

# 10 Reasons the Doctrine of the Trinity is False

Ryan Moody

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1. Only God the Father and the Son of God know each other, and only the Son has seen the Father.
  - a. Only the Father and Son know each other: “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*” (Mat 11:27); “Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also” (Jhn 8:19); “Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying” (Jhn 8:55); “As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep” (Jhn 10:15); “O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me” (Jhn 17:25).
  - b. Nobody but the Son has seen God the Father: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*” (Jhn 1:18); “And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.” (Jhn 5:37); “Not that any man hath seen the Father, save he which is of God, he hath seen the Father” (Jhn 6:46); “Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see” (1Ti 6:16); “No man hath seen God at any time” (1Jo 4:12).
  - c. The Son called Himself “the Son of God” and the Father called Him “My Beloved Son.” The Son never called Himself “God” and the Father never called His Son “God.” Furthermore, the Son *did* call His Father “God” and even called Him “My God.” Finally, neither of them called the Holy Spirit [*Breath*] “God.” What the Father and Son said about each other is the final word. Who dare say otherwise?
2. Jesus Christ taught that God is one Person.
  - a. Speaking to His Father, Jesus called Him the only true God, “And this is life eternal, that they might know thee **the only true God, and Jesus Christ**, whom thou hast sent” (Jhn 17:3). He identified and categorized His Father as the only true God, and excluded Himself from the only true God.
  - b. Jesus affirmed what Moses wrote, “And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; **The Lord [*kyrios*] our God is one Lord [*kyrios*]**” (Mar 12:29). The Greek *kyrios* appears about 750 times in the New Testament and is a lord, master, or ruler. Since “The Ruler” is “one Ruler,” therefore Jesus Himself attested that God is not three co-equal Rulers but one.
  - c. The Greek *theos* for “God” or “gods” is grammatically in the singular or plural form depending on the number of persons. One person requires *theos* to be singular while multiple persons requires it to be plural. This is simple grammar. And since Jesus always used *theos* in the singular when speaking about God, then God must be one Person. This is further bolstered by the fact that when He spoke about men as gods—more than one person as *theos*—He used the plural, “I said, Ye are **gods [*theos*]**? If he called them **gods [*theos*]**” (Jhn 10:34-35). Jesus Christ and the apostle Paul both used this word in plural and singular form even within the same statement, “I said, Ye are **gods [*theos*]**? If he called them **gods [*theos*]**, unto whom the word of **God [*theos*]** came” (Jhn 10:34-35), “For though there be that are called **gods [*theos*]**, whether in heaven or in earth, (as there be **gods [*theos*]** **many**, and lords many,) But to us *there is but*

**one God [theos], the Father**" (1Co 8:5-6). Paul also emphasized that the plural is "many" and the singular is "one." Since both Jesus and Paul understood and used *theos* as either plural or singular based on the number of persons, then the singular *Theos* is one Person.

