



It is often stated by those in authority in churches that God is a Trinity, and evidence of this is found throughout the entire Bible. There are twelve Bible books that aren't used as much as other Bible books, called the Minor Prophets. Is the Trinity doctrine found in the Twelve Minor Prophets?

"The Father eternal, the Son eternal, the Holy Spirit eternal. The Father is God, the Son is God, and the Holy Spirit is God. And yet, there are not three Gods, but one God"—Athanasian Creed

The statement quoted above is said to be the primary belief of most Christian groups. If this is true, then we should find some evidence of it throughout the Bible.

The 12 relatively short Bible Books called "the minor prophets", from Hosea to Malachi, make many references to Almighty God "Yahweh", but no references to Jesus Christ by name, and some references to God's spirit, or the holy Spirit. Do the twelve Minor Prophets support the Trinity doctrine?

Hosea 8:5-6 - "I reject this calf . . . you worship . . . was created by your own hands. It is not God" (NLT). The text doesn't directly mention the Christian Trinity, of

course, because it wasn't even "created" until the 4th and 5th centuries CE. However, it warns against any form of worship that isn't directed solely to Yahweh God the Father ([John 4:23](#)), thus highlighting the folly and divine anger provoked by worshipping created things over the Creator ([Romans 1:25](#)). Worship of Jesus is like calf worship. Jesus himself said, " . . . 'YOU SHALL WORSHIP YAHWEH YOUR GOD AND SERVE HIM ONLY' ([Matthew 4:10](#) LSB margin). "The true worshippers will worship the Father" ([John 4:24](#)), and "pray" to "our Father" ([Matthew 6:9](#)). In contrast, Trinitarians mostly worship, and pray to, Jesus in actual practice. There are pictures of Jesus all over their churches, similar to calf worshippers with their visible idol. In contrast, "no one has ever seen God" ([1 John 4:12](#) NIV), "no one has seen the Father" ([John 6:46](#) NIV), because he's "invisible" ([1 Timothy 1:17](#) NIV), so no picture can be made of him. The Trinity doctrine miserably fails the scriptural "test" ([1 Thessalonians 5:21](#); [1 John 4:1](#)).

Hosea 10:12; 11:1 - "It is time to seek Yahweh . . . When Israel was a youth I loved him, And out of Egypt I called My Son" (LSB). It is often asserted that 'the Son of God is Yahweh God'. But, what do the scriptures say? [Hosea 11:1](#) is quoted in Matthew and applied to Jesus being called out of Egypt: "So Joseph got up and took the Child and His mother while it was night, and departed for Egypt. And he remained there until the death of Herod, in order that what had been spoken by Yahweh through the prophet would be fulfilled, saying 'OUT OF EGYPT I CALLED MY SON'" ([Matthew 2:15](#) LSB margin). Thus, the scriptures plainly indicate that Jesus is Yahweh's Son, which means Jesus can't be Yahweh. Without the Son being Yahweh God, 'the Son of God is Yahweh God' assertion collapses.

Hosea 11:9 - "I am God and not a man" (NIV). Jesus is commonly asserted to be a "God-man, fully man and fully God". However, the scriptures contradict this unscriptural concept. How can we be absolutely sure that God cannot be a man? Jesus said: "God is a spirit" ([John 4:23](#) GWT). In contrast, on earth, prior to his death, Jesus was "fully human in every way" ([Hebrews 2:17](#) NIV). He was "put to death in the flesh, but made alive in the spirit" ([1 Peter 3:18](#) LSB).

Hosea 12:5 “Even Yahweh, the God of hosts, Yahweh is His *name of remembrance*” (LSB). This verse and the following commentary highlight the uniqueness and importance of Yahweh and his name (reputation).

