

*Refute The Trinity Course
By Stand On Scripture.*

Open Statement: 31st October 2025 (Updated)

Thank you beloved for reading this PDF of the Refute The Trinity Course, below you will see a key to find each argument refuting each point I have heard Trinitarians bring up since 2019 February I remember being stated. To find the points refuting a statement Trinitarians have brought up just simply look up the number and scroll to that number a lined with the statement throughout this PDF. This section I will be writing a quick history of what brought me to do this Refute The Trinity Course and also how it went from trying to in my childish past attitude from wanting to “destroy” the Trinity to actually be used to answer their points in the hope to come to the truth of the Bible.

In 2018 I reached out to a Trinitarian whose name I will not mention as it is not needed for the purpose of this PDF book, however this Trinitarian I tried to get a discussion on Torah but when I talked with him he switched it to the Trinity which I had no clue about and he made some arguments that I couldn't answer at the time due to not being as studied and I realise looking back at that time I can see why so many people who are not studied could be deluded into believing the Trinitarian perspective to be true especially those who are not as hungry for research. After three hours of pondering about the arguments and studying the points I refuted some of the main arguments which had me believe in the Trinity for those few hours while I was studying. Fast forward past conversations I had with this Trinitarian over months I realised I was not going to get my discussion on the Torah which he gave his word we would do after the Trinity discussion, my drive to get this Trinitarian to come to Torah observance turned into a deep rooted hunger to destroy the Trinitarian perspective because he backed out of his word, this hunger was a fire that got me to extensively research each argument which I believe Yehovah our Father God who is alone the true God has used to bring me now to this point not so much in the “destruction” mindset like I was before although the Trinity does need destroyed, the mind set now is more aimed at using the wisdom Yehovah God has guided me to gain to answer their questions in love in hope to bring them from that mind set they had as I had for a few hours to bring them out to the truth of Biblical Unitarianism, Torah observance, the true messianic Christian truth.

This then beloved Brothers and Sisters, Yehovah God has used my hunger and drive to now bring this to you in hope it strengthens your stance in truth or to bring you from the lies of Trinitarianism and lawlessness mind sets, shalom.

Refute The Trinity Course Key:

- 1) The Hebrew Word Osayik (Isaiah 54:5) – Maker or Makers?
- 2) Bowreka In Hebrew (Ecclesiastes 12:1) – Creator or Creators?
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- 14) Hebrews 1:1-12 (Psalms 97:7 / Psalm 45 / Psalm 102:24-25) – Is Yehoshua (Jesus) Yehovah God Here?
- 15) Acts 20:28 – God Bought Us With His Own Blood?
- 16) John 1:18 – Begotten God Made The Unseen God Known?
- 17) Echad Deuteronomy 6:4 – Is It A Compound Unity Or Cardinal Number One?
- 18) Isaiah 9:6 / Isaiah 9:5 (Tanakh) – Is Yehoshua The Eternal Father?
- 19) Kyrios [Lord] – Does This Mean You Are Yehovah?
- 20) First And Last – Does This Title Or Statement Make You Yehovah God?
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- 25) Yehoshua (Jesus) Is He The Ultimate Judge (Acts 17:31 / Romans 2:16)
- 26) Titus 2:13 - Awaiting The Blessed Hope Of Our Great God
- 27) Genesis 1:26-27 – Let US Make Man
- 28) The Holy Spirit Teaches – HE MUST BE A PERSON
- 29) Acts 1:24 And 1 King 8:39 – Jesus Knows The Hearts Of Man
- 30) John 10:17 – Yehoshua (Jesus) Raised His Own Body?
- 31) Yehoshua (Jesus) Worshipped By Angels (See also: Hebrews Angels Are Told To)
- 32) Jude 1:4-5 – Our Only Master And Lord
- 33) Romans 9:5 – Is Yehoshua (Jesus) Our God Over All?
- 34) Acts 2:15-21 / Joel 2:28-32 / Romans 10:9-13 / Isaiah 45:17– Is Yehoshua The Yehovah We Call On?
- 35) Isaiah 6:1 The Lord As God Correlating To John 12:36-50, Acts 28:25-27
- 36) Isaiah 13:19 – Yehovah Overthrows As God Overthrew Sodom
- 37) Micah 5:2 – Yehoshua Is From Of Old
- 38) John 8:23 / John 17:16 – Not Of This World (Pre-Existence?)
- 39) Exodus 15:3 – Yehovah Is A Man Of War
- 40) John 17:5 – Glory I Had With You Before The World (Pre-Existence?)
- 41) The Bread From Heaven Being Yehoshua
- 42) Jeremiah 23:6 – Yehoshua Is Called “Yehovah Our Righteousness”
- 43) Colossians 1:15-20 – Is Yehoshua (Jesus) The Genesis Creator Because Of This
- 44) 1 John 5:20 – Is Yehoshua (Jesus) The True God And Eternal Life
- 45) Acts 5:29-31 – We Do Not Obey Men Only God
- 46) Qadosh Word Used For Holy Ones In Isaiah 54:5, Proverbs 30:3,
- 47) 2 Corinthians 13:14 – Father, Son And Holy Spirit Mentioned
- 48) Zechariah 12:10 – They Look On ME Who They Pierced?
- 49) 1 John 5:7 – The Marginal Note Not Found In Manuscripts Before 14th Century
- 50) Hosea 1:7 – I Will Save Them By YEHOWAH their God
- 51) “The Trinity Is Inscrutable” - John Of Damascus On Heresies 103
- 52) Exodus 23:19-25 – Is Yehovah The Angel Or Is It Illeism
- 53) Matthew 28:19 – Baptise In The Name Of A Trinity?
- 54) Deuteronomy 29:1-6 / Acts 7:36-38 – Using Trinity Logic We Can Make Moses Yehovah
- 55) Colossians 2:9 And Ephesians 3:19 - Fullness Of Deity Dwells Bodily
- 56) Justin Martyr Claims There Is ANOTHER GOD Other Than The Maker Of All Things.

- 57) Matthew 7:21-23 (Kyrie, Kyrie / Yehovah God?)
- 58) Numbers 12:8 (God has an image) [word eidos/form – John 5:37 (form), 2 Cor 5:7 (sight)]
- 59) Eikon – Genesis 1:26 and Colossians 1:15 (Adam and Yehoshua – Made perfect his image.)
- 60) John 16:13-15 – Who is the Spirit of Truth Here
- 61) Genesis 38:15-16 – May [he] bless / Hagar see also
- 62) Psalm 68:17-18 / Ephesians 4:8 – Ephesians relating Psalm calls Jesus Adonay
- 63) Genesis 4:1 is it I have a man Yehovah / or Et Yehovah – From the Lord

1) **The Hebrew Word Osayik (Isaiah 54:5) – Maker or Makers?**

Answers: First and quickest point the word ending is what makes it plural relating the people not the maker as plural so it would be the “YOUR” that is plural the same goes with Bowreka but I will add some more context to that answer. Second argument in the Bible there are uses of words can have a plural construct about them we can have pronouns, verbs and other things which can be plural however just because a word has a plural construct does not mean that that person or thing is always spoken of in the plurality, for example panim while it is a plural form in Hebrew essentially meaning faces, depending upon the context of the verse it would be singular or plural in the use and an example of this would be if you speak of a singular woman and you say “she has a beautiful face” in Hebrew, this would be panim, however since this word is plural but the context of who or what is being spoken of is singular it would take the singular face not faces. So when we see the context of this passage of **Isaiah 54:5** relating to the maker and that maker we know in the verse is the husband and we know that a woman can not by Torah have multiple husbands as this would be adultery as the woman is under the covenant of her husband she first married. So the husband would be the maker not makers, the context would always set the stage for the use which is why all these translations have translated the verse in the singular for the maker not makers [*Berean Study Bible, Holman Christian Standard Bible, New American Standard Bible, King James Version, New International Version, New Living Translation, English Standard Version, International Standard Version, NET Bible, American Standard Version, English Revised Version, New American Standard Bible 1995, New American Standard Bible 1977, Legacy Standard Bible, Amplified Bible, Christian Standard Bible, Aramaic Bible In Plain English, Brenton Septuagint Translation, Contemporary English Version, Douay-Rheims Bible, God’s Word Translation, Good News Translation, JPS Tanakh 1917, Literal Standard Version, Majority Standard Bible, New Revised Standard Version, New Heart English Bible, Webster’s Bible Translation, World English Bible, Young’s Literal Translation*] as of the checking of the verses on this date 03/05/2023 these verses stated either the singular husband made you or is your maker, the one doing the action of making not plurality of persons.

2) **Bowreka In Hebrew (Ecclesiastes 12:1) – Creator or Creators?**

Answers: **First point** - and quickest point it is the end of the Hebrew word which is the plural as we see “KA” at the end this is talking about the persons as in “YOUR” not the “CREATOR(S)” it is the YOUR which is plural, we see this because of when we look at the word ELOHEKA see **Isaiah 41:13** which has “YOUR GOD” ELOHE being the part which is relating to GOD and KA on the end is relating to YOUR, so ELOHE-KA meaning YOUR GOD. **Second points** - Beloved you can see the answer above in our first instalment of this PDF book, however I will be bringing a little more as we go through to give more meat to the PDF book for you and context of how it is impossible that a Trinitarian perspective of God is creators plural. Now it is fair to say not many Trinitarians would likely use this argument as not many people are going to be studied and prideful in their understanding of Hebrew who look into plural constructs of words and who step upon things they have heard other Trinitarians say and speak as if it is fact, however saying that if you do come across such Trinitarians who claim this you could use the above argument of Osayik and plural constructs, for this I will show the translations how they translate this creator or creators and see how it should be used. In **Ecclesiastes 12:1** these are the translations in which use the singular creator word rather than creators [*Berean Study Bible, Holman Christian Standard Bible, New American Standard Bible, King James Version, New International Version, New Living Translation, English Standard Version, International Standard Version, NET Bible, American Standard Version, English Revised Version, New American Standard Bible 1995, New American Standard Bible 1977, Legacy Standard Bible, Amplified Bible, Christian Standard Bible, Aramaic Bible In Plain English, Brenton Septuagint Translation, Contemporary English Version, Douay-Rheims Bible, God’s Word Trnaslation, Good News Translation, JPS Tanakh 1917, Literal Standard Version, Majority Standard Bible, New Revised Standard Version, New Heart English Bible, Webster’s Bible Translation, World English Bible*] according to the check up on Biblehub Strong’s variation of the translations on the date of 03/05/2023 however relating the use of creators plural the translations used [only the *Young’s Literal Translation*] uses the plural creators as of checking of the translations dated on 03/05/2023.

3) In Zechariah 2:8-9 Is One Yehovah Sending Another Yehovah?

Answers: When reading the Bible you always need to understand that there are variations of translations that are translated into the English because English isn't as rich as the Hebrew, Hebrew in about itself does not necessarily have grammatical marks like we have in English, so when we read **Zechariah 2** we would have to take into consideration the context, while it is depending on the translation looking like one Yehovah sends another Yehovah with the first Yehovah's Spirit, if you read **Zechariah 1** you will see that the Angel who speaks to Zechariah relays the words of Yehovah and even speaks to Yehovah as a singular person and that same Yehovah which is a second person pronoun you which is singular replies to the Angel with gracious and comforting words in **Zechariah 1:12-17**, we see then in **Zechariah 2** that same Angel discusses with another Angel in **Zechariah 2:3-4** saying **"And behold, the angel who talked with me came forward, and another angel came forward to meet and said to him Run, say to that young man Jerusalem shall be inhabited as villages without walls, because of the multitude of people and livestock in it."** The way it seems to me is that the Angel which was speaking with Zechariah was met by another angel who said to him these things, so Yehovah God sent this Angel which spoke to the one which is the Angel of Yehovah for him to speak to the man these things, which brings me to the verses of **Zechariah 2:8-9**, that the Angel of Yehovah was sent by Yehovah and he is the one that speaks the things sent by Yehovah with his Spirit, not another Yehovah being sent. Depending upon the grammar and when you would have the quotations actually start it could look like two Yehovah's however with the context and also depending on who speaks when you would logically see this Angel is sent with Yehovah's Spirit. We see as an example in Isaiah 45:18 it says **"For thus says Yehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: "I am Yehovah; and there is none else".**" Notice then beloved that the speaker says for thus says Yehovah but continues as the speaker upto when it says "I am Yehovah" this is when Yehovah starts to speak, so we see an example Yehovah not always starts to speak right after the words thus says Yehovah, but that the speaker is essentially saying as an example John Smith the owner of JOHN CARS Business sends me TAYLOR and I say **"John Smith has sent me to you and this is what he said that same one who owns the business that very one who is about to sell to you his new car "I am John Smith and the price will be fifty thousand coins."** Notice then while I am speaking from John Smith has sent me to new car, the words John Smith sent me to say starts at "I am John Smith" in this example, so I Taylor would be the speaker saying from these points **"John Smith has sent me to you and this is what he said that same one who owns the business that very one who is about to sell to you his new car"** These words then are of Taylor who is sent, then the words after are John Smiths by Taylor saying **"I am John Smith and the price will be fifty thousand coins."** While I am the one speaking they are his words, so the text in the blue is me speaking about the one who sent me he is the same one who is owner of the business then I give you the message, I don't straight away say the message even though I said this is what he said, we know by context what it is that John Smith said when it changes, but since Hebrew doesn't have grammar in the way English does when it is translated it can look like Yehovah sends Yehovah with his Spirit but then when you take time you can see context shows Yehovah sent an Angel earlier by another Angel to say words, so this Angel is sent by Yehovah let us look at **Zechariah 2:8-9** it says **"For thus says Yehovah of hosts, after his glory sent me to the nations who plundered you, for he who touches you touches the apple of his eye: "Behold, I will shake my hand over them, and they shall become plunder for those who served them." Then you will know that Yehovah of hosts has sent me."** So the text in blue in this example of **Zechariah 2:8-9** is the Angel the text in red is Yehovah who speaks, see how it is the Angel who is sent by Yehovah not Yehovah sending Yehovah? Remember the examples, the one sent says this is what Yehovah says after his glory, so he says this after his glory he sent me and carries on to when in read Yehovah speaks, this is the words that Yehovah said, it doesn't have to say it right after thus says Yehovah but you can see contextually to make sense when he speaks through the sent one (Shaliah), I hope this opens the eyes of those who seek and I know some may not see what is stated here, I tried to write this in a simple way for all to see but Yehovah only shows to those he wills, I Taylor can not change your mind only Yehovah can, I simply relay his message and he works to his will to who he calls,.

