

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 is true, then the doctrine should be evident in the book of Acts, because it records what the early Christians taught and how Christianity was established throughout the Roman Empire.



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

Acts 1:3 – “During the forty days after he suffered and died, he appeared to the apostles from time to time, and he proved to them in many ways that he was actually alive. And he talked to them about the Kingdom of God” (NLT). The resurrection of Christ is the foundation of the Gospel, and it’s the affirmation of Jesus’ Sonship and Messiahship. This is what the early Church preached, as recorded in the Book of Acts and the New Testament letters. However, today many theologians and preachers are “preaching” “a different gospel” (Galatians 1:6-9 NIV), asserting that the essence of the

Gospel is that “God became a man and died for our sins. In contrast, for the early church it was, **“God has resurrected this Jesus.” (Acts 2:32 HCSB)**

Acts 1:4 – “Wait for the gift my Father promised” (NIV). – The Father alone is the one who is in control. *“The “gift” refers to the Holy Spirit, as promised in the Old Testament (e.g., Joel 2:28-29) and reiterated by Jesus in John 14:16-17” (Bible Hub Study Bible).* Calling the holy Spirit a “gift” gives us a clue that the holy Spirit is not a person. According to Jesus, “the holy Spirit” (Luke 12:12 NAB), is “the Spirit of your Father” (Matthew 10:20).

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. Jesus, on the other hand, said, “I don’t speak on my own authority” (John 12:49 NLT). “Jesus . . . cried out, ‘ . . . I am not here on my own authority, but he who sent me is true. You do not know him” (John 7:28 NIV). Jesus said that he wasn’t even here on earth on his own authority, but was sent by his Father, whose authority he is under, because, as Jesus said, **“the Father is greater” (John 14:28).** This unequal authority between Jesus and his Father eliminates the equality aspect of the Trinity dogma. The equality aspect of the Trinity doctrine is thus obliterated by such Biblical truths.

Acts 1:8 – “You will receive power when the holy Spirit comes upon you” (NAB). This action had been foretold in the prophets. God said, “I will put my spirit within you” (Ezekiel 36:27 NRSV). The holy Spirit is God’s “spirit”, not another person. The language *“comes upon you”* is not appropriate when referring to a person, so this gives evidence the holy Spirit is not a person. Jesus connected “the holy Spirit” with “power”, which is essentially what the holy Spirit is. 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). Yahweh speaks, and refers to the holy Spirit as being “my spirit”, provides very strong evidence that

the holy Spirit is not a person. The apostle Peter quoted the prophecy, "Thus you will know that I am in the midst of Israel, and that I am Yahweh your God, and there is no other . . . And it will be afterwards That I will pour out My Spirit on all mankind" (Joel 2:27,28 LSB). These scriptures show that 'Yahweh is God and no other', that is, he is incomparable, unique. The holy Spirit, which is also featured in this prophecy, is obviously not Yahweh, as Trinitarianism claims. Even more so, the language, "**a portion of my spirit**" gives additional evidence the holy Spirit cannot be 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. Jesus is called "a man". "God is not a man" (Numbers 23:19).

Acts 2:22,23 - "**Jesus . . . -delivered up through God's settled purpose and foreknowledge**" (Weymouth New Testament) - Yahweh God the Father, as the one who is "supreme over all the earth" (Psalm 83:18 NLT), decided long in advance what Jesus would do. No one else but God, not even Jesus, is ever said to have a "**settled purpose and foreknowledge**". Also, Jesus is called a "**man**" (Acts 2:23 NIV; LSB), 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.**" - "God" is again clearly shown to be someone other than Jesus. Jesus "died" (1 Corinthians 15:3); God didn't. Why? "Yahweh . . . God . . . never dies" (Habakkuk 1:12 NJB), whereas Jesus was "dead" (Revelation 1:18). Trinitarians claim that "only the human part of Jesus died". However, if any part of Jesus had remained alive, "Christ" could not have "died for our sins" (1 Corinthians 15:3).