“the LORD God of Hosts. This phrase emphasizes the sovereignty and supreme authority of God over all heavenly armies and earthly powers. The term “LORD” is the English representation of the Hebrew name Yahweh, which signifies God’s eternal and self-existent nature. “God of Hosts” (Hebrew: “Yahweh Sabaoth”) is a title that underscores God’s command over the angelic armies, reflecting His omnipotence and ability to execute His will throughout creation. This title is frequently used in the Old Testament, especially in prophetic literature, to remind Israel of God’s power and His ability to protect and deliver His people. It also serves as a warning to those who oppose Him, as seen in passages like [Isaiah 1:24](#) and [Jeremiah 11:20](#). **the LORD is His name of renown.** This phrase highlights the fame and reputation of God’s name, which is revered and respected throughout the earth. The repetition of “LORD” (Yahweh) emphasizes the importance of His covenant name, which was revealed to Moses in [Exodus 3:14-15](#) as “I AM WHO I AM.” This name signifies God’s unchanging nature and His faithfulness to His promises. The concept of God’s name being renowned is echoed in passages like [Psalm 8:1](#) and [Malachi 1:11](#), where His glory and majesty are recognized by all nations. In the New Testament, the name of Jesus is also exalted, as seen in [Philippians 2:9-11](#), where every knee will bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. This connection underscores the continuity of God’s revelation and the fulfillment of His promises through Christ.” (Bible Hub Study Bible).

While Yahweh God the Father operates through his Son, Jesus Christ, only “Yahweh” is

referred to as “the God of hosts”. “Jesus is Lord, to the glory of God the Father” (Philippians 2:11). Those who assert that Jesus Christ is Almighty God gloss right over the latter part of Philippians 2:11. Yahweh reigns supreme over all, including Jesus.

Joel 2:27 - “**Thus you will know that I am in the midst of Israel, and that I am Yahweh your God, and there is no other**” (LSB). This scripture shows that ‘Yahweh is God and no other’, that is, he is incomparable, unique. Jesus himself said, “Yahweh our God is one Yahweh” (Mark 12:29 LSB margin; Deuteronomy 6:4 LSB margin), not 3-in-1.

Joel 2:28 - “**It shall come to pass I will pour out my spirit upon all flesh**” (NAB). The holy Spirit, which is featured in this prophecy is obviously not Yahweh God, as many assert. In fact, the wording is contrary to the idea that the holy Spirit could be a person. Even more so, when this scripture is quoted by the apostle Peter on the day the holy Spirit is poured out, notice the wording he is inspired to use: “**This is what was spoken through through the prophet Joel: ‘It will come to pass in the last days,’ God says, ‘that I will pour out a portion of my spirit upon all flesh’**” (Acts 2:16,17 NAB). Yahweh is quoted as speaking, and refers to the holy Spirit as being “my spirit”, which provides very strong evidence that the holy Spirit is not a person. 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.’ ‘Pouring out a portion of’ a person’ doesn’t even make good sense. Understanding that the holy Spirit is God’s “**power**” (Luke 1:17; Acts 1:8), and not a person, does make good sense. Without the holy Spirit being a person, the doctrine of the 3-in-1 God falls apart.

“Everyone who calls on the name of Yahweh Will be delivered” (Joel 2:32 LSB). This is quoted in the New Testament twice. “**Everyone who calls on the name of the Lord will be saved**” (Acts 2:21 NAB). “**Everyone who calls on the name of the Lord will be saved**” (Romans 10:13 NAB). The speaker in Joel 2:28-32 identifies himself as, “**I am Yahweh your God**” (Joel 2:27 LSB). Since Acts 2:21 and Romans 10:13 apply “the Lord” to Jesus, it is often asserted that Jesus is Yahweh. However, Joel 2:28-32 foretells the pouring

