

It is frequently asserted by Bible preachers and teachers that Jesus Christ Is Almighty God, along with God the Father, and 'God the Holy Spirit,' they are part of a Trinity. If this is so, then we should find plenty of scriptural evidence to support it. Do we find the Trinity in 1 Timothy? Since 1 Timothy was written by Bible scholar and teacher, the apostle Paul, to counter false teachers and false teachings (**1 Timothy 1:3,4**), let's see what it says.



Is the Trinity in 1 Timothy?

**“Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope” (1 Timothy 1:1 NIV).** God and Christ are here clearly portrayed as two separate and distinct individuals. As if this is not enough, it is further emphasized in verse 2: **“Grace, mercy and peace from God the Father and Christ Jesus our Lord” (1 Timothy 1:2 NIV).** “Grace, mercy and peace” are said to come from both God and Christ, with no mention of the Holy Spirit. This omission of the Holy Spirit would be surprising and confusing if the Trinity were true, but since the holy Spirit is not a person, this statement makes perfect sense.

**“Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever” (1 Timothy 1:17 NIV).** This sets Almighty God totally apart as being “eternal, immortal, invisible, the only God”, since Christ was created, died, and was visible while on earth (**Colossians 1:15 KJV; 1 Corinthians 15:3; John 1:14; Hebrews 2:17 NIV**).

**“There is one God and one mediator between God and Christ, the man Christ**

**Jesus” (1 Timothy 2:5 NIV).** By definition, the mediator cannot be either of the two parties that he mediates “between”. Therefore, it is obvious that Christ cannot be either “God” or “mankind”. No, Christ is “the man”, the “one mediator”. This one scripture is enough to obliterate Trinitarian notions.

**“Who gave himself as a ransom for all people” (1 Timothy 2:6 NIV). “Sacrificed himself” (REB).** Jesus died as a ransom sacrifice. Almighty God **“Yahweh . . . never dies” (Habakkuk 1:12 NJB)**, therefore Jesus cannot be Almighty God. This one fact also obliterates the Trinity.

**“He [Jesus] appeared in the flesh” (1 Timothy 3:16 NIV).** KJV and NKJV have “God was manifest in the flesh”, however, footnoted editions admit that the Greek did not originally read this way. Notice the following footnotes to 1 Timothy 3:16:

*“Many later (eighth/ninth century on), predominantly Byzantine manuscripts read ‘God,’ possibly for theological reasons”—NAB note*

*“NU-Text reads Who”—NKJV note.* [NU-Text means the Nestle-Aland Greek Text (N-A) and the United Bible Societies Greek Text (UBS). By the 26th edition of N-A and the 3rd edition of UBS, the two Greek texts were identical.

**“Vindicated in the Spirit” (1 Timothy 3:16 NAB).** Since many versions render this as “vindication by the Spirit”, Trinitarians have claimed this means the holy Spirit is a person, however, the NAB rendering is more accurate. The phraseology is similar to, **“participation in the Spirit” (Philippians 2:1 ESV).** There is no literally being in another person.

**John 1:14** says **“The Word [Christ] became flesh” (NASB).** **Numbers 23:19** says that **“God is not human” (NIV)**, and **John 1:18** says that **“No one has seen God at any time” (NASB).** God has never been on earth, nor “in the flesh”, nor “human”, but the Bible says Christ was seen by a lot of people on earth (**John 1:14; 1 John 1:1-3**), and was **“fully**

**human in every way” (Hebrews 2:17 NIV)**, obviously Christ cannot be Almighty God.

**“The Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful Spirits and doctrines of demons” (1 Timothy 4:1 NASB)**. Because the Spirit is said to speak, Trinitarians claim that makes it a person. However, Jesus had foretold that, **“the Helper, the holy Spirit which the Father will send in my place, will teach you everything and remind you of everything that I have told you” (John 14:26 AAT)**. The Father used his holy Spirit to teach Peter about the new covenant and the change of how God was dealing with people. The Spirit was used as God’s instrument, but that doesn’t make it a person. **“Human beings moved by the holy Spirit spoke under the influence of God” (2 Peter 1:21 NAB)**. This is how the Bible was written, and why 1 Timothy 4:1 reads, ‘the spirit says’.

**“In the presence of God and of Christ Jesus and of the elect angels, I warn you” (1 Timothy 5:21 NRSV)**. God and Jesus are just as separate and distinct from each other as they are from the angels. The holy Spirit is not even mentioned here in this context (*‘in the presence of God and Jesus and the angels’*), which it would be if it was a person, or part of a Trinity.

**“Until the appearing of our Lord Jesus Christ, which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see” (1 Timothy 6:14-16 NIV)**. Here, we plainly see that Almighty God is set apart from Jesus Christ, and God is the only one who has eternally been immortal (Psalm 90:2; compare Micah 5:2 NIV; Revelation 1:18), and whom **“no one has ever seen” (1 John 4:12 NIV; compare John 1:14, 18; 1 John 1:1-3; 4:2)**.

In each of the eight times that God and Jesus are mentioned in 1 Timothy, their being distinct and separate is made very clear. Also, the Holy Spirit is only mentioned twice, and both times it is called **“the Spirit” (1 Timothy 3:16; 4:1)**, which is not something that a person is

called. Persons are not qualified as “the”. These eight simple Biblical statements of God and Jesus together devastate the Trinity dogma.

In fact, the Trinity doctrine confuses pure Biblical truth, because it fits the description of one of the **“false doctrines”** that Christians are commanded in this letter **“not to teach”** (**1 Timothy 1:3,4 NIV**). Based on the textual evidence, the Trinity doctrine is not found in 1 Timothy.