

It is frequently asserted by Bible preachers and teachers that Jesus Christ is “God the Son”, along with “God the Father”, and “God the Holy Spirit,” they are part of a Trinity “Godhead”. 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 the renowned Bible scholar and teacher, the apostle Paul, to counter false teachers and false teachings, including **“false doctrines” (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, this point 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 greetings from the holy Spirit would be surprising, and even confusing if the Trinity doctrine 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 1:7 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). The

“prayer of Moses” to “Yahweh” says, “from everlasting to everlasting you are God” (Psalm 90:2,13 LSB). In the entire Bible, only Yahweh God is referred to as “eternal”, and “from everlasting”. Jesus told us he is not Yahweh (Matthew 22:41-46). Lots of people saw Jesus when he was on earth (John 1:14), which means he cannot be God, because God has always been “invisible”.

**“There is one God. There is also one mediator between God and the human race, the man Christ Jesus” (1 Timothy 2:5 NAB).** The verse plainly states “there is one God”. In addition to that, “there is also one mediator . . . Christ Jesus”. The Greek word used for “one” in both cases is “heis”, which is the numeral “one”, so the possibility that God could be more than one person, such as a God in three persons, is completely eliminated by this verse. 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”, who stands between “God and the human race”. This one scripture is enough to obliterate Trinitarian notions, such as “God the Father, God the Son, God the Holy Spirit”, and these three are each Gd Almighty..

**“Who gave himself as a ransom for all people” (1 Timothy 2:6 NIV). “Sacrificed himself” (REB).** Jesus “Christ died for our sins” as a ransom sacrifice (1 Corinthians 15:3). By contrast, Almighty “God”, “Yahweh . . . never dies” (Habakkuk 1:12 NJB). In flagrant contradiction of scripture, Trinitarians equivocate this scriptural truth by claiming that only the human part of Jesus died, but the God part of Jesus never died. However, if any part of Jesus had not died, he could not have died for our sins. The scripture that Christ “gave himself as a ransom”, which eliminates any possibility that Jesus wasn’t “dead” as the scriptures plainly say (Revelation 1:18). Therefore Jesus cannot be Almighty God, who has existed “immortal” “from eternity” (1 Timothy 1:17 NIV; Psalm 90:2 NAB). This one fact also obliterates the Trinity doctrine itself.

**“The household of God, which is the church of the living God, the pillar and foundation of truth” (1 Timothy 3:15 NAB).** What is the truth? “Your word is truth”, “the

word of God . . . scripture” (John 17:17; John 10:35). Therefore, we can safely conclude that the scriptures in the Bible are truth. This “foundation of truth” that “the church of the living God” operates on is “the faith delivered once for all to God’s people” (Jude 3 Weymouth), the 66 books of the inspired scriptures” (2 Timothy 3:16), back in the first century. “The trinity of God . . . was reached only in the 4th and 5th centuries AD and hence is not explicitly a biblical belief” (Dictionary of the Bible, p 801). Any belief, including the Trinity doctrine, reached after the 1st century violates the principle, “not to go beyond what is written in Scripture” (1 Corinthians 4:6 GWT).

**“Who appeared in the flesh . . . ” (1 Timothy 3:16 NAB).** KJV and NKJV have rendered this verse in a biased Trinitarian way as, “God was manifest in the flesh”. This rendering would seem to indicate that Jesus is God, as though many people literally saw God on earth. However, footnoted translation 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.] 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.

**“ . . . 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 spirit is a person, However, the NAB rendering is more accurate. The phraseology is similar to, “participation in the Spirit” (Philippians 2:1 ESV), and other accurate Biblical references to the holy Spirit. There is no such thing as literally being “in another person”, as some Trinitarians have claimed.

**“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 LSB; 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”. The Trinity doctrine is a ‘doctrine of demons’, because it is a ‘false doctrine’ (1 Timothy 1:3).

**“In the presence of God and of Christ Jesus and of the elect angels, I warn you” (1 Timothy 5:21 NRSV).** In this verse, “God” is shown to be someone other than “Christ Jesus”. God and Christ 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. Why would Jesus be ‘in the presence of God and Jesus and the angels, but not the holy Spirit? - Because the holy Spirit is not a person? This verse just adds to the mountain of scriptural evidence against the 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).** “God” is said to bring about “the appearing of our Lord Jesus Christ”, which shows “God” is more powerful than “Jesus Christ”. Here, in this verse, we plainly see that Almighty “God” is set apart and separate from “our Lord Jesus Christ”. “God . . . alone” is the only one who has always been “immortal” “from eternity” (1 Timothy 1:17 NIV; Psalm 90:2 NAB). In contrast. Jesus’ life had an “origin” (Micah 5:2 NRSV), and he “was dead” for a time (Revelation 1:18). God, not Jesus, is the one whom “no one has seen or can see” ”

(Exodus 33:20; 1 John 4:12 NIV). The fact that many people saw Jesus on earth is powerful evidence that “Jesus” can’t be “God” (John 1:14, 18; 1 John 1:1-3; 4:2). **“the King of kings and Lord of lords**

*This title underscores God’s ultimate authority over all earthly rulers and powers. It is a declaration of His supreme rule, often used to describe Jesus Christ, as seen in Revelation 17:14 and 19:16. Historically, kings and lords were the highest authorities in ancient societies, but this phrase asserts that God’s authority surpasses all. It also connects to Old Testament imagery, where God is depicted as the ultimate ruler, as in Daniel 2:47, where God is acknowledged as the “God of gods and Lord of kings.”” (Bible Hub Study Bible).*

In each of the eight times that God and Jesus are mentioned in 1 Timothy, their being distinct and separate is made very clear. These eight simple Biblical statements of God and Jesus together devastate the Trinity dogma. 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”.

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.