

And the LORD [Yahweh] shall be King over all the earth. And in that day it shall be—The LORD is one, and His name one.
(Zechariah 14:9)

The doctrine of the Trinity is not the teaching of the Old Testament, the Scriptures that the Lord Jesus Christ used. It is a corruption of the clear and simple truth that there is one true God and one person, alone, who is God. The teaching of one God in three persons is not a firm foundation for our faith. It is a shell game that hides the glory of the one true God in the garments of Platonic paganism.

8. Reason number eight: the angel Gabriel. Here is what he said to Joseph about Jesus Christ:

Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. 19 Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly.

20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. 21 And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.'

22 So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:
23 'Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,' which is translated, 'God with us.'
(Matthew 1:18-22)

The word translated "conceived" in verse 20, is the Greek word "gennao" which means to beget. Conception and begetting mark the point in time in which a person begins to exist. In fact the beginning of Matthew states, "The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham" (Matthew 1:1). The word translated "genealogy" is "genesis" in Greek! Matthew, chapter 1, tells us how Jesus Christ came into existence. Just as the heavens

and the earth came into existence by the creative power of God (recorded in the book of Genesis), and did not exist before its creation, so Jesus came into existence, for the first time, by the creative power of God in Mary's womb.

Jesus did not pre-exist in heaven as God and then decide to reduce himself and then pass through time and space and enter Mary's womb as a baby. An entity like this is not "conceived" or "begotten" he merely passes through one form of life into another (kind of like a sci-fi character). Again, let's listen to Gabriel, this time speaking to Mary.

Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. 28 And having come in, the angel said to her, 'Rejoice, highly favored one, the Lord is with you; blessed are you among women!'

29 But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. 30 Then the angel said to her, 'Do not be afraid, Mary, for you have found favor with God. 31 And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. 32 He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. 33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.'

34 Then Mary said to the angel, 'How can this be, since I do not know a man?' 35 And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.'
(Luke 1:26-35)

For Gabriel, Jesus is conceived and begotten and comes into existence in Mary's womb by a miracle of God's power. Jesus is not an 'eternally begotten" (whatever that means!) Son of God, who passes from one form of life into another. Gabriel states in verse 35, "therefore [dio kai – i.e. "for this reason", because of God's creative act within Mary's womb] ...that Holy One who is to be born will be called the Son of God" (by the way, the NIV Bible waters down the Greek considerably!).

Roman Catholic scholar, Raymond Brown, commenting on the "therefore" in Luke 1:35, states, "of the nine times *dio kai* occurs in the New Testament...it involves a certain causality...this has embarrassed many orthodox theologians since in preexistence Christology a conception by the holy spirit in Mary's womb does not bring about the existence of God's Son. Luke is seemingly unaware of such a [preexistent] Christology; conception is causally related to divine Sonship for him." (The Birth of the Messiah, 1977)

In other words, for Luke and Gabriel, God's creative act in Mary's womb begets (brings into existence) Jesus as God's Son. There is no hint of any suggestion at all that there was an incarnation where a pre-existing spirit being transformed himself and became a human baby. Jesus is a true man and came into existence by the creative power of God just as Adam did (Luke 1:23, 38). There is only one true God and He is the Father of Jesus Christ.

9. Reason number nine: Philippians 2:5-11. It is only reasonable to assume that after stating that the angel Gabriel knew nothing of a pre-existing Son of God who incarnated into a human being, that someone would come along and ask, "Well, what about Philippians 2:5-11?" Here are the verses from the New King James version of the Bible.

Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

9 Therefore God also has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Trinitarian argument states that once Jesus was "in the form of God" but then he "made Himself of no reputation." In other words, once he was fully God but then he shed off his glory and became incarnated as a man. But is this really what the apostle Paul wants us to understand?

First, in the context the apostle is urging Christians to a life of humility and loving service to others. And he uses the Lord Jesus Christ as the supreme example. Secondly, the phrase, “did not consider it robbery to be equal with God” makes it seem like Jesus thought it was OK for Him to be equal to God, because he is God. But then he decided to be a man. Other versions of the Bible provide a different understanding because they translate the Greek more accurately as

- counted it not a prize to be equal to God” (The Revised version),
- counted it not a thing to be grasped at” (Revised Version in the margin),

and

- did not count equality with God a thing to be grasped at (Revised Standard Version).