out of the holy Spirit. The scriptures make clear that “Jesus is the Christ, the Son of God” (John 20:31). Jesus himself made clear that the promise at Joel 2:28-32 was made by the Father. “I am sending *the promise of my Father* upon you; but stay in the city until you are clothed with power from on high” (Luke 24:49 NAB). “While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for ‘*the promise of the Father* about which you you have heard me speak . . . in a few days you will be baptized with the holy Spirit’” (Acts 1:4-5 NAB). This testimony of the Lord Jesus Christ himself makes clear that Yahweh God is the Father. The scriptures are also clear that the Father isn’t the Son, nor is the Son the Father, so the “Jesus is Yahweh God” claim flatly contradicts the scriptures. Since Yahweh is the Father, and is the speaker in Joel 2:28-32, and Jesus is the Son, how does Joel 2:32 apply to Jesus? “Exalted at the right hand of God, he received the promise of the holy Spirit from the Father and poured it forth” (Acts 2:33 NAB). “God made Him both Lord and Christ—this Jesus” (Acts 2:36 LSB). As “Lord”, God has made Jesus “the leader to their salvation” (Hebrews 2:10 NAB). In fact, “there is no salvation through anyone else, nor is there another name under heaven given to the human race by which we are to be saved” (Acts 4:12 NAB). Yahweh God uses Jesus as, “the man who blazed the way that leads to life” (Acts 3:15 Barclay), the one whose name should be called on for salvation.

Amos 4:13; 5:16,18, 27 - “Yahweh God of hosts is His name” (LSB). “Yahweh, God of hosts, the Lord”, “ . . . the day of Yahweh . . . the day of Yahweh”. Yahweh, whose name is the God of hosts” (LSB). Most translations substitute the generic “the LORD” for the Hebrew “YHWH” in the ancient manuscripts, and even admit it in their prefaces. “*Yahweh appears in the OT over 6,800 times . . . The translation Yahweh is substantiated by scholarly reconstructions*” (LSB preface). The generic “the LORD” is preferred by Trinitarians because it hides the fact that “God” is uniquely “Yahweh Almighty” the “Father” (2 Corinthians 6:16-18 LSB; Malachi 2:10,12 LSB; NASB). The Bible emphasizes the importance of his “name” “Yahweh” (Isaiah 52:5-6 LSB).

Amos 8:11 - “‘Behold, days are coming,’ declares Lord Yahweh, ‘When I will send a famine on the land, Not a famine for bread or a thirst for water, But rather for

hearing the words of Yahweh'" (LSB). *"The title 'Lord GOD' underscores the authority and sovereignty of God, reminding the audience of His ultimate control over history and events" (Bible Hub Study Bible).* Not quite. Yahweh does, "Lord GOD" doesn't. *"It is almost if not quite certain that the Name was pronounced 'Yahweh'". (NRSV preface).* That is true. *"The use of any proper name for the one and only God, as though there were other gods from whom the true God had to be distinguished . . . is inappropriate for the universal faith of the Christian Church" (NRSV preface).* This is almost unbelievable! Have these scholars ever read such scriptures as, "you shall have no other gods before me" ([Exodus 20:3](#)), and "you shall not worship other gods" ([2 Kings 17:18-19](#))? Are they not aware that the Israelites, "went and served other gods and worshiped them, gods whom they have not known and whom He had not apportioned to them" ([Deuteronomy 29:26](#) LSB)? No wonder there is "a famine . . . for hearing the words of Yahweh"!

"The Lord God" is identified in the scriptures as **"Yahweh God, the Almighty" ([Revelation 1:8](#) LSB margin ; [Revelation 4:8](#) LSB margin)**. Therefore, "Yahweh" is "the Lord God", "the Almighty". **"Yahweh our God is one Yahweh" ([Deuteronomy 6:4](#) LSB margin)**. There is only one "Almighty" who is "Yahweh". He is not "the Lamb" Jesus Christ" ([Revelation 21:22](#)). Jesus indicated that he is not Yahweh ([Matthew 22:41-46](#)). "Yahweh" "God" is identified as the "Father" ([Malachi 2:10,12](#) LSB; NASB; [2 Corinthians 6:16-18](#) LSB margin). In contradiction with the scriptures, Trinitarianism claims, *"the Father is Almighty, the Son Almighty, and the Holy Spirit Almighty" (Athanasian Creed)*. Trinitarians, in their spiritual desert, use "many words" ([Proverbs 10:19](#) LSB), but very few scriptures, in their efforts to support their dogma. Thus, in these churches, there is an extreme spiritual famine for hearing Biblical truth about "the only true God" Yahweh, the "Father" ([John 17:1,3](#)). "Yahweh declares, ' . . . My name is continually blasphemed all day long" ([Isaiah 52:5](#) LSB). One way this is done is by the Biblically unauthorized generic substitution of "the LORD" for "Yahweh" in their Bibles ([Deuteronomy 4:2](#); [Proverbs 30:5-6](#); [Revelation 22:18-19](#)), and this being is called a Trinity.

