

The New Testament book of 2 Corinthians was written about 25 years after Jesus' death and the start of Christia



Where is the Trinity in 2 Corinthians?

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“The Trinity is one of the most important teachings of the Christian faith. It defines God’s very essence and describes how he relates to us”—The Forgotten Trinity, back cover

Since Second Corinthians was written about twenty-fives after the start of Christianity, we would expect to see at least some evidence of such an important doctrine as the Trinity in the letter’s 13 chapters, if it is a true Christian doctrine. Let’s examine scriptures from this book which tell us something about God, Jesus, and the holy Spirit.

“Paul, an apostle of Jesus Christ by the will of God . . . grace to you and peace to you from God our Father and the Lord Jesus Christ”—1:2 NAB. Paul is an “apostle of Jesus Christ by the will of God,” meaning that it is by God’s will that this was the case. Almighty God, and no one else, including Christ, made that decision. We notice that the opening greetings are from God the Father and Jesus Christ, but not from the holy Spirit or the Trinity. If the holy Spirit was a person, the third person of the Trinity, there should be greeting from it also.

“Praise be to the God and Father of our Lord Jesus Christ”—1:3 NIV. God is said to be “the Father of our Lord Jesus Christ.” The Father-Son relationship is emphasized, with God being the primary, and the superior, one.

“That we might not rely on ourselves but on God, who raises the dead”—1:9 NIV. God is the one who is said to ‘raise the dead.’

“The Son of God, Jesus Christ”—1:19. Jesus is referred to as “the Son of God,” but never by the unscriptural Trinitarian term, ‘God the Son.’

“The one who gives us security with you in Christ is God; he has also put his seal upon us and given the Spirit in our hearts as a first installment”—1:21,22

NAB. Trinitarians claim, *“this passage is clearly Trinitarian.”* Yet, we do well to ask, *“Specifically, in what way is it trinitarian?”* There is no mention of the three being: (1) one; (2) Almighty; (3) equal; or (4) eternal. Not one aspect of the Trinity doctrine is even mentioned. It says God gave us security in Christ, and God gave us the holy Spirit as a ‘down payment,’ but no Trinity. God the Father is said to be the one in control, who ‘gives Christ and the Spirit.’

“We are the aroma of Christ to God”—2:15 NRSV. This shows, for one thing, that “Christ” is not “God,” and is also another piece of evidence that Almighty God the Father is superior to Jesus Christ. Why? Because this is a word picture of “the aroma of Christ to God.” **“A burnt offering” is “a smell pleasing to Yahweh” (Leviticus 1:9 NJB).** Christ is pictured in the New Testament as a burnt offering to God (**Hebrews 10:1-10**). **“Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God” (Ephesians 5:2 NIV).** **“Christ died,” (1 Corinthians 15:3),** but God cannot die (**Habakkuk 1:12**).

“In Christ we speak before God with sincerity, as those sent from God”—2:17 NIV. This verse provides more evidence that God is the one who is ultimately in control.

“The one who raised Jesus from the dead will also raise us with Jesus”—4:14

NAB. Since **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB)**, and Jesus **“was dead” (Revelation 1:18)**, Jesus cannot be God. Christians die and need to be resurrected, just as Jesus needed to be resurrected by God because he **“was dead.”**

“The one who prepared us for this very thing is God, who has given us the Spirit as a first installment”—5:5 NAB. As we look closely at this verse, it provides evidence against the notion that the holy Spirit is a person since it is called “the Spirit” and “a first installment.” Persons are not called “the,” nor are they an “installment.”

“One man died for all . . . him who died and was raised to life”—5:14,15 NJB. Since “Yahweh . . . God . . . never dies” and Jesus “was dead” and “God has resurrected this Jesus” (Habakkuk 1:12 NJB; Revelation 1:18; Acts 2:32 NIV), Jesus cannot be God, and cannot be eternal.

“Even if we once knew Christ according to the flesh, yet we now know him so no longer”—5:16 NAB. Trinitarians claim that Jesus Christ experienced a bodily resurrection, but this verse weighs against such an understanding.

“God, who has reconciled us to himself through Christ . . . God was reconciling the world to himself in Christ . . . we implore you on behalf of Christ, be reconciled to God . . . he made him be sin who did not know sin, so that we might become the righteousness of God in him”—5:18-20 NAB. These statements show that God operates through Jesus Christ. The goal is for humans to be reconciled to God *through* Christ.

“God has said . . . ‘I will be their God’ . . . ‘I will be a Father to you’ . . . says the Lord Almighty”—6:16-18 NIV. God the Father, not Jesus Christ or the holy Spirit, is clearly shown to be the Almighty.

“Thanksgiving to God . . . thanksgiving to God . . . glorifying God . . . the

surpassing grace of God . . . Thanks be to God”—9:11-15 NAB. All these statements are indications of the overarching supremacy of God.

“The God and Father of the Lord Jesus, who is to be praised forever”—11:31

NIV. “The Father” is said to be Jesus’ “God.” That makes him superior to Jesus, and eliminates the equality claim of the Trinity doctrine! This means the Trinity doctrine is contradicted by 2 Corinthians.

“He was crucified in weakness, yet he lives by God’s power”—13:4 NIV. Yes, Jesus actually **“died” (1 Corinthians 15:3)**. On the other hand, **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB)**. So, according to the scriptures, Jesus cannot be Almighty God.

“May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all”—13:14 NIV. Trinitarians refer to this verse as “one of the clearest Trinitarian passages in the New Testament” (NAB footnote) and one of their *“proofs”* that “the faith of the New Testament is an implicitly *Trinitarian* faith” (The Forgotten Trinity, pages 163,164). However, there is no presentation of the Trinity in this verse. There is no verse, including this one, anywhere in the Bible that articulates that God, Jesus, and the holy Spirit equal “one God.” Actually, a careful reading of this verse contradicts the Trinity doctrine. God, Jesus and the holy Spirit are presented as entirely separate and distinct entities. “The fellowship of the holy Spirit” doesn’t mean it’s a person. It is a **“common sharing in the Spirit”** by Christians who have a **“supply of the Spirit of Jesus Christ” (Philippians 2:1 NIV; 1:19 NJKV; KJV)**. “Supply of” and “common sharing” are strong evidences the Spirit is not a person. An even better translation of the verse is:

“The blessing of the Lord Jesus Christ, the love of God and the participation in the holy Spirit be with you all” (2 Corinthians 13:14 AAT). This verse indicates that Christians are blessed to have participation in the holy Spirit, but there is no indication the holy Spirit is a person.

Thus, the book of 2 Corinthians provides powerful evidence against the Trinity doctrine, and for the superiority of God the Father over his Son, Jesus Christ, and the fact that the holy Spirit is not a person. Therefore, the Trinity is not found in 2 Corinthians.