4) Isaiah 48:16 Is Yehovah Sent By Yehovah?

Answers: When we start to read **Isaiah 48:12-16** the majority is Yehovah speaking, however we know that the context changes in the Bible fluidly, an example is **Deuteronomy 29:1-6** how Yehovah commads Moses, but then Moses speaks to Israel, he speaks of Yehovah in third person form of speech, but then he talks in the first person common singular as the I who leads the Israelites, the problem comes up when he says you may know I am Yehovah your God, when we see in **Isaiah 48:16** it is at the start of the verse Yehovah speaking through the prophet information relayed to the people, but at the very last sentence in the ESV it says “And now the LORD God has sent me and his Spirit” this is actually Isaiah speaking for himself about how he is sent to tell people what Yehovah said, I myself however take this Isaiah speaking as the more logical and fluid form of understanding this passage, while some think it may be Cyrus in the prophetic being called by name, when you read from **Isaiah 38** through to **Isaiah 48**, I used to believe this however looking back it doesn’t seem to flow as perfect as Isaiah speaking and the fluid changes as you may see throughout the Bible as stated, therefore the answer is Isaiah is sent with his spirit on behalf of God, not another Yehovah God sent by Yehovah God.

5) If You Latreuo Yehoshua Does This Make Him Yehovah?

Answers: This argument is easily pulled apart if you have done light research into the word Latreuo and now that you are reading this you will easily pull apart this argument. Firstly the Trinitarians claim that Yehoshua recieved “*Latreuo*” from people, meaning to worship or serve him. Now this statement they then follow up with “*Latreuo is only used relating Yehovah God*” all you have to do is say if you can show one place in the entire Bible where Latreuo is used relating other persons or human beings this then would refute your very argument that Yehoshua is Yehovah God because people serve him with the word “*Latreuo*” as we can see in **Deuteronomy 28:48** in the Greek Septuagint when it says – “**Therefore you shall serve your enemies who Yehovah will send against you, in hunger and thirst, in nakedness, and lacking everything. And he will put a yoke of iron on your neck until he has destroyed you.**” if you search up this link https://www.blueletterbible.org/kjv/deu/28/1/t_concl_181048 and then look at the verse in question relating to the Septuagint Greek of the verse not the masoretic manuscripts you will see in Greek “*Latreuo*” is used relating serving enemies. With this then you will see if it has been used relating to other human beings then this argument is faulty because you would be using a wrong assumptions that this is only used with Yehovah God and if they say where is it used again, you do not need to show more than once it being used the fact it is used once with human beings means that it is possible to be used relating serving Yehoshua who was put over all of Yehovah God’s creation as we see in **1 Corinthians 15:27-28** - “**For “God has put all things in subjection under his feet.” But when it says “all things are put in subjection,” it is plain that he is expected who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.**” So Yehoshua is over all things except Yehovah God, Yehoshua himself is under God here as seen but also not there only but also **1 Corinthians 11:3** - “**But I want you to understand the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.**” Again showing God is the head of Yehoshua (*Jesus*) if he is the head of Christ, Christ can not be Yehovah God the head of himself unless this is talking about one person as God who is over Yehoshua as we clearly see Biblically speaking. So rounding up, if we see Yehoshua (*Jesus*) being ruler over Yehovah God’s creation we would serve Yehoshua (*Jesus*) our Messiah and by serving the Son we also serve Yehovah because to serve is as shown “*Latreuo*” where you can serve men when in slavery to the enemies, this refutes their argument explicitly.

6) Prosopo Or Prosopon or Panim – Is The Word Person Relating Yehovah As One Person?

Answers: Trinitarians claim there is no word for person in the bible relating to Yehovah God, they will say where does it say God is one person? Trinitarians are asking for explicit verses when it says word by word “God is one person.” No Unitarian ever claims that a verse in the Bible says that, so that should be the end of the debate if they are asking specifically for this because no one would be ignorant to say the bible does say God is one person and the bible says it word by word, however we can show you depending upon the words used relating to God in Greek or in Hebrew there are words that indicate a singular person as that God being spoken of in verses like the word “**PROSOPO** or **PROSOPON**” which you can find on this link <https://biblehub.com/greek/4383.htm> the face, countenance or surface is relating the person singular going before also Prosopo in modern Greek according to Google translate of person to Greek is the face, person, party, personage, visage and puss as a noun. This word “**PROSOPON**” has been used relating plural persons in **2 Corinthians 1:11** on Biblehub at this link in the https://biblehub.com/interlinear/2_corinthians/1-11.htm we see then in the Hebrew “**PANIM**” which is plural in construct literally translates as faces however if you contextually speak of one person it would logically be face even though the word “**PANIM**” is plural, and from verses I have seen relating the Hebrew word “**PANIM**” in the Greek of the old testament which would replace the Hebrew “**PANIM**” would be “**PROSOPO / PROSOPON**” the verse in Hebrew you can check up is https://biblehub.com/interlinear/2_samuel/21-1.htm which depending on translation would be David sought the face or presence of Yehovah God as seen in Berean Study Bible (face), Young’s Literal Translation (face), New American Standard Bible (presence), these are just a few examples and the word is “**PENE**” which comes from the word “**PANIM**” if you click the number above **H6440** in interlinea. So why is Yehovah God having David seek his face as if he has one if Yehovah is three persons, wouldn’t David seek the faces of Yehovah if that was the case but no one translates it as plural faces even though it is plural word because clearly he is one person and not a Trinity.

7) Morphe – The Form Of God

Answers: If we firstly look at the definition of the word Morphe this does not in any way make you Yehovah God and here is why, the word Morphe means form or shape, the use of the word is a form, shape or outward appearance meaning you outwardly show an inner essence. So Yehoshua the human being man is showing by his outward expressions the inner essence which is the Father who dwells in him as seen in **John 14:8-10** - **8 Philip said to him, “Lord, show us the Father, and it is enough for us.” 9 Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? 10 Do you not believe that I am in the Father and the Father is in me? 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.** / we see here then that the inner essence is the Father who dwells in him as Yehovah God dwells in us also doing works as we see we are the light to the world and that by what we do people should then praise Yehovah God the Father in heaven in **Matthew 5:14-16** - **14 “You are the light of the world. A city set on a hill cannot be hidden. 15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that[a] they may see your good works and give glory to your Father who is in heaven.** / Notice also that Yehovah God does the miracles, wonders and signs through the man Yehoshua (Jesus) in **Acts 2:22** it says - **22 “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know** / it is therefore evident that Yehoshua is a human being man who has God dwelling inside him and that Yehovah God does the miracles because he is the all powerful and most high who does the miracles through Yehoshua, but Yehoshua as the human being would be doing miracles externally because internally Yehovah God is doing it through the man Yehoshua, remember morphe means to outwardly show the inner essence, and we must also have the same mindset that he had, that when we have the Holy Spirit of the Father dwell in us, we show outwardly by the works the Father does through us as seen earlier in **Matthew 5:14-16**. So this is why Morphe doesn’t make you Yehovah God, if you are the form of God you are not Yehovah God but the way he shows himself outward through you, hopefully this has helped you in your search to answer Trinitarian arguments.

Final point: *(According to the strong’s concordance in Fick part i., P. 174; Vanicek, p. 719) from Homer Down, quote “The Form by which a person or thing strikes the vision; the external appearance: Children are said to reflect (Of Their parents).*

8) John 1:1-14 – The Word Of God Is God.

Answers: At one point I used to believe myself that the word of God was Yehoshua in John 1, however after talking with some brothers on this it was brought to my attention actually the one that is the person of Jesus is the light mentioned which is in the word. So when we see the light as the person of Jesus in the word, it indicates that the word is actually a plan that has this person in it, the word is about Yehoshua however the one who is spoken of in the word which is Yehoshua (Jesus) is the light. Let us now break down **John 1** starting between **John 1:1-5** now as many of you may know there are many translations out there and you may disagree with which ones are used however for me I found it rather beautiful and interesting how the Geneva Bible stated this chapter so I will be using this as my go to in this argument, you could also use Tyndale bible its similar however I just like how this reads especially with this point. **John 1:1-5 – In the beginning was that word, and that word was with God, and that word was God. This same was in the beginning with God. All things were made by IT, and without IT was made nothing that was made. In it was life and that life was the light of men. And the light shineth in the wilderness, and the darkness comprehendeth it not.** / Now just take into consideration if that word was actually the plan of God his intellect, his foreknowledge of all things, which aligns with **1 Peter 1:20 – still going by the Geneva however even the others show the foreknowledge** – Which was ordained before the foundation of the world, but was declared in the last times for your sakes. / Other translations would state he was foreknown before the world began but was manifest, meaning brought forth in these times. So God ordained the plan before it ever came to exist in a physical sense, and then declared it or spoke it into being in these times. So if God's word, foreknowledge, or plan of the Messiah was with him which also aligns with his wisdom was with him as seen in Proverbs the personification of wisdom as a she who was with God, this plan is with God and then made in these times. Now in that plan which is God's word, his speech, his utterance, his logos, that made all things in Genesis, in that word was Jesus the light and that light is the life of man kind. We know that this light is a person because it is measured up in correlation to a person which is John the Baptist, but before we go there I want to show the reason why I like the Geneva in this reading, the Light (Jesus) was in the wilderness (earth/world) and the darkness (the world still here) did not understand or comprehend this light. Yehoshua (Jesus) was in the world and the darkness didn't understand that light which is stated as an it here but in English it is talking of the person Yehoshua as the light which can be an it, especially since at the point of before the word becomes flesh it isn't a pre-existent person but becomes a person after. Anyway my point is once you get to **John 1:6-9** we see John the Baptist was NOT the light, now this would be odd to say if the light is not a person, or if that light was God for instance, obviously John the Baptist is not Yehovah God, and he is not a literal light bulb walking about if it was simply a light, the light would have to be relating the person of Yehoshua (Jesus) because he is a man that John bore witness to Yehoshua (Jesus) that light making way for him and his ministry. So we see the light between **John 1:10-14** it still is talking of the Messiah but now it is aligning the light giving us the right to be called sons of God, once it gets to **John 1:14** it is simply now saying that promise was made flesh or real, physical, and we can logically know that promise which is of Jesus is now no longer just a promised son but is now literally made into the person who is Jesus. So the light is now made as a real person by the promise of God, similarly to Isaac who was a son promised to Abraham that promise of Isaac become real when he was conceived and given birth to, at this point Isaac was simply a promise in God's foreknowledge of him coming to be, until the event that promise of him happened. While it doesn't say this explicitly you could say "***That word (Promise of Isaac the son of Abraham) become flesh (real) at the birth of Isaac***" it is no longer just a promise of you will have a son this time next year, but is now flesh, physical, tangible, something that can be touched.

So in short – THE WORD = the Plan of God his literal thought/speech which has all prophecies and predictions that creates things. The LIGHT = Yehoshua (Jesus) who was in that word as the light, the plan of God now by the word being spoken out creating Jesus, the Light comes into the world by the word of God becoming real.

9) The Love Paradox

Answers: You may have heard Trinitarians bring up this “love paradox” argument as if an attempt to a logical argument, however the problem is it may seem logical at the surface but it is far from it when you actually take a second to let the points set in the mind it doesn’t sit as logical and here is why, Trinitarians claim that God needs another person to love to be always loving otherwise he can’t always be loving if there isn’t someone else other than himself to love, this is why there must be a Triune God multiple persons loving each other. Now I can say myself that I can love my unborn children setting up plans for them before they exist, I can know I want my possible future children if I had them to learn Hebrew, maybe down the line also Koine Greek so they know the Bible better in the original languages. I would also know I want them to eat healthy, take up activities and stay healthy and that is why I can love them before they exist. So if we can do actions before our children exist by storing up for them before they exist things like money, items and even wisdom to then share with them and give to them as inheritances, how much more can Yehovah God already love us before we exist? As we see in verses like **Romans 8:29-30** – **For those God foreknew, he also predestined to be conformed to the image of his son, so that he would be the first born among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.** / Yehovah our God and Father already foreknew us, predestined us for a purpose to be conformed to the image of his son and he also justified and glorified us in this foreknowledge before we exist here. So you do not need to have other persons to show you love someone nor do you need other persons to know how to love as we have eventually seen, so this “love paradox” falls apart not only in the argument but also against the Bible which clearly says Yehovah is a he and no other beside him as God in **Isaiah 45:5**.