[Obadiah 1:21](#) - "And the saviors will ascend Mount Zion To judge the mountain of Esau, And the kingdom will belong to Yahweh" (LSB). It is sometimes asserted that

Jesus being called “Savior” means he’s Almighty God. It is true that both Christ and Yahweh Almighty God the Father share the title of “savior”. But these claimants overlook the fact that some humans are also “saviors” in the Bible. [Obadiah 1:21](#) is one of several in the Bible that proves the Trinitarian claim false. *“This phrase refers to the leaders or saviors who will rise to bring about God’s justice and restoration . . . The ascent of deliverers to Zion signifies a divine appointment and empowerment to execute God’s will. This imagery connects to the idea of God’s chosen people being restored and elevated to a place of prominence and authority” (Bible Hub Study Bible).* While God’s holy people, the Christian “Israel of God” ([Galatians 6:16](#) NIV) will be elevated to “prominence and authority”, as “saviors”, they are obviously not God. Just as human “saviors” aren’t God, neither is the Messiah, Jesus Christ, the Son of God, Almighty God. Shared titles do not equate to the same being equal to, or the same identity.

[Jonah 1:9](#) – “Jonah . . . said to them, ‘I am a Hebrew, and I fear Yahweh, the God of heaven, who made the sea and dry land’” (LSB). God’s prophet Jonah thus identifies “Yahweh” as being “Yahweh GOD, THE ALMIGHTY, WHO . . . created all things” ([Revelation 4:8,11](#) LSB), “through” his “Son” ([Hebrews 1:1-2](#) NLT). Therefore, the Son can’t be Almighty God.

[Jonah 1:17](#) – “Yahweh appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights” (LSB). Jesus used this historical account of Jonah to picture his upcoming death. “Just as JOANH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth” ([Matthew 12:40](#) LSB). “They will kill him, and He will be raised on the third day” ([Matthew 17:23](#) LSB). This debunks the false doctrine that asserts Jesus is Almighty God, because “Christ died” and “was dead” ([1 Corinthians 15:3](#); [Revelation 1:18](#)), whereas “Yahweh . . . God . . . never dies” ([Habakkuk 1:12](#) NJB). Therefore, Jesus cannot be God.

[Nahum 1:2,7,9](#) – “A jealous and avenging God is Yahweh; Yahweh is avenging and

wrathful. Yahweh is avenging and wrathful. Yahweh is good, a strong defense in the day of distress . . . Whatever you devise against Yahweh, He will make a complete destruction of it. Distress will not rise up twice” (LSB). The language used in verses 9 here about Yahweh gives strong evidence that he is Almighty God. Notice the following commentary: *“This phrase serves as a reminder of God’s sovereignty and the ultimate failure of any plans against Him. It echoes Psalm 2:1-4, where the nations’ plots against the Lord are met with divine derision” (Bible Hub Study Bible).* The cross-reference to Psalm 2:1-4 is interesting: “ . . . Against Yahweh and His Messiah” (Psalm 2:2 LSB margin). Not only does Nahum 1:9 indicate that Yahweh is Almighty God, Psalm 2:3 proves that the Messiah, JESUS CHRIST IS NOT YAHWEH.

