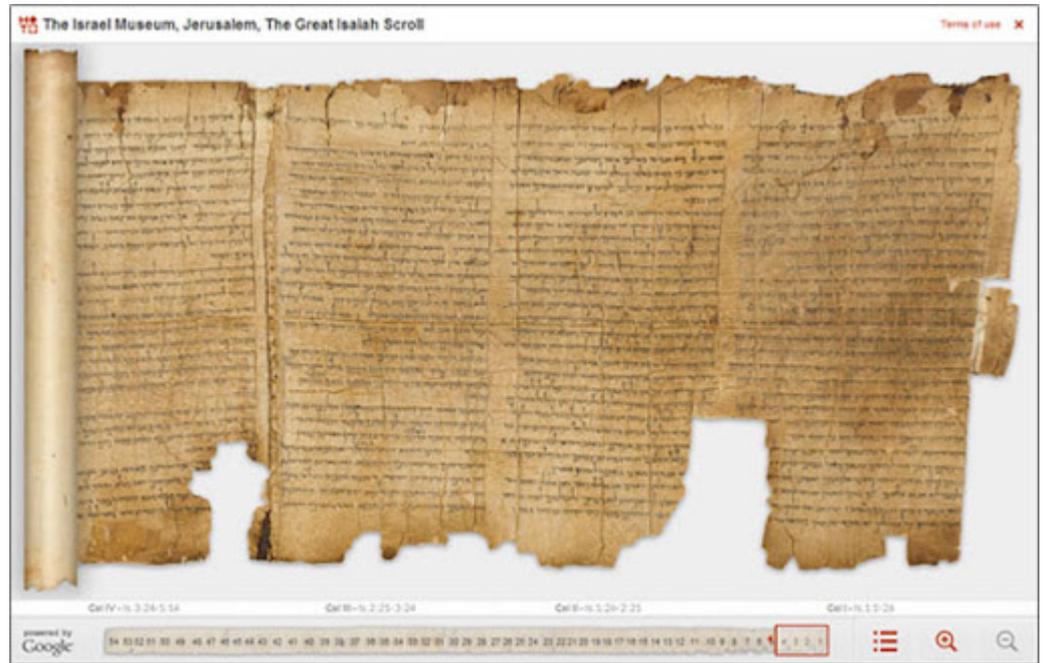


“A cornerstone belief of the Christian faith, the doctrine of the Trinity . . . What is the doctrine of the Trinity? . . . There is only one God, but in the unity of the Godhead there are three eternal, coequal Persons where each Person is



independently conscious and self-directing but never acting independently of one another and always manifesting the same character attributes and the same nature. Where in the Bible is the Trinity taught? . . . It is taught in 25 of the 27 books of the New Testament and in 13 of the 39 books of the Old Testament”—“Does the Book of Isaiah Teach the Trinity?”, Reasons to Believe (RTB) blogsite, by Hugh Ross, July 20, 2020

“The one who first states a case seems right, until the other comes and cross-examines”—Proverbs 18:17 NRSV

RTB has done a lot of good work in publishing information using science and the Bible that proves the existence of Almighty God, the Creator of the universe, and the fact that the universe gives abundant evidence of being created, but we would seriously challenge RTB to Biblically prove any of the claims above about the doctrine of the Trinity. Since the word “Trinity” is never mentioned in the Bible, a reasonable question to ask is, “Where is the doctrine in the Bible?”

The Bible says, **“there is but one God, the Father” (1 Corinthians 8:6 NIV)**, and **“there is one God and one mediator between God and mankind, the man Christ Jesus” (1 Timothy 2:5 NIV)**. Jesus said that his **“Father”** is **“the only true God” (John 17:1,3)**. The Biblical God is the **“one God”** of the Bible, not the ‘three in one God’ of Trinitarianism. Jesus said, **“My Father is greater than I am” (John 14:28 GWT; NET; ISV)**, which disproves the ‘equality’ claim. **“I was dead” (Revelation 1:18)**, Jesus said. The Biblical facts that **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB)**, and Jesus **“Christ,” “the Son of God, “died” (1 Corinthians 15:3; Galatians 2:20)**, disprove the ‘eternity’ claim of the Trinity doctrine. For many solid reasons, Jesus cannot be Almighty God Yahweh.

“Which book of the Bible provides the most extensive and detailed teaching on the Trinity? . . . there is an Old Testament book that has more to say about the Trinity than the Gospel of John and Revelation combined—the two New Testament books that say the most about the Trinity. That book is Isaiah” —Ibid.

Now, after such a bold claim as this, one would think that the RTB article would provide abundant evidence from the book of Isaiah to back this up. So, what does Hugh Ross, in this blog site article, do? He says:

“I have collected . . . in a single document everything that Isaiah says that is relevant to the Trinity . . . copious specific references to different aspects of the triune God”—Ibid.