Acts 2:30 - "**Since he was a prophet and knew that God had sworn an oath to him**

to seat one of his descendants upon his throne.” (NAB) – God controlled everything, and he seated Jesus on “the throne of his father, David” (Luke 1:32), as foretold in fulfillment of Psalm 132:11. God is clearly shown to be someone other than Jesus.

Acts 2:31 – “he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption” (New King James Version). – Resurrection means coming back to life from the dead. Jesus was resurrected by God, the superior one, who did not die (Habakkuk 1:12 NJB). Notice that “his soul was not left in Hades”. “Hades” (Hebrew is “Sheol” [Psalm 16:10]) is the figurative place of “the dead” (Ecclesiastes 9:5,10). Jesus “was dead” (Revelation 1:18). If any part of “Christ” had remained alive, he could not have “died for our sins” (1 Corinthians 15:3). God is not “the Christ”, Jesus is. For these reasons, Jesus cannot be God.

Acts 2:32 – “God has resurrected this Jesus.” (HCSB) – “God” is obviously someone other than Jesus, because he brought the deceased Jesus back to life. Jesus “was dead” (Revelation 1:18). **“God”** “is always alive, and **“never dies” (Habakkuk 1:12 NJB).** Jesus is clearly shown not to be eternal, since he “died” (1 Corinthians 15:3). Without the eternity factor, the Trinity doctrine collapses. Trinitarians sometimes assert that “God” = Trinity (3). Since Jesus was dead, that would only leave the other two members of the Trinity dogma alive, so God cannot = 3. When we analyze the Trinity doctrine in the light of the scriptures, we find that it is simply pure “nonsense” (Isaiah 32:6).

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). This scripture is a death knell to the Trinity doctrine. Since “God” has Jesus at his right hand, and he channels the holy Spirit through Jesus to believing Christians. “God” is identified as “the Father”. Jesus is shown to be someone other than God, and also subservient to God, his Father, by being at “the right hand of God”. Additionally, the holy Spirit is called **“it,”** which proves it is not a person. These facts eliminate “the Son is God”, the equality, and the personhood of the holy Spirit, aspects of the Trinity doctrine, so the Trinity doctrine collapses.

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 speaker, and the one who is in control, not Jesus. **“Yahweh”** is clearly shown to be someone other than 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. Trinitarians like to claim that title “Lord” makes Jesus God. But the scriptures tell us differently. “Christ” is obviously not God, because *God made him both “Lord and 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 Almighty God because he is GOD’S “SERVANT.” God’s “servant” cannot be Almighty God, nor is the servant equal to the master! What is interesting about this is that in **Exodus 3:15, “Yahweh, the God of Abraham, the God of Isaac and the God of Jacob has sent me to you” (Exodus 3:15 LSB), “Yahweh”** identifies himself as **“God Almighty” (Exodus 6:2,3 LSB).** Since Almighty God has **“his servant Jesus”,** Jesus cannot be Almighty 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. Without equality, the Trinity doctrine collapses.

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 “Christ died” (1 Corinthians 15:33), but God had the power to bring him back to life (Acts 2:32). Jesus “died” (1 Corinthians 15:3), so he 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.” – Notice the scripture says, “his Messiah”. God’s Messiah for people is Jesus Christ, who suffered and died for our sins. God, once again, is shown to be someone other than Jesus.

Acts 3:20 - “He may send Jesus, who has been appointed Messiah.” (CSB) Jesus was ‘sent’ by God. The sender is “greater than” ([John 14:28](#)) the one being sent. God, as the supreme one over Jesus, gave (“appointed”) Jesus his position as Messiah, and he decided to send Jesus. If Jesus was “God from eternity”, as Trinitarians claim, he would not have to be “appointed” anything. He would already have everything possible to have. As is true of the position of “high priest”, so the position of “Messiah” – “no one takes this honor to himself, but receives it when he is called by God” ([Hebrews 5:4](#) LSB). God is quite obviously shown to be someone other than Jesus.

Acts 3:21 - “Whom heaven must keep till the universal restoration comes which God proclaimed.” (NJB) “For he must remain in heaven until the time for the final restoration of all things, as God promised long ago through his holy prophets” (NLT). The scriptures, as shown here, at Acts 3:21, are clear that Jesus is to “remain in heaven”, until the time that God set “for the final restoration of all things”. God is shown to be the one in control, not Jesus. Without equality, the Trinity doctrine collapses.

