



Is the Trinity doctrine in the book of John? Is Jesus Christ Almighty God? The gospel of John opens with the words:

“The Word was God”—John 1:1

The Bible itself is completely reliable and trustworthy (**2 Timothy 3:16,17**). It **“actually is, the word of God” (1 Thessalonians 2:13 NIV)**. However, there are some **“false doctrines” (1 Timothy 1:3,4 NIV)** taught by many religions, churches, and preachers as though they were **“the truth” (John 17:17)**. The Trinity doctrine is commonly preached and believed, but it is controversial. The gospel of John is the Bible book most often used in support of the Trinity doctrine. We need to know whether the Trinity doctrine is in the book of

John, or whether it is what these Bible scholars say it is:

“No doctrine is more fundamental to the Faith than the Trinity”—Dr Norman L Geisler

“The Trinity is a doctrine where error is especially deadly”—Dr John MacArthur

We believe that John MacArthur is onto something when he says, *The Trinity is a doctrine where error is especially deadly*”, although we disagree about exactly what that *error* is.

There are a few scriptures in the Gospel of John are often used by Trinitarians to provide evidence of the Trinity doctrine. However, it is quite notable that the holy Spirit is conspicuously absent from most of these texts that Trinitarians use in the gospel of John to support the Trinity. And where the holy spirit is mentioned in John, it is sometimes called **“it”**, which is indicative of the fact that the holy Spirit is not a person. Let’s first take a look at Trinitarians’ main “proof texts” in John, for their Trinity doctrine, and then do an analysis of many pertinent scriptures from the entire book:

John 1:1 — **“The Word was God”**. This scripture from John is used most often by Trinitarians attempting to “prove” their Trinity doctrine.

John 2:19,21 -**“Jesus answered them, ‘Destroy this temple, and I will raise it again in three days.’ But the temple he had spoken of was his body” (NIV)**. This one is often used by Trinitarians to prove that Jesus “resurrected himself.”

John 5:18 — **“Making himself equal to God.”** Equality is central to the Trinity doctrine.

John 8:58 —**“‘Very truly I tell you,’ Jesus answered, ‘before Abraham was born. I am!’” (NIV)**.

John 10:30 - **“I and the Father are one”**

John 14:9 – **“Anyone who has seen me has seen the Father”**

John 20:28 – **“My Lord and my God”**

When these seven Scriptures are viewed together, and in isolation from their context, and/or poorly translated, it can be made to appear that Jesus Christ is Almighty God, and that the Trinity doctrine is in John. Since things are not always what they seem to be at first glance, let's ask some questions;

John 1:1 — How could Jesus be with God, and be God, at the same time?—The fact is that Jesus never claimed to be God.

John 2:19,21 –Did Jesus actually say that he would resurrect himself?

John 5:18 –Doesn't he refute this false allegation in the very next verse, John 5:19?—Yes, he does, by saying **“he can only do what he sees his Father doing” (NIV)**. Jesus never claimed to be equal with God.

John 8:58 — Is the real issue discussed in this context whether Jesus is Almighty God? Or, is the real issue being discussed here about how old Jesus is? **“‘You are not yet fifty years old,’ they said to him, ‘and you have seen Abraham?’” (John 8:57 NIV)**.

John 10:30 – Are the Father and Jesus **“one”** within a Trinity? Or, are they **“one”** in unity, the same as the disciples are in 17:11,20-23? Since the disciples are not “God”, yet are to be **“one”** with God and Jesus and with one another, obviously they are **“one”** in unity. The Greek word “hen” is in the neuter gender, and is translated as “one”, but this is not the numeral “one”. To be the numeral “one” it would have to be in the masculine gender. Anyway, at John 8:17,18, Jesus said that he and his Father are “two”, numerically speaking. Is Jesus saying that he is “God Almighty”, or “God's Son” in 10:36? Jesus, in response to the false charge by his opposers that he was claiming “to be God” (John 10:33 NIV), boldly stated

they **“I said, ‘I am God’s Son’” (John 10:36 NIV)**. Jesus clearly disavowed the false claim that he was claiming “to be God”.

John 14:9 -- **“Anyone who has seen me has seen the Father” (NIV)**. Is this the same as saying that he is God Almighty?.

John 20:28—“Thomas said to him, ‘My Lord and my God’” (NIV). Did Jesus claim to be Almighty God? Was Thomas calling Jesus Almighty God, or was he making reference to both Jesus (**“my Lord”**) and his Father (**“my God”**) in this exclamation?

Let’s consider all relevant verses in John and see what the overwhelming weight of evidence is. When we do this honestly, we see that the Gospel of John is actually the most devastating book in the New Testament, in fact, in the entire Bible, to the Trinity doctrine/dogma!

John 20:31 -- **“These are written that you may believe that Jesus is the Messiah, the son of God, and that by believing you may have life in his name” (NIV)**. Thus, the stated purpose of the book – is ‘that people may believe Jesus is the Christ, the Son of God’, not ‘God the Son’, as the Trinity dogma asserts! In fact, the expression “God the Son”, while frequently used by Trinitarians, is never used in the book of John, not even once! This, along with the lack of any use of the word Trinity in the John, makes the doctrine highly suspect, even just on face value.

John 3:16 – **“God gave his only begotten Son” (NASB)**. “Only begotten” means that Jesus had a beginning. **“Whose origins are from of old, from ancient times” (Micah 5:2 NIV)**, which clearly shows that Jesus had an “origin”, a beginning to his life, indicating that he was created by God. The Trinity doctrine claims that Jesus had no beginning, which means he’s God, so the most famous verse of the entire Bible (**John 3:16**) flatly contradicts the Trinity! This famous verse also shows us that **“he gave his only Son” (NAB)** in death for **“the world”**, meaning that Jesus died. Since **“God . . . will never die” (Habakkuk 1:12)**, this also proves that Jesus cannot be Almighty God, and the Trinity doctrine false.

John 1:1-2- **“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning” (NIV).** Twice it is stated in these two scriptures that Jesus **“was with God”**. A reasonable and logical question is: How could Jesus be with Almighty God, and be Almighty God at the same time, as the Trinity asserts? – That is impossible! Another question is, “is the God that the Word was with the Trinity?” Is so, the Word, plus the Trinity, equals four (3 + 1 = 4). Another question, “Is the God the Word was with the Father?” If so, how do we know who the God the Word was is?

Notice the footnote to [John 1:1](#) in the New American Bible (NAB):

“Was God: lack of a definite article with ‘God’ in Greek signifies predication rather than identification.”

Identification means, *“the action or process of identifying someone or something or the fact of being identified.”* (Dictionary.com). For example, A = A, like “Jesus is that prophet.” Predication describes something about the subject. Therefore, **“God”** describes **“the Word”** as being godlike, but does not identify him as Almighty God. This is similar to the Biblical use of **“God”** to describe a prominent human, and the footnote that explains it:

“Your throne, O God, stands forever”—Psalm 45:7 NAB (45:6 in most translations)

“O God: the king, in courtly language, is called ‘god,’ i.e., more than human representing to the people. Heb[rews] 1:8,9 applies Ps[alm] 45:7,8 to Christ”—footnote in NAB on Psalm 45:7

As for [John 1:1](#), it is more accurately translated in the following two translations:

“In the beginning the Word existed. The Word was with God, and the Word was divine” (AAT).

