



Matthew 21:34-37 on Papyrus 104(recto; c. AD 150)

Is the Trinity in Matthew?

“A true and accurate knowledge of the Trinity is a blessing in and of itself . . . the Trinity is the highest revelation God has made of himself to His people. It is the capstone, the summit, the brightest star in the firmament of divine truths”—The Forgotten Trinity, page 10

“The Gospel according to Matthew . . . no other was so frequently quoted in the noncanonical literature of earliest Christianity”—Preface to Matthew in the New American Bible (NAB)

If the Trinity doctrine is true, then the first gospel, the Gospel of Matthew, should provide numerous evidences of it. Let’s carefully examine all the pertinent evidence. Is the Trinity in Matthew? If Jesus is Almighty God, we should find abundant evidence of it in the first gospel, Matthew. Let’s carefully examine all the pertinent evidence. Is Jesus God in [Matthew 1](#)?

Matthew 1:1,18 - “Jesus Christ, the son of David, the son of Abraham”. “This is how the birth of Jesus Christ came about” (NAB). Almighty God is not the “Christ”, not is he anyone’s “son”, since he’s from “eternity” (Psalm 90:2 NAB). Thus, Matthew opens up his, the first gospel written, with two declarations that Jesus is the Christ. If his purpose in writing had been to introduce Jesus as God, he would have said so. But he didn’t. What he

wrote contradicts Trinitarian ideas. **“Mary . . . was found with child through the holy Spirit” (Matthew 1:18 NAB).** *“The virginal conception of Jesus is the work of the Spirit of God” (NAB note).* God used the holy Spirit to transfer Jesus’ life from heaven to earth, into the womb of Mary. The child eventually born to Mary had the same identity he had in heaven. He was an actual son of Mary, and so a real descendant of Abraham, Isaac, Jacob, Judah, and King David, etc. Almighty God has never been anyone’s son or descendant. So Jesus cannot be God.

DOES THE TITLE-NAME “IMMANUEL” MEAN JESUS IS GOD?

Matthew 1:23 - “Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel, which means ‘God is with us’” (NAB). God’s angel said the child Jesus that was to be born would be called “Emmanuel” - meaning, “God is with us”, but that does not mean Jesus is God. Why? The meanings of many Jewish names include “Yahweh” or “God.” The following scriptures help us get a better view of this situation:

- **1 Kings 17:1** - Elijah - My God is Yahweh
- **Isaiah 1:1** - Isaiah - Salvation of Yahweh
- **Jeremiah 1:1** - Jeremiah - Yahweh Loosens or Exalts
- **Jeremiah 1:1** - Hilkiyah - My Portion is Yahweh
- **Jeremiah 1:3** - Zedekiah - Yahweh is Our Righteousness
- **Jeremiah 36:10** - Gemariah - Yahweh has Perfected
- **Jeremiah 36:11** Micaiah - Who is Like Yahweh
- **Jeremiah 36:12** - Shemaiah - Yahweh has Heard
- **Jeremiah 36:12** - Hananiah - Yahweh has Shown Favor/Been Gracious
- **Jeremiah 36:14** - Nethaniah - Yahweh has Given
- **Jeremiah 36:14** - Shelemiah - Yahweh is Recompense, or Communion Sacrifice of Yahweh
- **Jeremiah 36:14** - Neriah - My Lamp is Yahweh

- **Jeremiah 38:1** – Gedaliah – Great is Yahweh
- **Jeremiah 38:6** – Malchijah – My King is Yahweh
- **Daniel 1:6** – Daniel – My Judge is God
- **Joel 1:1** – Joel – Yahweh is God
- **Micah 1:1** – Micah – Who is Like Yahweh?
- **Zephaniah 1:1** – Zephaniah – Yahweh has Concealed
- **Zechariah 1:1** – Zechariah – Yah has Remembered

God or Yahweh is often imbedded within many Hebrew names. It doesn't mean any of these men were God, just as the name Immanuel doesn't mean that Jesus is God Almighty. Yahweh is also embedded within some Biblical place-names, but the place is obviously not "Yahweh".

