

This article is part of our series about what is stated concerning God, Jesus and the holy Spirit, and whether they comprise a Trinity, in the various books of the Bible. This article examines whether the Trinity was taught or preached the book of Acts of the Apostles.

Jesus had foretold that, **“the Helper, the Holy Spirit which the Father will send in my place, will teach you everything and remind you of everything that I have told you (John 14:26 AAT). “The Helper, the Holy Spirit” would “guide [them] into all the truth” (John 16:13 NIV).** Acts records for us how this was done, by documenting the spread of Christianity during its first three decades, including its beginning, when the holy Spirit was **“poured out” (Acts 2:33).** If the Trinity doctrine is true, then it should be evident in the book of Acts, which records how Christianity was established throughout the Roman Empire.



In the book of Acts, did the Apostles teach or preach the Trinity doctrine?

Acts 1:4 - “Wait for the gift my Father promised” (NIV). - The Father alone is the one who is in control. “The gift” is the holy Spirit. Calling the holy Spirit a “gift” gives us a clue the holy Spirit is not a person.

Acts 1:7 - “It is not for you to know times or periods that the Father has set by his own authority” (NIV). - Jesus said his Father is in control, who operates entirely “*by his own authority,*” without the involvement of a Trinity ‘godhead’, or even Jesus.

Acts 1:8 - “You will receive power when the holy Spirit comes upon you”

(NAB). The language “*comes upon you*” is not appropriate when referring to a person, so this gives evidence the holy Spirit is not a person. Without the holy Spirit being a person, the Trinity doctrine falls apart.

Acts 2:17 - “I will pour out a portion of my spirit upon all flesh” (NAB). This verse provides very strong evidence that the holy Spirit is not a person, because “**a portion**” of a person cannot be ‘*poured out.*’ Without the holy Spirit being a person, the doctrine of the Trinity falls apart.

Acts 2:22 - “Jesus of Nazareth was a man accredited by God to you by miracles, wonders, and signs that God did among you through him.” (NIV) - Jesus was used by God, who is the superior one. Notice that “**God**” is not “**Jesus,**” who is “**accredited by God to you**”, and that “**God did**” the miracles “**through**” Jesus.

Acts 2:23 - “This man was handed over to you by God’s deliberate plan.” (NIV) - God the Father, as the superior one, decided what Jesus would do. Jesus is called a “man”, so he couldn’t be God, because “God is not a man” (**Numbers 23:19**). Also, “God” is shown to be someone other than Jesus.

Acts 2:24 - “God raised him from the dead.” - Jesus died; God didn’t. “**Yahweh . . . God . . . never dies**” (**Habakkuk 1:12 NJB**), whereas Jesus was “**dead**” (**Revelation 1:18**).

Acts 2:30 - “God had sworn to seat one of his descendants on his throne.” (NLT) - God controlled.

Acts 2:31 - “The resurrection of the Messiah” (NIV). - by God, the superior one, who did not die. God is not the Messiah.

Acts 2:32 - “God has resurrected this Jesus.” (HCSB) - Jesus was dead, God is always alive, **“never dies” (Habakkuk 1:12 NJB)**..

Acts 2:33 - “Exalted to the right hand of God, he received the promise of the holy Spirit from the Father and poured it forth, as you both see and hear” (NAB). Jesus is shown to be subservient to God, his Father, by being at God’s right hand. Additionally, the holy Spirit is called **“it,”** which proves it is not a person.

Acts 2:34 - “The Lord said to my Lord sit at my right hand.” (NIV) - Quoting from Psalm 110:1, “Yahweh declared to my Lord, ‘Take your seat at my right hand’” (NJB). Jesus is shown to be at God’s right hand of favor, so he couldn’t be God. God is the one who is in control, not Jesus.

Acts 2:36 - “God has made him both Lord and Christ, this Jesus” (ESV). - God the Father decided and granted Jesus Lordship and Messiahship. Jesus had neither of these **“highly exalted”** positions *“from eternity” (Philippians 2:9 ESV)*, as Trinitarians like to claim. “Christ” is obviously not God, because God made him “Christ”.

Acts 3:13 - “The God of Abraham, Isaac and Jacob . . . has glorified his servant Jesus.” (NIV) - God gave glory to His servant, Jesus. Jesus cannot be God because he is GOD’S “SERVANT.” God’s “servant” cannot be God! What is interesting about this is that in **Exodus 3:15, “God further said to Moses, the God of Abraham, the God of Isaac and the God of Jacob has sent me to you” (Exodus 3:15 NJB).** He is the great **“I Am”** of **Exodus 3:14**). Since Almighty God has **“his servant Jesus”**, Jesus cannot be God. As Jesus said, **“The Father is greater than I am” (John 14:28 GWT; ISV; NET).** Thus, there is no equality between Jesus and his Father, so Jesus cannot be Almighty God, as Trinitarians claim.