“In the origin there was the Logos, and the Logos was present with GOD, and the

Logos was god (Hart).

These two translations make it very clear that there is a difference between the God that the Word was with, and the Word who is “divine”, and is “god”, but in a different sense, as the lower case **“g”** in **“god”** suggests. However, even if we accept the more commonly translated, “and the Word was God”, other scriptures in context clear up the difference. The Word, Jesus, is with God, therefore, they must be different individuals. Is this, in any way whatsoever, asserting that Jesus is Almighty God? Let’s look at other scriptures in John for clarification on whether on the question of whether God is a Trinity:

John 1:3,10 – **“Through him all things were made; without him nothing was made that has been made . . . the world came to be through him” (NIV)**. Almighty God the Father created everything “through” Jesus, which indicates that Jesus is not the creator, but is **“God’s agent in the creation of all things” (NAB note on Colossians 1:16)**.

John 1:14 – **“The Word became flesh and dwelt among us. and we have beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” (NKJV)**.

Jesus, the Word, became flesh; people saw his glory, which was that of God’s only begotten Son, not the so-called ‘God the Son.’ This verse also makes clear that Jesus came from the Father. He not only isn’t the Father, he’s not God. Trinitarians assert that Jesus was “God-man” on earth, in other word, he was both God and man at the same time. However, notice what NAB study Bible note on [John 1:14](#) says, *“Flesh: the whole person,”* which means Jesus was completely flesh, and no part of him. was “spirit.” Jesus said that “God is spirit” ([John 4:24](#)), which excludes Jesus from being God. Additionally, Jesus being “begotten” means his life had a beginning. He was created by God the Father. Isaac was Abraham’s “only begotten son” ([Hebrews 11:17](#) NKJV; NASB). Since Jesus’ life had a beginning, he has not been eternal. This fact from John eliminates the ‘eternal’ pillar from the Trinity doctrine. Additionally, by saying “we beheld His glory,” that means many people saw Jesus. But, **“no one has ever**

seen God” (1 John 4:12 NIV), because **“the only God”** is **“invisible” (1 Timothy 1:17 NIV).** For this reason also, Jesus cannot be Almighty God.

John 1:17 – **“For the law was given through Moses; grace and truth came through Jesus Christ” (NIV).** God’s love came through Jesus.

John 1:18 – **“No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him” (NASB).** So no one has ever seen God, and since people saw Jesus, Jesus could not be Almighty God. Yes, Jesus is “God”, in the sense of being “The only begotten God,” meaning that Jesus was created, and is obviously not the Almighty God, who created everything. Trinitarians claim that **“God”** in **John 1:18** means the Father, and Jesus did explicitly say, **“No one has seen the Father” (John 6:46 NIV).** But **John 1:18** plainly says, **“No one ever seen God at any time.” 1 John 4:12** further confirms this by saying: **“No one has ever seen God” (NIV; NAB; NLT).** So, it’s not just *“the Father”* that “no one has ever seen, it is also *“God”* that “no one has ever seen.”

John 1:29 – **“The next day John saw Jesus coming toward him and said, ‘Look the Lamb of God, who takes away the sin of the world’ (NIV).** **“Jesus”,** as **“the Lamb of God”,** would die; which is something that Almighty God cannot do. Scriptural proof is found in Habakkuk: **“LORD [Yahweh], are you not from everlasting? My God, my Holy One, you will never die” (Habakkuk 1:12 NIV)**

John 1:32 – **“John bore witness: ‘I saw the Spirit descend from heaven like a dove, and it remained on him’” (ESV).** The holy spirit is here called **“it.” “It”** is not a person.

John 1:34 – **“I have seen and I testify that this is God’s Chosen One” (NIV).** **“Is the Son of God” (NIV margin, many manuscripts).** “God’s Chosen One” obviously cannot be God himself. Jesus is the Son of God; not God the Son.

John 1:36 – **“Look the Lamb of God” (NIV)**. Jesus is the Lamb of God. God Almighty is never called “the Lamb”

John 1:41 – **“‘We have found the Messiah’ (that is, the Christ)” (NIV)**, not ‘We have found God’.

John 1:45– **“We have found the one Moses wrote about in the Law, and about whom the prophets also wrote-Jesus of Nazareth, the son of Joseph” (NIV)**. (see Deuteronomy 18:15)

John 1:49 – **“Rabbi, you are the Son of God; you are the king of Israel” (NIV)**.

John 1:51 – **“You will see heaven open, and the angels of God ascending and descending on the Son of Man” (NIV)**. “The Son of Man” is obviously not God, because **“God is not a man” (Numbers 23:19)**.

John 2:16 – **“My Father’s house” (NIV)**, emphasizing the Father-Son relationship

John 2:17 – **“His disciples remembered that it is written: ‘Zeal for your house will consume me’” (NIV)**, quoting from Psalm 69:9. The Temple was his Father’s house, not his house.

John 2:19,21—“Destroy this temple . . . the temple he had spoken of was his body” (NIV), referring to his death. Jesus said **“I was dead” (Revelation 1:18 NIV)**. Could the dead Jesus resurrect himself? Dead people can do nothing (**Ecclesiastes 9:5,10**). “God has resurrected this Jesus” (**Acts 2:32 HCSB**). Jesus did not resurrect himself, as Trinitarians assert. God resurrected Jesus, according to the Bible.

John 3:2 – **“No one could perform the signs you are doing if God were not with him” (NIV)**. Notice – God is **“with him”**, but that doesn’t mean that he is God.

John 3:17 – **“God did not send his Son into the world to condemn the world, but to save the world through him” (NIV)**. God sent his Son, so the Son cannot be Almighty God, because the sender is obviously not the one who is sent. Also, Jesus does not save the world, but God saves the world THROUGH Jesus.

John 3:18 – **“They have not believed in the name of God’s one and only Son” (NIV)**. The same point is made here as in John 1:14, namely that Jesus is specifically called God’s Son, not God.

John 3:34 – **“The one whom God has sent speaks the words of God, for God gives the Spirit without limit” (NIV)**. Jesus was sent by God, he speaks God’s words. The greater one (God) sends the lesser one (Jesus).

John 3:35 – **“The Father loves the Son and has placed everything in his hands” (NIV)**. – The master-servant relationship between God and Jesus is obvious.

John 3:36 – **“Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on them” (NIV)**. The Father and Son work together in unity.

John 4:19 – **“‘Sir,’ the woman said, I can see that you are a prophet” (NIV)** – But not God, because God is not a prophet.

John 4:22 — “You people worship what you do not understand, we worship what we understand, because salvation is from the Jews” (NAB). Who did the Jews worship? Yahweh, who can be understood, Jesus said. Contrast this with the “mysterious” Trinity, which even its most ardent worshippers admit they cannot understand.

John 4:23 — “The true worshippers will worship the Father” (NIV), according to Jesus Christ. Neither Jesus, nor his apostles ever said the true worshippers are to worship the Son,

the Holy Spirit, or the Trinity, but only the Father (Matthew 4:10).

John 4:24 — “God is spirit” (NIV). Jesus was “flesh” (John 1:14; 1 John 4:2), so he could not be Almighty God!