For example: **"Abraham called the name of that place Yahweh Will Provide, as it is said this day, 'In the mount of Yahweh it will be provided'"—Genesis 22:14 LSB**

"Moses built an altar and named it Yahweh is My Banner"—Exodus 17:15 LSB

"In his days Judah will be saved, And Israel will dwell securely; And this is the name by which he will be called, Yahweh our righteousness"—Jeremiah 23:6 LSB

"The perimeter of that city will be six miles, and the name of the city from that day will be: 'Yahweh Is There'"—Ezekiel 48:35 HCSB

Rather than being named "God", or "God the Son", notice what name Jesus was actually given: **"She will give birth to a son, and YOU ARE TO GIVE HIM THE NAME JESUS"—Matthew 1:21 NIV.**

Matthew 1:23 quotes **Isaiah 7:14** to show how Jesus' miraculous virgin birth fulfilled prophecy. **"The Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel" (Isaiah 7:14 NIV).** This was fulfilled back in the time of the prophet Isaiah and Judean king Ahaz, when a firstborn boy named Immanuel

was born. The prophecy of [Isaiah 7:14](#) also had a later and greater fulfillment in the birth of Jesus. Trinitarians often claim this title-name proves that Jesus is God. If that were true, then the child with the name Immanuel, or Emmanuel, born back Isaiah's and Ahaz's time would be also be God.

If we objectively consider the syntax, we'll notice that "God is with us" is not meant in a physical sense, as Trinitarians would like us to believe. When we consider [Matthew 12:30](#): **"Whoever is not with me is against me, and whoever does not gather with me scatters,"** we can easily see that **"with me"** is not meant in a physical, or spatial sense, but in a spiritual, sense. Another helpful account is after Jesus had resurrected the widow of Nain's son, [Luke 7:16](#) reports, **"They glorified God, exclaiming, 'A great prophet has arisen in our midst,' and 'God has visited his people'" (NAB).** Jesus is here called "a great prophet." 'God had visited his people,' not physically, or spatially, but spiritually, through Jesus. At [Matthew 28:20](#), Jesus promised, **"I am with you always, until the end of the age" (NAB).** **"With"** is obviously not meant physically, or spatially, but spiritually, because Jesus is the one "whom heaven must keep till the universal restoration comes" ([Acts 3:21](#) NJB).

Therefore, when the Scriptures are used in the local and also the remote context, and in harmony with the entire Bible, [Matthew 1:23](#), which states **"they will call him Immanuel" (NIV),** cannot honestly or Scripturally be used to prove Jesus is God, or the Trinity in Matthew.

Who should we worship?

There are some verses that are often translated as though people actually "worshipped" Jesus. However, as mentioned above, accurate translations do not reflect that idea.

"On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage"—[Matthew 2:11](#) NRSV

“Those who were in the boat did him homage, saying, ‘Truly, you are the Son of God’”—Matthew 14:33 NAB “And the men in the boat fell at his feet, exclaiming, ‘You must be the Son of God’”—Matthew 14:33 REB

“When we look at the historical accounts of the early church, Acts through Revelation, do we find any valid instances of anyone worshipping Jesus? No, we don’t! Here are some examples of what we do find:

“A worshipper of God”—Acts 16:14 NASB; 18:7 NASB

“Worship God”—1 Corinthians 14:25; Revelation 19:10; 22:9

“Worshipped God”—Revelation 7:11 NASB; 11:16 NASB; 19:4 NASB

A survey of the entire New Testament finds evidence of God alone being worshipped, and no evidence of Jesus being worshipped.

Other Scriptures In Matthew

Matthew 2:14,15 - “So Joseph got up and took the Child and His mother while it was night, and departed for Egypt. And he remained there until the death of Herod, in order that what had been spoken by Yahweh through the prophet would be fulfilled, saying ‘OUT OF EGYPT I CALLED MY SON’ (Matthew 2:15 LSB margin). Hosea 11:1 is quoted in Matthew and applied to Jesus being called out of Egypt: “It is time to seek Yahweh . . . When Israel was a youth I loved him, And out of Egypt I called My Son” (Hosea 10:12; 11:1 LSB). Thus, the scriptures plainly indicate that Jesus is Yahweh’s Son, which means Jesus can’t be Yahweh. This disproves Trinitarianism, which claims Jesus is Yahweh.