The modern English Standard Version, a literal translation from Greek to English, reads

who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant.

In other words, Jesus did not want to be prideful and selfishly grasp at being equal with God. The word “form” in verses 6, 7, is translated from the Greek word *morphe*, meaning the special characteristic or feature of someone or something. What is the special characteristic or feature of a servant? Is it a physical feature like how tall he is or what ethnicity he may be? No, the special characteristic of a servant is that he serves! He is obedient to his master.

In the same way, Jesus was in the form of God, not that he was an eternal person in the deity, rather his character was godly; he was holy, loving and righteous in all his ways. The best way to understand the original intent of these verses is to understand “Adam Christology.”

The apostle Paul often compared the first man Adam, to the last Adam—Jesus Christ (Romans 5:12-19; 1 Corinthians 15:20-23, 42-49). Adam was created in the image of God and he was tempted to grasp at equality with God. Satan said, “you will be like God” (Gen. 3:5) and Adam, in pride, gave in to the temptation and sinned and became less like God than he was. Jesus was tempted by Satan too (Matthew 4:8-10). But instead of grasping at equality with God in pride and selfishness, he behaved as an obedient servant to God, even to the point of death on the cross. Jesus Christ came to serve and not to be

served (Mark 10:45). As a result God highly exalted His Son with honor, seating him at His own right hand (Eph. 1:20-23) giving him the title of Lord.

The apostle Paul's point in these verses is not to teach that Jesus is God and that he pre-existed his birth, his point is to teach about selfless, loving service to others. Jesus Christ is our prime example. Our Lord Jesus Christ obeyed God and served God and he said, "as I have loved you, that you also love one another" (John 13:34).

10. Reason number ten: Colossians 1:15-18. Many Trinitarians believe that Jesus is God and that he was the Creator of all things in the beginning and they use these verses from Colossians as proof. But what do these verses really teach? Here they are.

He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

These verses begin by telling us that Jesus is "the image of the invisible God." The Greek word translated "image" is eikon and it is always used in the New Testament for something that represents something else (like the image of Caesar on a coin, Matthew 22:20). The apostle Paul, in 2 Corinthians 3:18, writes that Christians are changed into the image of the Lord by the power of the Spirit. But this does not make us Christ any more than Jesus being in the image of God makes him God.

Colossians 1:15, 16, then says that Jesus is the "firstborn" or pre-eminent one over all creation (In Psalm 89:27 the Messiah/Christ is prophetically called the "firstborn, the highest of the kings of the earth", thus being pre-eminent over every earthly king).

"For by Him all things were created that are in heaven and that are on earth." This is where it seems to say that Jesus was the Creator God in the beginning of Genesis. But if we carefully note the context we are told in Colossians 1:13 that we have been conveyed into the kingdom of Christ (v. 13).

This kingdom exists now as a spiritual reality, but it will one day be a

literal kingdom over all the earth (Daniel 7:27). And when we read verse 16, we are told exactly what Jesus created and is pre-eminent over. Christ, after his resurrection and ascension created, “thrones, dominions, principalities” and “powers.” Christ did not create the heavens and the earth in the beginning. God, his Father, did that.

The thrones and powers that Christ created are those things he needs to govern and rule the church now, as well as the authorities he will need when he rules the world as King of kings and Lord of lords as he establishes the kingdom of God over this world. Jesus Christ is “before” all “these things” not in the sense that he existed in time before the creation of the world, but that he is superior to everything he created for the church and the world to come. Nowhere in these verses from Colossians are we compelled to believe in a second, eternal person in a triune god.

The apostle Paul is presenting to us the Last Adam, the Lord Jesus Christ, who is now the Head of a new order of humanity—the church. This is why this section of Scripture in Colossians concludes as follows,

And He is the head of the body, the church, who is
the beginning, the firstborn from the dead, that in
all things He may have the preeminence
(v. 18)

11. Reason Eleven is Hebrews 1:1-2. The first two verses of Hebrews 1, are also thought by Trinitarians, to teach that Jesus Christ was the Creator of all things in the beginning, thus making him God. So let's read the verses and then dig a little deeper into its meaning.

