God the Father is Almighty, with no equal. He has always existed, and always will.

This truth blows the Trinity dogma out of the water, since the dogma asserts that the three Trinitarian beings “are co-equal and co-eternal.” Let’s prove this point scripturally now.

The Bible uses the term Almighty many times to describe Yahweh, the Creator, and Father of Jesus, beginning at Genesis 17:1: “When Abram was ninety-nine years old Yahweh appeared to him and said, ‘I am El Shaddai. Live in my presence, be perfect.’” (NJB)

According to Isaiah 40:25 and 46:5, he has no equal. “Who will you compare Me to, or who is My equal?” asks the Holy One.” (Is 40:25 HCSB) “Who will you compare Me or make Me equal to? Who will you measure Me with, so that we should be like each other?” (Is 46:5 HCSB)

Common sense should tell us that the Almighty has no equal.

Jesus is called Mighty God (El Gibhor in Hebrew). “For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.” (Is 9:6 ESV)

“Mighty God” does not mean “Almighty God.” This is evident in the NAB translation. “For a child is born to us, a son is given to us; upon his shoulder dominion rests. They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace.” (Is 9:5 NAB)

Notice the translation “God-Hero.” NAB ftn says: “God-Hero: a warrior and a defender of his people, like God himself.” But not God. Isaiah 9:7 also makes it clear that this “Mighty God” is not Almighty God: “Of the greatness of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.” (NIV) “He (Jesus) will reign on David’s throne.” The key point is that “the zeal of the LORD Almighty will accomplish this,” who is Jesus’ Father.
Psalm 90:2 says: “Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.” (ESV) God the Father has always existed and always will. No other being in the universe can make this claim, not even Jesus.

Jesus admitted that he was “from God,” (Jn 6:46 NIV) meaning he had not existed eternally. In fact, he said he was “the beginning of God’s creation” (Rev 3:14 ESV), being “the firstborn of all creation” (Col 1:15 NASB), the first “creature” (KJV) God created.

Yahweh “never dies.” (Hab 1:12 NJB) Jesus said he “was dead.” (Rev 1:18 HCSB) These two points establish that Jesus has not been eternal, but Yahweh has. No co-eternity!

Scriptures Trinitarians sometimes use to attempt to assert Jesus is equal to God:

“I and the Father are one.” (Jn 10:30) No equality here since Jesus says he is God’s Son in the same conversation.

“Do you say, You are blaspheming to the One the Father set apart and sent into the world, because I said: I am the Son of God?” (Jn 10:36 HCSB) He also says here that he is the “One the Father set apart and sent into the world.” The greater sends the lesser. No equality here!

“Who, being in the form of God, thought it not robbery to be equal with God.” (Phil 2:6 KJV) A better translation, however, is: “Who, though he was in the form of God, did not regard equality with God something to be grasped.” (Phil 2:6 NAB) Philippians 2:6 is often used to assert Jesus’ so-called equality with God. Notice that even the NAB Trinitarian Catholic translation admits: “Many see an allusion to the Genesis story: unlike Adam, Jesus, ‘though... in the form of God’ (Gn 1:26-27), did not reach out for equality with God, in contrast with the first Adam in Gn 3:5-6.”
In fact, Jesus freely admitted: “The Father is greater than I am.” (Jn 14:28 REB) Also, “My Father... is greater than all.” (Jn 10:29, many). The superiority of his Father over him was made clear by Jesus. No equality!

In Daniel, Almighty God is portrayed as “the Ancient of Days” and Jesus as “a son of man,” who receives a kingdom. “And I saw One like a son of man coming with the clouds of heaven. He approached the Ancient of Days and was escorted before Him. He was given authority to rule, and glory, and a kingdom; so that those of every people, nation, and language should serve Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will not be destroyed." (Dan 7:13-14 HCSB)

There can be no question of the superiority of the “Ancient of Days” over this “son of man.” The “Son of Man,” in fact, was Jesus’ favorite self-description. Obviously, he was not equating himself with God. How about later, when he returned to heaven? Wouldn’t he then be equal to God, as Trinitarians claim? No! Jesus said he wouldn’t at his Sanhedrin trial when he said: “‘You have said it,’ Jesus told him. ‘But I tell you, in the future you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.’” (Mt 26:64 HCSB)

At his second coming, therefore, Jesus said he would still be “the Son of Man seated at the right hand of the Power.” “The Power?” Obviously, God, the Father. But God ultimately is “the Power,” not Jesus. No equality!

How about Revelation, which refers to “the throne of God and o the Lamb?” Sounds like equality, doesn’t it? Not really. Not really, since God retains the title “Almighty” exclusively, using it nine times in the book. In Revelation, heavenly creatures “fell down and worshipped God” (Rev 19:4), not the Lamb. Heavenly creatures “praise our God” (Rev 19:10) saying that “salvation, glory and power belong to our God.” (Rev 19:1 HCSB) While the Lamb is praised as being “worthy to take the scroll and open its seals,” he still has to take “the scroll out of the right hand of the One seated on the throne.” (Rev 5:9, 7 HCSB) While the book is “the revelation of Jesus Christ,” it is the book that “God gave him.” (Rev 1:1 HCSB) So God is the
One in ultimate control, not Jesus. When Revelation says “the kingdom of our God” has now come, notice that it also says “the authority of His Messiah” has “now come.” (Rev 12:10 HCSB) Since God needs no salvation or savior, this pronoun “His” is possessive, indicating ownership/control. Throughout Revelation, and the entire Bible, God the Father is shown to be in complete control, even of Jesus. No equality is remotely possible!

In Revelation, right down to the end, Jesus retains his position as “the Son of Man” (Rev 1:13), in submission “to His God and Father” (Rev 1:6), “the Almighty.” (Rev 1:8) No equality!

The Trinity is thus completely false!