Matthew 3:16-17 - “As soon as Jesus was baptized, he went up out of the water. At that moment, heaven was opened, and he saw the Spirit of God descending like a

dove and alighting on him. And a voice from heaven said, ‘This is my Son, whom I love; with him I am well pleased’ (NIV). Trinitarians count 1,2,3 here in this verse, and say, here is the Trinity. However, notice that Almighty God calls Jesus **“my Son”**. Jesus is frequently called **“the Son of God”**, but he is never called “God the Son,” which is the often-used Trinitarian label that is never used in the Bible. Please also notice that Jesus, God, and the Holy Spirit are in separate locations.

- Jesus is in the water
- Holy Spirit in the form of dove is in the air
- God is in heaven and says, “This is my beloved son, in whom I am well pleased.”

Therefore, they cannot be the same. Not one aspect of the Trinity dogma is mentioned in Matthew 3:16,17—no equality, no Almightyness, nothing about being eternal.

Matthew 4:5-7 - “The devil took him to the highest point of the temple. ‘If you are the Son of God,’ he said, ‘throw yourself down. For it is written: “He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.”’ Jesus answered him, ‘It is written: Do not put the Lord your God to the test’” (NIV). The issue raised by Satan the Devil was, “If you are the Son of God”, not “If you are God,” (Matthew 4:3,5), not “if you are part of a Trinity”. Also, Jesus rebuked Satan by saying, “YOU SHALL NOT PUT YAHWEH YOUR GOD TO THE TEST” (Matthew 4:7 LSB). He would not put Yahweh his God to the test, which proves he’s not Yahweh God.

Matthew 4:10 - “Jesus said to him, ‘Go, Satan! For it is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY’ (LSB). People must ONLY worship **“the one who alone is God” (John 5:44 NAB)**, Jesus said. He said nothing about worshipping “the Son of God,” or “God the Son,” or a Trinity.

Matthew 6:9 - “This is how you are to pray: Our Father in heaven . . . ” (NAB). The Biblical record is quite clear that the early Christians ‘prayed to God the Father, the

Sovereign Lord, who created everything' ([Acts 4:24](#)), not to Jesus, the holy spirit, or the Trinity. Praying to the Father, in verse 10, Jesus says your kingdom, your will, not our will, or our kingdom, which shows that God is superior. Without equality, Jesus cannot be God, and the Trinity doctrine cannot be true.

Matthew 8:20 - 'The Son of Man'. "Son of Man" is one of Jesus' titles, used 80 times in the scriptures, being Jesus' favorite self-expression. It refers to his human lineage. [Luke 3:23-36](#) traces his genealogy from his human mother Mary all the way back to Adam, who is described as "the son of God" ([Luke 3:36](#)). "Son of Man" does not mean Jesus was a "God-man", as Trinitarians claim. Such an idea is completely foreign to the scriptures. On earth, Jesus was "fully human in every way", "tempted in every way, just as we are" ([Hebrews 2:17 NIV](#); [4:15 NIV](#)), so he could not be God, because "God cannot be tempted" ([James 1:13 NIV](#)).

Matthew 9:2 - "When Jesus saw their faith, he said to the paralytic, 'Courage, child, your sins are forgiven'" (NAB). Jesus forgives sins. (See [Acts 5:30-31](#).) Trinitarians claim this makes Jesus God. The following two scriptures show us why this is not the case.

Matthew 9:6 says Jesus has authority to forgive sins. **"The son of Man has authority on earth to forgive sins" (NAB).** The 'authority to forgive sins' had been bestowed on Jesus as God's "representative" ([John 5:43](#) Williams New Testament). Obviously, God doesn't need anyone's authority to do anything. Jesus does. Also, "the Son of Man" cannot be God, because "God is not a man . . . nor the son of man" ([Numbers 23:19 KJV](#)).