God, who at various times and in various ways
spoke in time past to the fathers by the prophets,
2 has in these last days spoken to us by His Son,
whom He has appointed heir of all things, through
whom also He made the worlds

On the surface it looks like it was Jesus who made all the worlds, i.e. the universe. In fact that's exactly what the NIV says: “through whom he made the universe.” There are other Greek words that more specifically mean a physical world or planet (“kosmos” and “oikoumene”). But the word translated “worlds” here, in verse 2, is “aion” which actually means “ages” referring to a period of time. Here are some examples.

Grace and peace to you from God our Father and
the Lord Jesus Christ, 4who gave himself for our sins to

rescue us from the present evil age ["aion"]"
(Galatians 1:3, 4, NIV)

that in the ages ["aion"] to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.
(Ephesians 2:7)

whose minds the god of this age ["aion"] has blinded
(2 Corinthians 4:4)

There are other places in the New Testament where "aion" is translated "world" (Like Romans 12:2) but it is easy to understand that the Bible is not talking about the physical world, the planet, but an age or era of time that has a particular mind-set.

Secondly, the word "through" seems to indicate that Jesus was the cause, the means, by which the worlds or ages came into existence. But the Greek word translated through is "dia" which can mean "through", as in passing from one point through an object to another point. But it can also mean "for whom", "on account of", "for the sake of." Here are some examples.

Paul wanted to take him along on the journey, so he circumcised him because ["dia"] of the Jews who lived in that area,
(Acts 16:3)

The islanders showed us unusual kindness. They built a fire and welcomed us all because ["dia"] it was raining and cold.
(Acts 28:2)

If the Lord had not cut short those days, no one would survive. But for ["dia"] the sake of the elect, whom he has chosen, he has shortened them.
(Mark 14:20)

Therefore, Hebrews 1:1, 2 could also be accurately translated as follows:

God, who at various times and in various ways spoke in times past to the fathers by the prophets, 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, **FOR whom** also He [God, the Father] made the ages to come.

Trinitarians try to make Jesus God by the force of a misleading translation thus contradicting all the clear verses of Scripture that plainly teach that God/Yahweh created all things in the beginning. Also God has “appointed” Jesus to be the heir of all things, this shows that God and Jesus are not co-equal. An heir is one who receives an estate or title or wealth from another who had it first. All the ages to come are made for Christ, with him in mind. And by grace they are made with us in mind as well for “we are heirs—heirs of God and co-heirs with Christ” (Romans 8:17).

12. Reason number 12: Hebrews 1:8, 9

But to the Son He says:
'Your throne, O God, is forever and ever;
A scepter of righteousness is the scepter of Your kingdom.
9 You have loved righteousness and hated lawlessness;
Therefore God, Your God, has anointed You
With the oil of gladness more than Your companions.'

Hebrews 1:8, is another verse of Scripture that is often quoted to prove that Jesus Christ is God. The argument is, “See, God the Father, calls His Son, God. Therefore Jesus must be co-eternal and co-equal God.” One of the great keys to interpreting Scripture is to understand the difficult verses in the light of the many clear verses. The Word of God repeatedly and clearly states that Jesus Christ was and is a man. For example,

Jesus said to them, 'If you were Abraham's children, you would do the works of Abraham. 40 But now you seek to kill Me, a Man who has told you the truth which I heard from God.'
(John 8:39, 40)

Therefore, as through one man's [Adam's] offense judgment came to all men, resulting in condemnation, even so through one Man's [Jesus'] righteous act the free gift came to all men, resulting in justification of life.
19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.
(Romans 5:18, 19)

For there is one God and one Mediator between God and men, the Man Christ Jesus
(1Timothy 2:5)

Secondly, the Bible reveals to us that God is NOT a man.

God is not a man, that He should lie, Nor a son of man, that He should repent.
(Numbers 23:19a)

So Samuel said to him, "The LORD has torn the kingdom of Israel from you today...the Strength of Israel [i.e. God] will not lie nor relent. For He is not a man, that He should relent.
(1 Samuel 15:28, 29)

What does it mean then, in Hebrews 1:8, that the Father calls His Son, God? The Bible tells us that there is only one true God, who is Yahweh, the Father of Jesus Christ. But the title of "god" is given to spiritual beings and to men in order to declare their great power and authority. For example, Satan is called "god" in 2 Corinthians 4:4. "whose minds the god of this age has blinded" And judges are called "gods" in Psalm 82:6, "You are gods, And all of you are children of the Most High."