10) John 20:28 – The Lord Of Me And The God Of Me

Answers: Firstly let us look at some verses which fit with the context of this passage **John 10:28-38** - **28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 29 My Father, who has given them to me,[a] is greater than all, and no one is able to snatch them out of the Father's hand. 30 I and the Father are one.” 31 The Jews picked up stones again to stone him. 32 Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?” 33 The Jews answered him, “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.” 34 Jesus answered them, “Is it not written in your Law, ‘I said, you are gods’? 35 If he called them gods to whom the word of God came—and Scripture cannot be broken— 36 do you say of him whom the Father consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? 37 If I am not doing the works of my Father, then do not believe me; 38 but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father.”** / Notice believing the works that are done by Yehoshua (Jesus) and why because the works are from the Father, and that we see we believe in those works because the Father is in Yehoshua (Jesus) but when you see later relating to the Father in him, it is the Father doing the works in **John 14:8-10** - **8 Philip said to him, “Lord, show us the Father, and it is enough for us.” 9 Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? 10 Do you not believe that I am in the Father and the Father is in me? 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.** / So we see how the Father dwells in Yehoshua (Jesus) we believe the works because Yehoshua (Jesus) has the Father dwell in him doing the works, so when you see Yehoshua you see the Father, and the works that Yehoshua does it is also the Father doing them through the man Yehoshua (Jesus). So when he goes to **John 20:25-29** it says - **25 So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.” 26 Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” 27 Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” 28 Thomas answered him, “My Lord and my God!” 29 Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”** / Thomas did not believe that Yehoshua (Jesus) was not resurrected unless he saw for himself, then when he saw for himself he said “my lord and my God” or as it reads in the Greek “the lord of me and the God of me” and Yehoshua said “You believe because you have seen.” Yehoshua has said clearly believe the works because the Father is in him doing the works and we know the Father resurrected Yehoshua according to **Hebrews 5:7-9** - **7 In the days of his flesh, Jesus[a] offered up prayers and supplications, with loud cries and tears, to him who was able to save**

him from death, and he was heard because of his reverence. / And **Romans 8:11** - “**11 God raised Jesus from the dead, and if God’s Spirit is living in you, he will also give life to your bodies that die. God is the One who raised Christ from the dead, and he will give life through[a] his Spirit that lives in you.**”

so Tomas believed by seeing Yehoshua (Jesus) he was seeing the Father who is God also, Angels in the past were God’s presence on Earth not that they are Yehovah but were acting on behalf of Yehovah God as good as being as God himself there with them, and this is the same with Yehoshua (Jesus) as God is with us in Yehoshua amongst his creation as seen in **Isaiah 7:14** – **Therefore the LORD himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.** / this name Immanuel means God with us, we know Hebrew names are prophetic not necessarily them being Yehovah God doing things but it is God doing things through them similar to Yehoshua which means Yehovah saves does this make Joshua who’s name is Yehoshua to be Yehovah God saving? No. So Yehoshua has a name Immanuel because Yehovah God is with us being in him and he therefore is God’s presence on Earth. So simply put we believe the works that Yehovah God did through Yehoshua (Jesus) and this is why when we see Yehoshua (Jesus) we have seen the Father Yehovah God by the works he did through Yehoshua (Jesus) as we land on this final verse **Acts 2:22** - **22 “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know—** / Yehovah God did the miracles through the man, Yehovah God did the works through Yehoshua as these miracles, signs and works, so we see God by what Yehoshua (Jesus) did while he was here, so Tomas now believes Yehoshua is the lord and the Father God is in him, therefore believing the works God did through him by the resurrection.

11) Plural Words In Hebrew - Do They Always Point To Plural Persons?

Answers: When taking the plural words into account as stated relating the Bowreka and Osayik, plural words in Hebrew do not always mean the context of what is being spoken of is plural, for example when pronouns, nouns or verbs that are used that may have plural constructs to the words, let us say elohim a Hebrew word which means God(s), the word elohim has the ending “im” would make the word essentially a plural word, however the context makes it singular or plural as we see in **Exodus 7:1** – **And Yehovah said to Moshe, “See, I have made you God (elohim) to Pharaoh, and your brother Aaron shall be your prophet.** / Moses is the context of who is being God to Pharaoh, we see then the English translates elohim to the singular because Moshe (Moses) is one person therefore he is one God not Moshe is multiple Gods. Plural words in context take the singular whether it is plural in pronoun, noun or verbs.

12) Is The Angel of Yehovah Also Yehovah

Answers: Let us just look at the very name “ANGEL OF ... YEHOVAH” so he is not Yehovah if he is the Messenger/Angel (**Malak**). If I was to send a post man as my messenger to give you a letter on my behalf is he then me? Obviously not, so when you see **Zechariah 1:12-17** - **12 Then the angel of the Lord said, ‘O Lord of hosts, how long will you have no mercy on Jerusalem and the cities of Judah, against which you have been angry these seventy years?’ 13 And the Lord answered gracious and comforting words to the angel who talked with me. 14 So the angel who talked with me said to me, ‘Cry out, Thus says the Lord of hosts: I am exceedingly jealous for Jerusalem and for Zion. 15 And I am exceedingly angry with the nations that are at ease; for while I was angry but a little, they furthered the disaster. 16 Therefore, thus says the Lord, I have returned to Jerusalem with mercy; my house shall be built in it, declares the Lord of hosts, and the measuring line shall be stretched out over Jerusalem. 17 Cry out again, Thus says the Lord of hosts: My cities shall again overflow with prosperity, and the Lord will again comfort Zion and again choose Jerusalem.’” / Notice how the Angel actually speaks to Yehovah asking how long he (Yehovah) will have no mercy on Jerusalem and the cities of Judah, and then that Yehovah responds to the Angel, how on Earth is the Angel Yehovah God if Yehovah responds to him and he speaks to Yehovah as a conversation between two people? It makes no logical or biblical sense, we then finally see through this passage the Angel telling Zechariah what Yehovah said and telling him (Zechariah) to say this is what Yehovah says, by saying “Cry out again thus says Yehovah (the LORD) of Hosts, then he relays the message what Yehovah said. There is clearly a distinction between Yehovah and the Angel, and then the Angel who relays the message to Zechariah from Yehovah God to say, the Angel clearly is not Yehovah but can speak on behalf of him like he is Yehovah because he is a messenger of Yehovah speaking on behalf of Yehovah God as no one can see Yehovah and live so it is a way that Yehovah shows himself through agents, representatives, theophanies.**

13) Deuteronomy 32:9 – Yehovah Has An Inheritance

Answers: I honestly do not understand why people think this is an argument, while yes the word can be inheritance but it can also be portion, now his portion is Israel that doesn't make him a human being just because out of the world he has a portion for himself as chosen people.

14) Hebrews 1:1-12 (Psalms 97:7 / Psalm 45 / Psalm 102:24-25) – Is Yehoshua (Jesus) Yehovah God Here?

Answers: When you read first read **Hebrews 1:1-10** we see how God speaks through the prophets and Yehoshua at different times, so when we see how translations can make it look to you that Yehoshua is God because the word *elohim* is used in verse 8 and 9 according to the Jew's who know their own language translate this *elohim* as a judge not god, and then they show that this King who was anointed and risen above his companion who is a Judge has a God who did that action of anointing him Yehoshua as this judge which we see also in **Acts 17:31** which says **“God fixed a day on which he will judge the world in righteousness by a man who he has appointed, and of this he has given assurance to all by raising him from the dead.”** now when it gets to **Hebrews 1:10** we see God is speaking through prophets which the Psalmist is a prophet also, so this could easily be a double meaning statement 1 talking of Yehovah in Genesis not relating to Yehoshua and Prophetically speaking of the new creation through the Messiah as also seen previous God does judging of the world through Yehoshua which is Agency, God through Yehoshua creates the new creation, for time **Colossians 1:15-18** firstborn from the dead, and the same in Hebrews 1 bringing the firstborn into the world. It seems to me then that while the Psalmist could have been speaking of the Genesis and New creation since he is a prophet, and we see how the writer of Hebrew aligns **Psalms 102:16-17** as God's Glory which is the Messiah as clearly seen in **John 1:14** of the son the word as the glory, so the writer of Hebrews is saying this is of the New creation through the Messiah, this would be agency of how Yehovah lays the foundation in the new creation by his Messiah, not that the Messiah is Yehovah, I would advise people to search up Biblical Jewish law of Agency of Shaliah.

15) Acts 20:28 – God Bought Us With His Own Blood?

Answer: *First point:* not all translations say his own blood. *Second point:* **Acts 20:28** in the contemporary English version states - **“Look after yourselves and everyone the holy spirit has placed in your care. Be like shepherds to God's church. It is the flock he bought with the blood of his own son.”** The Good News translation states **“That we be shepherds of the church of God which he made his own through the blood of his son.”** The NET Bible states **“to shepherd the church of God that he obtained with the blood of his own Son.”** You could also take it as the blood of his own or his own blood, this doesn't have to mean that he God has literal blood but that his son is his blood in the form of agency, not that God himself bled out but that his son is his blood, like our children are the our blood, for example **“my son is my own flesh and blood.”** You are essentially emphasizing that they are your family member, so Yehovah God did buy us with his own blood which is his son, hence why some translations have blood of his own. Final point: According to the NIV translation it says in the footnotes on <https://www.biblegateway.com/passage/?search=Acts%2020%3A28&version=NIV> that a. **Acts 20:28** many manuscripts has **“of the lord”** then in b. **Acts 20:28** or **“with the blood of his own son”** so if it is in other manuscripts of the lord or of his own son, this is not as clear cut as Trinitarians would like to make it sound as if to prove their stance, as even the interlinea explicitly reads **“he purchased with blood the own”** this doesn't in English make much sense, but we could kind of see it could be speaking of what we said before that he purchased with his own blood, but that own blood doesn't have to mean he himself has blood but the son is that person who represents his blood as our children are our own flesh and blood.

16) John 1:18 – Begotten God Made The Unseen God Known?

Answers: When we read **John 1:18** depending on translation we see a begotten God making known an unseen God, I would first start off with this, assuming the actual writing is a begotten God making known an unseen God this shows two separate Gods. I would then move on to the unseen God being the true God but the begotten God being a God in the same way Moses is God in **Exodus 7:1** which when we read **John 1:1** which comes a few verses before **John 1:18** it would then give more context to this the Word being a begotten God as a God in the exact same way Moses is God therefore the Word being with God would make sense that this God is a different form of God to the one who he is with in the beginning, that later in **John 1:1-18** this God is a begotten God making known the God who is unseen which he is with, this is clear then to say they are not the same God but separate Gods which then leads me on to a logical argument relating the word Elohim which means God, in **Exodus 7:1** Moses is God to Pharaoh, **1 Samuel 28:13** has Samuel as a God rising from the earth and also then if Yehoshua as we see as the Word is God **John 1:1** I would ask how many God(s) are here? If you answer 3 Gods, my next question would be, then why do you believe the Father, Son and Holy Spirit are the same God when these Gods are different Gods when there is a clear distinction between the unseen God and the begotten God? Assuming you would say because there is a distinction or difference between the other three Gods as not being the same God also, you would have to be consistent and say Yehoshua (Jesus) is not the same God in this case also. So simply put these are two different Gods with different features about them, one is seen and the other is not, one is begotten but the other is not, these Gods are clearly not the same and therefore gives context to every other point Trinitarians may use to make Yehoshua (Jesus) God null and void since here he is not the same God but another God other than the unseen one which according to Justin Martyre he even himself as a Trinitarian church “Father” calls Yehoshua (Jesus) another God other than the creator on <https://www.newadvent.org/fathers/01285.htm> says “**Justin: I shall attempt to persuade you, since you have understood the Scriptures, [of the truth] of what I say, that there is, and that there is said to be, another God and Lord subject to the Maker of all things; who is also called an Angel, because He announces to men whatsoever the Maker of all things— above whom there is no other God — wishes to announce to them.**” this therefore is more damaging against Trinitarians than actually beneficial to them as it destroys also the **John 1:1** arguments they make. Now let us say the other manuscripts which negate the begotten God but replaces the word with “**son who is in the bosom of the Father made him known**” then their argument relating this verse doesn’t stand because it doesn’t say he is God but the Son who makes him known, so we should use this verse actually against Trinitarians when they use **John 1:1** as an argument.

[NEXT PAGE PLEASE]

17) Echad Deuteronomy 6:4 – Is It A Compound Unity Or Cardinal Number One?