This sounds impressive, doesn’t it? One would expect to see exactly what is claimed there would be, *“copious specific references to different aspects of the triune God.”* What the article does have is a long series of quotations of scriptures from the book of Isaiah, under heading of:

“Isaiah Passages on the Trinity”—Ibid.

However, there are no explanations about anything in any of the scriptures that are quoted in the RTD blog site article, only the scripture quotes. We cite, without quoting, these scriptures here:

Isaiah 1:4; 2:3,4; 4:2; 6:5,8; 7:14; 8:13,14; 9:6,7; 10:17; 11:1-3; 12:2; 16:5; 17:7,10; 19:19,20; 22:21-25; 24:15,16; 25:8,9; 26:4,7; 26:13; 28:16; 28:21; 33:2; 33:17; 33:22; 35:2,4; 40:3-5; 40:9-11; 40:25; 41:14; 42:1-4; 42:6,7; 42:19; 43:3; 43:10,11; 43:14; 44:3; 44:6; 44:24; 45:5; 45:6; 45:14,15; 45:18; 45:21; 45:24; 46:9; 47:4 48:12; 49:4-9; 49:26; 50:4-9; 52:13-53:12; 55:3,4; 59:16; 59:19,20; 60:9; 61:1-3; 62:11,12; 63:8-11; 63:14-16

Since none of these scriptures says anything about the Trinity doctrine, or any aspect of it, one wonders where do Trinitarians get such ideas from the book of Isaiah? Apparently, they imagine them right into the texts! Since some of these scriptures flatly contradict the Trinity doctrine, we are amazed that they are quoted in the article, as if they support the dogma.

“A god other than Yahweh is by nature, a ‘no-god’”—The Forgotten Trinity, by James White, page 35

Many of the scriptures above, which are quoted in the RTB article, include God’s name, Yahweh, in the Hebrew. Trinitarians imagine that the Father, the Son, and the holy Spirit, are all three individually Yahweh, yet, at the same time, there is only one Yahweh. Does the Bible say any such thing? Jesus asked, **“What is your opinion about the Messiah? Whose son is he?”** and then he asks, **“How, then, does David, inspired by the Spirit, call him ‘lord,’ saying,” (Matthew 22:42,43 NAB)**, and he goes on to quote this verse, **“Yahweh declared to my Lord, ‘Take your seat at my right hand!’” (Psalm 110:1 NJB)** at **Matthew 24:44**. According to the Bible, **“Christ is seated at the right hand of God” (Colossians 3:1 NAB)**. Thus, the Bible, and Jesus Christ himself makes it obvious that he, Jesus, is neither Yahweh, or Almighty God. Also, since **“God anointed Jesus of Nazareth with the holy Spirit” (Acts 10:38 NAB)**, it is obvious that the holy Spirit is not

a person, nor is it God, or Jesus.

Let's look at some of these scriptures quoted in the RTB article, and see if we can figure any of this out. Along the way, we'll also look at some other scriptures in the book of Isaiah that shed light on whether or not God is portrayed as a Trinity in the book, and also the Bible as a whole.

“Disaster, sinful nation, people weighed down with guilt, race of wrong-doers, perverted children! They have abandoned Yahweh, despised the Holy One of Israel”—Isaiah 1:4 NJB. Where is there anything in this scripture about a ‘three in the Godhead,’ or ‘the three being coeternal, or coequal’? If the issue of who God is wasn't so serious, this would be laughable. But people's lives are at stake! Why? Because Jesus said: **“Eternal life means to know you, the only true God, and to know Jesus Christ, the one whom you sent” (John 17:3 GNB).** According to Jesus, one's eternal life depends on knowing who God and Jesus really are!

“Holy, holy, holy is Yahweh of hosts; The whole earth is full of his glory . . . ‘My eyes have seen the king, Yahweh of hosts.’ Then I heard the voice of the Lord, saying: ‘Whom should I send, and who will go for us?’”—Isaiah 6:3,5,8 LSB. Trinitarians read into the “holy, holy, holy” declaration in verse 3, claiming it means the three members of the Trinity, and therefore the “us” in verse 8 is the Trinity, in their imaginations. Of course, the Bible says no such thing. Simply declaring **“holy, holy, holy”** doesn't indicate a 3 persons-in-one Godhead, any more than **“O land, land, land, Hear the word of Yahweh!” (Jeremiah 22:29 LSB)** means the earth is a 3-in-one earth.

But, who is the “us” here? The context reveals this: **“My eyes have seen the King, Yahweh of hosts” (Isaiah 6:5 LSB).** The ancient Hebrew scripture scribes notated that they changed “YHWH” to “Adonai”. Who are the armies, or hosts.? They are **“the armies of heaven” (Revelation 19:14 NIV),** that is, the angels. Thus, the “us” in Isaiah 6 is Almighty God and the angels!

