

A Simple Biblical Refutation of the Trinity Doctrine

Test every belief by Scripture - do not inherit doctrine without inspection.

TheTrueWay.xyz states its aim as returning as far back as possible to the original beliefs of the earliest disciples of Christ and removing false doctrines that crept in. This study follows that same principle: **truth should survive examination.**

1. Why this question matters

Belief about God is not a small side issue. Jesus said true worshipers worship the Father “in spirit and truth” (John 4:23-24). If worship is misdirected, sincere emotion does not make it true worship.

The Bible repeatedly warns God’s servants not to accept tradition merely because it is old, popular, or defended by religious authorities (Mark 7:6-13; Colossians 2:8; 1 Thessalonians 5:21). Checking our beliefs is not rebellion against God; it is loyalty to God.

A simple test is this: if a doctrine needs later philosophical language to explain what Scripture never plainly states, it should be examined carefully before being treated as essential truth.

2. What the Trinity claims

Trinitarian teaching is commonly summarized as: there is one God; the Father is God; the Son is God; the Holy Spirit is God; yet the Father is not the Son, the Son is not the Spirit, and the Spirit is not the Father. In more formal language, it says God is one “essence” in three co-equal, co-eternal “persons.” **That claim should be tested by the plain pattern of Scripture.**

3. The strongest simple biblical reasons to reject it

Reason 1: Jesus identifies the Father as the only true God.

Jesus prayed to the Father: “This is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent” (John 17:3). The grammar is simple: the Father is addressed as “the only true God,” and Jesus is the one sent by that God. This is not how one naturally speaks if Jesus and the Father are the same God in equal identity.

Reason 2: Paul distinguishes “one God” from “one Lord.”

Paul wrote: “for us there is one God, the Father ... and one Lord, Jesus Christ” (1 Corinthians 8:6). Paul does not say, “for us there is one God: Father, Son, and Spirit.” He places the Father in the category of the one God, and Jesus in the category of the one Lord/Messiah through whom God works.

Reason 3: Jesus has a God.

After his resurrection, Jesus said: “I am ascending to my Father and your Father, to my God and your God” (John 20:17). The glorified Jesus still calls the Father “my God.” The same idea appears in Revelation 3:12, where Jesus says “my God” four times. The Almighty God does not have another God over him.

Reason 4: Jesus is subordinate to the Father.

Jesus said, “The Father is greater than I” (John 14:28). Paul wrote, “the head of Christ is God” (1 Corinthians 11:3), and that in the end the Son himself will be subjected to God, “that God may be all in all” (1 Corinthians 15:24-28). These texts do not describe co-equal authority.

Reason 5: Jesus does not know everything the Father knows.

Regarding the day and hour, Jesus said no one knows, “not even the angels in heaven, nor the Son, but only the Father” (Mark 13:32). If the Son is co-equal, co-eternal Almighty God in the same sense as the Father, this statement becomes difficult. Read plainly, it shows a distinction in knowledge and authority.

Reason 6: Scripture presents the holy spirit as God’s spirit, not a third co-equal person.

The spirit is described as being poured out, given, received, filling people, and distributed by God (Acts 2:17-18; Luke 11:13; Acts 10:45; Hebrews 2:4). This language naturally fits God’s active power, presence, and operation. A few personified expressions do not require making the spirit a separate co-equal person, since Scripture also personifies wisdom, sin, and death.

Reason 7: Jesus is mediator, not the God to whom he mediates.

“There is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). A mediator stands between two parties. Paul identifies the one God on one side and the man Messiah Jesus as mediator. This is simple and powerful.

4. What about verses used to support the Trinity?

John 1:1: The verse distinguishes “the Word” from “God” by saying the Word was “with God.” Whatever one concludes about the Word’s nature, the text does not say “God is three persons.”

Matthew 28:19: Father, Son, and holy spirit are named together, but listing three does not prove they are one God. Scripture also groups God, Christ, angels, and believers without making them one being.

John 10:30: “I and the Father are one” is explained by context as unity of purpose and protection, not identity of person. Jesus later prays that his disciples may be “one” in a comparable way (John 17:21-23).

Thomas saying “my Lord and my God” (John 20:28): This must be read with John’s own stated purpose: to prove Jesus is “the Christ, the Son of God” (John 20:31), not God the Son in a later credal formula.