Acts 3:22 - “YAHWEH GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME” (LSB margin). – Jesus is called “a prophet”. God is never referred to as a prophet in the Bible. “Yahweh 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) – We notice here what these staunchly non-Trinitarian Jewish leaders were so upset about – the preaching and teaching of the resurrection of Jesus from the dead. Trinitarians would have us believe that Jesus’ disciples went around preaching “the Trinity”. But they did no such thing! Nothing is ever said about the early Christian disciples teaching the Trinity. Why? – Because they never believed in, or taught, a Trinity of any sort. Jesus had been “dead” ([Revelation 1:18](#)). In contrast, “Yahweh . . . God . . . never dies” ([Habakkuk 1:12](#) NJB), so Jesus could not be God.

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](#)). For this reason, Jesus could not be eternal, as Trinitarians claim. “God . . . who never dies” ([Habakkuk 1:12](#) NJB) brought the dead “Jesus” back to life,” so Jesus could not be God for this reason also. And who is more powerful? By way of comparison, the scriptures tell us, “a living dog is better than a dead lion” ([Ecclesiastes 9:4](#) GWT). As Jesus said, “the Father is greater than I am” ([John 14:28](#) GWT).

Acts 4:26 – “They raised their voices together in prayer to God, ‘Sovereign Lord,’ they said, ‘you made the heavens and the earth and the sea and everything in them’” (NIV). The Biblical record is quite clear that the early Christians ‘prayed to God, the Sovereign Lord, who created everything’, not to Jesus, the holy spirit, or the Trinity.

Acts 4:26 – “against the Lord and against His Messiah.” – CSB – “The Lord”, meaning God here, is obviously someone other than “his Messiah”. Jesus is referred to as God’s Messiah to the world. Thus, Yahweh God is in control of Jesus, which means Yahweh God is superior to Jesus ([John 14:28](#)). Without equality, the Trinity doctrine collapses.

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**,” so he cannot be 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 (John 14:28). Without equality, the Trinity doctrine collapses.

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).

This account is a favorite of Trinitarians trying to “prove” the holy Spirit is God, the third person of the Trinity. But these scriptures do no such thing. Acts 5:3,4 equates lying to the holy Spirit with lying to God, but that doesn’t mean the holy Spirit is either a person, or God. Here, the holy Spirit means the power and authority that God invested in Peter. According to the scriptures, “the holy Spirit” (Luke 12:12) is “the Spirit of your Father” (Matthew 10:20), “the Spirit of God . . . the Spirit that is from God” (1 Corinthians 2:11,12 NAB). Those who lied to the Apostles are essentially lying to God, who operates through his holy Spirit, giving power to its recipients (Luke 1:17; Acts 1:8). This point is emphasized by Paul’s inspired 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. God uses the holy Spirit to accomplish his purposes. “She was found with child through the holy Spirit” (Matthew 1:18 NAB). “*The virginal conception of Jesus is the work of the Spirit of God*” (NAB note). “It is through the holy Spirit that this child has been conceived” (Matthew 1:20 NAB). Mary was impregnated with the life of Jesus “*through the holy Spirit*”. “The Spirit of God” (Matthew 12:28) is comparable to “the finger of God” (Luke 11:20). In other words, God uses his holy Spirit to get his work done. But that doesn’t mean the holy Spirit is a person.

Acts 5:30 - “God raised up Jesus whom you murdered by hanging on a tree.” - CSB

– Jesus did not resurrect himself. “The dead do not know anything . . . there is no working in Sheol” ([Ecclesiastes 9:5,10](#) LSB), which is the symbolic place where when he was dead ([Psalm 16:10](#); [Acts 2:31](#)). God brought Jesus back to life, according to the scriptures. “By his power God raised the Lord from the dead” ([1 Corinthians 6:14](#) NIV). This means that God is someone other than Jesus, and God is superior to Jesus. The greater resurrects the lesser. In fact, **“Yahweh . . . God . . . never dies”** ([Habakkuk 1:12](#) NJB), so it is impossible that Jesus could be God.