Answers: Firstly I would like to state that this can be right that it is in a sense a compound unity if the context states so for example **Genesis 2:24** when the husband and wife become one flesh after being married, however when you look exegetically speaking in **Deuteronomy 6:2-4** the context is explicitly contrary to a compound unity but is literally the cardinal number one meaning literally just that, one. If we then use other verses that are talking on the explicit same topic for more evidence toward the Shema being either compound unity or cardinal number one, you just have to look at **Mark 12:28-34** which Yehoshua (Jesus) mentions the Shema after being asked by the scribe which is the greatest commandment, after Yehoshua (Jesus) speaks the scribe then responds **“Well said, teacher; you have truly stated that he is one, and there is no other besides him; to love him with all the heart, and with all the understanding, and with all the strength.”** this statement is explicitly clear that Yehovah God in the Shema is a he who is one and no other which negates other persons as part of the Yehovah in the Shema (**Deuteronomy 6:4**) which we have seen in **Deuteronomy 6:2** where it says **“that you may fear the LORD (Yehovah) your God, you and your son and your son’s son, by keeping all HIS statutes and HIS commandments which I command you, all the days of your life, and that your days may be long.”** then it goes onto the Shema in Deuteronomy 6:4 which says **“Shema Yisrael Yehovah Eloheinu Yehovah Echad”** in English **“Hear, O Israel: The LORD (Yehovah) our God, Yehovah is one.”** This same Yehovah is who we fear and keep HIS commandments, his is not plural persons but the third person common singular form of speech, the scribe didn’t believe in a Trinity but literally a singular person or self as Yehovah, and Yehoshua (Jesus) we see in **Mark 12:34** saw that it was wise or interligent depending on translations what the scribe said and that he was not far from the Kingdom of God. So logically since God is not the Author of Confusion we can clearly unambiguously see Yehovah is one person, self, individual and no other but him and we know this is the Father as seen in **Isaiah 64:8** **“But now, Yehovah, you are our Father; we are the clay, and you our potter, and all of us are the work of your hand.”** and also **Deuteronomy 32:6** **“Is this how you repay Yehovah, O foolish and senseless people? Is he not your Father and Creator? Has he not made you and established you?”** and finally **Jeremiah 3:19** specifically has Yehovah speaking and he says **“I thought you would call me ‘Father’ and never turn away from following me.”** I believe this is enough to debunk any Trinitarian argument, but I will give answers to ever other argument they bring to help equip you for battle against the lies of Satan.

18) Isaiah 9:6 / Isaiah 9:5 (Tanakh) – Is Yehoshua The Eternal Father?

Answers: If you read the Trinitarian translations which is a predominant amount of the translations in bibles you have you would see Yehoshua (Jesus) is called Eternal Father, and I will answer this using even their own translation of **Isaiah 9:6** which said **“For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called wonderful counselor, mighty God, Everlasting Father, Prince of Peace.”** we need to take into consideration that this has been argued as being talked of about the son of Ahaz as being this son as the one being called this, I personally believe it also is talking of Yehoshua (Jesus) also, however whether or not this is the case just because you are called something doesn’t make you the thing your being called for example Yehoshua (Joshua/Jesus) name means Yehovah Saves, is Joshua literally Yehovah who saves? Obviously not. However when we look at **Isaiah 9:5** in the Tanakh it says **“For a child has been born to us, a son given to us, and the authority is upon his shoulder, and the wondrous adviser, the mighty God, the everlasting Father called his name “the Price of Peace””** The Jews who know their own language disagree with Trinitarians translations in relation to this, but assuming the Jews are wrong and we should not take either Jews or Trinitarians argument let us go to a secondary source outside of Hebrew Masoretic texts and go to the Greek Septuagint of **Isaiah 9:6** which says **“For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of the great counsel: for I will bring peace upon the princes, and health to him.”** It seems clear that the Septuagint Greek manuscript of old testament disagree’s with Trinitarian “Christians” translations of the verse and seems to be a little closer to the Jews translation of their own language negating this person actually being called the things Trinitarians claim he was called.

19) Kyrios [Lord]– Does This Mean You Are Yehovah?

Answer: This will be an easy one to debunk, it isn't as straight forward as the Hebrew where it says YHVH in Hebrew but also you have Adon or Adonay there is variations of what translates to lord or Lord in English, when the Greek has a variation of the use of the word Kyrios but they could be ho-kyrios but even that doesn't clearly show you are The LORD for example, the context then would matter more so than just seeing in Hebrew YHVH (*Yod Hei Vav Hei*) which is the name Yehovah itself. So being called Kyrios doesn't make you Yehovah God when Abraham was called "**Kyrion**" which comes from **G2962** in the strong's concordance of Kyrios which also has been used for The Lord your God in **Matthew 4:10** as "**Kyrion ton theon**" "**The Lord Your God**" So yes in this case we know it is clear contextually it means the Lord your God but when you see the same word used for Abraham context again clearly shows Abraham is not Yehovah so the use isn't about Yehovah God, so if Yehoshua was called Kyrios/Kyrion it doesn't make him Yehovah God so it isn't a good argument for Trinitarians to use at all.

20) First And Last – Does This Title Or Statement Make You Yehovah God?

Answers: Yehoshua (Jesus) said that if we wish to be first we must be last, the term first and last is relating to a servant because a King is supposed to serve his Kingdom. Yehoshua (Jesus) is first and last because he both served and rules by example while he was here in his first coming, but he will rule as the greatest King in his second while also serving us with waters of eternal life the holy Spirit and food when we come to him. We can clearly take this in **Mark 9:33-35**, also we see the use of first and last he says many who are the first will be last and the last first again showing that there are different ways to be using this title as titles of God like this do not necessarily mean you are Yehovah just because you have titles he has. In **Mark 10:29-31**, and again in the same chapter even relating Yehoshua (Jesus) **Mark 10:42-45** coming to serve and give his life as a ransom for many. My last point is relating to the first workers and the last workers getting the same payment which is a parable relating to all people who enter into the Kingdom by the same payment that being Yehoshua (Jesus) blood as seen in **Matthew 20:1-16**, so it is clear there are a various of uses of first and last title, this doesn't make you Yehovah God if you are both first and last, for example it seems I am the first and will be the last Son of my mother now she has passed the age of having more children, context is key from the Bible there is only one God the Father and there is no other beside him so logically and Biblically Yehoshua (Jesus) wouldn't be using this about himself as being Yehovah when there are passages like **John 4:23-25**, **John 17:3**, and **John 20:17** for example.

21) The I AM Statements Made Known

Answers: First it would depend upon the I am verse that the Trinitarian use, generally speaking they go to **John 8:58** because it seems to indicate a pre-existence of Messiah which they can twist, however other I am statements are generally him saying he is the son of man, when you lift him up you will know I am he for example as seen in **John 8:28**, and other verses they may use he simply is speaking relating to the Messiah or the Son of Man title for example, which is why I think they would bend towards **John 8:58** because it seems to indicate a pre-existence since it speaks of Abraham and his existence or birth. So let us use this I am statement in **John 8:58** – according to interlinea – said to them Jesus, truly, truly, I say to you, before Abraham was, I am. / you could argue this word for was, is used relating to before Abraham becomes or is to become I am relating to the new creation, this is the argument I myself personally sit on around 80%, however I have another argument which is my 20% other mind set which I still see as a valid argument that relates to the foreknowledge of Yehovah God, that before Abraham was (past tense) translated according to the Bible Hub interlinea, before he was I am (which is present tense), I exist to be in God's foreknowledge he is the first thought of creation before all things, even Abraham not that Yehoshua literally pre-existed but he did in the mind of Yehovah. Now relating both those 80 and 20% arguments I can also see Heterosis in both of them, that he is speaking present tense in the before Abraham becomes future tense I am which we know is present tense, I believe this to be heterosis as he is speaking of his resurrection which is at that time to come as if it is a certainty to happen, when you see heterosis is speaking of something as done even though it has not yet happened is speaking of a heterosis as if good as having been done already. This could be both in the before Abraham becomes I am to exist (in the resurrection first born from the dead) or Before Abraham was (past tense) I am (Present) is still speaking of before anything the Messiah will be resurrected hence first born from the dead in God's foreknowledge.

22) How Does Yehoshua (JESUS) Do Wonders – AGENCY

Answer: All you have to do is look at **Acts 2:22** to answer this which says “**Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know.**” God did the miracles through him as we see being backed up by **John 14:8-10** which says - “**Philip said to him, “Lord, show us the Father, and it is enough for us.” Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, “Show us the Father”? Do you not believe that I am in the Father and the Father is in me? The words I say to you I do not speak on my own authority, but the Father who dwells in me does his works.**” So we see when Philip asked to see the Father, Yehoshua (*Jesus*) said how can you ask me to show you the Father don't you believe when you see me you see him, this is because The Father who is alone God dwells in Yehoshua (*Jesus*) doing the works this is how we see the Father, by the works and we must believe the works because it is the Father who does miracles through his Prophets for example Yehoshua (*Jesus*) said in **John 10:37-38** - “**If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father.**” The reason Yehoshua (*Jesus*) then does wonders and signs and such is because God did them through him, just like how God did them through Moses as seen in **Acts 7:36** “**This man led them out, performing wonders and signs in Egypt and at the Red Sea and in the wilderness for forty years.**” and this is seen in **Deuteronomy 29:2-6** how Yehovah did signs, and great wonders to Egypt and that we see Israel being led for 40 years in the wilderness. Yehovah did the signs and great wonders through Moses. Other last verses you may wish to check God reconciling the world to himself through Jesus or Judging the world through Jesus **2 Corinthians 5:19**, **Acts 17:31**, and **Romans 2:16**.

23) The Word Of Yehovah Used For A Person

Answer: Even if the title “*The Word of Yehovah*” is relating a person for example the Angel of Yehovah in the old testament, this only proves arguments that Unitarians bring that a person represents the word of God as a spokes man, which is why **John 1:1** could be Yehoshua (*Jesus*) as a spokes man and judge therefore also God in the way judges and spokesmen in the Old Testament by the Angel of Yehovah or the Judges for example. This wouldn't make you Yehovah God simply a representative and agent on behalf of Yehovah God himself, who represents Yehovah God on Earth, so I would say this argument isn't really worth any time when Trinitarians bring it, it is self refuting. By the way also the Word has been seen throughout as a speech also from God, even Yehoshua (*Jesus*) gives us Yehovah's word, did he give us himself as something else to himself? **John 17:14**.

24) Philippians 1:6-10 / Joel 2:31 (Day Of Yehoshua / Day Of Yehovah)

Answer: **Philippians 1:6-10** we see being the day of Yehoshua (*Jesus*) in his coming but then in **Joel 2:31** it says the day of Yehovah when the sun turns to darkness. Why does it seem that these two days of two people are the seemingly the same day? My answer would be, because Yehovah God is coming back in his Messiah Yehoshua (*Jesus*), God judges by the man Yehoshua (*Jesus*) in **Acts 17:31**, God does the miracles through Yehoshua (*Jesus*) in **John 14:8-10, Acts 2:22**, to name just a few verses, Yehovah God dwells in Yehoshua (*Jesus*) so the Day of Yehoshua (*Jesus*) can easily be the Day of Yehovah because Yehovah God is dwelling in him, we also see how Yehovah by the rod in his hand strikes the River Nile, but then tells Aaron to by the rod in his hand to strike the Nile in **Exodus 7:17-25** this doesn't mean Aarons hand some how litterally is a Yehovah placing a new hand on Aarons body but that when his agent does things on behalf of Yehovah it as is Yehovah he himself is doing it, so when Yehoshua (*Jesus*) returns, Yehovah God is coming back in Yehoshua (*Jesus*) on the same day, this doesn't make Yehoshua (*Jesus*) also Yehovah God, other wise when God dwells in us that makes us him also.

25) Yehoshua (Jesus) Is He The Ultimate Judge (Acts 17:31 / Romans 2:16)

Answer: Look at **John 12:48-50** which says - “**48 The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. 49 For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment— what to say and what to speak. 50 And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.**” The Father commands Yehoshua (*Jesus*) what to say, that the words Yehoshua (*Jesus*) says judges us, so the words themselves are what Judge us, so Yehoshua (*Jesus*) is speaking the words that will judge us but the words ultimately come from the Father which we see in **Acts 17:31** which says “**Because he has fixed a day on which he will judge the world in righteousness by a man who has appointed; and of this he has given assurance to all by raising him from the dead.**” and this man is Yehoshua (*Jesus*) as we saw in **John 12:48-50** and we also further see contextually in **Romans 2:16** which says “**on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.**” and this is why Yehoshua can know our hearts because God judges us through him so he also must know the hearts because God tells him. So Yehovah God is the ultimate judge not Yehoshua (*Jesus*) but he is as good as being the ultimate Judge because Yehovah God does it through him.

26) Titus 2:13 - Awaiting The Blessed Hope Of Our Great God

Answers: Firstly there is clearly two separate persons but that appearing of glory is of both God and Savior that is two persons God is one and savior Jesus Christ is another. In **Revelation 20:1-6** we see that glory which is to come being the resurrection to eternal life through the Messiah by Yehovah God. The blessed hope and coming glory of our great God and our Saviour is coming and it belongs to Yehovah God who does this through Yehoshua (*Jesus*). To say that this is talking about Yehoshua (*Jesus*) as great God is not a bad argument as it can look like that, but once you take time to look at the verse you see the context is relating to what we are waiting for which is “**the appearing of the glory**” that is what we are waiting for and it is of our great God and saviour two persons, it is of them.