Acts 3:15 - “You killed the prince of life. God, however, raised from the dead.” (NJB) - God is shown to be someone other than Jesus in this verse. Jesus died, but God had

the power to bring him back to life. Jesus can't be God, since **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB)**.

Acts 3:18 - “What God predicted through all his prophets - that his Messiah would suffer.” - God's Messiah for people is Jesus. God, once again, is shown to be someone other than Jesus.

Acts 3:20 - “He may send Jesus , who has been appointed Messiah.” - CSB - God, as the supreme one over Jesus, gave Jesus his position as Messiah, and he decided to send Jesus. The sender is greater than the one being sent.

Acts 3:21 - “Whom heaven must keep till the universal restoration comes which God proclaimed.” - NJB - God is shown to be the one in control, not Jesus. Without equality, the Trinity doctrine collapses.

Acts 3:22 - “The Lord God will raise up for you a prophet like me.” - Jesus is called a prophet. God is not a prophet. God is shown to be someone other than Jesus, once again.

Acts 3:26 - “God raised up his servant and sent him . . . ” (NAB) - God did not die, Jesus **“was dead” (Revelation 1:18)**. God cannot die (**Habakkuk 1:12 NIV**). Jesus is God's **“servant”**, so he cannot be God.

Acts 4:1,2 - “The priests came up to them, accompanied by the captain of the Temple and the Sadducees. They were extremely annoyed at their teaching the people the resurrection from the dead by proclaiming the resurrection of Jesus” (NJB) - Jesus had been **“dead” (Revelation 1:18)**. In contrast, **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB)**. Jesus could not be God. Notice, too, what these staunchly non-Trinitarian Jews were so upset about - ‘teaching the resurrection from the dead,’ not any Trinity teaching. Nothing is ever said about the early Christian disciples teaching the Trinity. Why? - Because they never believed in, or taught, any Trinity.

Acts 4:10 - “by the name of Jesus Christ... whom God raised from the dead.” - God was alive while Jesus was “**dead**” (**Revelation 1:18**). “**God . . . who never dies**” (**Habakkuk 1:12 NJB**) brought the dead “**Jesus**” back to life.” So, who is more powerful?

Acts 4:26 - “against the Lord and against His Messiah.” - **CSB** - Jesus is referred to as God’s Messiah to the world. Thus God is in control of Jesus.

Acts 4:27 - “your holy servant Jesus, whom you anointed.” - Jesus has served God since he was created, and still does. As noted above, Jesus is God’s “**servant,**” not God.

Acts 4:30 - “You stretch out your hand . . . through the name of your holy servant Jesus.” - A servant is inferior to his Master. Jesus, God’s ‘servant’, is inferior to God.

Acts 5:3,4 - “Peter said, ‘Ananias, why has Satan filled your heart so that you lied to the holy Spirit . . . ? ‘ . . . you have lied not to human beings, but to God’” (**NAB**). Trinitarians present these verses as “proof” that the holy Spirit is God, the third person of the Trinity. But they do no such thing. These scriptures equate lying to the holy Spirit with lying to God. Here the holy Spirit means the power and authority that God invested in Peter. Those who lie to the Apostles are lying to God and the holy Spirit, which represents God. This point is emphasized by Paul’s comment: “**Whoever disregards this, disregards not a human being but God, who [also] gives his holy Spirit to you**” (**1 Thessalonians 4:8 NAB**). This is also similar to **Matthew 1:18,20** where it is mentioned by God’s angel that Mary would conceive Jesus “**through the holy Spirit**” (**NAB**). God operates “**through the holy Spirit**” but that doesn’t make the holy Spirit God.

Acts 5:30 - “God raised up Jesus whom you murdered by hanging on a tree.” - **CSB** - Jesus did not resurrect himself, God did, according to the scripture. This means that God is someone other than Jesus, and God is superior to Jesus. In fact, “**Yahweh . . . God . . . never dies**” (**Habakkuk 1:12 NJB**).

Acts 5:31 - “God exalted this man to His right hand as ruler and Savior.” - CSB - Jesus’ exaltation came from God, the superior one who has the power over Jesus.