John 4:25 -- **“‘Messiah’ (called Christ) ‘is coming’” (NIV).** Not ‘God is coming.’ God is not the **“Messiah”**.

John 4:26 – **“I am he” (NIV).** – Jesus admits he is the Christ, but not God Almighty.

John 4:34 – **“‘My food,’ said Jesus, ‘is to do the will of him who sent me and to finish his work’” (NIV)** – Jesus does God’s will, not his own. God sends Jesus– The greater one (God) sends the lesser one (Jesus).

John 5:17 – **“My Father is always at his work to this very day, and I too am working” (NIV)** – Thus, Jesus highlights the Father-Son relationship.

John 5:18 – “For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was calling God his own Father, making himself equal with God” (NIV). Jesus’ murderous enemies falsely accused him of breaking the Sabbath, but since **“he never sinned” (1 Peter 2:21)**, the accusation is demonstrably false. They also falsely accused him of “making himself equal with God,” by “calling God his own Father.” Since God is Jesus’ Father, he told the truth, but that doesn’t make him God. The fact is that, even if it was true that he is equal to God, that means that God is someone other than himself, which, in and of itself, defeats Trinitarian claims that Jesus is God. Plus, Jesus said that “the Father is greater than I am” (NET; ISV; GWT).

John 5:19 — **“The Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does” (NIV)** – This proves that Jesus is not God, but is actually dependent on Him.

John 5:20 – **“The Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed” (NIV).** Jesus clearly explains the superior position that his Father has in relation to himself.

John 5:22 – **“The Father judges no one, but has entrusted all judgment to the Son” (NIV).** Jesus’ Father has delegated all judgment to his Son, clearly showing that the Father is in the superior position, since those in higher positions delegate to those in lower positions.

John 5:23 – **“That all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him” (NIV)** – The harmony and unity that exist between the Father and the Son are stressed here, but there is nothing that supports the Trinity dogma, because the greater one is said to have **“sent”** the lesser one.

John 5:24 – **“Whoever hears my word and believes him who sent me has eternal life” (NIV)**– Thus, the master-servant relationship is stressed once again.

John 5:25 – **“The dead will hear the voice of the Son of God” (NIV),** not God the Son, an expression which is never used in the Bible.

John 5:26 – **“As the Father has life in himself, so he has granted the Son to have life in himself” (NIV)** – Jesus’ power comes from his Father, entirely by the Father’s grant of authority.

John 5:27 – **“He [the Father] has given him [the Son] authority to execute judgment, because he is the Son of Man” (ESV).** Clearly, once again, Jesus says his authority comes from his Father, the ultimate authority.

John 5:30 – **“By myself I can do nothing, I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me” (NIV)** – Jesus admits that

he is completely dependent on his Father.

John 5:31,32 – **“If I testify about myself, my testimony is not true. There is another who testifies in my favor, and I know that his testimony about me is true” (NIV).**

Thus, two entirely different beings are mentioned here, and they cannot be the same. Jesus mentions someone else (“another”, God) who is also testifying about him.

John 5:36 – **“I have testimony weightier than that of John. For the works that the Father has given me to finish-the very works that I am doing-testify that the Father has sent me” (NIV).** Jesus says ‘I have greater witness than John, my works – miracles and teachings, which the Father gave me – they prove he sent me’ – power for miracles, etc. comes from his Father

John 5:37 – **“The Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form” (NIV).** Jesus himself says the Father who sent me testified about me – you’ve never heard his voice or seen him, thus highlighting the master-servant, and the fact that they are two people, and the Father has never been seen.

John 5:38 – **“You do not believe the one he sent” (NIV).** Jesus continually emphasizes his subservience to his Father, the fact that the Father is the superior one.

John 5:43 – **“I have come to you in my Father’s name” (NIV)** – Jesus plainly states that his authority comes from his Father, who is Almighty God

John 5:44 – **“You accept glory that comes from one another but do not seek the glory that comes from the only God” (NIV).** Jesus clearly says that all real honor comes from **“the only God”**. Jesus calls himself **“the Son of God”** and **“the Son of Man” (John 5:25,27),** and refers to his **“Father”** as **“God” (John 5:26,42,44).**

John 5:45 – **“Do not think that I will accuse you before the Father. Your accuser is**

Moses . . . ” (NIV) – Thus, Jesus here clearly shows us the distinctive personalities between he and his Father, by referring to his making accusations before his Father.

John 6:11 – **“Jesus then took the loaves, gave thanks . . . ” (NIV)**–Jesus gave thanks to God – He did not pray to himself. Trinitarians often pray to Jesus, but prayers should be directed to his Father (Matthew 6:9).

John 6:27 – **“Do not work for the food that spoils, but for the food that endures to eternal life, which the Son of Man will give you. For on him God the Father has placed his seal of approval” (NIV)** – The Son of Man is Jesus; God the Father is not Jesus, but is Yahweh (Psalm 110:1; Matthew 22:44). Jesus here says that “God the Father has placed his seal of approval” on him, which clearly shows that God the Father is the superior one, the one who is ultimately in control.

John 6:29 – **“Jesus answered, ‘The work of God is this: to believe in the one he has sent’” (NIV).** – Jesus plainly states that God “sent” him on his mission to earth. Jesus not only highlights the master-servant relationship with his Father, but makes clear that he is not God, who sent him.

John 6:32 – **“It is not Moses who has given you the bread from heaven, but it is my Father who goes you the true bread from heaven” (NIV).** — Jesus, “the true bread from heaven,” is given to mankind by his Father, God, again proving that Jesus is not God, and is in a master-servant relationship with his Father.

John 6:33 – **“The bread of God is the bread that comes down from heaven” (NIV).** – The true bread of God is Jesus, not any so-called Trinity.

John 6:37 – **“Those the Father gives me will come to me” (NIV).** – Jesus was given his disciples by the Father, thus showing the Father’s superiority over Jesus.

John 6:38 – **“I have come down from heaven not to do my will but to do the will of him who sent me” (NIV).** Jesus mentions two separate and distinct wills here–**“my will”**, and **“the will of him who sent me”**. This verse shows that Jesus has an independent will, separate and distinct from his Father’s will, but he submits his will to his Father’s will. Jesus also says here that his Father **“sent me”**. Jesus later gave the principle that **“no servant is greater than his master, nor is a messenger greater than the one who sent him” (John 13:17 NIV).** Being **“sent”** by God the Father proves that Jesus is not equal to his Father, as the Trinity doctrine claims.

John 6:39 – **“This is the will of him who sent me, that I shall lose none of all those he has given me” (NIV).** This is more proof of the master-servant relationship.

John 6:40 – **“My Father’s will is that everyone who looks to the Son and believes in him shall have eternal life” (NIV).** – God the Father sent the Son of Man, Jesus, who is in submission to him, which gives additional proof that there is no equality between the Father and Son.

John 6:44 – **“No one can come to me unless the Father who sent me draws them” (NIV).** The Father is the one who directs things

John 6:45 – **“It is written in the Prophets: ‘They will all be taught by God.’ Everyone who has heard the Father and learned from him comes to me” (NIV).** – Ultimately all true teaching and learning comes from God, not Jesus. Notice in this verse that Jesus equates “God” with “the Father.”

