

Jesus Never Taught trinity

He Taught Something Else Entirely

Part 2 of a 3 Part Series — *From the Pentagon to Revelation 13: A Conversation That Went Further Than Expected*

Missed Part 1? Here's a quick recap

On June 7, 2026, the Pentagon removed the LDS Church from its "Christian" category — sparking bipartisan backlash and a question with a 1,700-year answer. Part 1 traced how Emperor Constantine used the Council of Nicaea to forge a politically convenient doctrine of the Trinity, replaced the biblical seventh-day Sabbath with the Roman sun-god's holy day, and set in motion a pattern of state-enforced doctrine that destroyed three kingdoms, and later prescribed boring through the tongue — and eventually death — for anyone in colonial Maryland who denied it. The instrument of enforcement changed across the centuries. The mechanism never did.

[\[Click Here to Read Part 1\]](#)

Part 2: Jesus Never Taught the Tenets of Trinity Doctrine. He Taught Something Else Entirely.

Q: In [John 17:3](#), Jesus calls His Father “the only true God.” Was He quoting an Old Testament text?

A: Almost certainly. [Jeremiah 10:10](#) states: “But Jehovah is **the true God**; He is the living God and the everlasting King.”

In [John 17:3](#) — His most intimate prayer — Jesus says: “This is eternal life, that they know You, **the only true God**, and Jesus Christ whom You have sent.”

The parallel is unmistakable. Jesus is directly identifying His Father as the Jehovah of [Jeremiah 10:10](#). And critically, Jesus places himself in the role of **the one sent** — a distinct being from the “**only true God**.” If Jesus were himself the “only true God,” this sentence would be logically incoherent. You cannot be sent by yourself.

Q: Since Moses identified Jehovah as the Creator in [Genesis 2:1-5](#), does the New Testament show the Father as Creator? Was His Son involved also?

A: Five passages establish this with remarkable consistency:

[Hebrews 1:1-2](#) — God spoke through His Son, “**by whom also He made the worlds**” — the Father initiates, the Son is the instrument.

[1 Corinthians 8:6](#) — “One God, the **Father, of whom are all things... and one Lord, Jesus Christ, by whom are all things.**” Paul draws an explicit two-tier structure: one God equals the Father; one Lord equals Jesus Christ.

[Ephesians 3:9](#) — “**God, who created all things by Jesus Christ.**”

[Colossians 1:15-16](#) — **The Son** is “the image of the invisible God” — you don’t image yourself — and “**by Him all things were created.**”

[John 3:16](#) — “God so loved the world that He gave **His only-born**{Greek: monogenes} **Son.**” The Father gives. The Son is given.

Paul’s formulation in [1 Corinthians 8:6](#) is particularly precise. He appears to be consciously reframing the Shema — “Jehovah our Elohim, Jehovah is one” ([Deuteronomy 6:4](#)) — for a Christian audience. The one God of the Shema is the Father. Jesus is the one Lord through whom the Father works. Two distinct identities, one unified purpose.

Q: Do these two texts also challenge Trinitarian theology? — [John 14:6](#) and [1 Timothy 2:5](#) .

A: [John 14:6](#) — “*I am the way, the truth, and the life. No one comes to the Father except through me.*”

If Jesus were co-equal and co-substantial with the Father — the same God in a different person — the concept of Jesus being a way to the Father becomes logically strained. A way leads somewhere you are not. Jesus is pointing toward the Father as a distinct destination, with Himself as the path([Genesis 28:10-13](#); [John 1:50-51](#)).

[1 Timothy 2:5](#) — “For there is *one God*, and *one mediator* between God and men — the man Christ Jesus.”

Paul does several things simultaneously: reaffirms one God consistent with [1 Corinthians 8:6](#); identifies one mediator — singular; and calls Jesus *the man* — deliberately emphasizing His humanity as the basis of His mediatorial role. The structure implies God and mediator are distinct. You cannot mediate between yourself.

Q: The Greek word *parákletos* is used only five times — all in John’s writings. How does John identify the *parákletos*? How does Jesus identify the *parákletos*?