27) Genesis 1:26-27 – Let US Make Man

Answer: Firstly let us just say for Unitarians and Trinitarians, even the Modalists would struggle with this since it is an ambiguous us, it doesn't say who exactly the us is. We can however see by the context that in **Genesis 1:27** it was a he who made man in his image, so who ever the us is only one of the persons in that Us is God of **Genesis 1** creation and the other is something or someone who is not God. Also notice how Yehovah God seemingly talks of himself as a singular thousands of times in the Bible, some have said it is around 20,000 times that Yehovah speaks of himself in a singular, I know that many people try to say Yehovah speaks as a singular I because it is a singular "being" which is God speaking, but then they have the issue why Yehovah is speaking as an us in **Genesis 1:26** then if he 20,000 times says I or me for example, their arguments then fall flat at **Genesis 1:26**, but let us now go to extremely important verses where you would assume since Yehovah God can speak as an us he never did when he probably should have like **Exodus 20:1-3** the first commandment relating having no other god besides me, also **Isaiah 45:5** when Yehovah is a singular I and no other besides me, these verses would be confusing when Yehovah God is not the author of confusion to speak as one person and no other else when he is actually three persons in one being God. So now we should go back to **Genesis 1:26** and see why it would be trouble for all the movements, **1)** Unitarians there seems to be multiple persons playing part in creation or a person and something else at very least playing part in creation. **2)** Trinitarians would have problems with why Yehovah speaks 20,000 times as singular and only maybe 4 times that I have seen at best as plural, not only this but goes back to singular when he claims not to be the author of confusion and says have no other god beside me why then is this, and where does it say who the us actually is since it is ambiguous. **3)** Modalists we see are a form of Unitarian which means they believe the Father, Son and Holy Spirit are Yehoshua (Jesus) one person, but we see other persons as an us who created man in our image, did he then create humanity with multiple personality disorder? There is clearly a distinction between persons, and we do not know who the us is so it would be speculative as to who or what was playing part in this. I will give my view as to why the us is used and who or what the other person or thing is that Yehovah God is creating with or through, I believe this is God speaking in both an immediate and prophetic sense, we see in **Genesis 2:7** Yehovah God created man through the earth forming man from the dust, right here we see God is one person and the Earth is another thing that God created through relating man, not only this but I also believe God created all of mankind through Adam and he is speaking as he creates Adam as his image and likeness as a perfect creation, and through Adam he creates all other men, which also is pointed at prophetically through Yehoshua (*Jesus*) that all men will be created a spiritual man through Yehoshua in the new creation as seen in **Colossians 1:15-18** as he is the first born of the new spiritual creation like Adam was of Physical, so we are conformed to the image of the son like we being made in the image of the first Adam, that would be my opinion as to who or what the us could be but at least I acknowledge the us is ambiguous and it doesn't say who or what is the other person or thing is other than one person being God.

28) The Holy Spirit Teaches – HE MUST BE A PERSON

Answer: **John 14:26** - can translate as - **"and the Comforter, the Holy Spirit, which the Father will send in my name, will teach you all things, and remind you of all things that I said to you."** So it can be a **"which"** comes from not a whom comes as if a person, now remember the spirit is of the Father and the Father says the things in us, that he said in Yeshua, it was Yehovah by his spirit in Yeshua teaching and commanding him what to say so he will do the same through us by his Spirit. And the reason this makes perfect sense is **Isaiah 51:16** which says **"And I have put my words in your mouth and covered you in the shadow of my hand"** and also in **Isaiah 59:21** **"And as for me, this is my covenant with them," says The LORD: "my Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring," says The LORD "from this time forth and forevermore."** The Spirit of God speaks through us in the book of **2 Sam 23:2-3** - **"The Spirit of the Lord speaks by me, his word is upon my tongue. The God of Israel has spoken, the Rock of Israel has said to me:"** So it is clear Yehovah by his Spirit on us he speaks, so if the Holy Spirit is talked of as a person it is the Father as that person, it is his words spoke by his spirit through us, we see men have spirits or having double portions for example **2 Kings 2:9** which says **"When they crossed, Elijah said to Elisha, "Ask what I shall do for you, before I am taken from you." and Elisha said "Please let there be a double portion of your spirit on me."** and that also John the Baptist was asked if he was Elijah, having someone's spirit doesn't make you the person, it just means you are like them which is why Yehovah says **"Be holy for I am holy"** but let us check John the Baptist being asked if he was Elijah or The Prophet in **John 1:21**. So if it is a person that person is the Father not another person.

29) Acts 1:24 And 1 King 8:39 – Jesus Knows The Hearts Of Man

Answer: Yehoshua (*Jesus*) knows hearts because God is in him even still [John 14:10](#), [John 8:40](#), [Acts 2:22](#) and many others like God bringing the world to himself through Jesus, also [Acts 17:31](#) God judges the world with justice by the man so Yeshua knows the hearts to judge because God is judging through him same in [Romans 2:16](#) God judges peoples secrets through Jesus Christ again secrets of the heart, God does it through Yeshua.

30) John 10:17 – Yehoshua (Jesus) Raised His Own Body?

Answer: While Yeshua did say he will raise it, is there actually a verse where he himself raised the body? Or was this again just The Father Yehovah speaking through Yeshua saying he will raise it, we see the Father speaking through him in the book of [Deuteronomy 18:18-19](#) Yehovah said I will command him what to say talking of Yeshua which correlates to [Acts 3:19-22](#), and then we see also in [John 12:48-50](#) The Father commands him what to say, [John 14:10](#) again the Father tells Jesus what to say, it is the Father speaking through his Son as he did through the prophets as it says in [Hebrews 1:1](#), so every time you see the action of him being raised it is Yehovah the Father by his Spirit in [1 Corinthians 6:14](#), [Ephesians 1:19-20](#), [2 Corinthians 4:14](#), [Romans 8:11](#) (the spirit of him, who raised Jesus) and in [Acts 2:24](#), [Acts 3:15](#), [Acts 4:10](#), [Acts 5:30](#) (The God of our Fathers raised Jesus), [Acts 10:40](#), [Acts 13:30](#), [Romans 4:24](#), also in [Galatians 1:1](#), [1 Peter 1:21](#), [Acts 2:32](#), [Acts 3:26](#), [1 Thessalonians 1:10](#), [Acts 17:31](#), [Acts 13:33](#). We see Yeshua crying out to the one who could save him in [Hebrews 5:7-9](#) We however can see that Yeshua did have a part to play because God Yehovah raised him through his own blood in [Hebrews 13:20](#), so the one who did the raising was Yehovah predominantly as God, but Yeshua by the offering of his blood. So the one who is God who raised Yeshua was Yehovah the Father but the way Yehovah the Father did this was by the blood of the eternal covenant, not that Yeshua is Yehovah but Yehovah is the Father who did it according to his promise and through the offering of Yeshua's blood it is the agreement Yehovah made that this would be the case if we obey and Yeshua obeyed there for is resurrected to eternal life.

31) Yehoshua (Jesus) Worshipped By Angels (See also: Hebrews Angels Are Told To)

Answer: Firstly I advise the reader of the course notes to see Latreou notes in point 5 in the anti-trinity course notes as this worship is not the same as him being God, he is not being worshipped as Yehovah God but yes as a king or authority set up by Yehovah. Also understand Latreou has been used for men or nations serving slave owners, this doesn't make you Yehovah God even if that was the case if the word Latreou was used relating to Yeshua. We would need to see context aiming to show Yeshua as Yehovah God and the worship pointing to him being worshipped because he is Yehovah but this is not the case as you have seen in these anti-trinity course notes. Furthermore, [John 17:1-3](#) we see explicitly Yehovah God gave authority to Yeshua over all and then in [Hebrews 1:6](#) God tells his Angels to worship Yeshua, so authority over angels is being given to him not that he is Yehovah God other wise Angels wouldn't need to be told to "**LET THEM WORSHIP HIM**" also see [1 Corinthians 15:27-28](#) in relation to Yeshua is subjected to God so he is not God, also see [1 Corinthians 11:3](#) - the head of Christ is GOD so God is over Jesus, but Jesus is over all things under God obviously. We know David has been worshipped in [1 Chronicles 29:20](#) being bowed to Yehovah and the King, again it is simple Yehovah gives Kings glory but, he doesn't give his glory as being God to anyone he is alone God, so there is no issue with Yeshua being worshipped by Angels at all, PRAISE YEHOVAH GOD.

32) Jude 1:4-5 – Our Only Master And Lord

Answer: Firstly I will start with what I believe is the straight truth this is typological of God in the old through Moses and now God through Yeshua did it here and egypt being symbolic of the world or Jerusalem slavery. However, according to Dr Dale Tuggy who stated that there are seemingly translation issues meaning that different manuscripts have for example you see in [Jude 1:4](#) in KJV it states "**4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ**" which seems to negate what Trinitarians claim that it is speaking of Jesus as both only master and lord. They may use this relating to the word only as if Yehoshua (Jesus) is the only master and lord does this negate others, in relation to this we have many lords but the one lord for us is Yehoshua (Jesus) and one God for us is the Father although there are many gods but for us is that one only true God the Father. So yes there are many lords but for us there is only one true lord God made both lord and Christ as we can see in [Acts 2:36](#). It seems that different translations go by different manuscripts and some are indicating Jesus is the master and lord and others show a separation between God as Master and Jesus as Lord as we see in KJV.

33) Romans 9:5 – Is Yehoshua (Jesus) Our God Over All?

Answer: The simple answer is stated simply as different translations clearly show Jesus is over all God blessed not that he is over all God, with the comma placed making him look like he is God. See these Translations which indicate Yehoshua (*Jesus*) as God blessed, not over all God, since in the Koine Greek there is no commas and punctuations you could read bluntly as over all god blessed even in some with commas if you take them away they show him over all God blessed, but for this point I will only bring up ones that clearly show this - <https://biblehub.com/romans/9-5.htm#study> – *KJV* “**who is over all, God blessed forever. Amen.**” this indicates he is over all and blessed by God or God blessed forever which doesn’t show him as over all God, and is blessed as the commas separate “over all God, blessed be...” for example. *New American Standard version* - “**who is over all, God blessed forever. Amen.**” *Aplified Bible* “**He who is exalted and supreme over all, God blessed forever. Amen.**” the *American Standard Version* “**who is over all, God blessed for ever. Amen.**” one more version since I have made my point *Contemporary English Version* “**They have those famous ancestors, who were also the ancestors of Christ. I pray that God, who rules over all, will be praised forever! Amen.**” Even in this one which is different to the other versions used, still show that christ is spoken of as one having ancestors then the writer says I pray that god is praised not that Christ is God who is praised. Again it depends on the translations to the English but when you read from the actual Koine Greek how it is written with no grammatical marks it reads with no grammar “**whose [are] the patriachs and from who [is] Christ according to the flesh being over all God blessed to the ages amen**” according to the actual greek with out the commas, the brackets are only used to add words to make it make sense in English, you could take the are and is out of that and read it without those two parts still doesn’t call Yehoshua (Jesus) God over all but is over all God blessed.

34) Acts 2:15-21 / Joel 2:28-32 / Romans 10:9-13 / Isaiah 45:17– Is Yehoshua The Yehovah We Call On?

Answer: This argumentation relates to calling on the name or believing in the name, now the context in **Romans 10:9-13** says - “13 For “**everyone who calls on the name of the Lord will be saved.**” 14 *How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard?*[c] *And how are they to hear without someone preaching?*” Notice how it states calling upon the name of Yehovah (The Lord) and how it states calling on the one who they “**believed**” this is the context right, and this belief relating to one they have never heard, Yeshua has been heard, but no one has ever seen God or heard him as seen **John 5:37**, so how can you believe in HIM which is the Father who is the Yehovah not Yeshua, just because it says confess Yeshua (Jesus) is Lord this form of Lord is a master and it is to the glory of the Father, not that he is Yehovah as seen in **Philippians 2:11** that says “**And that every tongue should confess that Jesus is Lord to the glory of God the Father.**” so the one we call on the name, we have not heard is God ofcourse the name we confess who is lord is Yeshua because God made him this, the context relates belief and that is relating to the Father not Jesus as the one who we call on that name, because people have heard Yeshua (Jesus) voice. Now when you read **Acts 2:15-21** and Trinitarians say this is Yeshua (Jesus) that is the Lord you call upon in verse 21, but 22 tells you God did miracles through Yeshua not that Yeshua is God, this doesn’t say call on the name of the Lord Jesus, they automatically assume this Lord is Yeshua when it isn’t as seen in **Acts 2:22** “**Men of Israel Jesus the Nazarene is a man who was attested to you by God who did miracles through him in your midst as you yourselves know.**” And when you come to **Joel 2:28-32** this Yehovah we call upon is linked to what we have already stated, the Father Yehovah contextually, not confessing with your tongue it’s not the same context, break it down. Last verse isn’t so much tied to this context but Trinitarians try to use **Isaiah 45:17** the salvation, and Yehovah, we know Yehovah raises saviours throughout the Bible this Yehovah is the Father alone no other as seen contextually in **Isaiah 45:5-11**, specifically **Isaiah 45:5,9,11** “**I am Yehovah and no other**” then he is a “**Potter that the clay speaks to**” and “**we are his children and work of his hands**” this correlates to **Isaiah 64:8** “**You Yehovah are our Father, we are the clay and you are the potter, we are the work of your hands.**”

35) Isaiah 6:1-3, Isaiah 6:9-10 - The Lord As God Correlating To John 12:36-50, Acts 28:25-27

Answer: Essentially speaking Isaiah wrote these things about how Yehovah God blinds the hearts because Isaiah saw prophetically Yehoshua (*Jesus*) not being believed by the Jewish leaders and Jews of his time, this is why Yehovah God blinded their hearts because they DID NOT BELIEVE not because Yehoshua (*Jesus*) is Yehovah God but he is the glory of Yehovah God, he saw Yehoshua as King of Yehovah's Kingdom, he saw him sitting on the throne of David, and he saw the plan of Yehovah rolling out for the resurrection in the Messiah and they did not believe. God sitting on the throne as a man because Yehovah God is in Yehoshua (*Jesus*) Isaiah saw these prophecies of God's glory coming **John 1:14** the word (*speaking of Jesus*) become flesh and dwelt among us, and we have seen his glory the glory of the only Son. Yehoshua is the glory of God, his plan made manifest, his Logos, his word made real.