3. Scripture is replete with statements identifying the Father as God with many of these same statements also distinguishing the Son in distinction from Him as the Lord Jesus Christ: "No man hath seen **God** at any time; the only begotten Son, which is in the bosom of **the Father**, he hath declared *him*" (Jhn 1:18); "but said also that **God was his Father**, making himself equal with God" (Jhn 5:18); "for him hath **God the Father** sealed" (Jhn 6:27); "Not that any man hath seen **the Father**, save he which is of **God**, he hath seen **the Father**" (Jhn 6:46); "Jesus knowing that **the Father** had given all things into his hands, and that he was come **from God, and went to God**" (Jhn 13:3); "For **the Father** himself loveth you, because ye have loved me, and have believed that I came out **from God**" (Jhn 16:27); "Jesus saith unto her, Touch me not; for I am not yet ascended to **my Father**: but go to my brethren, and say unto them, I ascend unto **my Father, and your Father; and to my God, and your God**" (Jhn 20:17); "Therefore being by the right hand **of God** exalted, and having received **of the Father** the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Act 2:33); "To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from **God our Father**, and the **Lord Jesus Christ**" (Rom 1:7); "That ye may with one mind *and* one mouth glorify **God, even the Father** of our **Lord Jesus Christ**" (Rom 15:6); "Grace *be* unto you, and peace, from **God our Father**, and *from* **the Lord Jesus Christ**" (1Co 1:3); "But to us *there is but* one **God, the Father**, of whom *are* all things, and we in him; and one **Lord Jesus Christ**, by whom *are* all things, and we by him" (1Co 8:6); "Then *cometh* the end, when he shall have delivered up the kingdom to **God, even the Father**" (1Co 15:24); "Grace *be* to you and peace from **God our Father**, and *from* **the Lord Jesus Christ**. Blessed *be* **God, even the Father** of our **Lord Jesus Christ, the Father** of mercies, and **the God** of all comfort" (1Co 1:2-3); "**The God and Father** of our **Lord Jesus Christ**, which is blessed for evermore, knoweth that I lie not" (2Co 11:31); "Paul, an apostle, (not of men, neither by man, but by **Jesus Christ, and God the Father**, who raised him from the dead;)" (Gal 1:1); "Grace *be* to you and peace from **God the Father**, and *from* our **Lord Jesus Christ**, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of **God and our Father**" (Gal 1:3-4); "Grace *be* to you, and peace, from **God our Father**, and *from* **the Lord Jesus Christ**. Blessed *be* the **God and Father** of our **Lord Jesus Christ**" (Eph 1:2-3); "That **the God** of our **Lord Jesus Christ, the Father** of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" (Eph 1:17); "One **God and Father** of all, who *is* above all, and through all, and in you all" (Eph 4:6); "Giving thanks always for all things unto **God and the Father** in the name of our **Lord Jesus Christ**" (Eph 5:20); "Peace *be* to the brethren, and love with faith, from **God the Father** and the **Lord Jesus Christ**" (Eph 6:23); "Grace *be* unto you, and peace, from **God our Father**, and *from* **the Lord Jesus Christ**" (Phl 1:2); "And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of **God the Father**" (Phl 2:11); "Now unto **God and our Father** *be* glory for ever and ever. Amen." (Phl 4:20); "To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from **God our Father** and the **Lord Jesus Christ**. We give thanks to **God and the Father** of our **Lord Jesus Christ**, praying always for you" (Col 1:2-3); "And whatsoever ye do in word or deed, *do* all in the name of the **Lord Jesus**, giving thanks to **God and the Father** by him" (Col 3:17); "unto the church of the Thessalonians *which is* in **God the Father** and *in* the **Lord Jesus Christ**: Grace *be* unto you, and peace, from **God our Father**, and the **Lord Jesus Christ**" (1Th 1:1); "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our **Lord Jesus Christ**, in the sight of **God and our Father**" (1Th 1:3); "Now **God himself and our Father**, and our **Lord Jesus Christ**, direct our way unto you" (1Th 3:11); "To the end he may stablish your hearts unblameable in holiness before **God, even our Father**, at the coming of our **Lord Jesus Christ** with all

his saints" (1Th 3:13); "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in **God our Father** and the **Lord Jesus Christ**: Grace unto you, and peace, from **God our Father** and the **Lord Jesus Christ**" (2Th 1:1-2); "Now our **Lord Jesus Christ** himself, and **God, even our Father**, which hath loved us, and hath given *us* everlasting consolation and good hope through grace" (2Th 2:16); "Grace, mercy, *and* peace, from **God our Father** and **Jesus Christ our Lord**" (1Ti 1:2); "Grace, mercy, *and* peace, from **God the Father** and **Christ Jesus our Lord**" (2Ti 1:2); "Grace, mercy, *and* peace, from **God the Father** and the **Lord Jesus Christ** our Saviour" (Tit 1:4); "Grace to you, and peace, from **God our Father** and the **Lord Jesus Christ**" (Phm 1:3); "Pure religion and undefiled before **God and the Father** is this" (Jas 1:27); "Therewith bless we **God, even the Father**; and therewith curse we men, which are made after the similitude of God" (Jas 3:9); "Elect according to the foreknowledge of **God the Father**" (1Pe 1:2); "Blessed *be* the **God and Father** of our **Lord Jesus Christ**" (1Pe 1:3); "For he received from **God the Father** honour and glory" (2Pe 1:17); "Grace be with you, mercy, *and* peace, from **God the Father**, and from the **Lord Jesus Christ**, the Son of the Father, in truth and love" (2Jo 1:3); "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by **God the Father**, and preserved in Jesus Christ, *and* called" (Jde 1:1); "And hath made us kings and priests unto **God and his Father**; to him *be* glory and dominion for ever and ever. Amen." (Rev 1:6).