John 6:46 – **“No one has seen the Father except the one who is from God; only he has seen the Father” (NIV).** – Jesus again equates “God” with “the Father.” Jesus says that he “is from God,” which means that he is not God. Thus, a clear distinction is drawn between Jesus and his Father, God.

John 6:51,53 – **“I am the living bread who came down from heaven . . . unless you eat the flesh of the Son of Man and drink his blood, you have no life in you” (NIV).** Jesus is “the Son of Man,” “who came down from heaven,” who is “the living bread,” whose flesh must be eaten and his blood drunk, figuratively speaking. This makes it obvious that Jesus cannot be God Almighty, whom the Bible describes as “the God of heaven” (Genesis 24:7; 2 Chronicles 36:23 NIV; Ezra 1:2; Nehemiah 1:5). Jesus said that his “Father” was “in heaven” (Luke 11:13 NIV).

John 6:57 – **“I live because of the Father” (NIV).** – Jesus not only states his dependence upon his Father for life itself, but also plainly implies that his Father created him. **Micah 5:2**, which foretold that the Messiah, Jesus, would be born in “Bethlehem,” and would be the “ruler over Israel,” but also said that his **“origins are from of old, from ancient times” (NIV).** Thus, the Bible, in both the Old and the New Testaments, makes clear that Jesus had an ‘origin,’ that he was created, and is not eternal, as Trinitarians claim.

John 6:58 – **“This [referring to himself] is the true bread that came down from heaven” (NIV).** Jesus said, **“It is my Father who gives you the true bread from heaven. For the bread of God is the bread that comes down from heaven”** and **“I am the bread of life” (John 6:32,33,41 NIV),** therefore clarifying that he, Jesus, is not God, since **“God”** is not **“bread”,** and **“No one has ever seen God” (John 1:18).**

John 6:65 – **“No one can come to me unless the Father has enabled him” (NIV).** – The Father directs things, and brings people to Jesus, proving that the Father is one who is in ultimate control.

John 6:69 – **“We have come believe and to know that you are the Holy One of God” (NIV)** – not God, not God the Son, nor the Trinity, but **“the Holy One of God”**

John 7:16 – **“My message is not my own. It comes from the one who sent me” (NIV).** Jesus says my message is not mine, it comes from God, who sent me – He admits his

complete dependence on God, his Father.

John 7:17 – **“If anyone’s will is to do God’s will, he will know whether the teaching is from God, or I speak on my own authority” (ESV).** – Jesus is obviously implying that his teaching comes from God the Father, and that he is not speaking on his own authority. Notice how Jesus contrasts ‘the teaching that comes from God’ with his ‘own authority.’ Jesus very strongly implies here that he is not God.

John 7:18 – **“The one who speaks on his own authority seeks his own glory, but the one who seeks the glory of him who sent him is true, and in him there is no falsehood” (ESV).** Jesus says a person who seeks to honor the one who sent him speaks the truth, not lies – Jesus honors God the Father, who sent him. Jesus makes clear that he does not ‘speak on his own authority, but on that of God the Father. **“The Father has sent me” (John 20:21 NIV).**

John 7:26 – **“Have the authorities really concluded that he is the Messiah?” (NIV).** – The issue is not whether Jesus is God, as Trinitarians like to assert, but whether Jesus is the Christ.

John 7:28 – **“Jesus . . . cried out, ” . . . I am not here on my own authority, but he who sent me is true. You do not know him” (NIV).** – Jesus said that he wasn’t even there on his own authority, but was sent by his Father, whose authority he is under

John 7:29 – **“I know him because I am from him and he sent me” (NIV)**– Jesus came from God who sent him; and Jesus knows him. The scriptures clearly say that **“God sent his Son” (Galatians 4:4).**

John 7:31 — **“Still, many of in the crowd believed in him. They said, ‘When the Messiah comes, will he perform more signs than this man?’” (NIV)** – The issue with the crowd was whether Jesus is the Messiah, not whether he is God.

John 7:40,41 – **“On hearing his words, some of the people said, ‘Surely this man is the Prophet.’ Others said, ‘He is the Messiah’” (NIV)**—Jesus was thought to be the Prophet by some and the Messiah by others, but he was not thought of by anyone as being God.

John 8:12 – “Jesus spoke to them again, saying, ‘I am the light of the world’” (NAB). This declaration by Jesus is reminiscent of the prophecy, **“Now Yahweh has spoken . . . ‘It is not enough for you to be my servant . . . I shall make you a light to the nations” (Isaiah 49:6 NJB).** Jesus is Yahweh God’s **“servant” (Acts 3:13)**, who has made him to be “the light of the world.” Therefore, Jesus cannot be God.

John 8:16-18 – **“If I do judge, my decisions are true, because I am not alone. I stand with the Father, who sent me. In your own Law it is written that the testimony of two witnesses is true. I am one who testifies for myself; my other witness is the Father, who sent me” (NIV).** In these verses, Jesus twice says **“the Father . . . sent”** him, which means they are two separate and distinct people, because the sender and the one sent cannot be the same, nor can they be in the same location. He also says the Father is with him, indicating they are separate and distinct. Jesus also says the witness of two individuals is true. I’m one and my Father who sent me is the other, he says. Obviously, Jesus and his Father are two separate and distinct people.

John 8:26 – “He who sent me is trustworthy, and what I have heard from him I tell the world” (NIV) – Being sent and repeating what he heard from his Father, both give evidence that Jesus is subordinate to his Father.

John 8:28 —**“Jesus said to them, ‘When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own authority, but speak just as the Father taught me” (ESV)** – Calling himself **“the Son of Man,”** and saying that he does nothing ‘on his own authority,’ but only ‘spoke what his Father taught him, shows his complete and total submission to his Father. By contrast, the Bible says that no one has

taught Almighty God, Yahweh, anything (**Isaiah 40:14**). So Jesus cannot be Almighty God!

John 8:29 – **“The one sent me is with me; he has not left me alone, for I always do what pleases him” (NIV)** – The subordination here between Jesus and his Father is obvious. Jesus always does what pleases his Father, and never the other way around. The holy Spirit is not mentioned here, because it is not a person.

John 8:38 – **“I am telling you what I have seen in my Father’s presence” (NIV)**–Jesus says ‘I’m telling you what I saw when I was with my Father’ – He was **“with God” (John 1:1,2)** the Father in heaven, but he was not Almighty God himself.

John 8:42 – **“I have come here from God. I have not come on my own; God sent me” (NIV)**–Jesus says, ‘I have come to you from God. I’m not here on my own, but God sent me.’ This shows that God the Father is the one who is in control, sending Jesus from heaven to earth. Saying that **“God sent me”** is very powerful evidence that Jesus is not God.

John 8:49,50 – **“I honor my Father . . . I am not seeking glory for myself; but there is one who seeks it, and he is the judge” (NIV)**–This clearly shows they are two different, entirely separate and distinct, people!

John 8:54 – **“Jesus replied, ‘If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me” (NIV)**. Jesus says if I want to glorify myself, it doesn’t count. It’s my Father who will glorify me. – Jesus has no authority to glorify himself, and neither does he desire to do so.