In fact, **Matthew 9:8** says, **"The crowd . . . praised God for sending a man with such great authority" (NLT 2013 edition).** Jesus said, "God sent me" ([John 8:42 NIV](#)), so he could not be God.

Matthew 9:27 - Jesus is called **"the Son of David"**. God is not called **"the Son of David"** - [Matthew 15:22](#); [Matthew 20:30-31](#); [Matthew 21:15](#).

Matthew 10:20 - **“It will not be you who speak, but the Spirit of your Father speaking through you” (NAB)**. On another occasion, Jesus was teaching the same thing, but he expressed it slightly differently, by saying, **“the holy Spirit will teach you at that moment what you should say” (Luke 12:12 NAB)**. By comparison, we note that **“the holy Spirit”** is **“the Spirit of your Father,”** which indicates the holy Spirit is not a person.

Matthew 11:25 - **“Jesus said, ‘I praise you Father, Lord of heaven and earth . . . Yes, Father, for this is what you were pleased to do’” (NIV)**. Jesus, our perfect “example”, prayed exclusively to the Father (1 Peter 2:21-22).

Matthew 12:18 - **“My servant whom I have have chosen, my beloved in whom I delight. I shall place my spirit upon him” (NAB)**. Almighty God is no one’s servant, but Jesus is God’s **“servant” (Acts 3:13)**. God the Father was foretold in this prophecy quoted from Isaiah to “place his spirit upon” Jesus. The language here (“my spirit”) indicates holy spirit is obviously not a person, but God’s spirit. Without the holy Spirit being a person, the Trinity doctrine collapses.

Matthew 12:28 - **“If I cast out demons by the Spirit of God, then the kingdom of God has come upon you” (LSB)**. In Luke’s parallel account of the same event, he records Jesus words identically, except this: “by the finger of God” (Luke 11:20). What does this tell us about the holy Spirit? — That the holy Spirit is not a person. It is comparable to finger, perhaps one’s primary index finger, by means of which one accomplishes many tasks. “The Spirit of your Father” (Matthew 10:20) is used by God the Father to accomplish much of his work.

Matthew 12:32 - **“Whoever speaks a word against the Son of Man will be forgiven; but whoever speaks a word against the holy Spirit will not be forgiven; either in this age or in the age to come” (NAB)**. Trinitarians claim the holy Spirit is a person and is God. Matthew 12:32 contradicts the Trinitarian claim that the Father, the Son, and the holy Spirit, are all three equally God, because sinning against the Son can be forgiven, but sinning

against the holy Spirit will never be forgiven. That would make the holy Spirit greater than the Son, contradicting the equally claim of the Trinity dogma. False doctrines such as the Trinity thus create all kinds of “confusion” (1 Corinthians 14:33 KJV), because they make no sense. So, how should we understand Matthew 12:32? Since the holy Spirit is “the Spirit of God” (Matthew 12:28), “the Spirit of your Father” (Matthew 10:20), it represents God the Father, who “is greater than” “the Son of God” Jesus Christ (John 14:28; 20:31). Matthew 12:32 proves that the holy Spirit cannot be a person. According to other scriptures, “the holy Spirit” is God’s “power” (Acts 1:8). Thus, Matthew 12:32 flatly contradicts the Trinity dogma.

Matthew 16:13-17 - “Who do people say that the Son of Man is?” (NAB). – Jesus asked, Who am I? – **“The Messiah, the Son of the living God”**, Peter replied. ‘My Father in heaven revealed this to you’ – in saying this, Jesus commended Peter’s answer. If Jesus was God, or “God the Son,” this would have been the time for Peter and Jesus to state it. But, no, Jesus was confessed to be **“the Messiah, the Son of the living God,”** and Jesus approved this answer.

Matthew 16:27 - “Son of Man will come with his angels in his Father’s glory”, not in his own glory, not in the glory of “the Trinity,” but in the glory of his Father, which shows that God the Father is supreme over Jesus, the Son.