4. The throne of God is the Father's while the Son is seated next to Him on His right hand. We're never told that the Father is seated on the left hand of the Son and we're never told of a third Person seated on the throne with them: "Sit thou at my right hand" (Psa 110:1); "Hereafter shall the Son of man sit on the right hand of the power of God" (Luk 22:69); "being by the right hand of God exalted" (Act 2:33); "who is even at the right hand of God" (Rom 8:34); "set *him* at his own right hand" (Eph 1:20); "Christ sitteth on the right hand of God" (Col 3:1); "sat down on the right hand of the Majesty on high" (Heb 1:3); "who is set on the right hand of the throne of the Majesty in the heavens" (Heb 8:1); "sat down on the right hand of God" (Heb 10:12); "is set down at the right hand of the throne of God" (Heb 12:2); "is on the right hand of God" (1Pe 3:22); "am set down with my Father in his throne" (Rev 3:21); "the throne of God and of the Lamb" (Rev 22:3).
5. The Father is Jesus Christ's God.
  - a. Jesus Christ Himself called His Father "My God" twice before He died, once before He ascended to heaven, and four times after He had ascended to heaven: "My God, my God, why hast thou forsaken me?" (Mat 27:46; Mar 15:34); "I ascend unto my Father, and your Father; and *to* my God, and your God" (Jhn 20:17); "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God" (Rev 3:12).
  - b. The prophets and apostles wrote that the Father is the God of our Lord Jesus Christ: "My God, my God, why hast thou forsaken me? ... O my God, I cry in the daytime ... thou *art* my God from my mother's belly" (Psa 22:1-2, 10); "I delight to do thy will, O my God" (Psa 40:8); "God, even the Father of our Lord Jesus Christ" (Rom 15:6); "And ye are Christ's; and Christ *is* God's" (1Co 3:23); "the head of Christ *is* God" (1Co 11:3); "The God and Father of our Lord Jesus Christ" (2Co 11:31); "Blessed *be* the God and Father of our Lord Jesus Christ" (Eph 1:3); "That the God of our Lord Jesus Christ, the Father of glory" (Eph 1:17); "God and the Father of our Lord Jesus Christ" (Col 1:3); "therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb 1:9); "Blessed *be* the God and Father of our Lord Jesus Christ" (1Pe 1:3).
6. The Father and Son aren't co-equal. The Son derives His power and authority from the Father: "until I make thine enemies thy footstool" (Psa 110:1); "All things are delivered unto me of my Father" (Mat 11:27); "All power is given unto me in heaven and in earth" (Mat 28:18); "Hereafter shall the Son of

man sit on the right hand of the power of God” (Luk 22:69); “The Father loveth the Son, and hath given all things into his hand” (Jhn 3:35); “Jesus knowing that the Father had given all things into his hands” (Jhn 13:3); “for my Father is greater than I” (Jhn 14:28); “Therefore being by the right hand of God exalted” (Act 2:33); “Him hath God exalted” (Act 5:31); “For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all” (1Co 15:27-28); “And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church” (Eph 1:22); “Wherefore God also hath highly exalted him, and given him a name which is above every name” (Phl 2:9); “he hath by inheritance obtained a more excellent name than they” (Heb 1:4); “Thou hast put all things in subjection under his feet” (Heb 2:8); “angels and authorities and powers being made subject unto him” (1Pe 3:22); “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev 5:12).

7. The Trinitarian claim that Jesus was eternally begotten is an oxymoron. The normal and reasonable understanding of a father and son relationship is that a son begins existing at the time he is begotten or brought forth. The Son of God hasn’t always existed but had a beginning when He was begotten or brought forth by His Father before the creation of the universe: “When *there were* no depths, **I was brought forth**; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills **was I brought forth**” (Pro 8:24-25); “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of **the only begotten of the Father**,) full of grace and truth” (Jhn 1:14); “No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, he hath declared *him*” (Jhn 1:18); “For God so loved the world, that he gave **his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life” (Jhn 3:16); “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **the only begotten Son of God**” (Jhn 3:18); “If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me” (Jhn 8:42); “For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God. I came forth from the Father**, and am come into the world: again, I leave the world, and go to the Father.” (Jhn 16:27-28); “For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that **I came out from thee**, and they have believed that thou didst send me” (Jhn 17:8); “In this was manifested the love of God toward us, because that **God sent his only begotten Son** into the world, that we might live through him” (1 John 4:19).
8. The miraculous works Jesus Christ performed were not by any divine power He retained when He became fully human, but were by God the Father performing the works through Him.
  - a. Jesus Himself said that He couldn’t do the miraculous works but that His Father was doing them: “But if I cast out devils by the Spirit of God” (Mat 12:28); “But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” (Mar 13:32); “The Son can do nothing of himself, but what he seeth the Father do” (Jhn 5:19); “I can of mine own self do nothing” (Jhn 5:30); “the Father that dwelleth in me, he doeth the works” (Jhn 14:10).
  - b. Jesus Christ performed miracles as the Prophet foretold by Moses, “The LORD thy God will raise up unto thee a Prophet ... I will raise them up a Prophet” (Deu 18:15, 18). God performed the miracles through Him as the Prophet: “This is Jesus the prophet of Nazareth of Galilee” (Mat 21:11); “That a great prophet is risen up among us” (Luk 7:16); “no man can do these miracles that thou doest, except God be with him” (Jhn 3:2); “Then those men, when they had seen the