John 8:58—This verse is usually erroneously translated in a Trinitarian biased way that makes it appear that Jesus is the “I Am” of **Exodus 3:14**. When we examine the context, we see that the issue is: “‘You are not yet fifty years old,’ they said to him, ‘and you have seen Abraham?’” (**John 7:57 NIV**). The issue discussed in context is how old are you, not are you Almighty God! Therefore, in complete harmony with the Koine’ Greek of **John 8:58**, accurate

translations read: **“I existed before Abraham was born” (AAT); “Before Abraham was born, I was” (Lamsa)**. Did Jesus say “I Am” to identify himself as being the Almighty God Yahweh of **Exodus 3:14**, as Trinitarians claim? Let’s see:

“And God said to Moyses, ‘I am The One Who Is.’ And he said, ‘Thus shall you say to the sons of Israel, “The One Who Is has sent me to you”’” (Exodus 3:14 LXX NETS).

If Jesus had wanted to identify himself as the Yahweh of **Exodus 3:14**, he would have used the term **“The One Who Is”** to identify himself. Jesus had previously said: “If I testify on my own behalf, what I say is not to be accepted as real proof” (**John 5:31 GNB**). Yet, Trinitarians would have us believe that Jesus is testifying on his own behalf in **John 8:58**! Also, just moments before Jesus’ statement at **John 8:58**, Jesus said: **“If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me” (John 8:54 NIV)**. But that is exactly what Trinitarians, in contradiction to this, claim that Jesus is doing at **John 8:58**, by saying that he’s Almighty God. This idea is also contradicted by **Philippians 2:5-9**, where we are told that Jesus made himself nothing when he left heaven and came to earth. Trinitarians claim that Jesus’ Jewish opposers correctly understood that Jesus was claiming to be Almighty God Yahweh in **John 8:58**, so that is why **“they picked up stones to stone him” (John 8:59 NIV)**. Such an idea is flatly contradicted by Jesus’ own words in the same conversation at **John 8:43-47**, as he makes clear that these opposers **“do not understand what I am saying” (NAB)**. At **Matthew 16:20**, Jesus **“ordered his disciples not to tell anyone that he was the Messiah” (NIV)**. In contradiction to Jesus’ order, Trinitarians would have us believe that Jesus is going around telling everyone, including his enemies, that he is the Almighty God Yahweh at **John 8:58**. As we can see from the abundant scriptural evidence, **John 8:58** does nothing to support any Trinitarian ideas.

John 9:4 – **“We must work the works of him that sent me” (NIV)**. This is another statement by Jesus that he was ‘sent by God the Father, indicating his submission to God.’

John 9:5 – **“While I am in the world, I am the light of the world” (NIV)**. Once again, this repeated declaration by Jesus is reminiscent of the prophecy, **“Now Yahweh has spoken . . . ‘It is not enough for you to be my servant . . . I shall make you a light to the nations” (Isaiah 49:6 NJB)**. Jesus is Yahweh God’s **“servant” (Acts 3:13)**, who has made him to be “the light of the world.” Therefore, Jesus cannot be God.

John 9:16 – **“Some of the Pharisees said, ‘This man is not from God, for he does not keep the Sabbath” (NIV)** – His enemies claimed that Jesus wasn’t **“from God”**, but did not say that claimed to be God, or that he wasn’t God. The issue was not whether Jesus was God, but whether he was **“from God.”**

John 9:22 – **“The Jewish leaders . . . had already decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue” (NIV)**. Anyone saying that Jesus was the Messiah would be expelled -Notice that the issue was whether he was the Messiah, not whether Jesus was God.

John 9:33 – **“If this man were not from God, he could do nothing” (NIV)** – Notice, the issue about Jesus being ‘from God’, but not even the slightest idea being portrayed of Jesus being God himself.

John 9:38 – **“Then the man said, ‘Lord, I believe,’ and he worshipped him” (NIV)**. The way the the Greek word **“proskyneo”** is translated in many English translations (**“worship”**) makes it look like Jesus may be God, especially since Jesus did not correct the man. However, **“proskyneo”** is often accurately translated another way, as in **Matthew 8:2: “a man with leprosy came, and knelt before him” (NIV)**. **John 9:38** is more accurately translated as, **“The man bowed in front of Jesus and said, ‘I believe, Lord” (GWT)**, and, **“‘Lord, I believe,’ he said, and fell down on his knees before him” (REB)**.

John 10:2,9 – **“The one who enters by the gate is the shepherd of the sheep . . . I am**

the gate for the sheep . . . I am the gate; whoever enters through me will be saved” (NIV). I’m the gate, or the door, Jesus says – These are metaphors for entryways to God, but they clearly show that Jesus is not Almighty God.

John 10:11 – **“I am the good shepherd. The good shepherd lays down his life for the sheep” (NIV)**—But of whose flock? Jesus said he would die for his sheep, however, he also said: **“My Father, who has given them to me is greater than all; no one can snatch them out of my Father’s hand” (John 10:29 NIV).** Jesus states the obvious—that his Father is more powerful than anyone else (including Jesus), and thus ultimately owns the flock, and has turned it over to his Son, Jesus, for management. These truths devastate the Trinity.

John 10:15 – **“Just as the Father knows me and I know the Father-and I lay down my life for the sheep” (NIV).** – Two people are discussed in this verse; Jesus dies, but God cannot die (Habakkuk 1:12 NIV). Therefore, Jesus cannot be God.

John 10:17-18 – **“The reason my Father loves me is that I lay down my life-only to take it up again” (NIV)** – Jesus submits to God’s command to die, which indicates his submission and subordinate position to the Father..

John 10:24 – **“The Jews who were there gathered around him, saying, ‘How long will you keep us in suspense? If you are the Messiah, tell us plainly!’” (NIV)** – The issue was whether Jesus is the Messiah, not whether he was God. If they thought he might be God, surely they would have asked him.

John 10:25 – **“The works I do in my Father’s name testify about me” (NIV)** – To work in the Father’s name shows the Father’s superiority over Jesus.

John 10:29 – My Father has given them to me, and he is more powerful than anyone else. No one can snatch them out of my Father’s hand. – Jesus said his Father is more powerful than

anyone else, including Jesus!

John 10:32 – **“I have shown you many good works from the Father” (NIV)** — Jesus is saying that at my Father’s direction I have done many good works – The superior (Father) directs. Jesus follows, as the subordinate, and obeys.

John 10:34-36 – **“Is it not written in your Law, ‘I have said you are “gods”’? If he called them ‘gods’, to whom the word of God came-and Scripture cannot be set aside-what about the one whom the Father set apart as his very own and sent into the world? Why do you call it blasphemy because I said, ‘I am God’s Son’?” (NIV).** In responding to the false charge that they were **“stoning”** him, **“for blasphemy, because [he], a mere man claim[ed] to be God” (John 10:33 NIV)**, Jesus reasoned with his false accusers, ‘God said ‘I say, you are gods’, quoting from Psalm 82:1,6. If those people who received God’s word, Israelite judges and rulers, are called gods, why do you call it blasphemy when I say I am God’s Son? – My father set me apart, and sent me into the world. – Jesus had said all along that he was “God’s Son”, not “God the Son”. In fact, the term, “God the Son”, is never used in the Bible.

John 10:37 – **“Don’t believe me unless I do the works of my Father” (NIV)** – Carrying out his Father’s work shows Jesus submission to his Father. Jesus obviously is not operating on his own authority.

