

Shown below are some scriptures that are used to prove Jesus Christ is Almighty God. Let's carefully examine these in the light of the scriptures.

Isaiah 9:6 – **“Mighty God”**. Notice that the scripture doesn't call him “Almighty God”. It calls him “Mighty God”. Jesus is powerful, but not all-powerful. Almighty God told Moses, “See, I have made you as God to Pharaoh” (Exodus 7:1 NKJV). The verse also predicts: **“For to us a child is born, to us a son is given”**. “Child” and “son” cannot apply to Almighty God because **“God is spirit” (John 4:24)**, and **“God is not human” (Numbers 23:19 NIV)**.

John 1:1 – **“In the beginning was the Word, and the Word was with God, and the Word was God” (NAB)**. ***“Was God: lack of a definite article with ‘God’ in Greek signifies predication rather than identification” (NAB note on John 1:1)***. That means that **“was God”** is a predicate description about Jesus, but does not identify him as Almighty God. Other translations render it as:—“what God was, the Word was” – REB ; “The Word was divine” – AAT; Moffat. Jesus admitted, “I have come here from God” (John 8:42 NIV), so he couldn't be Almighty God.

John 1:14 – Jesus “became flesh,” so Trinitarians call him “God-man.” But consider, thousands of people saw Jesus, and, **“God is not human” (Numbers 23:19 NIV)**. In fact, Jesus said: **“God is spirit” (John 4:24)**.

John 1:18 – **“No one has seen God at any time” (NASB)**. Obviously, Jesus wasn't, and couldn't be, God Almighty, since, **“No one has ever seen God” (1 John 4:12 NIV)**.

Romans 9:5 – **“the Messiah, who is God over all” (NIV)**. However, ***“Paul's point is that God when is over all aimed to use Israel, which had been entrusted with every privilege, in outreach to the entire world through the Messiah” (NAB note)***. Notice how this verse can be accurately translated: **“theirs the patriarchs, and from them, according to the flesh, the Messiah. God who is over all be blessed forever” (NAB)**. “from them by natural descent came the Messiah. May God, supreme over all be

blessed.” – REB – This verse is also incorrectly translated in some other translations to make it appear that Jesus, the Messiah, is God. The way many translations render this verse, “the Messiah, who is God over all,” contradicts the Trinity doctrine itself. *“In this Trinity . . . None is greater, or less, than another. But the whole three Persons are . . . coequal”* (Athanasian Creed). The accurate rendering of Romans 9:5, “the Messiah. God who is over all,” harmonizes with other scriptures, such as: **“One God and Father of all, who is over all” (Ephesians 4:6).**

Colossians 2:9 – “In him, in bodily form, lives divinity (not God) in all its fullness” – NJB; see also CSB; NAB. **“And in Christ you have been brought to fullness” (Colossians 2:10 NIV).** If having God’s fullness made one God, then Christians would be God also, because they **“have been brought to fullness.”**

Colossians 1:19 – “because God wanted all fullness to be found in him” (NJB; others). It was God’s decision and action that caused his “fullness” to be in Jesus.

Colossians 3:1 – **“Christ is seated at the right hand of God” (NAB).** Obviously, Christ is not God, but is at “his right hand”.

2 Peter 1:1 – **“ . . . the righteousness of God and our Saviour Jesus Christ” (KJV).** **“Symeon Peter, a slave and apostle of Jesus Christ, to those who have received a faith of equal value to ours through the righteousness of our God and the savior Jesus Christ” (NAB margin).** **“ . . . through the righteousness of our God and the Savior Jesus Christ” (NRSV margin).** **“ . . . given through the saving justice of our God and of the Savior Jesus Christ” (NJB margin).** (This verse is translated differently in many translations, making it appear that Jesus Christ is Almighty God). **“ . . . of our God, and the savior, Jesus Christ” (Concordant Literal Translation).** **“ . . . of our God, and savior Jesus Christ” (Phillips).** **“ . . . of our God, and savior Jesus Christ” (Weymouth).** That two different individuals are referred to is made clear by these accurate translations, as well as the very next verse:

2 Peter 1:2 – “the knowledge of God and of Jesus our Lord” – God and Jesus are different individuals, separate and distinct.