36) Isaiah 13:19 – Yehovah Overthrows As God Overthrew Sodom

Answer: This can be answered a few ways 1) Illeism, which means one speaks of himself in third person as if he is a different person, this is a form of speech again called illeism. 2) We see how Yehovah speaking in first person will in **Isaiah 13:17-19** send people to overthrow the people in the same way God overthrew Sodom and Gomorrah, now here is a light argument that God doesn't have to mean Yehovah God but can be spoken of as Angels and Human beings have been called elohim. When we see **Genesis 19:1** the people being sent are two angels who arrive at sodom and gomorrah, then in **Genesis 19:15-19** the angels grab Lot and drag him out of Sodom and Gomorrah but in **Genesis 19:21** we see one of them saying "**I will not overthrow this city which you have spoken.**" then we see in **Genesis 19:24-25** Yehovah overthrew Sodom and Gomorrah and how did he do it? By sending his Angels as one said they would overthrow it, so these Angels could be the "**God**" that overthrows Sodom and Gomorrah, so Yehovah will overthrow this place the same way he did before by sending people or angels against the place which would still be him Yehovah destroying it through people in agency. So the answer is either God is speaking in third person illeism or he is speaking of the angels as the God overthrowing the place.

37) Micah 5:2 – Yehoshua Is From Of Old

Answer: This is easily debunked by reading **Micah 5:1-4** and see that yes he is from of old meaning he is from God, but look on how it talks of Yehoshua (Jesus) as the shepherd who has a God who's name is Yehovah not that he is Yehovah, lets read the passage in **Micah 5:4** - "**And He will arise and shepherd His flock In the strength of YEHOVAH, In the majesty of the name of YEHOVAH His God. And they will [d]remain, Because [e]at that time He will be great To the ends of the earth.**" We clearly see the name of Yehovah his God, so if he is from old that means God has spoke him into being hence he is from Yehovah who is from OLD times, if you want to get technical his God is Yehovah not he is Yehovah from of old.

38) John 8:23 / John 17:16 – Not Of This World (Pre-Existence?)

Answer: Again another simple one, be it that he is from above and they from below it clearly is metaphorical are they demons literally from hell? but let us assume this means that he literally is from above a passage Trinitarians also sometimes use in the passage of **John 17:16** they are not of this world even as I am not of this world, but this verse refutes their claims for we are not of the world in the same way which is KATHOS in like manner in the same way how Jesus is not of this world we are not, so are we also angels or God sent by God? No this is metaphorical meaning to not be of this world. This does not make you pre-existent we are foreknown in **Romans 8:29**, Yehoshua (*Jesus*) is also foreknown before the world began in **1 Peter 1:20**, We see Jeremiah being known before he was born in the womb in **Jeremiah 1:5**, we are not pre-existent nor is Yehoshua but we exist inside Yehovah's plan, his mind and being not of the world does not make us pre-existent but it is a metaphorical form of speech that we are to be not conformed to image of the world but of God and his Son Messiah Yehoshua (*Jesus*).

39) Exodus 15:3 – Yehovah Is A Man Of War

Answer: Let us start with the fact that while Trinitarians use this to try and show Yehovah as a man which comes from ISH in Hebrew not ADAM for human or mankind, secondly let us also raise the point that let us assume that he is a man then Yehovah God is could only be a literal singular person man or he would have then to be a multiple personality disorder man who has three personalities or possessed by multiple persons. Now the easiest way to answer this, this statement is a descriptive praise of what he is like, he is a man meaning a self or individual who is a man of war who will bring war against those who go against him, the next arguments would be is one person of Yehovah a man of war but another is a loving man, and the other is something else as a man or person? It is clearly just a descriptive statement of what he is like not what he literally is a human man or angel man.

40) John 17:5 – Glory I Had With You Before The World (Pre-Existence?)

Answer: See the answers for question 38, not only this but I will go a little more in depth here how we know Yehoshua said believe you have what you ask for when you pray **Matthew 11:24**, it is because Yehovah God already has things planned for our life as seen in **Jeremiah 1:5** Yehovah God knew Jeremiah would be a prophet before he existed. We then also see in **1 Peter 1:20** Yehoshua (*Jesus*) did not pre-exist but was foreknown like Jeremiah was before he existed, but for Yehoshua (*Jesus*) he was foreknown before the world began as we see more description to when he was foreknown, also in **Romans 8:29** we are foreknown and predestined also, so to claim **John 17:5** is a pre-existent argument falls flat after these few points. I could say I have glory with Yehovah God before I existed this doesn't mean I am pre-existent literally, as God predestined and foreknows what ever glory I have with him or even to destruction God forbid.

41) The Bread From Heaven Being Yehoshua

Answer: We Unitarians have no issue with this statement because the bread from heaven was literal peices of bread, which symbolises the coming Yehoshua (*Jesus*) the Messiah, and he is the bread that comes from heaven that it symbolises. It is a symbolic form of speech not he is literally peices of bread. (*Sub points*) **1**) The physical bread was sent to Israel from God Yehovah the Father as we see in **Exodus 16**. And **2**) Yehovah our Father promised the Son who would take on our transgressions for our sins, the sacrificial lamb and the unleavened bread that we eat of on Passover in remembrance of him **1 Corinthians 11:24, Luke 22:19** - So God's promise was manifest for us and those who believe in the messiah that God sent and listen to his words because God speaks through him **Deuteronomy 18:18-19** which correlates to **Acts 3:19-22** and also **John 12:48-50**. We live by every word of God, Yehoshua (*Jesus*) is the one who speaks the words of God, his body is the bread, he speaks what the words of God we live by this is symbolic simple.

42) Jeremiah 23:6 – Yehoshua Is Called “Yehovah Our Righteousness”

Answer: Firstly this statement is a prophetic speech he will be called Yehovah is our righteousness and yes he will but this is future tense, because Yehovah's righteousness will happen when Yehovah comes in Yeshua just like Jerusalem the place is also called **Acts 33:16** this doesn't mean the place is Yehovah nor does it mean that Yeshua is Yehovah neither, if you take this prophetic statement some how means Yeshua is Yehovah then you would have to take into consideration the verses where it seems Moses and other prophets claimed to be Yehovah as the statements don't say thus says Yehovah it just is Moses speaking and then saying I am Yehovah and the same is said by others in, **Deuteronomy 29:2-6**, and from **Hosea 3** through to **Hosea 12**, you could read on if you want but basically it doesn't have Hosea as a prophet say Thus says the Lord, it just speaks of Hosea either as a man and Yehovah deity as trinitarians would say, or Prophets can speak as bluntly like they are Yehovah saying words but they are not him, this is agency 101, a Prophet can speak as we see between these *chapters 3 and 12* maybe even further that it is Hosea speaking as himself and as Yehovah without it seem to switch between the speaks and make it known to you who is speaking and when it just naturally goes from Hosea to Yehovah as Hosea speaks. Let me be blunt, we Unitarians know agency we know Hosea may be the speaker and no it doesn't stop and have Hosea say "**THUS DECLARES YEHOVAH**" or "**THUS SAYS YEHOVAH**" it just fluidly changes between Hosea and Yehovah because Hosea is the prophet of God speaking his words because Yehovah shows himself through people, prophets, angels and so on but since Trinitarians grasp at silly prophetic statements and they say Yeshua is Yehovah because of this, well we could make Moses and Hosea Yehovah by their same logic. **Final Notes:** in **Jeremiah 33:14-16** the very same statement for Jerusalem is stated that it is called “**Yehovah is our righteousness**” this doesn't make Jerusalem to be Yehovah God because it has the same statement used, not only that but Jerusalem isn't a stone city but the people who make up Jerusalem the bride **Revelation 21:1-4**.

43) Colossians 1:15-20 – Is Yehoshua (Jesus) The Genesis Creator Because Of This

Answer: I would like to start with **Colossians 1:15** which says **“He is the image of the invisible God, the firstborn over all creation.”** so notice he is the IMAGE of the God that is invisible, see **John 1:18** correlating to the invisible God which says **“No one has ever seen God, the only begotten son who is in the bosom of the Father has declared him.”** Contextually beloved brothers and sisters who is the unseen God predicated of in this passage that the Son made known? Clearly the Father was made known and the Father is the God no one has seen and why? Because **John 14:8-10** **“Philip said to him, “Lord, show us the Father, and it is enough for us.” Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? 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.”** you can also see **John 10:37-38** we see the Father by the works, and we have seen this is because The Father dwells in Yehoshua (*Jesus*) doing the works, see also **Acts 2:22** that God did the miracles through Yehoshua (*Jesus*) a man, so what we see is that it is impossible for this to be talking about Yehoshua (*Jesus*) as God or atleast the same God that he makes known and is the image of, now let us move to the next point of the passage relation which creation is **Colossians 1:15-20** is talking about. **Colossians 1:16** says **“For by[a] him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him”** this is what is called **“Epanadiplosis”** which is also called **“Greek encircling”** which a form of speech that points directly to the things between the words that start a sentence and also then close the sentence in the same way, such as **“all things were created”** beginning and ending this phrase, is specifically relating a new creation of rulers, authorities, dominions, as the all things in heaven and earth, you can see this creation in **Daniel 7:26-27** where the Kingdoms and sovereignty is given to the saints and this is done in Yehoshua as seen **Revelation 20:4, 1 Corinthians 6:2, Luke 22:30** for example, therefore not talking of the Genesis creation but the new creation as seen in **2 Peter 3:13**, relating to **Isaiah 65:17** and **Revelation 21:1**. Now let us move on to the final points which refute this being talked of as Genesis creation and Yehoshua (*Jesus*) being God but Yehovah God has created us through the Messiah a new creation and Yehoshua (*Jesus*) himself is the first of this creation. **Colossians 1:17-18** - **“17 And he is before all things, and in him all things hold together. 18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.”** You see here it is clear that Yehoshua is the firstborn of all creation as seen earlier but this firstborn is not Genesis but is the new creation as he is the first resurrected born from the dead, he is the beginning the first born from dead not relating Genesis atleast not Genesis of physical creation but spiritual. Then finally in **Colossians 1:19-20** - **“19 For in him all the fullness of God was pleased to dwell, 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”** People may try to use this verse to say Yehoshua (*Jesus*) is God because in him the fullness of God (*diety*) dwells in him, but we can also have that fullness in us as seen in **Ephesians 3:19** **“that you may be filled with the fullness of God.”** fullness of God can dwell in us, we see God reconciles the world to himself through Yehoshua (*Jesus*) which again points to new creation all things whether on earth or in heaven to make peace by the blood of the cross. So Yehovah God through Yehoshua’s (*Jesus*) blood is creating a new creation through Yehoshua (*Jesus*) not that he is Yehovah God, we explicitly seen Yehoshua can not be Yehovah as he is the image of the unseen God and that unseen God is the Father who he made known, and the creation is explicitly new creation not pre-existence.

44) 1 John 5:20 – Is Yehoshua (Jesus) The True God And Eternal Life

Answer: When you read **1 John 5:20** from the interlinear it reads – “**We know now that the son of God is come and is given us understanding, so that we may know him who is true.**” so who did the Son give us understanding of **John 1:18** – “**No one has seen God at any time, the only begotten Son who is in the bosom of the Father has made him known**” so Yehoshua (*Jesus*) made us know the Father gave us an understanding of the Father. So let us continue from where we let off in **1 John 5:20** – “**20 And we know that the Son of God has come and has given us understanding, so that we may know HIM who is true; and we are in HIM who is true, in his Son Jesus Christ. He is the true God and eternal life.**” We are in both him and his son as seen in **John 17:21-22** that we are in them and them in us, both of them not just one, so him who is true could be the Father and the eternal life is belief in the son who we are also in. Also looking at the word houtos in - https://biblehub.com/text/1_john/5-20.htm is for some reason translated at he but if you click the word which leads you here - https://biblehub.com/greek/outs_3778.htm it is seemingly mostly used for THIS rather than HE, so since we are in both the Father and son, the statement “This is the true God and eternal life” could be either a) Talking of the FATHER as the True God and eternal life or b) The Father and Son, The true God and eternal life which we see is in the son in 1 John 5:11, since the life is in the son and we know the Father is in the Son by his spirit we could argue for either the true God and eternal life is the Father which is in the Son, or the true God is the Father and the son is the eternal life since it is in him we believe. Either way with this point it shows it isn’t calling Jesus the true God.