A: The five uses reveal a pattern that fundamentally reframes the Holy Spirit question:

1. In [John 14:16](#) , “*Another{Greek: állos} parákletos*” is promised by Jesus.
2. In [John 14:26](#), **Jesus identifies the *parákletos* as the Holy Spirit**, sent by the Father in Jesus’ name.
3. In [John 15:26](#), Jesus speaks of the *parákletos* as to be sent from the Father.
4. In [John 16:7](#), Jesus said the *parákletos* will be sent after His departure.
5. In [1 John 2:1](#), after Jesus returned to Heaven, **John identifies Jesus Christ as the *parákletos*.**

John directly calls Jesus the *parákletos*. This single verse reframes everything Jesus says in John 14-16. When Jesus says in [John 14:16](#), “*I will ask the Father and He will give you another parákletos*,” the Greek word for “another” is *állos*. For more information, see: [A word Study on the Greek word állos](#).

Then Jesus transitions seamlessly in [John 14:18](#): “*I will not leave you as orphans — I will come to you.*” Not “*He will come.*” **Jesus says “I will come.”** The Holy Spirit is the personal presence of Christ returning to dwell within believers — not a third independent being arriving separately.

Q: Is it true that there are no disembodied intelligent beings in the Bible, except when the disciples mistakenly thought Jesus was a ghost?

A: Precisely. In [Matthew 14:26](#), the disciples see Jesus walking on water and cry out “*It is a phantasma!*” — a phantom. Also, in [Luke 24:37-39](#), they think the risen Jesus might be a ghost, and He immediately corrects them: “*A ghost does not have flesh and bones as you see that I have.*”

Both times, Jesus dismantles the category rather than validating it.

Hebrews 1 adds a crucial layer. In verses 7 and 14, angels are called *pneumata* — spirits, winds:

“*He makes His angels winds (pneumata)*” — verse 7 “*Are they not all ministering spirits (pneumata) sent to serve?*” — verse 14

The same word used throughout the New Testament for the English word “Spirit” is used here for angels — created beings serving within God’s government. This clarifies that *pneuma* describes a category of being or words([John 6:63](#)), not exclusively a divine person.

Q: What does [John 3:34-36](#), [6:63](#), and [12:43-50](#) tell us about the true identity of the Holy Spirit?

A: These three passages form one of the most unified statements about pneuma in the entire New Testament:

[John 3:34](#) — “God gives the pneuma without measure to Him{Jesus}.” The Father is the source. The Son is the receiver. The pneuma flows directionally — from Father to Son — as the Father’s own life-giving words and power

fully residing in Christ.

[John 6:63](#) — “It is the *pneuma* that gives life. **The words that I speak to you are *pneuma* and are life.**” Jesus directly equates His words(teachings) with the *pneuma*. The life-giving words of the Father, residing fully in His Son, is expressed and transmitted to believers through Christ’s words.

[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. **His commandment is eternal life.**”

The chain is now complete:

1. Father gives *pneuma* without measure to the Son →
2. Father commands the Son what to say →
3. Son speaks those words, which are *pneuma* and life →
4. Believers receive the words of eternal life.

This connects directly back to Creation. In [Genesis 2:7](#), Jehovah *breathed* into Adam and he became a living soul. In [John 20:22](#), Jesus literally breathed on His disciples and said “**Receive the Holy *Pneuma***” — performing the identical action, passing the Father’s breath/words directly to them.

The Holy Spirit is not a separate autonomous person delivering independent revelation. It is the Father’s own breath, life, and word — fully given to the Son, expressed through the Son’s words, transmitted to believers through those words.

Q: Does [Revelation 1:1-2](#), combined with Jacob’s ladder and Jesus’s interpretation in [John 1:51](#), and Hebrews 1, take this understanding further?

A: [Revelation 1:1-2](#) makes the chain of communication explicit:

“The revelation of **Jesus Christ**, which **God gave Him** to show His servants... He made it known by sending **His angel** to His servant **John**.” (In [Revelation 22:16](#), we see: “**I Jesus have sent mine angel** to testify unto you{John}...”)