Acts 5:31 – “God exalted this man to His right hand as ruler and Savior.” – CSB – Jesus’ exaltation came, not from himself, but from God, the superior one, who has the power over Jesus. If, as Trinitarians claim, Jesus had been God from eternity, he would not need to be exalted by God.

Acts 5:32 – “We are witnesses of these things, as is the holy Spirit that God has given to those who obey him” (NAB). This is the accurate way to translate the NT Greek into English, according to the Greek text. Qualifying “the holy Spirit” with the article “the” indicates that it is not a person. However, many translations render this verse in a Trinitarian biased way (“whom”) to make it appear as though the holy Spirit is a person. “We are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him” (NIV). The main point of the verse, however, is that God operates through the holy Spirit.

Acts 5:42 – “Proclaiming the good news that Jesus is the Messiah” (NIV) – Jesus’ disciples are reported as preaching that he is the Messiah, or Christ. If Jesus’ disciples thought he was God, as Trinitarians claim, why didn’t they proclaim it? The scriptures nowhere report his disciples proclaiming Jesus to be God, or part of a Trinity. Why is it never mentioned in the books of the New Testament which describe early Christianity, Acts through Revelation? — Because Jesus’ disciples never believed such a thing! There is no Trinity doctrine anywhere in the Bible’s 31,000 plus scriptures..

Acts 7:37 - “This is the Moses who told the Israelites, ‘God will raise up for you a prophet like me’” (NIV). – Moses foretold that God would use Jesus as His greatest prophet. God has long used prophets. “In the past God spoke to our ancestors through the prophets . . . but in these last days he has spoken to us by his Son” (Hebrews 1:1,2 NIV). God is shown to be someone other than his greatest prophet Jesus Christ.

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 entirely 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 Jesus can’t be God.

Acts 7:59 - “Lord Jesus, receive my spirit” (Acts 7:59 LSB). Stephen saw Jesus in a vision. **“I see the heavens opened up and the Son of Man standing at the right hand of God” (Acts 7:56 LSB),** which clearly shows that Jesus isn’t God. Stephen responds to the vision by saying, but not praying, **“Lord Jesus, receive my spirit” (Acts 7:59 LSB),** very similar to the way the apostle John responded to a vision he saw, by addressing **“one of the elders . . . And I said to him, ‘My Lord, you know’” (Revelation 7:13-14 LSB).** Stephen wasn’t praying to Jesus in his vision, any more than John was praying to the elder in his vision.

Acts 8:12 - “They believed Philip as he proclaimed the good news about the Kingdom of God and the name of Jesus Christ.” (NIV) – We can’t help but notice that the message of the good news that Jesus’ disciples proclaimed in the 1st century makes no mention of, nor does it have anything to do with, any sort of Trinity. If this doctrine was really Biblical, and the so-called most fundamental doctrine of Christianity, why didn’t Jesus’ disciples preach it? (*“No doctrine is more fundamental to the Faith than the Trinity” – Dr Norman L Geisler*). Also, weighing heavily against the Trinity doctrine is the fact that, God

and Jesus are shown to be **“two” (John 8:17,18)** entirely separate and distinct individuals, not “one essence”, “substance”, “nature”, or “being”.

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 Yahweh spoke to Philip” (Acts 8:26 LSB margin)**, 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; Judges 13:13-22**). The angel, representing God, spoke by means of the holy Spirit.

Acts 9:20,22 - “He began to preach in the synagogues that Jesus is the Son of God.” (NIV) - “by proving that Jesus was the Christ.” - HCSB; NJB

- Like other 1st century Christians, Saul (Paul) was preaching “that Jesus is the Son of God . . . the Christ”, not God. He was not preaching the Trinitarian “God the Son,” an expression that is never used in the Bible. If Jesus’ disciples believed he was God, why didn’t they preach it? After all, modern-day leading Trinitarians assert that, *“No doctrine is more fundamental to the Faith than the Trinity” (by Dr Norman L Geisler)*. The fact is that, not only are such Trinitarian claims absent from the scriptures, the scriptures contradict such claims.