Micah 5:2 - “But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days” (NRSV). Matthew 2:1-6 confirms that Micah 5:2 accurately predicted the birthplace of the Messiah, Jesus of Nazareth. But **Micah 5:2** also mentions something else very significant about Jesus’ existence. It says that Jesus had an **“origin”**, a beginning, not with his birth on earth, but long, long before that, in the very distant past, in heaven. This scriptural fact overturns the key Trinitarian claim that the Son of God, Jesus Christ, has always been eternal. Jesus’ having an “origin” is powerful proof that he has not always been eternal, but was created. Due to Trinitarian bias, many translations of Micah render the Hebrew **“:מָלֵךְ (’ō-w-lām)”** as “eternity”. However, the Hebrew **“:מָלֵךְ (’ō-w-lām)”** more accurately means “from ancient days”, or “from indefinite time”, or “from hidden time. “Olam” can sometimes result in eternity, but someone who has an “origin” has not existed “from eternity”. Jesus having an “origin” is clearly shown throughout the Bible to have a beginning to his existence. **“The Son . . . is . . . the firstborn of all creation” (Colossians 1:13,15 ESV; NRSV; LSB; NAB).** **“The words of the Amen, the Faithful and true witness, the beginning of God’s creation” (Revelation 3:14 ESV).** **“Yahweh created me, first-fruits of his fashioning, before the oldest of his works” (Proverbs 8:22 NJB).** The entire Bible is clear that “Yahweh created” Jesus, and he was Yahweh’s “firstborn”, part of creation, “the firstborn of every creature” (KJV), which can never be said

of Almighty God, since “Yahweh” has been “God” “from eternity” ([Psalm 90:2,13](#) LSB;NAB). Jesus said, “I have come down from heaven” ([John 6:38](#)). “When the set time had fully come, God sent his Son, born of a woman” ([Galatians 4:4](#) NIV), so “the Word became flesh” ([John 1:14](#) LSB).

Micah 5:4-5 - “He will stand and take His place and shepherd His flock In the strength of Yahweh in the majestic name of Yahweh His God . . . Because at that time He will be great To the ends of the earth. And this One will be peace” (LSB).

This prophecy of the Son of God, Jesus Christ, clearly shows that Yahweh is his God. Anyone who has a God over him cannot be God himself. Thus, the scriptures “demolish arguments” that claim Jesus himself is God ([2 Corinthians 10:4-5](#) NIV). “Yahweh His God” over Jesus Christ, the Son of God, is in perfect harmony with the rest of the Bible, which indicates the same thing ([**“Your God” Psalm 45:7**]; [**“my God” John 20:17**]; [**“your God” Hebrews 1:9**]; [**“his God” Revelation 1:5,6**]; [**“my God” Revelation 3:12**]). **“His God” (Micah 5:4)** means that Jesus cannot be Almighty God. “This One will be peace” harmonizes with Jesus’ title as “the Prince of Peace” ([Isaiah 9:6](#)). Yahweh God is “the king eternal” ([1 Timothy 1:17](#) CSB; NASB), and has never been a prince, which is yet another reason why Jesus can’t be Yahweh God.

The Biblical fact that is Jesus has not always been in existence, or eternal, is further contrasted with this:

“Are you not from eternity, Yahweh my God? My Holy One, You will not die” (Habakkuk 1:12 HCSB). Not only does this verse explicitly say that “Yahweh”, who is Almighty God, is “eternal”, it goes on further to say that He “will not die” – ever. This stands in stark contrast to Jesus, his Son, who “died for our sins” ([1 Corinthians 15:3](#)), and “was dead” ([Revelation 1:18](#)). “Yahweh” “God”, the Father of Jesus Christ, is the only one who has always been eternal, “from everlasting to everlasting” ([Psalm 90:2,13](#) LSB).

Haggai 2:23 - “‘On that day’, declares Yahweh of hosts, ‘I will take you,

Zerubbabel, son of Shealtiel, My servant,’ declares Yahweh, ‘and I will make you like a signet (“seal”, margin) ring, for I have chosen you,’ declares Yahweh of hosts” (LSB). *“A ring with a seal on it; the legal representative of the owner; generally of precious stones and gold, &c., and much valued. Being worn on the finger, it was an object of constant regard. In all which points of view the theocratic people, and their representative, Zerubbabel the type, and Messiah his descendant the Antitype, are regarded by God. The safety of Israel to the end is guaranteed in Messiah, in whom God hath chosen them as His own (Isa 42:1; 43:10; 44:1; 49:3). So the spiritual Israel is sealed in their covenant head by His Spirit (2 Co 1:20, 22; Eph 1:4, 13, 14). All is ascribed, not to the merits of Zerubbabel, but to God’s gratuitous choice. Christ is the “signet” on God’s hand: always in the Father’s presence, ever pleasing in his sight. The signet of an Eastern monarch was the sign of delegated authority; so Christ (Mt 28:18; Joh 5:22, 23)” (Jamieson-Fausset-Brown Bible Commentary).* Since Christ is “like a signet (Or seal) ring” on God’s hand, he cannot be God, but he is used mightily by God. How can we be so sure of this? **“The Son of Man . . . for on Him, the Father, God, set his seal” (John 6:27 LSB).** Notice the point in Haggai 2:23: “I have chosen you”. At the transfiguration scene, God declares from heaven, **“This is My Son, My Chosen One, listen to Him!” (Luke 9:35 LSB),** which is very similar. Jesus himself declares, **“All things have been handed over to Me by My Father” (Matthew 11:27 LSB).** Without the Son, Jesus Christ, being God, the Trinity doctrine collapses.