If the one true God, Yahweh, is calling His Son "God" in Hebrews 1:8, then we must understand the title as designating the Son as one having great authority and power given to him by the one true God. And certainly, Jesus Christ has this supreme power and authority now (Matthew 28:18; Romans 1:4; Ephesians 1:20-23).

You should know that Hebrews 1:8 and 9, is a quote from Psalm 45:6, 7 and this Psalm was originally addressed to one of David's descendants who was king of Israel. Ultimately it looks forward to THE king, Jesus Christ. In Psalm 45:6, it was the king, who was the descendant of David who was called "God."

A note in the New American Standard Study Bible at Psalm 45:6 states, "it is not unthinkable that he [the Davidic king] was called "god" as a title of honor." There were no capital letters in the ancient manuscripts. It is a Bible translator's decision to spell "God" in Psalm 45:6 and Hebrews 1:8 with a capital "G" or with a small "g." And it makes all the difference in the world if you spell the title "God" with a capital "G" or a small "g"!

If an earlier descendant of King David could be called "god", in the light of his authority as a king, how much more the Lord Jesus Christ? Jesus can be called "god" in this sense, without making him the one true God. Also in both Psalm 45:7 and in Hebrews 1:9, the one called "God" in Psalm 45:6 and Hebrews 1:8 is said to have a God!

You have loved righteousness and hated lawlessness;

Therefore God, Your God, has anointed You
With the oil of gladness more than Your companions.

If the one called "God" in Psalm 45 and Hebrews 1, has a God, then he cannot be THE God in the ultimate sense.

Finally, the two oldest Greek manuscripts of Hebrews 1:8, read, "Your throne is the throne of God." If this is the case, then Hebrews 1:8 harmonizes wonderfully with Revelation 3:21, where Jesus says,

To him who overcomes I will grant to sit with Me on
My throne, as I also overcame and sat down with
My Father on His throne.

13. Reason number 13: Hebrews 1:10

And: 'You, LORD, in the beginning laid the foundation
of the earth,
And the heavens are the work of Your hands.

I feel compelled to address this verse in relation to the question of Jesus not being God, because they follow immediately after Hebrews 1:8, 9. And there are a number of questions that come to mind. Is verse 10, addressed to Jesus as were verses 8 and 9? If this is addressed to Jesus what does it mean? Or is it addressed to God?

First, the quotation in Hebrews 1:10-12 is from Psalm 102:25-27. In Psalm 102, the one being addressed is God/Yahweh. Psalm 102:25, says,

Of old You laid the foundation of the earth,
And the heavens are the work of Your hands.

You will notice right away that there is a difference in the quote as it reads in the Psalms and as it is in the book of Hebrews. The Hebrew manuscript of Psalm 102:25 states, "Of old You..." and does not use the word "LORD." However, the Septuagint (the Greek version) reads, "At the beginning it was you, O Lord, who founded the earth..."

Another interesting difference is that the New King James Version, in quoting Psalm 102:25 in Hebrews 1:10, spells "LORD" with all capital letters. This is normally the designation of the personal name for God, which is Yahweh. But the Septuagint (the Greek Old Testament) has "Lord" with a capital "L" and then small letters, translating the Greek word "kurios." This is not a name but a title that can be applied to both God and man. The Greek New Testament text

also has "kurios."

It is strange that the NKJV spells "LORD" with all capital letters. I see no reason to do this except perhaps to mislead the reader into thinking Jesus is Yahweh. By the way, that would be wrong in Trinitarian thinking because you are not supposed to confound the "persons" within the Trinity; Jesus cannot be Yahweh, he cannot be both the Father and the Son.

As to whom Hebrews 1:10-12, is addressed, there are some Bible scholars, both Trinitarian and Unitarian, who think it is a continuation of Hebrews 1:8, and thus addressed to Jesus. Other scholars, both Trinitarian and Unitarian, believe that it is addressed to God, the Father of Jesus. If verses 10-12, are addressed to Jesus, we have a little problem, because it was Yahweh and not Jesus (who did not exist before his birth) who created the heavens and the earth (Gen. 1:1; Isaiah 37:16; 45:12).

This problem could be solved if we apply Hebrews 1:10, not to the past creation of this heavens and earth, but to the new creation in the future. And this is what some scholars do because of the context in Hebrews 2:5, that says, "For He has not put the world to come, of which we speak, in subjection to angels..." This verse is clearly in reference to the new creation that is to come rather than the present one.