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 the without hesitation, because I have sent them’ (NAB).

Trinitarians claim that because the Spirit is said to speak, it is a person. The scriptures tell us that, “the holy Spirit” (**Luke 12:12**) is “the Spirit of your Father” (**Matthew 10:20**). The holy Spirit is essentially God’s “power” (**Luke 1:17; Acts 1:8**), what God uses to get his work done (**Genesis 1:2**). In fulfillment of what Jesus had foretold, “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. He went about doing good and healing all those oppressed by the devil. And God was with him." (NAB). - Let's note the last sentence of the verse, "God was with him". If Jesus was God, there would be no need for God to be with him. 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 someone to do his will. If Jesus was "God incarnate", as Trinitarians claim, he would not have to be empowered by God through the holy Spirit. As "the Lord God", Jesus would already be "Almighty" (Revelation 21:22). The fact that the holy Spirit is not a person, but is God's "power" (Luke 1:17; Acts 1:8). The scriptures tell us that, "the holy Spirit" (Luke 12:12) is "the Spirit of your Father" (Matthew 10:20). Jesus is clearly shown not to be Almighty, since it was necessary for God anoint him "and with the holy Spirit and with power," which provides us with strong proof that the Trinitarian claim that Jesus is God is a 'false doctrine' (1 Timothy 1:3). We have found the Trinity doctrine nowhere in Acts, or anywhere else in the Bible's 31,000 plus scriptures.

Acts 10:39,40 - "They put him to death by hanging him on a tree" (NAB). "That same Jesus God raised to life on the third day, and permitted Him to appear unmistakably" (Weymouth)- The Trinity doctrine asserts that Jesus has always been eternal, because he's God Almighty. In stark contrast, however, the scriptures plainly tell us that Jesus was 'put to death'. Jesus died, so he cannot have always been eternal. God remained alive. "Yahweh . . . God . . . never dies" (Habakkuk 1:12 NJB). God brought the "dead" Jesus back to life. The fact that Jesus "died" (1 Corinthians 15:3), and "was dead" (Revelation 1:18), proves the Trinity doctrine false. Additionally, we notice that "God", who is superior, and is someone other than Jesus, **"permitted"** Jesus, who is subordinate, **"to appear"**. If Jesus was God, he wouldn't need God's permission to do anything. The Trinity is thus flatly contradicted by the book of Acts.

Acts 10:41,42 - "Witnesses appointed by God ate and drank with him after he rose

from the dead . . . to testify that He is the One appointed by God to judge the living and the dead.” – God was in control of the events that happened in Jesus’ life. God, the superior, appointed Jesus, the inferior, to his position as judge. If Jesus was God, he would not have to be “appointed” to anything. He would already have everything as the Almighty god from eternity, as Trinitarians assert.

Acts 11:12,15-17; 13:2 – “The Spirit told me to accompany them . . . 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?’ . . . The holy Spirit said, ‘Set apart for me Barnabus and Saul for the work in which I have called 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. 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. 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 11:12,15-17; 13:2](#) not only provides no evidence that the holy Spirit is a person, but gives evidence against the so-called personhood of the holy Spirit.

Acts 13:23 – “From this man’s descendants... God brought forth the Savior, Jesus.” – God brings Jesus into the human realm ([Luke 1:32; Galatians 4:4](#)). If Jesus was God, as Trinitarians claim, he wouldn’t need to be “brought forth” by God. “God” is also clearly shown

to be someone other than Jesus. Additionally, with Jesus being a descendant of David, in the “human” realm ([John 1:14 NLT](#)), evidence is provided that Jesus couldn’t be God, because “no one has ever seen God” ([1 John 4:12 NIV](#))

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

Acts 13:30 - “God raised him from the dead.” – Trinitarians claim Jesus has been God from eternity. However, if that was really the case, God wouldn’t need to resurrect him “from the dead”. In fact, if Jesus was God, he couldn’t have died. “Yahweh . . . God . . . never dies” ([Habakkuk 1:12 NJB](#)), so Jesus cannot be God, because he was “dead”. God is shown to be superior to Jesus by resurrecting Jesus from the dead, which also eliminates the “equality” aspect of the Trinity dogma.