Trinitarians, in their attempt to make Jesus and the holy Spirit the 2nd and 3rd persons of the Trinity God, also imagine that John is referring to Isaiah 6:1-8 in **John 12:41**, when he says, **“These things Isaiah said because He saw His glory, and spoke of Him” (LSB)**, speaking of Jesus’ glory. But John quoted **Isaiah 53:1** and **Isaiah 6:10** in **John 12:38-40**, not **Isaiah 6:1-8**. John, like other New Testament writers usually quoted from the Greek Septuagint Version (LXX), and in the lead up to **Isaiah 53:1**, the introduction to the 4th and most famous “servant song,” at **Isaiah 52:13**, predicted that Yahweh’s **“servant,”** Jesus, would be **“glorified exceedingly” (LXX)**. John referred to Jesus’, not Yahweh’s, glory. Besides, it is good to keep in mind that Jesus said, **“the Son of Man is going to come in his Father’s glory” (Matthew 16:27 NIV)**.

“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. This firstborn son’s birth confirmed that Yahweh God was with Judah and the enemies’ “conspiracy” (**Isaiah 8:12 LSB**) plan to overthrow it would not succeed. “Devise counsel, but it will be thwarted; Speak a word, but it will not stand, For God is with us” (**Isaiah 8:10 LSB**). The LSB marginal reading for this last phrase is the Hebrew word “Immanuel”, which provides additional evidence that the name “Immanuel” doesn’t mean one is God.

The prophecy of **Isaiah 7:14** also had a later and greater fulfillment in the birth of Jesus. **“All this took place to fulfill what the Lord had said through the prophet: ‘Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel,’ which means ‘God is with us’” (Matthew 1:23 NAB)**. 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 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, 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, 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, but spiritually.

“It is Yahweh of hosts whom you should regard as holy. And He should be your fear, And He shall be your cause of trembling. Then He shall become a sanctuary; but to both the houses of Israel, a stone to strike and a rock to stumble over, And a snare and a trap for the inhabitants of Jerusalem”—Isaiah 8:13,14 LSB. Yahweh was a snare to Judah, because their leaders unfaithfully rejected Yahweh’s law and prophets and sought help from Assyria. At **Romans 9:33** and **1 Peter 2:8**, **Isaiah 8:14** is quoted and applied to Jesus Christ, who is a stone for the unbelievers to stumble over (**1 Peter 2:7,8**). Sometimes prophecies have an initial fulfillment back in Old Testament times and a different and larger fulfillment in New Testament times, and this is one of those. Trinitarians imagine a Trinitarian viewpoint right into these scriptures, that is, that Jesus is Yahweh. Of course, the scriptures say nothing of the sort!

“My trust is in Yahweh . . . I put my hope in him. Look, I and the children whom Yahweh has given me”—Isaiah 8:17,18 NJB. **Hebrews 2:13** quotes these verses, with **Hebrews 2:11,12** saying, “Jesus . . . says” the above words. The footnote to **Hebrews 2:13** in the *NIV Study Bible* comments that this is an “expression of true dependence on God, perfectly exemplified in Christ. In him, humanity is seen as it was intended to be.” God’s Son, Jesus was able to do what he did because of his dependence on God. Also, Jesus saying that his “trust is in Yahweh,” proves that he is not Yahweh, nor is he equal to Yahweh.

Another point that we can glean from this is that Jesus doesn’t have any spiritual children of his own, but Yahweh God has entrusted his spiritual children to Jesus to care for (compare

John chapter 10). The point is that Yahweh God has children, but Jesus doesn't. The New Testament further confirms this by speaking of Jesus' brothers ([Matthew 25:40](#); [Hebrews 2:11](#)), and Yahweh God's children ([Romans 8:14](#); [Galatians 3:26](#); [Revelation 21:5-7](#)).

“For a child will be born to us, a son will be given to us . . . And His name will be called . . . Mighty God, Eternal Father . . . the zeal of Yahweh of hosts will accomplish this”—[Isaiah 9:6,7 LSB](#). Trinitarians claim that the titles “Mighty God” and “Eternal Father” mean that Jesus is Almighty God. Since “the zeal of Yahweh of hosts will accomplish this”, it is plain to see that Jesus is not Yahweh. Also, Yahweh has never been anyone's child or son, another powerful reason why Jesus cannot be Yahweh.

Jesus certainly is “mighty,” and he is “God,” meaning very powerful. The context shows that Jesus, the “Mighty God” is not “Yahweh of hosts”. Also, for example, no one would claim that Moses was Yahweh God because he was told, **“Yahweh said to Moses: ‘See, I set you as God to Pharaoh’” ([Exodus 7:1 LSB](#)).**

“Your throne, O God, will last forever” ([Psalm 45:6 NIV](#)), refers to the Israelite king as “God”. The footnote on this verse in the NAB ([Psalm 45:7](#)) explains: *“O God: the king, in courtly language, is called ‘god’, i. e., more than human, representing God to the people”*. **“I declare: ‘Gods though you be, offspring of the Most High all of you’” ([Psalm 82:6 NAB](#)).** *“Gods though you be: In [John 10:34](#) Jesus uses the verse to to prove that those to whom the word of God is addressed can fittingly be called ‘gods’” —NAB note on [Psalm 82:6](#)).* Like the Israelite kings, rulers and judges, Jesus is called “Mighty God”, due to the fact that he is the foremost representative of God to the people.