John 11:27 – **“Lord . . . I believe that you are the Messiah, the Son of God” (NIV).** Martha, one of Jesus’ closest friends and followers. did not believe he was God

John 11:41,42 – **“Father, I thank you for hearing me. I knew you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me” (NIV)** – Jesus was thankful to his Father, and was not praying to himself. He wanted people to believe his Father sent him, not that he was God.

John 12:12,13 – **“The great crowd . . . took palm branches and went out to meet him, shouting, ‘Hosanna!’ ‘Blessed is he who comes in the name of the Lord!’ Blessed is the king of Israel!’” (NIV).** Notice that Jesus was not said to come in his own name, but rather in the Lord God, his Father’s name. Also, notice that Jesus was called “the king of Israel”, not God.

John 12:15 – **“As it is written: “Do not be afraid, Daughter of Zion; see your king is coming, seated on a donkey’s colt”” (NIV).** Notice, your king is coming – Not your God is coming.

John 12:23 – **“Jesus replied, ‘The hour has come for the Son of Man to be glorified’” (NIV).** Notice, the time has come for the Son of Man to enter into his glory – The Son of Man, not for God to enter his glory.

John 12:26 – **“My Father will honor the one who serves me” (NIV).** Jesus said the Father will honor anyone who serves me. – The Father giving the honor shows his superiority.

John 12:27,28 – **“Now my soul is troubled and what shall I say? ‘Father, save me from this hour’? No, it was for this very reason I came to this hour. Father, glorify your name!” (NIV).** Jesus asked his Father to bring glory to his [the Father’s] name – not his [Jesus’] name, thus showing the superiority of the Father over Jesus.

John 12:29 – **“Then a voice came from heaven, ‘I have glorified it and will glorify it again’” (NIV).** The Father speaks here and his statement indicates that he, not Jesus, is the one who is in control.

John 12:37-41 – **“Even after Jesus had performed so many signs in their presence, they still would not believe in him. This was to fulfill the word of Isaiah the prophet: ‘Lord, who has believed our message and to whom has the arm of the Lord been revealed?’ For this reason they could not believe, because, as Isaiah**

says elsewhere: **‘He has blinded their eyes and hardened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn-and I heal them’ (NIV).** **“These things Isaiah said when he saw His glory and spoke of Him” (NKJV).** The Lord Yahweh, according to Isaiah, has blinded their eyes and hardened their hearts ... they cannot turn to me and have me heal them. – This shows that the Father is in ultimate control. Trinitarians imagine that, because John’s second quote here is from Isaiah 6:9,10, that his reference to Isaiah seeing Jesus’ glory refers to Isaiah 6:1-5. This is where Isaiah is shown a vision of **“the King, Yahweh Sabaoth” (Isaiah 6:5 NJB)**, and Trinitarians imagine that this means that Jesus is Yahweh. However, that is not the case! Jesus is not **“Yahweh Sabaoth”**. Isaiah 6:9,10 refers to the reasons people did not believe in Jesus. Notice that **John 12:41** says, **“These things Isaiah said.”** John did not quote **Isaiah 6:9,10** only. Trinitarians imagine **Isaiah 6:1-5** right into the text here. John also quoted **Isaiah 53:1**, which Trinitarians like to ignore. The glory of Jesus, the Messiah, that Isaiah saw, comes from his first quote of Isaiah 53:1, which is from the Suffering Servant Song predictions of Isaiah 52:13-53:12. Both of these quotes John uses here are from the **Greek Septuagint (LXX)** version, which the early church commonly used, and the New Testament writers often quoted from. This Suffering Servant Song section is introduced by: **“See, my servant shall understand, and he shall be exalted and glorified exceedingly be astonished at you-so shall your appearance be without glory from men” (Isaiah 52:13,14 LXX NETS).** **“Yahweh Sabaoth” (Isaiah 6:5 NJB) “exalted and glorified exceedingly”** the one he called **“my servant”**, who is Jesus, the Messiah, but his **“appearance”** was **“without glory from men”**. This prediction over 700 years in advance matches the fulfillment that John recorded, but it does not identify Jesus as Yahweh..

That Jesus was not who Isaiah saw in **Isaiah 6**, is confirmed by **Acts 28:25-27**, **“well did the holy Spirit speak to your ancestors through the prophet Isaiah, saying: ‘Go to this people and say: You shall indeed hear but not understand, You shall indeed hear but not understand . . . ’” (NAB).** God the Father uses the holy spirit to speak for him, as we can see from, **“I heard the voice of the Lord saying . . . ” (Isaiah 6:8 NAB),** combined with, **“well did the holy Spirit speak to your ancestors” (Acts 28:25**

NAB). “The holy Spirit” is not Jesus, and Jesus is not “the holy Spirit”. The scriptures that follow below from **John 12** indicate that Jesus, like Isaiah, was called and sent by God the Father to speak for him. For example, **“I don’t speak on my own authority. The Father who sent me has commanded me what to say and how to say it” (John 12:49 NLT)**. However, **“the Lord”** who is the speaker in **Isaiah 6:8**, is obviously **“Yahweh Sabaoth”**.

John 12:44 - “Then Jesus cried out, ‘Whoever believes in me does not believe in me only, but in the one who sent me’ (NIV). Jesus said, ‘If you trust me, you are trusting not only me, but also God who sent me’ – because God is the power behind, or supporting, Jesus. Also, the one doing the sending is greater than the one who is sent. Thus, there is no equality between Jesus and his Father, as the Trinity doctrine claims.

John 12:45 - “The one who looks at me is seeing the one who sent me” (NIV). When you see me, Jesus says here, you are seeing the one who sent me, which is not the same as saying he is God. He is saying that he perfectly imitates his Father, who sent him. Jesus said, **“nor is a messenger greater than the one who sent him” (John 13:16 NIV)**, proving the Father is greater than he is.

John 12:49,50 - “I have not spoken on my own authority, but the Father who sent me has given me a commandment-what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me” (ESV). Jesus says that he doesn’t speak on his own authority, but his authority is given him by his Father. As Jesus said, **“the Father who sent me commanded me what to say and speak” (John 12:49 NAB)**. The Father is the ‘commander’ of Jesus. A commander is superior to the ones he commands. There is obviously no equality, as Trinitarian doctrine claims!

John 13:1 - “Jesus knew that the hour had come for him to leave this world and go to the Father” (NIV). – Obviously “return to” means he is not part of any so-called

“Godhead.” He is entirely separate and distinct.

John 13:3 – **“Jesus that the Father had put all things under his power, and that he had come from God and was returning to God” (NIV).** – His authority is given by God – and he’s entirely separate and distinct from God. **“He was with God in the beginning” (NIV)**, prior to his coming to earth, and after his resurrection, **“ascended into heaven”**, as the **“great high priest” (Hebrews 4:14 NIV).** Not as God.

John 13:19,20 – **“I am telling you now before it happens, so that when it happens you will believe that I am who I am . . . whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me” (NIV).** – If he was God, he surely would want them to know. Who did Jesus say he was? **“I said, ‘I am God’s Son’” (John 10:36 NIV).** **“‘Are you the Messiah, the Son, the Son of the Blessed One?’ ‘I am,’ said Jesus. ‘And you will see the Son of Man sitting at the right hand of the Mighty One’” (Mark 14:61,62 NIV).** This would have been a good time to say he was God, if that was true.