Matthew 16:28 - “A voice from the cloud said, ‘This is my Son’”, not God the Son, not the 2nd person of the Trinity. **“The Son of Man coming in his kingdom,” “until the Son of Man has been raised from the dead” (Matthew 17:5,9).** God is not “the Son of Man.” “Raised from the dead tells us that Jesus **“was dead” (Revelation 1:18).** Since **“God is not a man” (Numbers 23:19),** and **“God . . . will never die” (Habakkuk 1:12 NIV),** and Jesus did **die” (1 Corinthians 15:3),** it is obvious Jesus cannot be God.

Matthew 17:24-27 - “From whom do kings of the earth take toll or tax? From their sons or from others?” (ESV).The king in Jesus’ example is Almighty God. Jesus is God’s Son, who is not equal to, but subservient to, and dependent upon, his Father, Almighty God.

Matthew 18:35 - Jesus refers to **“My heavenly Father”** as the one who is ultimately in charge, in this case, by showing he is ultimately the one in charge of the forgiveness of sins.

Matthew 20:23 - **“To sit at my right hand or my is not mine to grant, but it is for for whom it has been prepared by my Father” (ESV)**. Jesus, in effect, says, ‘I can’t choose who will sit at my right or left in the kingdom - only my Father can,’ which shows that Jesus does not have the highest position, nor is he even equal to God the Father. This, and the previous two verses, show that there is no equality between Jesus and his Father. Without equality, the Trinity doctrine collapses.

Matthew 21:9 - **“Blessings on the one who comes in the name of the LORD [Yahweh]” (NLT)**. Jesus, “the Son of Man will come . . . in the glory of his Father” (**Matthew 16:27 NIV**), so Jesus cannot be Almighty God.

Matthew 21:33-45 - Jesus’ Father, **“the owner of the vineyard” (Matthew 21:40)**, sent his prophets, finally his Son. The Father is the sender, Jesus is sent. “No slave is greater than his master nor any messenger greater than the one who sent him” (**John 13:16 NAB**). Obviously, God the Father is greater than his Son, Jesus.

Matthew 22:2 - **“The kingdom of heaven may be likened to a king gave a wedding feast for his son” (NAB)**. The King prepared wedding feast for his son - NLTSB - The King represents God, whose Son is Jesus. The feast represents kingdom of Messiah. The “king”, God the Father, is obviously greater than the “son”, the Messiah, Jesus Christ.

Matthew 22:36 - **“Teacher, which commandment in the law is the greatest?” (NAB)**. In other words, this scholar of the Mosaic Law and Judaism wanted to know, ‘What is the essence of your teaching?’ ‘What is the central tenet of your teaching?’ This was the perfect opportunity for Jesus to let these religious leaders know how important the Trinity doctrine is, if it is a true doctrine, and that was what Jesus was really teaching. Is that what Jesus did? Let’s see.

Matthew 22:37-9 - “He said to him, ‘You shall love the Lord [*“In OT, Yahweh”-LSB footnote*] your God, with all your heart, with all your soul, and with all your mind. This is the greatest and first commandment. The second is like it: You shall love your neighbor as yourself” (NAB). Notice that Jesus says nothing about any Trinity, or about any supposed equality with God. The most important command - ‘Love Yahweh your God, with all your heart, soul and strength’, Jesus said. If Jesus was equal to God, he should have been included in this statement. But Jesus did not include himself. Likewise, if the Trinity was real, the most important doctrine about God, as Trinitarians claim it is, it should have been mentioned here, but it’s not..

Matthew 22:41-45 - “Jesus asked them a question, saying, ‘What do you think about the Christ, whose son is He?’ . . . ‘Then how does David by inspiration call Him “Lord”, saying, “Yahweh SAID TO MY LORD, SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET”?’ Therefore, if David calls him “Lord”, how is He his son?”” (LSB margin). Jesus here quotes **Psalm 110:1**: “Yahweh says to my Lord: ‘Sit at my right hand Until I put Your enemies under Your feet”” (LSB), and gives us powerful evidence that he is not Yahweh. In Matthew 22:42-45, Jesus shows that the Messiah would be greater than David. But he also shows us something else. In asking, “What do you think about the Christ, whose Son is he?”, Jesus proves that David’s “Lord” is the Christ, and also that Christ is the “Lord” that Yahweh was speaking to. In fact, this text clearly proves that JESUS CHRIST IS YAHWEH’S SON, NOT YAHWEH. In saying that Christ would be at Yahweh’s right hand, it also proved that Christ cannot be Yahweh, which exposes as fraudulent a key component of Trinitarianism. Verse 45 - The answer is that Jesus is more than the son of David, he is the Son of God, but he is not greater than, or equal to, Yahweh, who is God the Father. Jesus clearly shows by this that he is not Yahweh. Also see **Isaiah 9:6; Matthew 14:33; Psalm 45:16**.