Trinitarians ignore the fact that Jesus is never called “Almighty God” in the Bible, which fact makes it clear that Jesus Christ is not Almighty God. The Bible makes clear that, **“The Lord God Almighty”** is someone different from **“the Lamb” ([Revelation 21:22](#))**, Jesus Christ. Jesus has been given power to resurrect the dead and give the worthy ones eternal life. **“Just as the Father raises the dead and gives life, so also does the Son give life**

to whomever he wishes” (John 5:21 NAB). For this reason, Jesus can rightly be called “Eternal Father” without being God himself. Later, in the book of Isaiah, **“Eliakim,”** who replaced **“Shebna the palace administrator,”** was called **“a father to those who live in Jerusalem” (Isaiah 22:15,20,21 NIV),** which shows that even ordinary humans can be called “father” without being God.

“The remnant of Israel . . . will truly rely on, Yahweh, the Holy One of Israel . . . will return to the mighty God” (Isaiah 10:20-21 LSB). Trinitarians claim that because Jesus Christ is called “Mighty God” in *Isaiah 9:6* and Yahweh is also called “mighty God” (*Isaiah 10:21*), Jesus, the Son, is also Yahweh God, equal to God the Father. However, this reasoning is faulty. Shared titles do not mean equity. Some humans are called “lord” in the scriptures (*Matthew 18:25,27 LSB; Acts 16:30 LSV; 1 Peter 3:6*), but that doesn’t make them equal to Yahweh God the Father, or his Son, Jesus Christ. Jesus is called “king of kings” (*Revelation 19:16*), but so are Artaxerxes and Nebuchadnezzar (*Ezra 7:12; Daniel 2:37*), but those worldly kings were not equal to the Son of God, Jesus Christ. Also, only “Yahweh” is referred by the superlatives “the Most High over all the earth” (*Psalms 83:18 LSB*), and “God Almighty” (*Genesis 17:1 LSB*). This shows Yahweh God the Father’s supremacy over Jesus, as his “God and Father” (*Revelation 1:6*), debunking the “Jesus is God” and “equality” myths of Trinitarianism.

“A shoot will spring from the stock of Jesse, a new shoot will grow from his roots. On him will rest the spirit of Yahweh . . . the spirit of knowledge and fear of Yahweh: his inspiration will be in fearing Yahweh”—Isaiah 11:1-3 NJB. It is widely acknowledged that this prophecy applies to Jesus. “The spirit of Yahweh” being upon Jesus means that Jesus isn’t Yahweh God. Twice *Isaiah 11:1-3* states that Jesus would ‘fear Yahweh,’ indicating Jesus’ submission to Yahweh, and eliminating the ‘equality’ claim of Trinitarianism (*John 14:28*). The text says “the spirit of Yahweh” would be ‘upon him’. Jesus said, “The spirit of the Lord is upon me” (*Luke 4:16 NJB*), and applied it, “This text is being fulfilled today even while you are listening” (*Luke 4:21 NJB*). The holy spirit being ‘upon Jesus’ is an indication the holy spirit is not a person.

“Thus says Lord Yahweh, ‘Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed’”—Isaiah 28:16 LSB. According to [1 Peter 2:4-8](#), the “cornerstone . . . foundation” of the Christian church is “Jesus Christ”. A careful reading of the text reveals that Yahweh God laid the symbolic stone, Jesus Christ, which means that Christ cannot be Almighty God. Much of Christendom, with its “man-made” ([Mark 7:7 NLT](#)) “dual natured God-man”, 2nd person of the Trinity, is “stumbling” ([1 Peter 2:8](#)) off the “foundation” of the Biblical church, by casting Christ as Almighty God. Jesus rejected the false accusation that he ‘made himself God’, and “said, ‘I am the Son of God’” ([John 10:33-36 LSB](#)).

“Until the spirit from on high is poured out on us. And the wilderness becomes a garden land and the garden land seems as common as a forest”—Isaiah 32:15 NAB. The initial fulfillment(s) of this may be Israel’s deliverance from the Assyrians in Hezekiah’s time ([Isaiah 36-39](#)), and later, the spirit of God moving Persian King Cyrus to conquer Babylon, release the Israelite captives, and help the return to their homeland ([Isaiah 44:26-45:7](#); [2 Chronicles 36:22-23](#); [Ezra 1:1-4](#)). But the later and greater fulfillment of this is Jesus Christ pouring out the holy Spirit on the first Christians, empowering them to miraculously speak in foreign languages, and delivering them out of Judaism and into the New Covenant of the Christian era ([Ezekiel 37:24-28](#); [Acts 2:17-46](#)). The spirit poured out, empowering disciples to miraculously speak in foreign languages does not describe a person. **“God raised this Jesus . . . Exalted to the right hand of God, he received the promise of the holy Spirit from the Father and poured it forth” ([Acts 2:33 NAB](#)).** The point we want to emphasize from [Isaiah 32:15](#) is that the holy Spirit is called **“the spirit,”** and not the Trinitarian “God the Holy Spirit.” “The spirit” is a clue that the holy Spirit is not a person, this truth is further confirmed by [Acts 2:33](#) with the use of “the” and “it” to describe the holy Spirit, giving powerful evidence that the spirit of God is not a person.