John 13:31,32 – **“Jesus said, ‘The time has come for the Son of Man to enter his glory, and God will be glorified because of him. And since God receives glory because of the Son he will give his own glory to the Son’” (NLT).** – God is to get the glory, ultimately. What glory the Son has comes from the Father. Thus, the Father’s superiority over the Son, is highlighted.

John 14:1 – **“You believe in God; believe also in me” (NIV).** – By saying, **“believe also in me,”** Jesus emphasized the fact that he and his Father are two different people. But there is another point in this verse, one that glides right over the heads of Trinitarians. That is that Jesus is implying that he is not God, by saying, **“You believe *in* God, believe *ALSO in me.*”**

John 14:6 – **“No one comes the Father except through me” (NIV)** – Jesus is the way of

approach to the Father. **“For this reason Christ is the mediator of a new covenant” (Hebrews 9:15 NIV)**, the **“one mediator between God and mankind” (1 Timothy 2:5 NIV)**. As such, Jesus cannot be Almighty God.

John 14:7 – **“If you had really known me, you would know who my Father is” (NLT)**. – He reveals his Father.

John 14:9 – “Anyone who has seen me has seen the Father” (NIV). Trinitarians sometimes construe this verse to claim this means that Jesus is God, although they admit that the Son is not the Father. Jesus uses “seen” in a figurative sense here, similar to: “Anyone who does what is evil has not seen God” (3 John 11). People who do what is good have not literally seen God, but they see God with **“the eyes of your understanding” (Ephesians 1:18 NKJV; KJV)**. Because Jesus so perfectly imitated his Father, he could say, “Anyone who has seen me has seen the Father.”

his John 14:10 – **“Do you not believe that I am in union with the Father and the Father is in union with me? I am not the source of the words that I say to you, but the Father who is united with me is doing these things himself” (AAT)**. Jesus says he is **“not the source of the words”** that he speaks, but the Father is the source. This is because only the Father is the Almighty, not the Son or the holy spirit. **“The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works” (John 14:10 ESV)**. Jesus admits that he is not the ultimate authority, but his Father is.

John 14:13 – **“ . . . so that the Father may be honored through the Son” (NIV)**. – Glory goes to the superior Father **“through the Son”** ultimately.

John 14:14 – **“If you ask anything in my name I will do it” (REB)**. – Jesus taught that prayer should be directed to the **“Father in heaven” (Matthew 6:9)**, not to himself. He teaches here that prayers should be ‘in his name’.

John 14:16 – **“I will ask the Father and he will give you another advocate to help you and be with you forever” (NIV)** – Notice Jesus has to ask his Father, he does not have independent, or equal, power.

John 14:17 – **“The Spirit of the truth, which the world cannot accept, because it neither sees it nor knows it. But you know it because it remains in you and will be in you” (NAB).** – As accurately translated here, the holy Spirit is called **“it”** four times in this scripture, because the holy Spirit is not a person. Persons are not called **“it”**.

John 14:23 – **“Jesus replied, ‘Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them’ (NIV).** – Notice the plurals **“we”** and **“us”**, meaning, in this case, Jesus and his Father. Jesus refers to himself and his Father in the singular, i. e. **“me”** and **“my Father”**.

John 14:24 – **“These words you hear are not my own; they belong to the Father who sent me” (NIV)** – Jesus does not speak on his own authority, his Father is the source of Jesus’ authority and his teaching. Jesus’ Father, as the superior, sends him.

John 14:26 – **“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” (AAT).** The Father will send the Holy Spirit in my name – the source of the Holy Spirit is his Father. **“The”** indicates that the holy Spirit is not a person, and certainly has no “equality” with the Father, or the Son.

John 14:28 – **“The Father is greater than I am” (NET; ISV; GWT).** – He’s separate and distinct from his Father, whom, he says, is superior to him.

John 14:31 – **“The world may learn that I love the Father and do exactly what my Father has commanded me” (NIV).** – Jesus says that he does **“exactly what [his] Father has commanded [him]” (NIV).** His Father is the one who is in control, and Jesus, as

his subordinate, obeys his Father's commands. This is not a relationship of equals.

John 15:1 – **“I am the true vine , and my Father is the gardener” (NIV).** – Who is in control – the grape vine or the gardener? The gardener, Jesus' Father, obviously is.

John 15:8 – **“This is my Father's glory, that you bear much fruit, showing yourselves to be my disciples” (NIV).** My Father is glorified, Jesus says, prove yourselves my disciples by producing much fruit – The Father, not Jesus, gets the primary glory.

John 15:9 – **“As the Father has loved me, so I have loved you” (NIV).** – Jesus says they are separate, but Jesus is dependent on his Father. The Trinity doctrine contradicts this.

John 15:10 – **“I have kept my Father's commands and remain in his love”** – The lesser (Jesus) obeys the superior (God the Father)

John 15:15 – **“Everything that I learned from my Father I have made known to you” (NIV).** – Why did he need to learn anything? Because he's not Almighty God!

John 15:23,24 – **“Whoever hates me hates my Father as well . . . and yet they have hated both me and my Father” (NIV).** – These verses clearly show that he and his Father are two separate and distinct entities

John 15:26 – **“The helper, the spirit of the truth which I will send you from the Father, will come and testify about me” (21st Century NT).** – Jesus acknowledges he is not the source of the holy Spirit. The holy Spirit is personified as “the spirit of the truth”, but is not a person, just as many inanimate things are personified in the Bible, but they are not persons (Romans 5:14,21; 6:9,12,14,16; 7:11,23; 8:19,23).

John 16:3 – **“They have not known the Father or me” (NIV).** – Jesus mentions the two of them. They are separate and distinct.

John 16:5 – **“Now I am going to him who sent me” (NIV).** – Jesus is separate from, and subordinate to, his Father. Being “sent” means that Jesus is subordinate to, and submissive to, his Father, and there is no equality between, as the Trinity doctrine states.

John 16:13,14 – **“But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you” (NIV).** The holy Spirit is personified as “the Spirit of the truth” in these verses. How do we know the holy Spirit is not being identified as a person in these verses? “God raised this Jesus . . . Exalted at the right hand of God, he received the promise of the holy Spirit from the Father and poured it forth” (Acts 2:32,33 NAB). Jesus was given the holy Spirit to distribute by his Father. The holy Spirit is called “it”, which is indicative of its nonhuman nature.

John 16:17 – **“I am going to the Father” (NIV).** – More evidence of the separateness and distinction between Jesus and his Father.

John 16:23 – **“In that day you will no longer ask me anything. Very truly I tell you, my Father will give you whatever you ask in my name” (NIV).** – The Father is the ultimate source of all knowledge and power.

John 16:25-27 – **“I . . . will tell you plainly about my Father. In that day you will ask in my name . . . the Father himself loves you because you have loved me and have believed that I came from God. I came from the Father and entered the world; now I am leaving the world and going back to the Father” (NIV).** – Jesus said he would tell them about his Father, showing separateness and distinction. Additionally Jesus says he came from God and is returning to God, clearly showing their separateness and distinction. The Father is the one that must be asked. He, not Jesus, ultimately has the power to give.