Matthew 24:36 - “But of that day and hour no one knows, neither the angels of heaven, nor the Son, but the Father alone” (NAB). Trinitarians claim that Jesus is omniscient. This verse proves otherwise, because Jesus admitted he didn’t know when the

end would come. If Jesus is God, how could he not know everything? – The Son, Jesus, doesn't know the day and hour, only God the Father does – obviously the two are separate and distinct individuals, they're not the same being or essence, and the Father is superior to the Son. Trinitarians' claim that Jesus was Almighty God on earth is soundly refuted by this one scripture.

The same thing is true for the holy Spirit, that is, that no one knows the exact time of Jesus' return but the Father. If the Holy Spirit is really a person, the third person of the Trinity, how could it be kept out of the loop about this extremely important prophetic event? Are we to believe that one or two members of this exclusive Trinitarian "Godhead" could keep a secret from the other two members, while at the same time sharing the same eternal and divine "essence" of being the one true God?

Matthew 25:34 – '**King will say - come you who have been blessed by my Father**', who is the superior one. Thus, there is no equality between God the Father and his Son, the King of the Kingdom, Jesus.

Matthew 25:40 – '**King will say - the least of these my brothers**'. Almighty God, has "**children**" (**Galatians 3:26 NIV**), and no "**brothers and sisters**" (**Matthew 25:40 NIV; Hebrews 2:12 NIV**). In contrast, Jesus Christ is said to have "brothers and sisters" (**Matthew 25:40 NIV; Hebrews 2:12 NIV**), but no "**children**" (**Galatians 3:26 NIV; Hebrews 2:12 NIV**). This is one of the many proofs that Jesus isn't God.

Matthew 26:39,42,44 – "**He fell with his face to the ground and prayed, 'My Father . . . Yet not as I will, but as you will'. He went away a second time and prayed, My Father . . . may your will be done'. He . . . prayed the third time, saying the same thing**" (**NIV**). Jesus always prayed exclusively to his Father, that he might do his Father's will, not his will. This clearly shows the Father "is greater than Jesus".

Matthew 27:37 – Jesus is said to be "**the king of the Jews,**" not God.

Matthew 27:42,43 - **“He’s the king of Israel! . . . He trusts in God. Let God rescue him” (NIV).** If Jesus was God, why would he need to trust in God? The fact is — he wouldn’t, if he himself was God.

Matthew 27:46 - **“My God, my God, why have you forsaken me?” (NIV; NAB).** Jesus’ statement proves he is not God, because he says that ‘God left him.’ Jesus crying out to God, as recorded at **Matthew 27:46; Mark 15:34** and is a very clear indication that Jesus isn’t God. Anyone who calls out to “my God”, can’t be God himself.

Matthew 27:54 - **“Surely he was the Son of God” (NIV),** not “God the Son”.

Matthew 28:9 - **“Jesus met them on their way, and greeted them. They approached, embraced his feet, and did him homage” (NAB).** Many translations use “worship” instead of “homage” here, due to Trinitarian bias. However, “did him homage” is the correct rendering of the Greek *“proskynesan”* used here in the Greek text, since Jesus said, “the true worshippers will worship the Father” (**John 4:24**). Christians are never directed to worship anyone else, including Jesus. Therefore, “did him homage”, “fell down before”, or “bowed down before”, is the accurate rendering according to the Greek text, in both the local and remote contexts.