“You yourselves are my witnesses, declares Yahweh, and the servant that I have chosen, so that you may know and believe me and understand that it is I. No god was formed before me, nor will be after me. I, I am Yahweh, and there is no other

Savior but me”—Isaiah 43:10-11 NJB. The Israelites were to be Yahweh’s witnesses, that he is the only true God and Savior. Since Jesus has the title, “Mighty God” (Isaiah 9:6), they imagine their 3-in-1 Triune God right into the Biblical text here. However, to the Jews, “Yahweh our God is the one, the only Yahweh” (Deuteronomy 6:4 NJB), or “Yahweh our God is one Yahweh!” (Deuteronomy 6:4 LSB). Yahweh is said to be only “one,” not 3-in-1. The Hebrew word for “one” here is “*echad*,” which means the numeral one. This word is also used in Deuteronomy 17:6, in contrast to two or more: “Only on the testimony of two or three witnesses shall a person be put to death; no one shall be put to death on the testimony of only one witness” (NAB). According to Isaiah 43:10-11, here are no other gods in existence who rival Yahweh as Creator, or in power, goodness, etc. This singular God, Yahweh, however, has been cast aside by much of Christianity in favor of “another god” (Psalm 16:4 NASB), who is a fictional “three-in-one” god.

Trinitarians assert that since Jesus Christ is referred to as “Savior” many times in the New Testament, and Yahweh declares he’s the only Savior at Isaiah 43:11, Jesus must be Yahweh God. However, this assertion is easily debunked by the Scriptures themselves. One very good example of this scriptural proof is: **“Through the preaching entrusted to me by the command of God our Savior, To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior”** (Titus 1:3,4 NIV). These verses show us very clearly that both Almighty God the Father and Jesus Christ are called **“our Savior”**. The reference above to **“God the Father and Christ Jesus our Savior”** clearly shows that they are two separate and different individuals. However, while they are both Saviors, they are not equals as Saviors. This relationship is made clear by: **“God has brought to Israel the Savior Jesus”** (Acts 13:23 NIV). God is plainly shown to be someone other than Jesus Christ. **“To the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority”** (Jude 25 NASB). God, the ultimate Savior, operates through Jesus Christ.

“Who has worked and done it, Calling forth the generations from the beginning? I, Yahweh, am the first; and with the last, ‘I am He’” (Isaiah 41:4 LSB). **“Thus says**

Yahweh, Israel's king, Yahweh Sabaoth, his redeemer: I am the first and I am the last, there is no God except me" (Isaiah 44:6 NJB). "Listen to me, Jacob, Israel, whom I called! I, it is I who am the first, and I am the last" (Isaiah 48:12 NAB). The title "the first and the last" is used five times in the Bible — twice in Isaiah, and once in Revelation, of Yahweh God (Revelation 22:13), and twice in Revelation of Jesus (Revelation 1:17; 2:8). Trinitarians claim that because both Almighty God Yahweh in Isaiah, and both Jesus and Almighty God in Revelation are called "the first and the last" that Jesus is somehow Yahweh God (Revelation 1:17; 2:8; 22:13).

Jesus is very much like his Father, but Jesus' title of "the first and the last" does not mean exactly the same thing for him that the title does for his Father, nor does it mean that Jesus is Almighty, or is Yahweh, or is equal to his Father, as Trinitarians try to assert. The key to understanding this is Yahweh says he has called all the generations of humans to life, that is, given them life, all the way from the first to the last of them. God the Father "has given him [Jesus] authority" to resurrect all "the dead in Christ" from the first to the last of them (John 5:25-27; 1 Thessalonians 4:13-17). Just as the Father raises the dead and gives life, so also does the Son give life to whomever he wishes" (John 5:21 NAB).

In what sense, then, is Jesus "the first and the last"? Jesus is "the firstborn from the dead" (Colossians 1:18 ESV), because he was the first one to be resurrected to heaven, where he is "alive forevermore" (Revelation 1:18). Jesus was given the authority after his resurrection from the dead by Yahweh God the Father to 'raise the generations to life', and, thus, only after his resurrection is he called "the first and the last". "Everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day" (John 6:40 ESV). Jesus resurrects everyone else from then on, from 'the first to the last'. Since "God has resurrected this Jesus" (Acts 2:32 HCSB), he was the last one to be resurrected directly by Yahweh God. But, even when Jesus said he had the power to resurrect the dead, he never claimed to be God. Jesus was very clear about who has the ultimate authority. "The Son can do nothing by himself." "The Father . . . has entrusted all judgment to the Son" (John 5:19,22 NIV).