At this time in my studies, however, I think that the quotation in Hebrews 1:10-12, is addressed to God rather than to Jesus. Here is my reason. Verse 10, starts with the word "And" in the Greek text, therefore verses 9 and 10, are joined together. Verse 9, ends with a reference to God ("Therefore God, Your God..."), therefore the word "Lord" in verse 10, is a reference back to the one true God in verse 9. Understood in this manner, the author of Hebrews simply breaks forth into praising God's awesome power. The God who promised His Son such a glorious throne is the one who created the heavens and the earth. And because He is the powerful Creator He has the power to establish His Son's throne forever and ever.

14. Reason number 14: The Hebrew idiom of coming from heaven or being sent by God.

There are verses in the gospel of John that seem to say that Jesus Christ literally came to earth from heaven.

No one has ascended to heaven but He who came down from heaven, that is, the Son of Man...
(John 3:13) [The best Greek texts omit the last phrase,

“who is in heaven.”]

For the bread of God is He who comes down from
heaven and gives life to the world
(John 6:33)

In the verses above, Jesus Christ employs a Hebrew idiom where those things which are a blessing and good and holy are said to have come from God in heaven. For example the apostle James wrote,

Every good gift and every perfect gift is from above,
and comes down from the Father of lights, with whom
there is no variation or shadow of turning.
(James 1:17)

And in John's gospel the people state that the manna God provided for Israel in the wilderness came from heaven.

Our fathers ate the manna in the desert; as it is written,
'He gave them bread from heaven to eat.'
(John 6:31) [see also Exodus 16:4]

Every good and perfect gift does not literally come down from heaven, nor did the manna. We all understand this. This is simply a figure of speech called an idiom informing us that the manna that was eaten in the wilderness was provided by God, and the blessings we receive, even if they come through people or events, ultimately come from God.

The verses in John's gospel about Jesus coming from heaven need to be understood in the same way as we understand how the manna came and how we receive every good gift. In a similar idiom, there are verses that state that Jesus Christ was “sent” from God. For example, the Lord Jesus said,

My food is to do the will of Him who sent Me, and to
finish His work.
(John 4:34)

How are we to understand this? Did Jesus literally descend from heaven to the earth? No, the Lord was sent by God in the same way that God sent John the Baptist. “There was a man sent from God, whose name was John (John 1:6).” Neither John nor the Lord Jesus Christ came directly out of heaven to the earth. They simply were commissioned by God for the work they were called to do. Christians are sent ones too. Jesus Christ declared,

As You sent Me into the world, I also have sent them
into the world.
(John 17:18)

Jesus Christ was sent into the world by God with His blessing and a ministry. We are sent into the world in this very same manner to make known the glories of God and Christ.

15. Reason number fifteen: the Lord Jesus Christ is subordinate to God, the Father.

In Scripture, God the Father is greater than His Son Jesus Christ in knowledge, in power and even in divine authority. As for knowledge, Acts 15:18 states,

Known to God from eternity are all His works.

The one true God is omniscient; He knows all things, even the end from the beginning. But the Bible reveals that Jesus didn't know certain aspects concerning his second coming.

But of that day and hour [of Christ's return] no one
knows, not even the angels in heaven, nor
the Son, but only the Father.
(Mark 13:32)

If Jesus were truly God then he would know the end from the beginning. He would know the day and hour of his return. But it is evident that he doesn't. What Jesus does know about the future, God His Father revealed to him as the following verse from Revelation shows.

The Revelation of Jesus Christ, which God gave Him
to show His servants—things which must shortly take
place.
(Revelation 1:1)

Secondly, God is greater than Jesus Christ in power. Though our Lord Jesus did many wonderful miracles, they were not accomplished because he was God. The Bible tells us that the miracles resulted from the power of God at work in Christ.

Then Jesus answered and said to them, "Most assuredly,
I say to you, the Son can do nothing of Himself, but
whatever He sees the Father do; for whatever He does

the Son does in like manner.
(John 5:19)

The words that I speak to you, I do not speak on My own authority; but the Father who dwells in Me does the work.
(John 14:10)

The Lord Jesus Christ is not equal to God in authority. His authority was granted to him by his Father.

And Jesus came and spoke to them, saying,
"All authority has been given to Me in heaven and on earth."
(Matthew 28:18)

Just as Christ is the head of the church having authority over it. God is the head of Christ and has authority over him. The Bible says, "...the head of Christ is God." (1 Corinthians 11:3) In the eternal kingdom of God which is to come upon the earth, Jesus Christ will be subject to God, his Father.

Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. 25 For He must reign till He has put all enemies under His feet. 26 The last enemy that will be destroyed is death. 27 For 'He has put all things under His feet.'

But when He says 'all things are put under Him,' it is evident that He who put all things under Him is excepted. 28 Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.
(1 Corinthians 15: 24-28)

16. Reason number sixteen: there are two distinct wills. There is the will of God, the Father, and the will of His Son, Jesus Christ.

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

He went a little farther and fell on His face, and prayed, saying, 'O My Father, if it is possible, let this cup pass

from Me; nevertheless, not as I will, but as You will.'
(Matthew 26:39)

Scripture shows us that the Father has a "will" and Jesus also has a "will" These two wills speak of two distinct personalities, perspectives and goals. Jesus subjected his own desires and will and was obedient to his Father's will. If Jesus were God then his will would have always been the will of his Father. It is illogical to state that we have two wills , two persons, but they make up one being.

17. Reason seventeen: the question of temptation.

The Word of God makes a bold point in telling us that Jesus Christ was tempted. We have the record of his being tempted by the devil in the wilderness (Matthew 4:1-11). And we also have the statement in Hebrews that our Lord was tempted in every manner that we are, yet he was without sin—he never gave into the temptation.

Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.
(Hebrews 4:14-16)

The Bible also tells us that God cannot be tempted.

Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted by evil, nor does He Himself tempt anyone.
(James 1:13)

God cannot be tempted; there is no possibility that He could ever give in to temptation and sin. If Jesus were God in the flesh then he could not have been genuinely tempted. But since Jesus is a true man his temptations were genuine. And just as he overcame the temptations by the Spirit of God and the Word of God, we can look to Christ for the strength to do the same.

18. Reason number eighteen: Jesus Christ died.

The Bible tells us that God is immortal, He cannot die.

Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

(1 Timothy 1:17)

[God] who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.

(1 Timothy 6:16)

Jesus Christ truly died as a result of his crucifixion.

Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death

(Acts 2:23)

For if when we were enemies we were reconciled to God through the death of His Son...

(Romans 5:10)

For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes

(1 Corinthians 11:26)

If Jesus Christ were God then he could not have actually died. Can God die? Can it logically be said that a God/Man died. If only a part of a God/Man died would this really be death? If the wages of sin is death (Romans 6:23) and only a part of the God/Man died, then have our sins really been paid for by the death of Christ? Hebrews 2:14-18 states,

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage. 16 For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. 18 For in that He Himself

has suffered, being tempted, He is able to aid those who are tempted.

Before He died, Jesus Christ was physically like us in every way. He was and is a true human being and not the God/Man

19. Reason number nineteen: Jesus was in all ways made like his brethren.

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. 16 For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. 18 For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.
(Hebrews 2:14-18)

The Scripture says that the Lord Jesus "in all things...had to be made like His brethren." If Jesus Christ is the God/Man, was he truly made like his brethren in "all things"?

20. Reason number twenty: Jesus is the Son of God, not God the Son.

The title and position of being a son implies the title and position of a father. A father and son are never the same person or the same being; they are not one in essence and being. Jesus Christ is never identified in Scripture as God, nor is he ever called "God the Son." He is always called the "Son of God." When Peter was asked who he believed Jesus to be, he replied, "You are the Christ, the Son of the living God (Matthew 16:16)."

The testimony of John the Baptist concerning Jesus Christ was, "I have seen and testified that this is the Son of God (John 1:34)." Mark began his gospel with the words, "The beginning of the gospel of Jesus Christ, the Son of God." The Centurion at the cross said, "Truly this Man was the Son of God (Mark 15:39)!" Demons declared, "You are the Son of God (Mark 3:11)." Indeed, Yahweh, the one, true, living God, the God and Father of our Lord Jesus Christ, said, "This is My beloved Son, in whom I am well pleased (Matthew 17:5)."

Let us once and for all put away the pagan, platonic notion that there is one God who consists of three persons. And let us accept the written Word of God that states there is only one who is God. He is Yahweh, the Father of the Lord Jesus Christ. And let us believe Scripture that Jesus is truly a man, the Son of God by divine conception, whom God has made both Lord and Christ.