Matthew 1:23 – “they will call Immanuel, a name which means ‘God-is-with-us.’” – NJB. Twice in context, we’re told his name is Jesus (1:21,25; 2:1) – Does not mean Jesus is God. See the list of Hebrew names that incorporate God’s name (i.e. Jehu means “Yahweh is He” (2 Kings 9:2)), in the article on this website entitled, **“Is Jesus Christ Almighty God?—Matthew”**.

Luke 1:31,32,35 – **“You shall name him Jesus. He will be great and will be called Son of the Most High . . . the child to be born will be called holy, the Son of God” (NAB)** – This is who the angel said he was, not God. “Son of the Most High” means that Jesus is not “the Most High,” but is his “Son.” “The Son of God” is certainly not God Almighty. In the Bible, Jesus is never called “God the Son,” an unscriptural term that Trinitarians like to use.

Hebrews 1:3 – **“The Son is the radiance of God’s glory and the exact representation of his being” (NIV)**. “Radiance” and “representation” are terms that indicate that Jesus is not God, but that he is like God. “He is the reflection of God’s glory.” NJB – Obviously, he couldn’t be God. An image in a mirror is not the same as the original, not even equal to it..

Hebrews 1:8 – **“But of the Son he says, ‘God is your throne forever and ever’” (NRSV margin)**. “God is your throne.” – AAT; Moffat. (translation issue, with many translations rendering the verse: “Your throne, O God,” making it appear that Jesus is God). This verse quotes Psalm 45:6, which can be accurately rendered, **“Your throne is from God” (NJB)**.

Matthew 8:29; Luke 4:34,41 – Demons acknowledged Jesus was **“the Son of God”** or **“the Holy One of God”**, but never said that Jesus was God Himself.

Mark 14:61-64 – Saying he is “the Christ, the Son of the Blessed One...the Son of Man sitting at the right hand of the Mighty One,” obviously means he is a different person than his Father, since the Son is different from the Father, and sitting at the right hand of God sets

him apart from God also.

Daniel 7:13,14 NASB- Referencing Jesus as the “Son of Man” who “approached the Ancient of Days” and “was given authority...so that all people would obey him” also means he is not the Ancient of Days, not **“God”**, who is **“from eternity” (Psalm 90:2 NJB)**, not **“Yahweh”**, who **“never dies” (Habakkuk 1:12 NJB)**, but he is the Son.

John 8:58 – “Before Abraham was born, I am,” is not even good English, it’s in the wrong tense of the verb, because it is wrongly translated. Nevertheless, Trinitarians often use this verse to “prove” Jesus is God by connecting this “I am” to the **“I Am” of Exodus 3:14**. A better translation of **John 8:58** is: **“before Abraham was even born, I have always been alive” (NLT margin)**. This shows that the issue was Jesus’ age, not his identity. It should more accurately rendered: “I existed before Abraham was born” – AAT; Moffat.; CBW.

John 17:5 – “Father, glorify me in your presence with the glory I had with you before the world began.” – NIV ftn. – Obviously an inferior [Jesus] speaking to a superior [God].

Revelation 1:17-18 – “I am the First and the Last. I am the Living One; I was dead.” This Jesus could not be God since Habakkuk 1:12 says God “will never die.”

John 10:11 – “I am the good shepherd,” does not make Jesus God, since the context says:

John 10:15 – “The Father knows me”

John 10:17 – “my Father loves me”

John 10:18 – “This command I received from my Father.”

**John 10:36 – “I am the Son of God”**. Jesus was accused of ‘making himself God’ (John 10:33), and his refutation of that here in verse 36 is clear proof that Jesus did not claim to be God.