Jehovah → Jesus Christ → Angel → John → Believers

In a co-equal trinity, information doesn’t flow downward through a chain. Co-equal persons don’t receive revelation from one another and pass it through intermediaries. But this is exactly what scripture describes.

Then Jacob’s ladder in [Genesis 28:12](#) — angels ascending and descending between heaven and earth — is interpreted by Jesus Himself in [John 1:51](#): “You will see the angels of God ascending and descending on the Son of Man.”

Jesus replaces the ladder with Himself. He is the structural connection between Jehovah and humanity — the living ladder, the way, the one mediator. The angels — themselves *pneumata* as Hebrews 1 establishes — operate through Him, not independently around Him.

The complete architecture:

1. Jehovah (Father) — source of all ↓
2. Jesus Christ — the ladder, the mediator, the only-born Son ↓
3. Angels — ministering *pneumata*, ascending and descending on the Son ↓
4. Believers — receiving the words, the *pneuma*, life eternal.

Q: Based on all of this — what is a true biblical definition of “Christian”?

A: The Greek word *Christianos* appears exactly three times in the New Testament — [Acts 11:26](#), [Acts 26:28](#), and [1 Peter 4:16](#) — and every instance simply means **one who belongs to or follows Christ**. No creed. No metaphysical formula. No trinitarian test.

Jesus provided His own defining markers:

- [John 8:31,32](#) — “If you abide in my word, you are truly my disciples and ye shall know the truth, and the truth shall make you free.”
- [John 13:35](#) — “By this all will know you are my disciples — if you love one another.”
- [John 14:15](#) — “If you love me, keep my commandments{words through my teaching}.”
- [John 17:3](#) — *Eternal life is knowing the Father as the only true God and Jesus Christ whom He sent.*
- [Matthew 7:21](#) — “Not everyone who says ‘Lord, Lord’ — but he who does the will of my Father.”

These following ideas are absent from Jesus’s own definition:

- any requirement to affirm a Trinity,
- a Sacred Sunday,
- assent to Greek philosophical categories like *homoousios*.

Jesus also stated eight times in the Gospel of John that He spoke nothing of His own authority — only what the Father commanded:

1. “The Son can do nothing of His own accord” ([Jn5:19](#)).
2. “I can do nothing on my own” ([Jn5:30](#)).
3. “My teaching is not mine, but His who sent me” ([Jn7:16](#)).
4. “he that sent me is true; and the things which I heard from him, these speak I unto the world.” ([Jn8:26](#))
5. “I do nothing on my own authority but speak just as the Father taught me” ([Jn8:28](#)).
6. “The Father has given me a commandment — what to say and speak” ([Jn12:49](#)).
7. “The words I say I do not speak on my own authority” ([Jn14:10](#)).
8. “The word you hear is not mine but the Father’s who sent me” ([Jn14:24](#)).

And [John 12:48](#) establishes the standard of final judgment: “**The word that I have spoken will judge him on the last day.**”

We will be judged by the Father’s words, transmitted through the Son. Not by a creed. Not by a council formula developed 300 years after Christ. By the actual words Jesus spoke — which never once mention a Trinity.

Is it possible that using acceptance of the Trinity as the determining criterion of Christianity is entirely backwards? Not only possible — it is the logical conclusion the biblical evidence compels.

Research for this article was conducted with the assistance of Claude (Anthropic), an AI language model. I have personally edited all content to be consistent with my current understanding of these topics. -Sid

This is Part 2 of 3. [Part 3](#) examines what two popes said about the Trinity, what a 2015 papal encyclical addressed to every person on earth proposed about Sunday worship, and what Revelation 13 says about where all of this leads.

Part 3 available now => <https://sidnash.substack.com/p/the-vatican-said-lead-all-people>

Desiring to live by every word that comes from the mouth of Jehovah (Deut8:3; Matt4:4)

-Sid Nash: 06/27/2026. Latest version: https://sidnash.org/docs/PR13_2_JesusNotTrinity.html