In [Isaiah 44:6](#) and [44:8](#) Yahweh's oneness by virtue of being the exclusively unique Almighty God is emphasized. "I, Yahweh, am the maker of all things, stretching out the heavens by Myself, And spreading out the earth all alone" ([Isaiah 44:24](#) LSB). Isaiah highlights the fact that "Yahweh GOD, THE ALMIGHTY . . . created all things" ([Revelation 4:8,11](#) LSB margin).

Also, because Yahweh is "redeemer" and the New Testament says that "Christ redeemed us" ([Galatians 3:13](#) NIV), Trinitarians claim Jesus Christ is Yahweh. However, they overlook that fact that "God sent his Son . . . to redeem" ([Galatians 4:5](#) NIV), which shows that God redeems through Jesus. Additionally, both Jesus and his Father are called "Savior" in [Titus 3:4,6](#). Men are also called "savior(s)" in [Judges 3:9,15](#); [2 Kings 13:5](#); [Nehemiah 9:27](#) (all NAB); and [Obadiah 21](#) NKJV. Jesus is called "king of kings" at [Revelation 17:14](#); [19:16](#), and so is Artaxerxes at [Ezra 7:12](#), and Nebuchadnezzar at [Daniel 2:37](#).

The fact that since various individuals can have the same title ([Ezra 7:12](#); [Daniel 2:37](#); [1 Timothy 6:15](#); [Revelation 17:14](#); [19:16](#)), and yet not be the same person, is strong evidence that the title "the first and the last" does not make Jesus Almighty God.

Isaiah 45:21 - "Was it not I, Yahweh? There is no other god but me, no saving God, no Saviour except me" (NJB). "Savior" is discussed above, and Trinitarian ideas debunked. Trinitarians claim that "*within the one Being that is God, there exists eternally three coequal and coeternal persons, namely, the Father, the Son, and the Holy Spirit.*" Although they deny it, Trinitarians have "bartered for another god" ([Psalm 16:4](#) NASB), a "foreign god" ([Isaiah 43:12](#)), "a different Jesus" ([2 Corinthians 11:4](#) NLT), a "*triune God.*" The Bible says that "God is only one" ([Galatians 3:20](#) NASB), not 'God in three persons.' Biblically, "there is no other god but" "Yahweh" ([Isaiah 45:21](#)), "the only God" ([John 5:44](#)), not 'three persons,' because "the Lord our God is one (Greek: "heis") Lord" ([Mark 12:29](#) ISV). "Heis" is the numeral one.

Isaiah 45:22-23 - "For I am God, and there is no other. I have sworn by Myself . . .

that to Me every knee will bow, every tongue will swear allegiance” (LSB). Yahweh God the Father is obviously the speaker here. Trinitarians claim, that since [Philippians 2:10](#) quotes and applies ‘every knee bowing’ to Jesus, that Jesus is also Yahweh God. However, if we look at the context, we see that [Philippians 2:9](#) says that, **“God exalted him to the highest place”**. Therefore, Jesus cannot be Yahweh God. Also [Philippians 2:10,11](#) goes on to say that, “at the name of Jesus every knee shall bow . . . **to the glory of God the Father” (NIV)**. While “all may honor the Son just as they honor the Father” ([John 5:23](#) NIV), only “the Father” is “God”.

“Yet all the while my cause was with Yahweh and my reward with my God. And now Yahweh has spoken, who formed me in the womb to be his servant, to bring Jacob back to him and to re-unite Israel to him;-I shall be honoured in Yahweh’s eyes, and my God has been my strength.-He said, ‘It is not enough for you to be my servant, to restore the tribes of Israel and bring back the survivors of Israel; I shall make you a light to the nations so that my salvation may reach the remotest parts of the earth.’ Thus says Yahweh: At the time of my favor I have answered you, on the day of salvation I have helped you. I have formed you and have appointed you to be the covenant for a people to restore the land, to return ravaged properties, to say to prisoners, ‘Come out,’ to those who are in darkness, ‘Show yourselves.’”—Isaiah 49:4-9 NJB. It is very difficult to see how anything in these verses could possibly be stretched to be applied to supporting the Trinity doctrine. These verses say that Yahweh formed Israel. They foretell that Yahweh will use Cyrus ([Isaiah 44:26-28](#)) to restore the people of Israel back to their land, that Israel would produce the Messiah, Jesus, who, along with his disciples, would bring spiritual light and salvation to the ends of the earth. The Messiah, Jesus, would release the spiritual prisoners ([Luke 4:17-19](#)) and bring about the new covenant which will eliminate the sins of those who are part of it ([Hebrews 9:11-15](#); [8:6-13](#)).