John 16:28 – **“I came from the Father and entered the world; now I am leaving the Father and going back to the Father” (NIV).** Jesus said, “I came from the Father... going back to the Father”. – Obviously, they are different, entirely separate and distinct.

John 16:29,30 – **“Jesus disciples said, ‘. . . This makes us believe that you came from God’” (NIV)** – His disciples realized that God is Jesus’ source. Saying that Jesus “came from God”, is evidence they did not believe that Jesus was God.

John 16:32 – **“I am not alone, for my Father is with me” (NIV).** – Being with someone makes two individuals.

John 17:1 – **“Jesus . . . looked toward heaven and prayed: ‘Father . . . Glorify your Son, that your Son may glorify you’” NIV.** – Jesus asks his Father to glorify his name, so that Jesus could glorify his Father, which indicates they are two separate and distinct individuals.

John 17:2 – **“You granted him authority over all people that he might give eternal life to all people that he might give eternal life to all those you given him” (NIV).** God the Father granted Jesus the authority that he has to give people eternal life. This clearly shows that Jesus’ authority comes entirely from his Father, and thus there is no equality between Jesus and his Father.

John 17:3 – **“This is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent” (NIV).** – Father alone is **“the only true God”**. The Father, **“the greater” (John 13:16 NIV)**, sent the lesser – Jesus. Once again, the scriptures debunk the Trinitarian “equality” dogma.

John 17:4 – **“I have brought you glory on earth by finishing the work you gave me to do” (NIV).** – Ultimate glory goes to the Father. The Father assigns Jesus’ work. This is a “master-servant” relationship.

John 17:5 – **“Father, glorify me in your presence with the glory I had with you before the world began”** – Jesus’ glory is dependent on his Father.

John 17:6 – **“I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word” (NIV)** – Obviously, the Father is in ultimate control.

John 17:7 – **“Everything you have given me comes from you” (NIV)**– The Father, not Jesus, is the source of all that Jesus has.

John 17:8 – **“I gave them the words you gave me and they accepted them. They knew with certainty that I came from you , and they believed you sent me” (NIV)**– It was God the Father who sent Jesus, who came from God the Father, who gave him the words to say. Obviously God the Father is superior to Jesus.

John 17:9,10 – **“Those you have given me, for they are yours. All I have is yours, and all you have is mine”**–The Father is the ultimate owner, but he shares with his Son Jesus.

John 17:11,21,22 – **“I am coming to you”** – The Father and the Son are separate, in separate locations. **“So that they may be one as we are one” (NIV)**. **“One”** here means unity. Trinitarians claim that **“I and the Father are one” (John 10:30)** means that Jesus is equal to God. This claim is debunked by **“they may one as we are one”**. The sender is superior to the one(s) he sends. Obviously the disciples are not equal to God and Jesus.

John 17:18 – **“As you sent me into the world, I have sent them into the world” (NIV)**– Jesus, the subordinate was sent by his Father, the superior, on a mission to the world. In a similar manner, Jesus sent his disciples into the world.

John 17:23 – **“So that they may be brought to complete unity. Then the world may**

know that you sent me and have loved them even as you have loved me”

(NIV). You sent me... you have loved me. God is shown to be in control.

John 17:24 – **“Father, I want those you have given me to be with me where I am, and to see me glory, the glory you have given me because you loved me before me before the creation of the world” (NIV).** – The Father is the source of what Jesus has. Jesus is neither the source, nor the originator.

John 17:25 – **“Righteous Father . . . they know that you have sent me” (NIV).** The sender is greater than the one sent.

John 18:33 – **“Pilate . . . asked him, ‘Are you the king of the Jews?’” (NIV).** – Even Jesus’ murderous enemies, the Jewish religious leaders, never thought of Jesus as claiming to be Almighty God. Rather, they asserted before Pilate that Jesus **“claims to Messiah, a king” (Luke 23:3 NIV).**

John 18:36 – **“Jesus said, ‘My kingdom is not of this world’” (NIV).** Jesus said “my kingdom”, not my Godship.

John 18:37 – **“‘Are you a king, then!’ said Pilate” (NIV).** The key question is: “Are you a king?” – Not “are you God?”

John 19:3 – **“Hail, king of the Jews!”**—Not “Hail, God!”

John 19:7 – **“He claimed to be the Son of God” (NIV)** – He obviously did not claim to be God, or these enemies would have said so!

John 19:11 – **“Jesus answered him, ‘You would have no authority over me at all unless it had been given you from above’” (ESV). “You would have no power over me if it were not given to you from above” (NIV).** Jesus said that Pilate’s authority over him was given ‘from above,’ that is, from God the Father, not himself. The power was given

by God, the greater, not Jesus, the lesser.

John 19:15 – **“‘Shall I crucify your king?’ Pilate asked” (NIV)** – **“Your king”**, not your God

John 19:19 – **“Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS” (NIV)**. The sign read: “Jesus of Nazareth, the King of the Jews” – not ‘the God of the Jews’.

John 19:21 – **“The chief priests of the Jews protested to Pilate, ‘Do not “The King of the Jews,” but that this man claimed to be the king of the Jews’” (NIV)**. – not God of the Jews,

John 20:17 – **“I am ascending to my Father and you Father, to my God and your God” (NIV)**.– God the Father and his Son Jesus are separate, distinct and apart. Jesus called his Father his “God,” which means that Jesus cannot be God.

John 20:28 – **“Thomas said to him, ‘My Lord and my God’” (NIV)**. Is Thomas asserting that Jesus is Almighty God? No, because **“No one has seen God at any time” (John 1:18 NASB)**. Thomas may be saying that Jesus is **“the only begotten God” (John 1:18 NASB)**, whom many people have seen, **“the Word”**, who **“became flesh” (John 1:14 NIV)**. If so, he is calling Jesus God in the sense of **“Mighty God” (Isaiah 9:6)**. Jesus’ apostle John said that he wrote his gospel to prove that Jesus is **“the Messiah, the Son of God” (John 20:31 NIV)**, not **“God the Son,”** a Trinitarian term not found in the Bible. Yahweh’s representatives have been called **“God”**. Jacob was told he had **“struggled with God”**, when he had actually **“struggled with the angel” (Hosea 12:3,4 NIV)**. Yahweh made Moses **“like God to Pharaoh” (Exodus 7:1 NIV)**. The Israelite king was called **“God” (Psalm 45:6 NIV)**. On the other hand, Thomas may have been exclaiming “My Lord and my God” to acknowledge the resurrected Jesus as the “one Lord,” and acknowledging his Father as the “one God” who resurrected Jesus (1 Corinthians 8:6;

Ephesians 4:6; Acts 2:32). If Thomas had called Jesus “God” in the sense of “Almighty,” that would contradict Jesus’ own expression earlier that same day when he called his Father “my God” (John 20:17).

John 20:31 – **“These are written that you may believe that Jesus is the Messiah, the Son of God” (NIV)**. John states the reason why the Gospel of John was written. John was not written to prove Jesus is the mythological “God the Son,” of the Trinity dogma.

Thus, not only are all aspects of the Trinity doctrine completely absent from this Bible book, but the entire Gospel of John thoroughly refutes the Trinity dogma in all aspects, including the fact that Jesus Christ is not Almighty God!