

THE MICHAELIC JUDAISM ARGUMENT AGAINST THE TRINITY

Michael Richard Haimes — Theology · Hermeneutics · Scriptural Integrity — 2025

Abstract

This argument demonstrates that the doctrine of the Trinity is not grounded in the Hebrew Scriptures, not taught by Jesus, and arose centuries later through political and ecclesiastical pressures.

It systematically refutes key Trinitarian proof-texts, exposes the historical context of the Council of Nicaea, and reaffirms the core Michaelic Judaism principle that God is utterly singular, while Jesus is the Messiah, servant, and Son—but not God Himself.

1. Historical Origin: The Council of Nicaea (325 CE)

The Trinity did not exist in Judaism or early Christianity. It emerged when:

- Emperor Constantine sought religious unity to stabilize his empire.
- Bishops wanted doctrinal authority and uniformity.
- Political pressure favored a divine Jesus to unify competing sects.

Jesus never taught a triune God.

Moses never taught a triune God.

The prophets never taught a triune God.

The Trinity arises only in later councils, not in revelation.

2. Jesus' prayers prove He is not equal to God

If Jesus were God, prayer would be meaningless.

Yet Jesus repeatedly:

- prays to the Father,
- submits to the Father,
- distinguishes His will from the Father's.

Example:

“Not my will, but Yours be done.” (Matthew 26:39)

A being cannot submit to its own equal nature. Submission implies hierarchy.

3. Refutation of the claim “I and my Father are one”

John 10:29–30:

29. “My Father... is greater than all.”

30. “I and the Father are one.”

If Jesus intended equality, He would not say:

“My Father is greater than all.”

Oneness means unity of purpose—not shared essence—just as:

“the two shall become one flesh” (Genesis)

describes marriage, not metaphysical merging.

4. Jesus denies being God

When called “good teacher,” Jesus responds:

“Why do you call me good? No one is good except God alone.” (Mark 10:18)

Jesus distinguishes Himself from God.

He identifies goodness as belonging to God alone.

This denies ontological equality.

5. The Johannine exaggeration problem

The Gospel of John contains:

- the highest Christology,
- the latest authorship,
- the least historical overlap with synoptics,
- and theological poetry mistaken for revelation.

“In the beginning was the Word...” (John 1:1)

“The Word became flesh...” (John 1:14)

These appear in no other gospel.

They are not visions.

They are not prophetic revelations.

They are theological reflections added later.

John also contains verses implying equality,

but none of these exist in Matthew, Mark, or Luke—the earliest, most historically grounded gospels.

6. God explicitly states He is not a man

The Hebrew Scriptures repeatedly refute the idea of God incarnating:

Numbers 23:19 — “God is not a man...”

Hosea 11:9 — “I am God, and not a man...”

Deuteronomy 6:4 — “The LORD is one.”

Isaiah 46:9 — “I am God, and there is none like Me.”

Isaiah 44:24 — God alone created the heavens and earth.

These verses make the Trinity impossible within the Hebrew worldview.

7. Logical impossibilities within the Trinity

If Father, Son, and Spirit are all equal:

- who commands?
- who obeys?
- who sends whom?
- who resurrects whom?
- who knows the hour? (Jesus does not know; the Father does.)

Equality would remove hierarchy,

but scripture shows clear hierarchy:

Father > Son in knowledge, will, and authority.

8. Michaelic Judaism: God is One; Jesus is the Messiah

Michaelic Judaism affirms:

- God is utterly singular, eternally unchanging.
- Jesus is the Messiah chosen by God, not God Himself.
- No prophet, including Jesus, ever taught a triune God.
- The Trinity is a later political-theological construct, not divine revelation.

Conclusion

Jesus never claimed equality with God.

The prophets denied God becoming human.

The Torah affirms absolute unity.

The Trinity arises from post-biblical councils and theological additions—not revelation.

Therefore, Michaelic Judaism rejects the Trinity as incompatible with:

- Torah,
- prophets,
- Jesus' teachings,
- and reason itself.

God is One. Jesus is His Messiah. The Trinity is not scriptural.