Obviously there are two people here in these scriptures. Jesus was with the Father (John 1:2), who is superior, prior to coming to earth, and who cannot die (Habakkuk 1:12), whereas Jesus died (1 Corinthians 15:3), and **“was dead” (Revelation 1:18)** for a time. So there is a distinct difference between them.

Matthew 25:31-33 – Yes, the Son of Man, not the Ancient of Days, will do the judging. Why?

John 5:27 – Because the Father has given the Son of Man, Jesus, authority to do the judging.

John 8:12 – “I am the light of the world,” means that he is God? Impossible, since in verse 16, he says “I am not alone, I stand with the Father who sent me.” There are two distinctly different people here. In verse 17, “the testimony of two witnesses is true,” again, two people are mentioned. In verse 18, “I am one who testifies for myself; my other witness is the Father who sent me” (NIV). And again, two separate and distinct people are mentioned.

Trinitarians say that Jesus is God because he resurrected the dead. But, if God only raises the dead, then what about:

1 Kings 17:22 – Elijah resurrected a boy

2 Kings 4:32-35 – Elisha resurrected a boy

2 Kings 13:21 – Elisha’s bones resurrected a man

Acts 9:36-42 – Peter resurrected Dorcas

Acts 20:7-10 – Paul resurrected Eutychus

Does John 5:18,21 mean that Jesus is God?

**“The Jews tried all the more to kill him, because not only was he not only broke**

**the Sabbath, but he also called God his own father, making himself equal to God” (John 5:18 NAB)** [so the Jews claimed]. Did Jesus ‘break the Sabbath’? Of course not! **“He never sinned” (1 Peter 2:22 NLT)**. Did he ‘make himself equal to God’? No, because he said, **“the Father is greater than I am” (John 14:28 GWT)**. Jesus said, **“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 verse 19, Jesus says, “the Son can do nothing by himself” (NIV). In verse 20, it says “the Father loves the Son and shows him all he does” (NIV). In verse 26, “the Father... has granted the Son also to have life in himself” (NIV). Verse 27, he has given him authority to judge because he is the Son of Man. In verse 30, Jesus says: “by myself I can do nothing ... for I seek not to please myself but him who sent me.” In the context here, Jesus clearly shows that he dependent on his Father, and is not equal to his Father.

John 14:6 – **“I am the way and the truth and the life. No one comes to the Father except through me”**. Some Trinitarians claim this makes Jesus God. How could going through Jesus to get to the Father make him the God? The doorman guards the entrance, but is not the final destination.

Analyzing claims by Trinitarians that Jesus is God

**John 10:11 – “I am the good shepherd”**

Some Trinitarians claim this statement means that Jesus is God. But Jesus goes on to say that **“a good shepherd lays down his life for the sheep”**. Since **“Yahweh . . . never dies” (Habakkuk 1:12 NJB)**, Jesus cannot be Yahweh.

**“Yahweh is my shepherd”** – Psalm 23:1 NJB. Jesus said: **“I am the good shepherd”**  
– John 10:11,14 – David was a shepherd, but does that make him God? Rachel was also, is she God? – Genesis 29:9; David was a shepherd: 1 Samuel 17:34; Moses was a shepherd:

Exodus 3:1; Amos was a shepherd (Amos 7:14) – Are David, Moses and Amos God?

In going after, finding, and forgiving lost sinners, Jesus is only doing what his Father wants him to do, in imitation of his Father – Luke 15:4-7

The parable of the vineyard does not make Jesus God (Matthew 20:1-16), as some Trinitarians claim. Naboth owned a vineyard, which Ahab took. Did that make them God?

The title Son of Man, not only does not make him God, it proves he is separate and distinct from God. Jesus, the **“Son of Man,” “was presented before” “the Ancient of Days,”** Almighty God (Daniel 7:13,14). **“The Son of Man” is “at the right hand of God” (Acts 7:56),** which means he can’t be God!

John 15:1 – ‘I am the true vine and my father is the vineyard keeper.’

Jesus refers to himself as bridegroom. Does that make him God?