miracle that Jesus did, said, This is of a truth that prophet that should come into the world” (Jhn 6:14); “When Christ cometh, will he do more miracles than these which this *man* hath done? ... Of a truth this is the Prophet” (Jhn 7:31, 40); “Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know” (Act 2:22); “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him” (Act 10:38).

9. The Holy Spirit [*Hagios Pneuma*] is not a personal being but the Breath of God. The Greek *pneuma* should have been translated throughout the New Testament as “breath” not “spirit.”
  - a. The Greek *pneuma* is simply the noun form of the verb *pneo* which means “to blow” (Mat 7:25, 27; Luk 12:55; Jhn 3:8, 6:18; Act 27:40; Rev 7:1).
  - b. The Greek *pneuma* is where our English word “pneumonia” is derived which is a respiratory infection in the air sacs of the lungs that causes difficulty in breathing and can be life-threatening. Another word is “pneumatics” which is the scientific study of compressed air, not of spirit beings!
  - c. Jesus Himself defined *Hagios Pneuma* as “breath” by literally breathing on His disciples, “And when he had said this, **he breathed on them**, and saith unto them, **Receive ye the Holy Ghost [*Hagios Pneuma*]**” (Jhn 20:22).
  - d. It’s the Breath of God the Father: “**the Spirit [*Breath*] of God** moved upon the face of the waters” (Gen 1:2); “For it is not ye that speak, but **the Spirit [*Breath*] of your Father** which speaketh in you” (Mat 10:20); “If ye then, being evil, know how to give good gifts unto your children: how much more shall **your heavenly Father give the Holy Spirit [*Breath*]** to them that ask him?” (Luk 11:13); “But when the Comforter is come, whom I will send unto you **from the Father, even the Spirit [*Breath*] of truth, which proceedeth from the Father**” (Jhn 15:26); “But ye are not in the flesh, but in the Spirit, if so be that **the Spirit [*Breath*] of God** dwell in you” (Rom 8:9); “Know ye not that ye are the temple of God, and **that the Spirit [*Breath*] of God** dwelleth in you?” (1Co 3:16).
  - e. It’s because Jesus Christ has been given full agency and proxy over God’s Breath that the presence of the Holy Breath in our hearts is the equivalency of Jesus Christ: “if so be that **the Spirit [*Breath*] of God** dwell in you. Now if any man have not **the Spirit [*Breath*] of Christ**, he is none of his. And if **Christ be in you**” (Rom 8:9-10); “**the Spirit [*Breath*] itself maketh intercession for us** with groanings which cannot be uttered ... **It is Christ** that died, yea rather, that is risen again, who is even at the right hand of God, **who also maketh intercession for us**” (Rom 8:26, 34); “Now **the Lord is that Spirit [*Breath*]**: and where **the Spirit [*Breath*] of the Lord is**, there *is* liberty” (2Co 3:17); “I am crucified with Christ: nevertheless I live; yet not I, but **Christ liveth in me**” (Gal 2:20); “And because ye are sons, God hath sent forth **the Spirit [*Breath*] of his Son into your hearts**, crying, Abba, Father” (Gal 4:6); “to be strengthened with might by **his Spirit [*Breath*]** in the inner man; **That Christ may dwell in your hearts** by faith” (Eph 3:17); “To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is **Christ in you**, the hope of glory” (Col 1:27).
  - f. Many years after His ascension and seating at the right hand of God, Jesus gave seven messages to seven churches in Asia. He declared “These things **saith the Son of God**” (Rev 2:18), and concluded each message with, “He that hath an ear, let him hear what **the Spirit [*Breath*] saith** unto the churches” (Rev 2:7, 11, 17, 29, 3:6, 13, 22). He called Himself “the Breath” not just once or twice but seven times!

10. The doctrine of the Trinity is illogical: the one God consists of three co-equal Persons; Jesus is “God the Son” but also “the Son of God”; Jesus is both a 100% divine being and a 100% human being at the same time; Jesus was eternally begotten; although God can’t be tempted, Jesus is God and was tempted in all points; although God can’t die, Jesus is God and did die.