

As part of our series about what is stated in the Bible concerning whether God, Jesus and the holy Spirit are a Trinity in the various books of the New Testament, this article examines the book of Galatians.



Galatians was possibly the earliest book of the New Testament that was written, and focuses on correct Christian doctrine. Was the Trinity part of Christian doctrine discussed in Galatians? Is any aspect of the Trinity doctrine mentioned in the book?

Is the Trinity doctrine in Galatians?

Galatians 1:1 - **“Through Jesus Christ and God the Father who raised him from the dead” (NAB).** - God is shown to be the Father. Jesus is not referred to as God. God and Jesus are revealed to be two separate and distinct individuals - the superior, God, resurrects the lesser one, Jesus, from the dead. **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB).** Jesus **“was dead” (Revelation 1:18).** Therefore, Jesus cannot be Almighty God.

Galatians 1:3 - **“Grace to you and peace from God our Father and the Lord Jesus Christ” (NAB).** - Two separate and distinct individuals, namely “God our Father” and “Jesus Christ,” are mentioned, but there is no mention of the holy Spirit. Why not? There is no question the holy Spirit is real. Trinitarians claim it is a person. If the holy Spirit is the third part of a Trinity “Godhead,” as Trinitarians assert, it should have been mentioned here in these greetings. It’d not mentioned because it’s not a person, and therefore can’t send greetings. Why are there no greetings from the Trinity? Why is the Trinity never mentioned in the Bible? - Because it’s a ‘myth’ (1 Timothy 4:7).

Galatians 1:4 - **“...who gave himself for our sins... according to the will of our God and Father.” (NIV)**- Jesus’ willing sacrificial death was according to his Father’s “will,”

which shows Jesus to be the subordinate to his **“Father”** who **“is greater”** (John 1:14).

Galatians 1:6 - “You are so quickly deserting the one who called you to live in the grace of Christ” (NIV). - God and Christ are presented as two different people, with God, the superior, doing the calling. God is clearly shown to be someone other than Jesus Christ.

Galatians 1:15-16 - “God... set me apart... was pleased to reveal his Son to me, so that I might proclaim him to the Gentiles.” (NAB) - “God” reveals “his Son” Jesus Christ to Paul, and uses Paul to “proclaim him to the Gentiles”. God, not Christ is shown to be the one who is in control. “His Son” is here clearly shown to be someone other than “God”.

Galatians 2:20-21 - “I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing” (NIV). Once again, we see from the scriptures that “God” is someone other than “Christ” and that “Christ died”, which means Christ can’t be God because “God . . . will never die” (Habakkuk 1:12 NJB). Over and over in the scriptures the important point that “Christ died” is emphasized. Trinitarians have invented “a different Jesus” (2 Corinthians 11:4 NLT), a so-called “God-man”, who, they claim, died “in his human nature, but not in his God nature”. However, the scriptures plainly state that “Christ died for our sins” (1 Corinthians 15:3). If any part of Christ had remained alive, he could not have died for our sins, which would mean “Christ died for nothing”.

Galatians 3:2,5,14 - “Did you receive the Spirit by the works of the law . . . does God give you his Spirit . . . by the works of the law” (NIV). “Through Christ Jesus, God has blessed . . . so that we who are believers might receive the promised Holy Spirit through faith” (NLT). Here we see that God the Father, the Almighty God, operates through Christ Jesus so that believers can ‘receive the holy Spirit through faith’. The holy Spirit is referred to as “the Spirit”, “his Spirit”, and “the promised Holy Spirit”. These descriptions are not descriptive of a person, but of an entity, and provides evidence that the holy Spirit is not a person, contrary to Trinitarian dogma.

Galatians 3:16-18 - “To your seed, who is Christ... God granted it to Abraham through the promise.” (NIV) - God gave Abraham the promise that through his seed (Christ), all nations will be blessed. God is shown to be someone other than “your seed, who is Christ,” and superior to “Christ”, thus eliminating the equality aspect of the Trinity doctrine.