Isaiah 54:5 – **“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” (NJB).**

**Hosea 2:18 – “When that day comes -declares Yahweh-you will call me, ‘My husband,’” (NJB).**

The scriptures say God is the husband of Israel, not bridegroom of the church.

Mark 2:19,20 – Jesus is bridegroom. In this same chapter, Jesus twice refers to himself as Son of Man (10, 18). The Son of Man is not God.

Matthew 9:15 – similar to Mark 2:19 – In **Matthew 9:6** he is called the called Son of Man

Matthew 25:1 – Jesus is bridegroom. In 25:13 he says “you don’t know the day or hour,”

similar to 24:36 where he said he didn't know either. In 25:31 he's called Son of Man.

Luke 5:34 – similar to Mark 2:19; Matthew 9:15. He is also called Son of Man in 5:24 and 6:7.

Judge – Joel 3:12; Matthew 25:31-33 – Othniel, Deborah, Ehud, Gideon, Tola, Jephthah, Iphthah, Elon, Abdon, Samson, etc. were all judges. Were/are they God? – Judges 4:4; 3:10; 10:2-3; 12:7-9,11,13-14; 15:20. Jesus is the Judge of mankind, but that doesn't make him God. **“The Father . . . has entrusted all judgment to the Son” (John 5:22 NIV).**

Does being Savior make Jesus God?

Isaiah 43:11 – **“I, I am Yahweh, and there is no other Saviour but me” (NJB).** Trinitarians claim this makes Jesus God, since Jesus is called **“the Savior of the world” (John 4:42 NIV).** However, Othniel was also a “savior.” (Judges 3:9 NAB) Does that make him God? Also Ehud is called **“savior”** at Judges 3:15 (NAB). Is Ehud God? **“The LORD gave Israel a savior”** in the time of king **“Jehoiahaz”** (2 Kings 13:5 NAB). Was that unnamed man God? Israelite men whom God used to deliver his people from oppression are called **“saviors”** at Nehemiah 9:27 (NAB) and Obadiah 21 (NKJV). Does that make them God?

God's glory – Isaiah 42:8; John 17:5 –

1 Kings 3:13 – Solomon given glory. Did that make him God?

2 Corinthians 3:18 – Christians in the new covenant are given glory. Are they God?

Ephesians 3:20-21 – God is still glorified, separate from Christ.

Acted as if he were God?

Mark 2:5 – saying “your sins are forgiven” makes him God, as Trinitarians claim?



Mark 2:6-7 – Scribes misconstrued Jesus’ actions to be blasphemous, which was very typical of them, his enemies.

Mark 2:10 – Jesus could have, and would have, identified himself as God, if that were true. Instead, he correctly identified himself as **“the Son of Man”**.

Matthew 9:8 – **“They praised God for sending a man with such great authority” (NLT 2013)**. The crowd correctly identified Jesus as **“a man”** whom God had sent. It’s obvious Jesus couldn’t be God.

Matthew 28:19-20 – **“Therefore go and make disciples of people of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (NIV)**. This is not a Trinitarian name for any three-in-one God. The **“name of”** each represents a recognition of the authority of each, as demonstrated in **1 John 3:23, “to believe in the name of the Son of God, Jesus Christ” (NIV)**, and **1 John 5:13, “you who believe in the name of the Son of God” (NIV)**. The **REB** renders it as **“your allegiance to”**. The point is that **“the name of”** is not literal but figurative, representing something greater. **“All authority...has been given to me.”** Who gave it? Not himself! **“Now when it says that everything has been put under him, it is clear that this does not include God himself, who put everything under Christ.” (1 Corinthians 15:28)**

God gave the Ten Commandments, but Jesus gave a new commandment. That makes him God? The disciples gave commands:

1 Timothy 1:3 – so that you (Timothy) may command

1 John 2:8 – I (John) am writing you a new command

2 Thessalonians 3:10 – this is what we (Paul) commanded you

1 Timothy 4:11 – Paul tells Timothy, ‘Command and teach these things’

Both Paul and John gave commands. Did that make them God? Hardly!