The prophecy was given about Jesus over 700 years beforehand, **“So now says Yahweh, who formed Me from the womb to be his Servant . . . ‘It is too small a thing that**

You should be My Servant . . . I shall also give you as a light of the nations”

(Isaiah 49:6 LSB). Jesus, as foretold, is Yahweh God’s **“servant” (Acts 3:13)**, who also has made him to be “the light of the world” (John 8:12). Therefore, Jesus, God’s servant, cannot be God.

“Lord Yahweh has given me a disciple’s tongue, for me to know how to give a word of comfort to the weary. Morning by morning he makes my ear alert to listen like a disciple. Lord Yahweh has opened my ear and I have not resisted. I have not turned away. I have offered my back to those who struck me, my cheeks to those who plucked my beard; and I have not turned my face away from insult and spitting. Lord Yahweh comes to my help” (Isaiah 50:4-7 NJB). These are predictions of

being “struck”, ‘insulted’, and ‘spit upon’, are obviously predictions of the treatment Jesus received on the day of his death. It shows that Yahweh ‘has given Jesus a disciples tongue,’ and enabled him “to listen like a disciple,” and Jesus was obedient to his Father. These actions are clear indications that Jesus is not equal to his Father, which contradicts the ‘equality’ claim of Trinitarianism.

“Abraham . . . When I called him he was only one man, and I blessed him and made him many” (Isaiah 51:2 NIV). Trinitarians claim that in the Jewish Shema, **“The LORD our God, the LORD is one” (Deuteronomy 6:4 NJB)**, **“one”** refers to a compound unity, in support of their 3-in-1 Trinity God. However, the Hebrew word used in both Deuteronomy 6:4 and Isaiah 51:2 is *“echad,”* which means the same thing as the numeral “one,” as illustrated by Isaiah 51:2 here, where “one” is contrasted with “many.” Thus, Isaiah 51:2 helps prove the Trinity to be a false doctrine.

“Look, my servant” (Isaiah 52:13 NJB). Jesus is referred to in the New Testament as Yahweh’s **“servant” (Matthew 12:42; Acts 3:13)**. How does this square with the Trinitarian claim of ‘equality’?—It doesn’t! Isaiah proves there is no ‘equality,’ which is one of the main pillars of Trinitarianism.

“He surrendered himself to death . . . Bore the sins of many” (Isaiah 53:12 NAB). “Christ died for our sins” (1 Corinthians 15:3), as predicted by Isaiah. However, “Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB), so Jesus cannot be Yahweh God. The Bible truth that Jesus **“was dead” (Revelation 1:18)**, eliminates the “eternal” pillar of the Trinity doctrine.

“Your Creator is your husband, Yahweh Sabaoth is his name, the Holy One of Israel is your redeemer, he is called God of the whole world” (Isaiah 54:5 NJB). Trinitarians may claim that Jesus is Yahweh God because Galatians 3:13 says, “Christ redeemed us from the curse of the law” (NIV). However, such a claim is debunked by Galatians 4:4,5, which says, “God sent his Son . . . to redeem those under the law” (NIV), which proves that the Son is not God. Jesus being “sent” by God also proves that the Son of God, Jesus Christ, is not God, and that Jesus is not equal to God.

“I will make an everlasting covenant with you, my faithful love promised to David. See, I have made him a witness to the peoples, a ruler and commander of the peoples” (Isaiah 55:3,4 NIV). These verses contradict the Trinity doctrine, because Yahweh God says, ‘I have made him a witness, a ruler and commander.’ This is a vivid indication of Yahweh’s supremacy over Jesus. But, even worse for the Trinity doctrine, Acts 13:34 applies Isaiah 55:3 to Jesus Christ by saying, “God raised him from the dead so that he will never be subject to decay. As God has said, ‘I will give you the holy and sure blessings promised to David’” (NIV). Since, “Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB), and Jesus “was dead” (Revelation 1:18), it is clear that Jesus cannot be Yahweh God. The fact that Yahweh made Jesus “a witness to the peoples” means that Yahweh is the superior over Jesus. Therefore, Jesus cannot be equal to Yahweh.

“His own arm achieved salvation for him” (Isaiah 59:16 NIV). Perhaps Trinitarians see the word “salvation” and imagine that Jesus is Yahweh because Yahweh is foretold to have “achieved salvation,” and, in the New Testament, **“Salvation is to be found in [Christ] alone . . . there is no one else whom God has given who can save us”**

(Acts 4:12 GNB). The Bible is very clear that **“God . . . destined us . . . to gain salvation through our Lord Jesus Christ” (1 Thessalonians 5:9 AAT)**.

“From the west, Yahweh’s name will be feared, and from the east, his glory, for he will come like a pent-up stream impelled by the breath of Yahweh. Then for Zion will come a redeemer, for those who stop rebelling in Jacob, declares Yahweh” (Isaiah 59:19,20 NJB). The initial fulfillment of this may be the deliverance the Jews got through the Persian king Cyrus, “their “redeemer.” But, the later and greater fulfillment of this prophecy is the more important **“eternal redemption” (Hebrews 9:12 NIV)** that is received through Jesus Christ. Perhaps Trinitarians try to equate the **“redemption”** provided through Christ to claim he’s Yahweh. However, this has been discussed above, and Trinitarian ideas debunked..