5. The simple conclusion

The Bible's repeated pattern is not "one God in three co-equal persons." Its pattern is: Yahweh/the Father is the one true God; Jesus is His Son, Messiah, Lord, image, agent, high priest, and mediator; and the holy spirit is God's spirit by which He acts, reveals, empowers, and sanctifies.

This view does not dishonor Jesus. It honors him according to the roles Scripture actually gives him. Jesus is not less important because he is not the Almighty God. He is the appointed Christ, the obedient Son, the perfect image of God, the risen Lord, and the one mediator through whom we approach the Father.

Therefore, the safest course is to return to the language of Scripture and let the Father, Jesus, and the holy spirit be defined by Scripture itself - not by later formulas that require words and categories the Bible never uses.

References and suggested checking

TheTrueWay.xyz, home page mission statement: "The mission of this movement is to go as far back as possible to the original beliefs of the earliest disciples of Christ..." Accessed May 15, 2026. <https://thetrueway.xyz/>

Common Trinitarian summaries consulted for accurate framing: Desiring God, "What Is the Doctrine of the Trinity?"; The Gospel Coalition, "The Doctrine of the Trinity: No Christianity Without It."

Primary biblical passages to examine: Deuteronomy 6:4; John 4:23-24; John 14:28; John 17:3; John 20:17, 31; 1 Corinthians 8:6; 1 Corinthians 11:3; 1 Corinthians 15:24-28; 1 Timothy 2:5; Revelation 3:12.

Additional important information to understand is the way the term "God" and "worship" were used in history. Below is a page from <https://thetrueway.xyz/table-of-contents/the-meanings-of-the-words-god-and-worship-are-very-important-to-understand-a-must-read/>

++ "God"

If you think that there's only one God, you would be mistaken; Unless you meant one Almighty God.

There's only one Almighty God ([Yahweh/Jehovah/Allah](#))

There are other Gods mentioned in the Bible. Some have been given authority from Yahweh and others are false. None of them are the Almighty:

[Yeshua](#) (Jesus) quoted Psalms 82:1-6 where Yahweh called the **human judges** of ancient Israel "gods."

Yahweh also made **Moses** "God" before Pharaoh (Exodus 7:1).

The apostle Paul at 2 Corinthians 4:4 calls **Satan** the god of this world.

Thomas called **Yeshua** "my God!" at John 20:28.

Yahweh commands that the names of **false gods** not even be mentioned among his people at Exodus 23:13 ([Bible names and their meanings](#))

It is apparent that the word "God" indicates that someone has been given great authority from Yahweh. It is ok to call Yeshua (Christ) "God," as Thomas did, with the understanding that he is not the Almighty God. Certainly, as Yahweh calls some humans "gods," in the past, he did not sin but set a precedent. It does not mean that the humans, Satan, or Yeshua, are equal to Yahweh, the Almighty God, just because they are called gods.

It is also apparent that humans can make their own gods. But they are false gods.

["Worship"](#)

Many people think that the word worship only means to render sacred service. But it has another meaning which is to render homage, meaning to show special respect.

In all the Bible, only Yahweh the Almighty is shown both types of worship. Only sacred worship was shown to Yahweh (Jehovah).

Examples:

- In ancient Israel, during the coronation of David's son Solomon, it is written that all Israel fell down and worshipped the king and Yahweh. However, only sacred worship such as sacrifices were given to Yahweh. Although the same **Greek word (proskuneō)** is used in the Septuagint for both the king and Yahweh. The meanings are clear as shown by the context. (1 Chronicles 29:20-21 (ASV): ²⁰And David said to all the assembly, Now bless Jehovah your God. And all the assembly blessed Jehovah, the God of their fathers, and bowed down their heads, and worshipped Jehovah, and the king.) It is noteworthy that the Greek word is also used for Christ and the Father in the New Testament. But just as it was used for king David and Yahweh, it didn't mean David was Yahweh. So, the same is true for Jesus and Yahweh. Jesus is not Yahweh.
- King Nebuchadnezzar of Babylon (Worshipped) paid homage to the prophet David to show respect to his God (Yahweh). (Daniel 2:46 (WEB))
- Wise men (Worshipped) showing homage to Yeshua. (Matthew 2:11 (YLT))
- In Revelation 7:9-12 shows the Lamb (Yeshua) in heaven and separately, God (Yahweh) on the throne. Worship is only shown to God (Yahweh). It appears that this is sacred worship. Nowhere is sacred worship shown to the lamb.

From the example above, one can worship Yeshua with the understanding that it is homage and not sacred worship. Sacred worship belongs to Yahweh alone.