Requested prayer in his name (John 14:13-14; 15:7) makes him God?

John 14:6 – “No one comes to the Father except through me.” Jesus is not the one to pray to and worship. He’s the conduit to God the Father.

14:12 – I am going away to the Father

14:13 – so that the Father may be glorified

14:16 – I will ask the Father

15:1 – My Father is the vineyard keeper

15:8 – My Father is glorified by this

Obviously, from these verses, Jesus and the Father are separate. and distinct.

Jesus accepted worship? This is a translation issue.

The Greek word “proskynéō” often means to bow down as an act of respect, not worship.

Matthew 8:2 – bowed low (NJB); bowed before him (REB)

Matthew 9:18 – bowed low (NJB)

Hebrews 1:6 – **“Let all the angels of God pay him homage” (NJB; REB; AAT)**

Matthew 14:33 – bowed down before (NJB), worshipped.

Matthew 20:20 – bowed low (NJB), not worshipped.

Matthew 28:9 – **“The women came up to him and, clasping his feet, did him homage” (NJB)**

Matthew 28:17 – **“When they saw him they fell down before him” (NJB)**

Mark 5:6 – fell at his feet (NJB); flung himself down (REB), not worshipped.

John 20:28 – “My Lord and my God” – calling Jesus God?

John 20:31 – “recorded so that you may believe that Jesus is the Christ, the Son of God” – No, he’s the Son!

Blessed are those who acknowledge his deity? No, but we must acknowledge Jesus is **“the Son of God”**– see John 20:31.

Matthew 16:16-17 – “you are the Christ, the Son of the living God,” not God.

Does being sinless make him God?

1 Peter 1:19 – “unblemished and spotless lamb.” God is never called a lamb.

1 Peter 1:21 – “Through him you now have faith in God, who raised him from the dead.”  
Obviously, Jesus can’t be God, because **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB)**..

1 John 3:5 – “in him there is no sin.” —Referring to Christians

1 John 3:8 – “This was the purpose of the appearing of the Son of God.” The Son isn’t God.

2 Corinthians 5:21 – “For our sake he (God) made the sinless one a victim for sin.” – If God caused this to happen, Jesus can’t be God.

Hebrews 4:15 – “without sin”

Hebrews 4:14 – “Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven.” – Obviously Jesus, as high priest, can’t be God, since he serves as mediator between God and people.

Mark 14:55 – Couldn’t find any evidence against him.

Mark 14:61-62 – Admitted he was “the Messiah, the Son of the Blessed One,” and he was “the Son of Man, seated in the place of power at God’s right hand.”

Being sinless doesn’t make Jesus God.

Mark 12:14 – “You teach the way of God in accordance with the truth,” or “the way of God in all honesty.” (NJB) Being honest and truthful does not make Jesus God.

Luke 23:22 – Being found innocent, does not make one God, even if it’s in court.

John 8:58 – Saying he existed before Abraham does not make him God.

Matthew 26:64; Mark 12:62; Luke 22:70 – saying he is the Son of Man seated at the right hand of God, clearly indicates he is not God.

Mark 10:18 – **“Why do you call me good? No one is good except God alone” (ESV).** Jesus clearly distinguishes himself from God, saying only God is absolutely good.

Matthew 19:28 – being the “Son of Man,” “seated on his throne of glory” does not make him God (Daniel 7:13-14), proves he is not God.

John 14:28 – **“The Father is greater than I”**. Indeed, “Jesus clearly subordinates himself to God” – true.

Matthew 24:36; Mark 13:32 – “How can Jesus be God if he is limited in knowledge?” True.

No convoluted explanations are necessary. The Bible is clear in its teachings about Jesus and God, who they are.

John 1:1 – being with God and being a god.

John 10:30 – being in unity with his Father

Does not make Jesus God the Father.

Philippians 2:5-11 – clearly shows Jesus’ subordination to his Father – “Jesus Christ as Lord, to the glory of God the Father.”