Galatians 3:20 - “Now a mediator is not for one person only, whereas God is only one” (NASB). “Now the mediator or go-between [in a transaction] is not [needed] for just one party; whereas God is only one [and was the only One giving the promise to Abraham]” (Amplified Bible). The meaning is that God is only one person. *“but God is one’.* *“This phrase emphasizes the unity and singularity of God, a fundamental tenet of Jewish monotheism as expressed in the Shema (Deuteronomy 6:4)” (Bible Hub Study Bible).* The Greek word for “one” in Galatians 3:20 is **“heis”**, which is the numeral **“one”**, and thus completely eliminates the possibility that God could be more than one “person”, such as in a 3-in-1 Trinity.

Galatians 3:21-22 - “God’s promises... the promise by faith in Jesus Christ.” - God’s promises are available to people who have faith in Jesus Christ. God is the giver; Jesus is the object. Obviously, Jesus, the object, is not equal to God, the giver of the promise, and therefore, cannot be God.

Galatians 3:26 - “You are all sons of God through faith in Jesus Christ.” - Christians become *“sons of God”* by faith in Jesus Christ. They are never referred to anywhere in the Bible as *“sons of Jesus”*. God has **“sons” (Revelation 21:5-7)**, but has no **“brothers.”** Jesus has **“brothers” (Matthew 25:40; Hebrews 2:11)**, but has no **“sons.”** Thus, there is no equality between God and Jesus, and Jesus cannot be God.

Galatians 4:4 - “God sent his Son.” - The **“greater”** one, “God” the Father (**John 14:28**), “sent” the lesser one, his Son. According to this verse, “God” is someone other than “his Son”. Without Jesus being God, and without equality, two vital pillars of the doctrine, the

Trinity doctrine collapses.

Galatians 4:6 - “As proof that you are children, God sent the spirit of his Son into our hearts, crying out, ‘Abba, Father!’” (NAB). Why is the holy Spirit called “the spirit of his Son”? It confirms the chain of command and action, namely, that God sends the holy Spirit through his Son, Jesus. It provides evidence that the holy Spirit is not a person, as Trinitarians like to assert. Since “**the Spirit itself intercedes . . . it intercedes for the holy ones according to God’s will**” (Romans 8:26,27 NAB). “It” and “Itself” are indicative of the fact that the holy Spirit is not a person. Other supporting scriptural evidence indicating the holy Spirit is not a person, by its being sent, or given, is as follows: “The holy Spirit that God gives to those who obey him” (Acts 5:32 NAB). Jesus “received the promise of the holy Spirit from the Father and poured it forth” (Acts 2:33 NAB). “The love of God has been poured out into our hearts through the holy Spirit that has been given to us” (Romans 5:5 NAB). Without the holy Spirit being a person, a vital pillar of the dogma, the entire Trinity doctrine collapses.

Galatians 5:18 - “If you are led by the Spirit, you are not under the law” (ESV). Trinitarians have claimed that being “led by the Spirit” is “proof” the holy Spirit is a person. However, the scriptures contradict such dogmatic claims. “*The Spirit’s guidance is a hallmark of the New Covenant, as prophesied in Ezekiel 36:27, where God promises to put His Spirit within His people to enable them to follow His decrees*” (Bible Hub Study Bible). “**I will put my spirit within you so that you will walk in my statutes, observe my ordinances, and keep them**” (Ezekiel 36:27 NAB). Therefore, God’s ‘putting *his* Spirit in Christians’ who live by the New Covenant is proof the holy Spirit is not a person.

Since the book of Galatians reveals the holy Spirit is not a person, there can be no ‘Trinity of persons’ in the so-called “Godhead.” Galatians also shows that God is someone other than his Son, and that there is no equality between God the Father and his Son, Jesus Christ, which debunks the Trinitarian claim of equality. Galatians thus removes three of the main “pillars” of the Trinity doctrine.