Zechariah 4:6 - “This is the word of Yahweh with regard to Zerubbabel, ‘Not by might and not by power, but by my spirit’-says Yahweh Sabaoth” (NJB). The terminology, “by my spirit,” provides strong evidence that the holy Spirit is not a person, but rather it is a force that emanates from, and is controlled by, Yahweh God the Almighty.

Zechariah 6:5 - “These are the four spirits of heaven, going forth after standing before the Lord of the whole earth” (LSB). Notice how the Hebrew “*ruach*” can also be properly translated: **“These are the four winds of the heavens, which are coming forth after presenting themselves before the LORD of the whole earth” (NAB).** “Ruach” doesn’t always mean spirit(s). It can mean wind(s). In the context, “winds” is

really more accurate, because “the four winds of the heavens” means the four compass directions, north, south, east, and west. That being said, the rendering of “ruach” as “spirits” here is fine, as long as one knows that the “spirits” meant here are not persons. The Trinity doctrine creates much confusion by asserting “the holy Spirit” is a person. “All scripture is inspired by God and is useful for teaching, for refutation, for correction” (2 Timothy 3:16 NAB) of “false doctrines” (1 Timothy 1:3 NAB), like the Trinity.

Zechariah 6:12-13 - “Then you will say to him, ‘Thus says Yahweh of hosts, “Behold, a man whose name is Branch, and He will branch out from where He is; and He will build the temple of Yahweh. Indeed, it is He who will build the temple of Yahweh, and He who will bear the splendor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices’” (LSB). Jesus Christ, in this prophecy, is described by the titles of “Branch” and “priest”, titles which cannot describe Yahweh. He is also predicted to “rule on his throne”, harmonizing with Isaiah 9:7 about being on “the throne of David, and ruling “over his kingdom”. This describes Jesus Christ, the Son of God, who is very powerful, yet subordinate to Yahweh God the Father. He is predicted to “build the temple of Yahweh”, that is, the spiritual temple, just as governor Zerubbabel built the physical temple of Yahweh back in the 6th century BCE (Ezra 5:2; 6:14-15; Haggai 1:12; 2:14: Zechariah 4:9). Being “a priest on his throne” means that Jesus has the two offices of king and priest combined, foretold to “rule in the midst of [his] enemies!”, and to be “a priest forever, in the order of Melchizedek” (Psalm 110:2,4 NIV). As Melchizedek was “king” and “priest”, so is Jesus, the “Son”, “the guarantee of a better covenant” (Hebrews 7:-1-28), “the mediator of a new covenant” (Hebrews 9:15). All of these facts help us to realize that Jesus Christ is not Yahweh. Without the Son being God, the Trinity doctrine collapses!