Acts 13:32-35,37 - “God . . . has fulfilled for us . . . by raising up Jesus . . . You are my Son; today I have become your Father . . . God raised him from the dead . . . You will not let your holy one see decay . . . The One whom God raised from the dead did not see decay” – Acts here records the apostle Paul’s preaching in the synagogue at Pisidian Antioch, and many people were saved ([Acts 13:48,49,52](#)). We can’t help but notice

that Paul said nothing about any aspect of the Trinity doctrine, such as Jesus being God, or “incarnated”, or being “co-equal” with the Father. What Paul obviously did preach was the fact that God resurrected his Son Jesus from the dead. This kills the Trinitarian “eternal God the Son” dogma. Since Jesus “was dead” ([Revelation 1:18](#)), and “God” doesn’t “die” ([Habakkuk 1:12](#) NIV), Jesus can’t be God. The early Christians knew God the Father was in control, not Jesus, as we can see from the accurate historical report here in Acts. God the Father is eternal, obviously more powerful than Jesus, who “was dead” and not eternal ([Revelation 1:18](#)), until God brought him back to life. God is shown to be someone other than Jesus. God, is the decider and controller. The greater resurrected the lesser ([John 14:28](#)), so there is no equality between God the Father and his Son, Jesus..

“When the crowd saw what Paul had done, they shouted in the Lycaonian language, ‘The gods have come down to us in human form!’ Barnabas they called Zeus, and Paul they called Hermes” ([Acts 14:11](#) NIV). Due to the miraculous healing, the pagan crowd at Lystra mistakenly assumed that Paul and Barnabas were gods in human form. Yahweh “God is not a man” ([Numbers 23:19](#)), but “is a spirit” ([John 4:23](#)), “whom no one has seen or can see” ([Timothy 6:16](#) NIV), because he’s “invisible” ([1 Timothy 1:17](#) NIV). The unscriptural Trinitarian “dual- natured” “God-man” Jesus is modeled after pagan such ideas of “god-men”, such as “Zeus”, “Hermes”, Apollo, Poseidon, Ares, Hades and Dionysus.

[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). “The holy Spirit” is the same as “the Spirit of Jesus” in these verses. Trinitarians claim that these verses give evidence the holy Spirit is a person, because it is said to ‘prevent them’, and ‘not allow them’. However, the holy Spirit is personified here, as it is elsewhere in the Bible. But other inanimate things, such as ‘water and blood’ ([1 John 5:7,8](#)), are also personified, and no one claims they are persons. The phraseology in [Acts 16:6,7](#) 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 “the holy Spirit *that*

God has given,” it is evident the holy Spirit is not a person. Acts 16:6,7 is also similar to: “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” (Acts 2:33 NAB). Since “God” has Jesus at his right hand, and he channels the holy Spirit to Jesus, God is identified as the Father. Additionally, the holy Spirit is called “it,” which gives more evidence the holy Spirit is not a person.

Acts 16:30 - “Lords, what must I do to be saved” (LSV). Paul and Silas were called “Lords” here by the Philippian jailer. Trinitarians claim that being called “Lord” means Jesus Christ God, but this scripture proves that assertion false. When other people, such as Paul and Silas are called “Lord”, that doesn’t mean they’re God. Likewise, Jesus, the Son of God, being called Lord doesn’t make him God.

Acts 17:2,3; Acts 18:28 - “he reasoned with them from the Scriptures, explaining that the Messiah had to suffer and rise from the dead. This Jesus I am proclaiming to you is the Messiah.” “Proving from the scriptures that Jesus was the Messiah.” (NIV) Obviously the Messiah is not God, or even the unscriptural ‘God the Son.’ There is a huge difference between what modern-day preachers preach about Jesus, what Jesus’ disciples preached. The gospel preached by Jesus’ disciples was not that Jesus was God, or part of a Trinity, as Trinitarians claim, but it was that “*Jesus was the Messiah.*”

Acts 17:29 - “We should not think that the divine being is like . . . an image made by human design and skill” (NIV). Paul, in witnessing to the pagan philosophers in Athens, describes God as “the divine being”.