Acts 5:32 - “We are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him” (NIV). Many translations render this verse in a biased way (“whom”) to make it appear that the holy Spirit is a person. Accurately translated, the verse reads, **“We are witnesses of this things, as is the holy Spirit that God has given to those who obey him” (NAB).** In any case, as mentioned above, God operates through the holy Spirit.

Acts 5:42 - “Proclaiming the good news that Jesus is the Messiah” (NIV) - not proclaiming Jesus is God. If Jesus is God or part of a Trinity, why did the early Christians not preach it? Why is it never mentioned in the books of the New Testament which describe early Christianity, Acts through Revelation? — Because there is no Trinity doctrine.

Acts 7:37 - “God will raise up for you a prophet like me.” - God used Jesus as His prophet. God uses prophets. God is shown to be someone other than Jesus.

Acts 7:55 - “He saw God’s glory with Jesus standing at the right hand of God.” - Once again, God is shown to be someone other than Jesus. God and Jesus are separate and distinct individuals.

Acts 7:56 - “I see the Son of Man standing at the right hand of God.” - Son of Man is obviously not God, since **“God is not a man” (Numbers 23:19)**. Also, being, **“at the right hand of God,”** means he can’t be God.

Acts 8:12 - “He proclaimed the good news about the Kingdom of God and the name of Jesus Christ.” - God and Jesus are shown to be **“two” (John 8:17,18)** separate and distinct individuals

Acts 8:29 - "The Spirit said to Philip, 'Go and join up with that chariot'"

(NAB). Trinitarians claim that here, when the scripture refers to the Spirit speaking, that means the holy Spirit is a person. We notice, however, that three verses earlier, it is reported that **"the angel of the Lord spoke to Philip" (Acts 8:26)**, but that doesn't mean the angels is God. In fact, the Bible is replete with examples of God speaking through angels (**Genesis 16:7,9,11**). The angel, representing God, apparently spoke by means of the holy Spirit.

Acts 9:20 - "He began to preach in the synagogues that Jesus is the Son of God."

(NIV) - Not preaching the Trinitarian "God the Son," an expression never used in the Bible.

Acts 9:22 - "by proving that Jesus was the Christ." - HCSB; NJB - Jesus was Christ, not God.

Acts 10:19,20 - "As Peter was pondering the vision, the Spirit said [to him], 'There are three men here looking for you. So get up, go downstairs, and accompany them without hesitation, because I have sent them'" (NAB).

Because the Spirit is said to speak, Trinitarians claim that makes it a person. However, Jesus had foretold that, **"the Helper, the holy Spirit which the Father will send in my place, will teach you everything and remind you of everything that I have told you" (John 14:26 AAT)**. The Father used his holy Spirit to teach Peter about the new covenant and the change of how God was dealing with people. The Spirit was used as God's instrument, but that doesn't make it a person. God spoke to Peter through it.

Acts 10:38 - "God anointed Jesus of Nazareth with the holy Spirit and with power"

(NAB). - God anointed and empowered Jesus. The holy Spirit is qualified by the definite article "the," which indicates that it is not a person. The holy Spirit is God's way of empowering his people to do his will. The fact that the holy Spirit is not a person, but is God's power, provides us with strong proof that the Trinity is a 'false doctrine,' and that the Trinity doctrine is not found in Acts.

Acts 10:39 - **“They put him to death by hanging him on a tree” (NAB).**- Jesus died, God remained alive. **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB).** The fact that Jesus died proves the Trinity doctrine is not in Acts.

Acts 10:40 - **“That same Jesus God raised to life on the third day, and permitted Him to appear unmistakably” (Weymouth)** - God brought the **“dead” (Revelation 1:18)** Jesus back to life. **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB),** so Jesus cannot be God. Jesus was **“a man” (John 8:40),** whereas, **“God is not a man” (Numbers 23:19),** so Jesus cannot be God. The facts that Jesus was not eternal, and was a man, prove that he is not God, and that the Trinity is contradicted by the book of Acts. Additionally, we notice that God, who is superior, *“permitted”* Jesus, who is subordinate, to appear.

Acts 10:41 - **“Witnesses appointed by God ate and drank with him after he rose from the dead.”** - God was in control of events that happened in Jesus’ life.

Acts 10:42 - **“to testify that He is the One appointed by God to judge the living and the dead.”** - God, the superior, appointed Jesus, the inferior, to his position as judge.

Acts 11:15-17 - **“As I began to speak, the holy Spirit fell upon them as it had upon us at the beginning, and I remembered the word of the Lord, how he had said, ‘John baptized with water but you will be baptized with the holy Spirit.’ If then God gave them the same gift he gave to us when we came to believe in the Lord Jesus Christ, who was I to be able to hinder God?” (NAB)** - The holy Spirit originated with God, and was given by God, who is the one shown to be in control. The holy Spirit is described as a “gift”, which is indicative of it not being a person.