Matthew 28:17 —**“When they saw him they fell down before him, though some doubted” (NJB).** **“There they saw him and bowed down before him” (AAT).** **“There they saw Him and prostrated themselves before Him. Yet some doubted” (Weymouth).** These three translations have the most accurate rendering of the Greek *“proskynesan”* here, since Jesus said, “the true worshippers will worship the Father” (**John 4:23**), and are never directed to worship anyone else, including Jesus.

However, many translations render the Greek *“proskynesan”* as “worship him”, due to Trinitarian bias, to make it appear as though Jesus’ disciples worshipped Jesus. Since “the true worshippers will worship the Father”, and “him” isn’t in the Greek text as a predicate

after “*proskynesan*”, most translations of Matthew 28:17 are not only inaccurate, they are really misleading.

Matthew 28:17 —“When they saw him, they worshiped, but some doubted” (CSB; NAB; HCSB). “And having seen Him, they worshiped; but some doubted” (BLB).

Some translations render the Greek “*proskynesan*” as “worship” here instead of “fell down before him”, omitting “him” as the object of worship, since “him” isn’t in the Greek text as a predicate after *proskynesan*. These translations, while not quite as accurate as NJB; AAT and Weymouth, are acceptable, because in the wider context of the Bible, “the true worshippers will worship the Father”, and “him” isn’t in the Greek text as a predicate after “*proskynesan*”.

Matthew 28:17 —“And when they saw Him, they worshiped *Him*; but some doubted” (LSB: NASB). These translations italicize their adding “*Him*” to their text, since “*Him*” isn’t in the Greek text. Therefore, readers are alerted to this important fact.

Matthew 28:18 - “All authority in heaven and on earth has been given to me” (NIV). If Jesus was Almighty God, he would NOT have to be “**given**” anything, because he would already possess it, which is a powerful proof Jesus isn’t God.

Matthew 28:19 - “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, and teaching them to observe all I have commanded you” (NAB). Some claim that “**in the name of**” means only one name for the three. However, “of the Father and of the Son and of the Holy Spirit” means the three are entirely separate and distinct. ” . . . **immersing them into the name of the Father, and of the Son, and of the Holy Spirit” (Smith’s Literal Translation**”. Literally, according to the Greek, disciples are to be immersed “**into the name of**” the three entities. “Name of” simply represents the recognition of the authority of the three entities. This is similar to the often heard expression, “in the name of the law”. No one thinks of “the law” as having personality. Similarly, while the Father and the Son are persons, “in the name of” doesn’t mean the holy Spirit is a person.

Some have claimed that there aren't really three entities, but one, whose name is Jesus. They claim that the abbreviated formula, **"each of you be baptized in the name of Jesus Christ" (Acts 2:38 LSB)**, means the Father, the Son, and the holy Spirit are just one person named Jesus, or something similar. This type of unscriptural belief is usually held by those who are called "oneness" believers. However, according to the scriptures, the "Father" is "Yahweh Almighty" "God" (2 Corinthians 6:14-16 LSB margin), exclusively. "I am Yahweh, that is My name; I will not give My glory to another" (Isaiah 42:8 LSB). "Jesus is the Christ, the Son of God" (John 20:31); by divine direction he is named "Jesus" (Matthew 1:21). The Father and the Son are "two" separate and distinct individuals (John 8:16-18). The holy Spirit isn't a person, so it doesn't have a personal name.

Trinitarians count, one, two, three . . . and voila - there's the Trinity! They simply imagine the doctrine right into the text, and never stop to really think it through. The mention of the three together doesn't make them a Trinity in Matthew, any more the mention of **"Stephanus, Fortunatus and Achaichus" (1 Corinthians 16:17)** together make them a Trinity. There isn't even one single aspect of the Trinity dogma in this context, i.e., nothing about the three being God, or Almighty, or eternal, or equal, or of the three being of one "substance", "essence", or "being", etc.

Is the Trinity in Matthew? In the Gospel of Matthew, Jesus is called, or referred to, many things, and in many ways, but he is never asserted to be Almighty God. This is true whether it is Jesus, his disciples, his enemies, or the narrator speaking. The holy Spirit is also referred to in a way that indicates it is not a person. Based on the scriptural facts, the Trinity is not in Matthew!