Acts 17:30-31 - “God . . . has established a day on which he will judge the world with justice *THROUGH* a man he has appointed, he he has provided confirmation for all by raising him from the dead” (NAB). - God will judge “through” Jesus. Notice that God *APPOINTED* Jesus to judge the world, so, according to the scriptures, Jesus is only an appointed judge, appointed by the one who is the ultimate judge. If Jesus was actually “God

from eternity”, as Trinitarians claim,, he wouldn’t have to be appointed anything. God resurrected the **“dead”** Jesus. This indicates that God and Jesus are two entirely separate and distinct people. What is interesting is how the scriptures themselves refute every Trinitarian claim. For example, here is a typical Trinitarian assertion: *“The Bible teaches that “God” is judge (1 Samuel 2:10; Psalm 50:6; Ecclesiastes 12:14; many others). But so is Jesus (John 5:22, 27; 9:39; Acts 10:42; 2 Timothy 4:1). Therefore he is God.* “Trinitarians overlook the fact that, “Yahweh raised up judges who saved them” (Judges 2:16). If being judge makes Jesus God, then these men who were raised up by God as judges would be God also.

Acts 17:18 - “He seems to be a proclaimer of strange deities” (LSB). Trinitarians boldly proclaim “the deity of Jesus Christ”, and that he is to be worshipped, it contrast to the scriptures, which tell us that “the true worshippers will worship the Father” (John 4:24). It is pagans who worship “deities”.

Acts 20:21,24 - “must turn to God in repentance and have faith in our Lord Jesus.” “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 shown to be entirely two separate and distinct people. 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. Notice the Gospel that the early disciples preached wasn’t that God was a Trinity, but it was about “God’s grace”.

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, “that he bought with his own blood,” as though God shed his own blood. If that were true, Jesus would be God, which is what Trinitarians want to believe. Of course, according to the Bible, “God is a spirit” (John 4:24 GWT), “God is not human” (Numbers 23:19), and spirits do not have “flesh and blood” (1 Corinthians 15:50), so right off the top, we see a problem with the more common rendering (“his own blood”) of this verse. When we consider Acts 20:28 in the wider context of the entire New Testament, we find this, “if we are living in the light, as God is in the light, then we have fellowship with each other, and the blood of Jesus, his Son, cleanses us from all

sin” ([John 1:7](#) NLT), and “God so loved the world that he gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life” ([John 3:16](#) LSB). So, according to the scriptures, whose blood cleanses us from our sins? God’s or his Son’s? Did God give Jesus, or himself, so we could have eternal life?

Acts 20:29-30 - “I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them” (LSB). This arising of wolflike Christian leaders began gradually in the 2nd century after the apostles had all died off, and reaching full bloom in the 4th century with the takeover of the church by pagan Emperor Constantine and corrupt “bishops”. “Perverse things”, such as false doctrines, were asserted to be truth. The Trinity doctrine grew out of these developments about 300 years after the Bible was completed.

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, “the Righteous One”, are “two” different individuals ([John 8:17,18](#)), who are separate and distinct.

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

Acts 26:9 - “I was convinced that I ought to do all that was possible to oppose the name of Jesus the Nazarene.” (NIV) - Paul, prior to his conversion to Christianity, believed in God as a Jew, but he was misguided. Why did he “oppose the name of Jesus”, and not the Trinity? - Because the early Christians did not believe, or preach, any sort of Trinity, or that Jesus was God.

Acts 28:23 - “explaining about the kingdom of God, and . . . he tried to persuade them concerning Jesus from both the Law of Moses and the Prophets.” - Why did

Paul only try to persuade them about Jesus, and not the Trinity, or God? – Because the Jews already believed in God, but not in Jesus as anyone special, and, as we can see from the scriptures, there is no evidence that Paul was preaching any sort of Trinity, or that Jesus was God.

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.