Zechariah 12:10 - “When they look on the one whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him as one weeps for an only child” (NRSV). “When they look on him whom they have thrust through, they will mourn for him as one mourns for an only child, and they will

grieve for him as one grieves over a firstborn” (NAB). Jesus was Mary’s **“firstborn son” (Luke 2:6),** as well as God’s **“firstborn” (Hebrews 1:6).** Many translations render Zechariah 12:10 as “look on *me*,” rather than “look on *him*.” Based on this, Trinitarian commentators claim Yahweh is the one who was “pierced”, that is, Christ. Such an idea conflicts with the facts that “Christ died” (1 Corinthians 15:3), and was God’s firstborn son (Hebrews 1:6). However, “him” is also an acceptable rendering according to some later Hebrew manuscripts. What settles the matter conclusively, however, is that right after Jesus **“was already dead” (John 19:33 NAB),** Zechariah 12:10 is quoted and applied by the Christian apostle John to Jesus’ public execution: **“And again another passage of scripture says, ‘They will look on the one whom they have pierced’” (John 19:37 NRSV).** **“And again another passage says: ‘They will look on him whom they have pierced’” (John 19:37 NAB).** *“The Gospel of John applies this text to the piercing of Christ’s side after his death” (NAB note on Zechariah 12:10).* The Bible emphasizes the key point that “Christ died for our sins” (1 Corinthians 15:3), whereas “God . . . will not not die” (Habakkuk 1:12 NIV). Another major Trinitarian claim is that Jesus Christ became a “God-man” while on earth, an assertion without any Biblical evidence. It’s just made up. The Bible is clear that “God is not a man” (Numbers 23:19), “God is a spirit” (John 4:23 GWT), and therefore “invisible” (1 Timothy 1:17 NIV). On earth, Jesus “became flesh” (John 1:14), that is, “fully human in every way” (Hebrews 2:17 NIV), but not a “God-man”. Such a Trinitarian designation of Jesus is impossible on the face of it, because of what the scriptures plainly say.

Zechariah 14:7 - “It will be a unique day which is known to Yahweh” (LSB). **“It will be a unique day — a day known only to the LORD” (NIV).** The prophet Zechariah was inspired by God (2 Timothy 3:16) to write that Yahweh God the Father has unique knowledge. The Son of God, Jesus Christ, confirmed the same point at Matthew 24:36 and Mark 13:32: “About that day or hour, no one knows, not even the angels in heaven, *nor the Son, but only the Father*” (NIV). Both the Minor prophets and the gospels confirm that the Father knows more than the Son. The Son is not omniscient, as Trinitarians assert, without any scriptural proof. Jesus himself said, “the Father is greater than I am” (John 14:28 GWT). Thus, the equality claim of the Trinity is thus debunked by the scriptures.

Yahweh is often referred to as being 'the Triune God.' This terminology, however, stands in contrast what the Bible itself actually says:

Zechariah 14:9 - "Yahweh will be king over all the earth; in that day Yahweh will be only one [Hebrew: "echad"] and His name one [Hebrew: "echad"]" (LSB).

"Echad" is the numeral "one." It does not mean a 'compound unity,' as Trinitarians like to imagine. Thus, the simple singular numerical nature of Almighty God Yahweh is emphasized. In stark contrast to the Bible, notice what Trinitarianism asserts about their God: *"The trinity of God is defined by the Church as the belief that in God are three persons who subsist in one nature"* (Dictionary of the Bible, page 899). According to "the Church", Catholic and most of Protestantism, Yahweh God is not one person, but is "three persons". Trinitarians go so far as to claim, *"Even the Three Persons of the blessed Trinity are included in the One Name. Matthew 28:19."* (Cambridge Bible for Schools and Colleges). However, according to the scriptures, "Yahweh will be only one". **"God is only one" (Galatians 3:20 NASB). "I am Yahweh, that is My name; I will not give My glory to another, Nor My praise to graven images" (Isaiah 42:8 LSB).** His unique name is "Yahweh", not the Son, Jesus, nor the holy Spirit, nor Trinity. Trinitarians clearly "have bartered for another god" (Psalm 16:4 LSB), "an idol" who "is nothing in the world . . . yet for us there is only one God, the Father" Yahweh (1 Corinthians 8:4,6 NASB). Scripturally, there is no 'three-in-one God.'