“The spirit of the Lord Yahweh is on me for Yahweh has anointed me. He has sent me to bring good news . . . to proclaim a year of favor from Yahweh and a day of vengeance for our God . . . they will be planted by Yahweh glorify him” (Isaiah 61:1-3 NJB). Jesus Christ read **Isaiah 61:1,2** to a synagogue crowd and applied it by saying, **“Today this scripture is fulfilled in your hearing” (Luke 4:16-21 NIV)**, saying that Yahweh’s spirit was on him, and he was anointed to preach about Yahweh God. Rather than give any support to the Trinity doctrine, these scriptures actually debunk the dogma by indicating that Jesus is directed by Yahweh, and that neither Jesus, nor the holy Spirit, is Yahweh.

“He said: ‘They are indeed my people, children who are not disloyal.’ So he became their savior in their every affliction. It was not an envoy or a messenger, but his presence that saved them. Because of his love and pity the LORD redeemed them, lifting them up and carrying them all the days of old. But they rebelled and grieved his holy spirit; so he turned to become their enemy, and he warred against them. Then they remembered the days of old, of Moses, his servant: Where is the one who brought up out of the sea the shepherd of his flock?

Where is the one who placed in their midst his holy spirit” (Isaiah 63:8-11 NJB).

Perhaps, since the “holy spirit” is mentioned here, Trinitarians see this as their ‘third person of the Trinity.’ However, the mere fact that the holy spirit is mentioned does not prove that it is a person, nor do these scriptures prove any aspect of the Trinity doctrine. Twice, the reference is made to “**his** holy spirit.” This possessive sense indicates the opposite of personhood! The holy spirit is *Yahweh’s* spirit, not another individual, third person of the Trinity. *Yahweh* being “savior,” and having “saved” his people, is also discussed above.

“Yahweh’s spirit led them to rest. This was how you guided your people to win your self glorious renown. Look down from heaven and see from your your holy and glorious dwelling . . . After all, you are our Father . . . you, Yahweh, are our Father, ‘Our Redeemer” is your name from of old” (Isaiah 63:14-16 NJB). Twice in these verses *Yahweh* is referred to as “our Father,” which harmonizes with the fact that, “there is but one God, the Father” (1 Corinthians 8:6 NIV). The Biblical teaching that the “one God” is the Father contradicts the 3-in-1 God concept of the Trinity doctrine. The holy spirit is referred to as “**Yahweh’s** spirit,” which gives evidence the holy spirit is not a person, and thus debunks the Trinitarian personhood concept of the holy spirit. The fact that *Yahweh* is referred to as Israel’s “Redeemer” doesn’t mean that Jesus is *Yahweh*, as discussed earlier in this article.

We’ve examined many of the scriptures quoted in the RTB article, and some other scriptures in Isaiah that have a bearing on this subject. We find that, not only are all of these scriptures devoid of any aspect of the Trinity doctrine, many of them contradict the doctrine. We’ve also used scriptures from other parts of the Bible which corroborate these findings. We’ve discovered that the Trinity doctrine is one of the “**false doctrines**” that Christians are commanded “**not to teach**” (1 Timothy 1:3 NIV). The doctrine teaches “**a different Jesus**” (2 Corinthians 11:4 NLT), and therefore, “**a different gospel,**” which causes “**confusion**” (Galatians 1:6,7 NIV). The Trinity doctrine is composed of “**man-made ideas**” that “**cancel the word of God**” (Mark 7:7,13 NLT). The apostle Paul, speaking to Christians elders, was inspired to predict, that, “**from your own group, men**

will come forward perverting the truth” (Acts 20:30 NAB). The Trinity doctrine is a ‘perversion of the truth.’ The Trinity is not in Isaiah.

The Trinity doctrine of Christianity developed gradually beginning over a hundred years after the Bible was complete, and was not fully developed until late in the 4th century CE, about 300 years after the last Bible books were written. This fact, just on the surface of it, just powerful evidence against the Trinity doctrine. On the other hand, **“All scripture is inspired by God,”** and **“correctly”** using it makes a Christian **“complete” (2 Timothy 3:16,17 CSB; 2 Timothy 2:15 NLT).** Back in the 1st century, **“the faith . . . was once for all entrusted to God’s holy people” (Jude 3 NIV),** and the scriptures do not need to be supplemented. Christians are warned **“not to go beyond what is written”** in the scriptures **(1 Corinthians 4:6).**

Since the Trinity doctrine of Christianity didn’t even start to develop until long after the Bible was complete, it amazing that Christians would read the doctrine into the Old Testament book of Isaiah. But they do, and that is the purpose of this article, namely, to clarify what the book of Isaiah really says about God, Jesus, and the holy Spirit.