45) Acts 5:29-31 – We Do Not Obey Men Only God

Answer: It is right do not obey men only God himself, that is correct but even Yehovah God himself commands us to listen to Yehoshua (Jesus) his prophet in **Deuteronomy 18:18-19** so we would be disobeying Yehovah God if we did not listen to the Messiah because he speaks to us what Yehovah commands him to say as see in that passage and also in places like **John 8:40**, **John 12:49-50**, so we do not obey men when they tell us things that contradict what Yehovah God says, we only listen and obey men sent by God because Yehovah god speaks through them as also seen in **Hebrews 1:1-2**. God speaks to us through prophets and Yehoshua (Jesus) in different times.

46) Qadosh Word Used For Holy Ones In Isaiah 54:5, Proverbs 30:3

Answer: Undoubtedly the most ignorant statement I probably have heard, firstly the word simply means holy, the word has been used in **Exodus 19:6** about a Holy nation, or **Exodus 29:31** a holy place, but wait what about **Leviticus 11:44** Yehovah tells us to consecrate ourselves to be holy ... the word is again the same word as QE-DO-SIM does this make us Yehovah God because we are consecrated holy, or holy ones same word used Qe-do-sim? how about the same passage **Leviticus 11:45** next verse you SHALL BE HOLY for I am holy, the same word used, **Leviticus 19:2** - be holy for I am holy same word used, **Leviticus 20:7** same word used again about us being holy, **Leviticus 20:26** also, **Leviticus 21:6** they shall be holy, or maybe one which is more blunt explicit to the context of Holy ones in **Psalms 89:5** in nasb (*Holy Ones*) KJV Saints, same used word QE-DO-SIM, this word is also in the same chapter a couple verses after in verse 7, the council of the holy ones talking in context of the saints who are human beings, does this some how make us Yehovah because this word is used for us too? It just goes to show how Trinitarians will use any similar word to fit their nonsense teachings.

47) 2 Corinthians 13:14 – Father, Son And Holy Spirit Mentioned

Answer: How is this a hard question, the grace of the lord Jesus Christ is one person who is Lord and messiah then the love of another person who is God and that there is a fellowship of the Holy Spirit, we all are with each other in Spirit like Paul said in **Colossians 2:5**. So just because there is three being mentioned it doesn’t say these three are three distinct persons as one God, it just is mentioning Jesus as Lord, God as God and the Holy Spirit we fellowship in, it isn’t calling the Holy Spirit as being a separate person, so I don’t see why Trinitarians may use this and it is not used much from my experience by many Trinitarians probably a last ditch attempt to grasp at straws to make a riddle and make that riddle some how Trinitarian evidence.

48) Zechariah 12:10 – They Look On ME Who They Pierced?

Answer: I would like to take your time to inform you on some information which I have come across as of 29th Of January 2023 that there is a pdf which indicates other manuscripts stated "**they looked UNTO HIM**" rather than "They looked on me" in relation to who was pierced. I will add my recent starting points to this relating to the other manuscripts views which agree with **John 19:37**. Newer Point: **Zechariah 12:10 (Talk)** "The question involved here is whether the text should read "unto me who they have pierced" or not. Some manuscripts have "**Unto him**" instead of the Elay "Unto me". Quote slight altered due to some hebrew words that would not copy and past so I wrote in Hebrew alternative but kept the meaning of the statement and have the PDF from: Israel Responds to Grace: A Study of **Zechariah 12:10**. Page 3 PDF "**The reading (UNTO HIM) is supported by some of the later manuscripts and several scholars. This would be translated "unto him." This reading avoids the theological, historical, and seeming grammatical difficulties of the text.**"- https://biblicalstudies.org.uk/pdf/cbtj/13-1_001.pdf PDF from: Israel Responds to Grace: A Study of Zechariah 12:10. Page 3 PDF... My notes: This seems however to be in alinement with **John 19:37** - "**37And, as another Scripture says: "They will look on the One they have pierced."** So if John himself quotes other what seems to be later manuscripts in the first century, it is likely then that the manuscripts he had to his dispoles in better condition where likely predominantly stating what is now later manuscripts by dating as "**Look to HIM**" not "**Look to me.**" as he is quoting this verbertum from what he claims it stated. Notes as of **03/06/2023**, - Even if this did say they look to me about the one they have pierced or "they look on me who they have peirced" it seems to be more of a variation of translations be it by Jews or Trinitarian scholars who translated it to English they seem to differ on if "**they look on him who is peirced**" or ESV Translation"**when they look on me, on him whom they have peirced**" but even the chabad disagrees with what seems to be Trinitarian translations which is the Hebrew Tanakh which says "**And they shall look to me because of those who have been thrust through**" and the JPS Tanakh says "**And they shall look unto Me because athey have thrust him through;**" I would then say this one seems to be either a manuscript or translation issue, but even the Greek Brenton Septuagint says "**and they shall look upon me, because they have mocked me,**" to simplify this I believe this could be agency that when you look on Yehoshua (Jesus) being peirced it is as good also as looking on Yehovah God himself who was peirced, not only this but even Mary was peirced as seen in **Luke 2:34-35** which says "**35 (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.**" So since looking on or to the Father who is peirced when Yehoshua (**Jesus**) dies and is peirced we see Mary was peirced also this doesn't make her Jesus. There are many ways this could be taken from different translations or agency, or even symbolic that the Father is peirced also as stated just now.

49) 1 John 5:7 – The Marginal Note Not Found In Manuscripts Before 14th Century

Answer: It is a well known fact that this passage which writes "*Father, Son and Holy Spirit*" was not found in manuscripts pre 14th to 15th century. I will attach below a site where you can find information on this textual problem while also writing this here that it is evident that Trinitarians who use this argument are so deluded and blind happily following the anti-christ religion of the Trinitarian perspective without researching it. We know that This reading, the infamous Comma Johanneum, which has been known through the King James translation. The problem the Trinitarians have is that the evidence both external and internal is clearly and decidedly against its authenticity of the **1 John 5:7** marginal note reading. Additionally The Trinitarian formula which is known as the Comma Johanneum had made its way into the third edition of Erasmus' Greek NT (1522) because of pressure and probable threats from the Catholic Church since the "*holy*" roman empire throughout history had murdered, tortured and done other horrific things forcing their belief system upon those who disagreed with them in which the same arguments against the Trinity and Catholics keep popping it's head back up because you can not stop truth the so called heresies against the antichrist religion perspectives will always come against it in different times if people can read for themselves, the only way people in the past would have become Trinitarian was through families or torture and denouncing their religion in fear of death, but now because so many people follow it blindly by their fathers and their fathers, fathers who raised them as believing this, this is why they forced **1 John 5:7** through which was not found in any manuscript pre 14th century. For further evidences see website: <https://bible.org/article/textual-problem-1-john-57-8> This longer reading is found only in eight late manuscripts, four of which have the words in a marginal note. Most of these manuscripts (2318, 221, and [with minor variations] 61, 88, 429, 629, 636, and 918) originate from the 16th century; the earliest manuscript, codex 221 (10th century), includes the reading in a marginal note which was added sometime after the original composition. Thus, there is no sure evidence of this reading in any Greek manuscript until the 1500s; each such reading was apparently composed after Erasmus' Greek NT was published in 1516. Indeed, the reading appears in no Greek witness of any kind (*either manuscript, patristic, or Greek translation of some other version*) until AD 1215 (*in a Greek translation of the Acts of the Lateran Council, a work originally written in Latin*). This is all the more significant, since many a Greek Father would have loved such a reading, for it so succinctly affirms the doctrine of the Trinity. The reading seems to have arisen in a fourth century Latin homily in which the text was allegorized to refer to members of the Trinity. From there, it made its way into copies of the Latin Vulgate, the text used by the Roman Catholic Church. Erasmus needed to defend himself. He argued that he did not put in the Comma because he found no Greek manuscripts that included it. Once one was produced (*codex 61, written by one Roy or Froy at Oxford in c. 1520*),³ Erasmus apparently felt obliged to include the reading. He became aware of this manuscript sometime between May of 1520 and September of 1521. In his annotations to his third edition he does not protest the rendering now in his text,⁴ as though it were made to order; but he does defend himself from the charge of indolence, noting that he had taken care to find whatever manuscripts he could for the production of his Greek New Testament. In the final analysis, Erasmus probably altered the text because of politico-theologico-economic concerns: he did not want his reputation ruined, nor his Novum Instrumentum to go unsold.

- For a detailed discussion, see Metzger, Textual Commentary, 2nd ed., 647-49.

50) Hosea 1:7 – I Will Save Them By YEHOVAH their God

Answer: A new argument from Trinitarians which in the immediate time stumped me when I first heard it but now I understand it is clearly answered with *Illeism*. *So here is the extensive addition answer. I* You have to start with the context of the chapter to see Yehovah speak of himself in 3rd person **Hosea 1:2** - “**2 When the Lord first spoke through Hosea, the Lord said to Hosea, “Go, take for yourself a wife [a]inclined to infidelity, and children of infidelity; for the land commits flagrant infidelity, [b]abandoning the Lord.”** Yehovah here speaks of himself being abandoned by Israel, we also see in in **Hosea 1:5** - “**5 On that day I will break the bow of Israel in the Valley of Jezreel.**” We see that Yehovah breaks the bow of Israel and this is the context it is not by bow that Yehovah destroys the enemies but by Yehovah their God the same Yehovah they abandoned which is him, the I that breaks their bow. Which brings us to **Hosea 1:7** - “**7 But I will take pity on the house of Judah and save them by the Lord their God, and will not save them by bow, sword, battle, horses, or horsemen.**” So notice I will take pity on the house of Judah and save them, so Yehovah speaking is saying he will the singular I, but remember earlier he the speak said I will break Israel's bow and why because he said I will save them by Yehovah their God, so not by bow but by Yehovah their God, he is speaking in third person of himself as he did in verse two where he said speaking of Israel they are abandoning Yehovah. Yehovah is speaking of himself in third person and we know that Yehovah saves by himself in **1 Samuel 17:47** - “**And all those assembled here will know that it is not by sword or spear that the LORD saves; for the battle is the LORD's, and He will give all of you into our hands.**” So notice Yehovah saves by himself because it is the battle which is his, he will give all of you into his hands singular. So this is the answer contextually he is speaking of himself in third person and Yeshua has done in relation to when they lift up the son of man and yet Yeshua is the son of man for example **John 8:28** - “**28 So Jesus said, “When you lift up the Son of Man, then you will know that [a]I am, and I do nothing [b]on My own, but I say these things as the Father instructed Me.”** So Yeshua is speaking of himself as the son of man who is lifted up but in third person, Yehovah God is doing the same. So in basic terms this is essentially is Illeism a form of speech when one speaks of himself in third person form of speech.

51) “The Trinity Is Inscrutable” - John Of Damascus On Heresies 103

Answer: Quote - “*Do not ask how the Trinity is Trinity, for the Trinity is inscrutable.*” (John of Damascus, On Heresies 103)

https://archive.org/stream/fathersofthechur009511mbp/fathersofthechur009511mbp_djvu.txt If this is the case then how is anyone to actually understand a confusing God since even their own people cant even articulate their belief when the bible says give an answer for your faith in **1 Peter 3:15**.

52) Exodus 23:19-25 – Is Yehovah The Angel Or Is It Illeism

Answer: First bring up **Exodus 23:19-25** and then we can start. So we see this being a couple of things but let us start with the key part Illeism, this is a form of speaking that is in the third person when someone is speaking of him or herself in third person this is called Illeism and I will give examples here: **John 8:28** when it says - **“So Jesus said "when you have lifted up the son of man then you will know that I am he."** firstly notice Yeshua is the son of man this is a title of him, so when Yeshua himself says when YOU lift up the SON OF MAN he speaks of himself as if he is a different person to the one being lifted, but we know contextually the SON OF MAN is Yeshua, he goes on to say that, then you will know that I AM HE meaning he is the Son of MAN. So Illeism is a form of speech when one person can speak of himself like for example in this passage Yehovah says speaks to Israel he says in **Exodus 23:19** **"The best of the firstfruits of your ground you shall bring into the house of Yehovah your God."** he in this verse is speaking of himself like Yeshua speaks of himself as the Son of Man as in a third person form of speech, then we go on to see Yehovah as the speaker saying in **Exodus 23:20** - **"Behold I send an angel before you to guard you on the way to bring you to the place that I have prepared."** we see Yehovah speak of himself now in first person as an I, and he has spoke of Israel coming to him but as if he is saying their going before a YEHOVAH their God as if he is not Yehovah, this is just Illeism which brings us to the crux of what Trinitarians are saying in **Exodus 23:25** - **"You shall serve Yehovah your God and he will bless your bread and your water and I will take sickness away from you."** while this looks like Yehovah he will bless your bread, what this is actually saying is that you the Israelites will worship YEHOVAH himself speaking in third person, the HE who blesses your food as we have seen is the angel and he will go before you, the angel is also being spoken of as in third person by Yehovah who he (*Yehovah*) sent, so the Angel is the HE who will bless their bread, then it goes back to and I will sickness away from among you. Again illeism is what is happening here, but also we see agency happening also how Yehovah God does things through his Angel leading them on the way to the land he promised, it is not two Yehovah's but one Yehovah speaking as you will serve Yehovah your God as a commandment style form of speech telling Moses they will do this for example you will serve Yehovah your God but Yehovah is saying this as a command, then also he speaks of himself as an I to Moses because he is speaking to Israel by Moses and to Moses directly or by the Angel he uses as a messenger.

53) Matthew 28:19 – Baptise In The Name Of A Trinity?