Malachi 1:6 - "A son honors his father and a Servant his Master; if I am The Father where is it that you are honoring me? And if I am THE LORD, where is it that you are in awe of me, LORD JEHOVAH of Hosts says to you (PHBT). "Do we not all have one Father? Has not one [Hebrew: "echad"] God created us?" (Malachi 2:10 NASB). "Judah has profaned the sanctuary of Yahweh" (Malachi 2:11 LSB). The "one God" is identified with "Yahweh", "the Father" only, not the Son, not the holy Spirit, not the Trinity. These scriptures thus contradict the Trinity doctrine, which claims the one God is the Trinity - the Father, the Son, and the holy Spirit. God is identified as "one" [Hebrew "echad"], not three-in-one, the God named Yahweh. "Echad" is the numeral "one." It is not a compound unity. There is no 'three-in-one.' "God is only one", "there is only one God, the Father"

(Galatians 3:20 NASB; 1 Corinthians 8:6 NASB). Some have tried to claim that “father”, without the F capitalized, doesn’t mean God the Father, but rather, “Father Abraham”. However, scholarly commentaries indicate that is not the case! **“Do we not all have one Father? This phrase emphasizes the shared spiritual heritage of the Israelites, pointing to God as the Father of the nation. In the Old Testament, God is often referred to as the Father of Israel (Deuteronomy 32:6, Isaiah 63:16). This concept underscores the unity and equality among the people, as they all descend from the same divine source. The fatherhood of God also implies a relationship of care, authority, and responsibility, which the Israelites are expected to honor.”** (Bible Hub Study Bible)

Malachi 2:15,16 - “Did he not make them one, with a portion of the Spirit in their union?” (ESV). “I hate divorce,’ says Yahweh, the God of Israel” (LSB). By saying, “a portion of the Spirit,” or “a remnant of the Spirit” (LSB), the holy Spirit is here quantified. This phraseology is not descriptive of a person. How can there be ‘a part of a person’. This is yet another example strongly indicating the holy Spirit is not a person.

“Behold, I am going to send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming’, says Yahweh of hosts” (Malachi 3:1 LSB). It is sometimes claimed that “the Lord” here is Jesus, who is supposed to be “God in the flesh”, but such claims contradict the scriptures. The scripture clearly says that Yahweh God is the speaker. The ‘messenger preparing the way’ for, **“Jesus Christ, the Son of God”,** is identified in **Mark 1:1-4** as **“John the Baptist”**. ”

The Lord, whom you seek” is identified at **Malachi 2:16** as **“Yahweh, the God of Israel”**. How can we be so sure? He is foretold to **“suddenly come to His temple”**. Jesus concurred with this description, that the temple belonged to his Father, by referring to **“my Father’s house” (Luke 2:49; John 2:16)**. Further identification that the temple referred to belongs to the Father is made at **Hebrews 3:6**, **“Christ was faithful as a son placed**

over his house” (NAB).

“The messenger of the covenant” is Jesus Christ, who said, **“This cup is the new covenant established by My blood; it is shed for you” (Luke 22:20 HCSB)**, and is identified as **“the mediator of a new covenant” (Hebrews 9:15).**

How did John the Baptist **“make ready the way of Yahweh” (Mark 1:3 LSB margin)?** Does that mean Jesus is Yahweh God? No, because Jesus said, **“I have come in My Father’s name”,** and, **“He who sent Me is with Me; He has not left Me alone, for I always do the things pleasing to him”,** and, **“I am not alone, because the Father is with me” (John 5:43; 8:29; 16:32 LSB).**

CONCLUSION

Even though the Minor Prophets comprise about 20% of the Bible, Trinitarians never use them to support their dogma, whereas they so frequently use [John 1:1](#), which is just one verse out of over 31,000, to support their doctrine.

Thus, the scriptures themselves have given very powerful proof that the Minor Prophets do not support the Trinity doctrine, and actually contradict major Trinitarian claims. Therefore, we can conclude:

1. Jesus has not been eternal, by two separate proofs, only Yahweh the Almighty God has been
2. Jesus was not a “God-man” on earth
3. Therefore, Jesus Christ cannot be Almighty God
4. The Trinity doctrine is not found in the Twelve Minor Prophets

For more information, please see our addition articles on this subject:

[Is the Trinity in the Book of Isaiah?](#)

Is the Trinity in Jeremiah, Ezekiel and Daniel?