Acts 13:2 - **“The holy Spirit said, ‘Set apart for me Barnabus and Saul for the work in which I have called them’” (NAB).** Trinitarians claim this proves the holy Spirit is a person. However, God speaks **“through the holy Spirit,”** just as he had the virgin Mary to

conceive, **“through the holy Spirit” (Matthew 1:18,20 NAB)**. **“The impulse for the first missionary effort in Asia Minor is ascribed to the prophets of the Antiochene community, under the inspiration of the holy Spirit” (NAB footnote on Acts 13:1-3)**. Acts 13:2 does not provide any evidence that the holy Spirit is a person.

Acts 13:23 - “From this man’s descendants... God brought forth the Savior, Jesus.”
- God brings Jesus into the human realm.

Acts 13:30 - “God raised him from the dead.” - God is shown to be superior by resurrecting Jesus from the dead. **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB)**, so Jesus cannot be God, because he was “dead”.

Acts 13:33 - “God has fulfilled this by raising up Jesus.” - God, is the decider and controller. **“You are my Son - today I have become your Father.”**

Acts 13:34 - “Since he raised him from the dead.” - The greater resurrected the lesser. Since Jesus was “dead”, and “God” doesn’t “die” (Habakkuk 1:12 NIV), Jesus can’t be God.

Acts 13:35 - “You will not suffer your holy one to see corruption” (NAB) - The early Christians knew God was in control, not Jesus.

Acts 13:37 - “The One whom God raised up did not decay.” - God is obviously more powerful than Jesus, who **“was dead” (Revelation 1:18)**, until God brought him back to life. God is shown to be someone other than Jesus.

Acts 16:6,7 - “They had been prevented by the holy Spirit from preaching the message in the province of Asia. When they came to Mysia, they tried to go on in to Bithynia, but the Spirit of Jesus did not allow them” (NAB). Trinitarians claim that this gives evidence the holy Spirit is a person. This is similar to **Acts 5:32**, which says, **“We are witnesses of these things, as is the holy Spirit that God has given to those who**

obey him” (NAB). God operates through the holy Spirit and Jesus. By saying “*that* God has given,” it is evident the holy Spirit is not a person.

Acts 17:3 - “showing that the Messiah had to suffer and rise from the dead. This is the Messiah, Jesus.” - Obviously the Messiah is not God, or even the unscriptural ‘God the Son.’

Acts 17:31 - “He will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead.” (NIV) - Notice that God *APPOINTED* Jesus to judge the world. God will judge through Jesus - which clearly indicates they are two people. God resurrected the “**dead**” Jesus. This indicates that God and Jesus are two entirely separate and distinct people.

Acts 18:28 - “Proving from the scriptures that Jesus was the Messiah,” - The Messiah cannot be God. The gospel preached by Jesus’ disciples was not that Jesus was God, as Trinitarians claim, it was that Jesus was the Messiah.

Acts 20:21 - “must turn to God in repentance and have faith in our Lord Jesus.” - God and Jesus are shown to be entirely two separate and distinct people.

Acts 20:24 - “Complete the task the Lord Jesus has given me - the task of testifying to the good news of God’s grace.” - God and Jesus are both mentioned, with no reference to the Trinity, here or anywhere in Acts, because the Trinity doctrine is not in Acts..

Acts 20:28 - “Shepherd the church of God that he obtained with the blood of his own Son” (NRSV). Many translations render the Greek as, “he bought with his own blood,” as though Jesus is God and shed his blood. Of course, “**God is spirit**” (**John 4:24 NIV**), and spirits do not have blood (1 Corinthians 15:50).

Acts 22:14 - **“The God of our ancestors has chosen you to know his will and to see the Righteous One and to hear words from his mouth.”** - God and Jesus are different, separate and distinct.

Acts 25:19 - **“A dead man named Jesus who Paul claimed was alive.”** - Obviously not Jesus is not God, because **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB)**, whereas Jesus **“was dead” (Revelation 1:18)**.

Acts 26:9 - **“Jesus the Nazarene.”** - Why is he not called God? - Because he is not God.

Acts 28:23 - **“He tried to persuade them concerning Jesus from both the Law of Moses and the Prophets.”** - Why did he only try to persuade them about Jesus and not God? - Because they already believed in God, but not Jesus as anyone special.

We have examined the entire book of Acts and found that the Trinity doctrine is not only not in Acts, it is contradicted by the Acts of the Apostles.