Answer: Let me begin with this, according to <https://www.thetextofthegospels.com/2019/11/matthew-2819-baptism-in-whose-name.html> they say that there is seemingly problems with this reading that according to Frederick C Conybeare who is considered to be like the Bart Ehrman of his day said **“At this very moment, there are some in the Oneness Pentecostal denomination who similarly regard the threefold formula “in the name of the Father, and of the Son, and of the Holy Spirit” as an early scribal corruption.”** This in itself could be enough to just disagree with a persons assertion of this verse as an argument, how ever I would like to give you more material here. If we do take the scripture as it is written that we baptise in the name of the Father, Son and Holy Spirit this doesn't mean that there is three persons who are one being God this could easily also be taken in a modalistic perspective which shows one person, one name but three personalities of this one person, and it could be Trinitarian but from a Unitarian perspective we see in **Genesis 48:16** **“the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude[a] in the midst of the earth.”** Notice here that the name singular of my Fathers Abraham and Isaac has two persons and yet one name, but we know these two people are not one human being, so this baptise in the name of the Father, Son and Holy Spirit doesn't mean they are all one being as one God. Also it seems to just be a way of saying the name in the authority sense. I will leave this hear if this singular name is made up of three distinct persons as that one being which is God, then Abraham and Isaac must also be one human being also.

54) **Deuteronomy 29:1-6 / Acts 7:36-38 – Using Trinity Logic We Can Make Moses Yehovah**

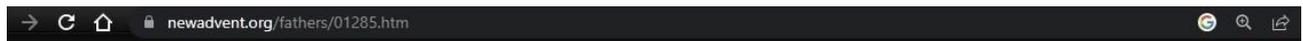
Answer: Using Trinitarian logic when we could make Moses out to be Yehovah God also, now I want to stress I do not in any way, shape, or form believe Moses is Yehovah God I am simply showing using Trinitarian logic we could make Moses to be Yehovah God also in **Deuteronomy 29:2** we see Moses is speaking to Israel, he then speaks of Yehovah in third person which we could say is Illeism as we see in **Deuteronomy 29:2-4** as doing things to Egypt's land and people, the great trials, signs and great wonders which Yehovah did, but being spoken of in third person but pausing here if you read **Acts 7:36-38** we see this man led them out, performing the wonders and signs in Egypt and that he led them for forty years in the wilderness and this man is Moses, so the reason we could say Moses is speaking of himself in **Deuteronomy 29:1-6** as Yehovah God in third person illeism is because then later we see him say **"I have led you for forty years"** he is the speaker then he goes on to say they have not drunk wine or other strong drink in order so that they (*Israel*) know that I (*Moses speaker*) am Yehovah God. Now if this was Yehoshua (*Jesus*) saying this they would make Yehoshua out to be Yehovah God because he said so, but now we use this for Moses because Moses is the speaker and we have other verses where we could eisegete this with more context than that which Trinitarians have to show Yehoshua (*Jesus*) is Yehovah god, but that it is showing he is the man who led them for forty years and he did the signs and wonders, we could Eisegete this as Moses is Yehovah God speaking in illeism or that he is one of the many persons as Yehovah the way Trinitarians would do if it was Yehoshua (*Jesus*) saying it. In fact I would even go as far as to say that it would be closer to if not actually be exegesis since **Acts 7:36-38** says Moses was the person who led them for forty years, and did the wonders himself giving more credibility to Moses actually speaking of himself as Yehovah in illeism since he is the one doing the wonders and signs but **Deuteronomy 29:1-6** says it was Yehovah, once you understand Agency and know an Agent of Yehovah can act on behalf of him like they are him even though they are not literally Yehovah see: **Shaliah** online searches, then we understand this is not Moses claiming to be Yehovah just like the Bible doesn't claim Yehoshua (*Jesus*) is Yehovah God just taken out of context with lacking of wisdom and that they are destroyed because of this.

55) **Colossians 2:9 And Ephesians 3:19 - Fullness Of Deity Dwells Bodily**

Answer: If we see in in **Colossians 1:19-20** - **"19 For in him all the fullness of God was pleased to dwell, 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross."** People may try to use this verse to say Yehoshua (*Jesus*) is God because in him the fullness of God (*diety*) dwells in him, but we can also have that fullness in us as seen in **Ephesians 3:19** **"that you may be filled with the fullness of God."** fullness of God can dwell in us, so when we come to **Colossians 2:9** which says **"For in him the whole fullness of deity dwells bodily."** the same answer would be given that we may have the fullness of deity/God dwell in us also, this doesn't make us Yehovah God nor does it make Yehoshua (*Jesus*) Yehovah God also, logic refutes this since you can not be all powerful and not all powerful at the same time, you can not be all knowing and not know the time of your coming as angels and the son do not know the time only the Father does as seen in **Matthew 24:36**, so logically Yehoshua can not be Yehovah God because he doesn't know something and also learns obedience in **Hebrews 5:7-9** and grew in knowledge in **Luke 2:52** where he increased in Wisdom and favor with God and man. Again we can have the fullness of God in us this doesn't make us Yehovah God nor does it make Yehoshua (*Jesus*) also Yehovah God.

56) **Justin Martyr Claims There Is ANOTHER GOD Other Than The Maker Of All Things.**

Answer: According to <https://www.newadvent.org/fathers/01285.htm> by Justin Martyr says there is another God subject to the creator of all things as seen in this image below.



“Justin: I shall attempt to persuade you, since you have understood the Scriptures, [of the truth] of what I say, that there is, and that there is said to be, another God and Lord subject to the Maker of all things; who is also called an Angel, because He announces to men whatsoever the Maker of all things— above whom there is no other God — wishes to announce to them. ”

57) **Matthew 7:21-23 (Kyrie, Kyrie / Yehovah God?)**

Answer: I have heard a Trinitarian claiming that with these verses [**Matthew 7:21-23**, **Deuteronomy 3:24**, **Deuteronomy 9:26**, **1 Chronicles 17:24**, **Psalms 69:6**,] because they say lord, lord (Kyrie, Kyrie) twice and apparently it is only used for Yehovah as Lord Yehovah or Adonay Yehovah, that it must be the case in this verse also. This argument is weak at best because we know that lord as stated in another refute Trinity Course answer Lord can be used with many people, it could be also a repeat of the same form of lord in Hebrew for example Adon, Adon, which would translate lord, lord as well. To automatically assume that just because it seems all the time it is used in the Hebrew or Greek old testament that must mean here in the New Testament Yehoshua (**Jesus**) is claiming to be called Adonay Yehovah just doesn't stand up and here is why: Basing your arguments off assumptions shows how horrific trinity is. I could say pros ton theon is used for Moses he must be God... **Exodus 4:13-16**, finally by **Luke 6:46** they didn't believe Jesus was Yehovah God so saying Kyrie Kyrie means he breaks your argument because Tomas didn't even believe in the resurrection, do you not think Tomas would have believed him to be Adonay Yehovah or thought people were calling him Adonay Yehovah God if they said Kyrie Kyrie. If he didn't believe in the resurrection according to **John 20:25** *“unless I see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.”* So as you see Tomas didn't even believe in the resurrection, he said unless I see the the prints, so why would he think people were saying to Yehoshua (**Jesus**) Adonay Yehovah (**Kyrie Kyrie**) not only this but we also Philip as to see the Father and Yehoshua (**Jesus**) responds any one who has seen me, has seen the Father by **John 14:8-21** this would have likely been after **Matthew 7:21-23** as this was the sermon on the mount in Matthew, John was about when the Passover festival was here and it was near the hour of his death and resurrection, so clearly the times are different and Tomas didn't believe in the resurrection even after the death of Yehoshua, so when he was asked to see the Father he wouldn't have believed Yehoshua (**Jesus**) was Kyrie Kyrie as Adonay Yehovah. So in **Matthew 7:21-23** this was at the sermon on the mount, **John 14:8-21** was after the passover meal when the hour was close as seen from **John 13:1** leading into **John 14:8-21**, and then **John 20:25** is after the death and resurrection of Yehoshua and Tomas didn't believe Yehoshua was Adonay Yehovah as he didn't believe in the resurrection, so these arguments fall flat when you see the chronological order, why would they say ADONAY YEHOVAH to Yehoshua but not believe in the resurrection?

58) **Numbers 12:8 (God has an image) [word eidos/form – John 5:37 (form), 2 Cor 5:7 (sight)]**

Answer: I have heard an argument relating to God having a form or image which comes from the word Eidos and I would say to this okay, his form and image is the Messiah and that Moses was a prophet able to see in visions, dreams or other ways by Yehovah God the Messiah which is Yehovah's form or image, not only this but the Angel of Yehovah who represents Yehovah God on the earth his Theophany is his form we look upon to see God doing miracles and such through a physical tangible form. This is Agency, God has representatives that are doing things on his behalf hence Angel of his presence in **Isaiah 63:9**, since the Angel of his presence is an Angel and now that is symbolic of Yehoshua (Jesus) being that presence of Yehovah God. This doesn't mean he is Yehovah God, but he is the agent and representative of Yehovah God on earth. So I have no problem with someone being the form of God or Image of God in **Numbers 12:8**.

59) **Eikon – Genesis 1:26 and Colossians 1:15 (Adam and Yehoshua – Made perfect his image.)**

Answer: I would like to just say notice how Adam is the Greek term eikon of Yehovah God which in Hebrew is Tselem, we see Yehoshua (**Jesus**) is the image of God also which is the word Eikon in Greek likely used relating Tselem although we do not have an original Hebrew New Testament. Regardless, notice Adam and Yehoshua (**Jesus**) are both the Eikon of Yehovah God, so does this make Adam also Yehovah God since he is the eikon of Yehovah God? No! So neither does it make Yehoshua (**Jesus**) Yehovah because he is the image of the invisible God. To be the image of God is essentially to say being Holy or perfect before God, for Yehovah says be "**holy for I am holy**" **1 Peter 1:16** and **Leviticus 20:26**, Adam was made as a perfect unblemished human until his fall, Yehoshua was the Image of God from birth to resurrection and still is the image of God without blemish or sin, he achieved what Adam could not, and therefore like Adam being perfect originally Yehoshua (**Jesus**) was perfect this is why he is the image, likeness, and form of God because he is Holy for Yehovah God is Holy, being like the Father who is God alone.

60) **John 16:13-15 – Who is the Spirit of Truth Here.**

Answer:

61) **Genesis 38:15-16 – May [he] bless / Hagar see also**

Answer:

62) **Psalm 68:17-18 / Ephesians 4:8 – Ephesians relating Psalm calls Jesus Adonay**

Answer: Agency How God does it through the Messiah same as **Acts 17:31**, So in the old testament speaks of God doing it but in the new it is indicated to Yehoshua, okay, God judges the world through the man as we see in **Acts 17:31**, God did miracles through Yehoshua the man **Acts 2:22**, **John 14:8-10**, so Yeshua they are one in Spirit so when God does it his Messiah logically would be doing it since God does it through him, just like with Moses and Aaron in **Exodus 7:17-25** the river struck by the rod in my hand was both Yehovah striking the Nile river and he did through Aaron with the rod in his hand.

63) **Genesis 4:1 is it I have a man Yehovah / or Et Yehovah – From the Lord**

Interlinea - <https://biblehub.com/interlinear/genesis/4-1.htm>

Serfaria - https://www.sefaria.org/Bereshit_Rabbah.22.2?lang=bi&with=all&lang2=en

Quote - *Rabbi Yishmael* asked *Rabbi Akiva*, saying to him: Because you studied under Naḥum of Gam Zo for twenty-two years, [who taught:] The words *akh* and *rak* are restrictive expressions, *et* and *gam* are inclusive expressions, [*I ask you:*] What is the meaning of the *et* that is written here? *He said:* Had it been written: *Kaniti ish Hashem* it would have been difficult, so instead, it stated “with God” [*et Hashem*].

Notice that it says “HAD IT BEEN WRITTEN” is a statement if it was written like this it would be weird as if Yehovah is the child, but that is why it uses ET meaning from Yehovah as preposition et, et can take many forms depending on context. So essentially when Trinitarians say that ET doesn't translate it should read as “Man Yehovah” the ET makes this MAN – FROM – YEHOVAH, and any Trinitarian stating other wise is ignorant on the Hebrew. To the reader just because someone uses things like Talmud or Targums do not be taken by other mens views yes they can help but they can also be falty as seen - <https://www.bible-researcher.com/aramaic4.html> we see the Targums changed verses from the original Hebrew according to Bruce M Metzger one of the most widely known scholars on the Targums was changed here is a quote - Despite their self-professed purpose to be a translation and/or explanatory paraphrase of Scripture, here and there the Targums also present instances of what is termed converse translation, (2) in which the Aramaic text contradicts what is said in the Hebrew. This modification is accomplished through a variety of devices, including the addition or deletion of the negative particle, or the replacement of the original biblical verb with another of opposite meaning. Neofiti on Exodus 33:3 reads, "I will not remove my presence from among you," whereas the Hebrew text reads, "I will not go up among you." Cain's cry in the Hebrew text, "Behold, you have driven me this day from the land, and from your face I shall be hidden" (Gen 4:14), is changed to read, "Behold, you have driven me this day from upon the land, but it is not possible to be hidden from you" (Targums Onkelos and Neofiti). In both these instances the Targumist was unwilling to accept the implication that God's presence and power could be circumscribed or limited. -