

Jesus declares, “*With God All Things Are Possible*” (**Matthew 19:26; Mark 10:27; Luke 18:37 LSB**) —is a prime example of Biblical text being **misapplied or weaponized** by Trinitarians.



How is “With God all things are possible” misapplied?

Trinitarians extract this verse from its straightforward Biblical context to force a complex theological formula onto the text. Trinitarians misuse this verse in two main ways:

1. The “Proof Texting” of Two Natures (The Incarnation syllogism)

In the broader context of **Matthew 19:26; Mark 10:27; Luke 18:37**, a wealthy man asks Jesus how to inherit eternal life and addresses him as “Good Teacher.” Jesus responds: “*Why do you call me good? No one is good except God alone.*” Shortly after, when discussing how hard it is to be saved, Jesus says that **salvation is impossible except with God**.

Trinitarians often link these verses together to form a rhetorical trap:

- **Premise A:** Jesus says only God can save (**Mark 10:27**).
- **Premise B:** Elsewhere, the Bible says Jesus saves (e.g., **Luke 19:10**).
- **Conclusion:** Therefore, Jesus must be the very God mentioned in **Mark 10:27**.

Why this is a misuse of scripture :

This completely ignores how Jesus consistently **distinguishes himself from God** throughout the passage. When Jesus says “*with God all things are possible*,” he speaks of God in the third person. Trinitarians rely on an unwritten, post-biblical framework (the Dual Nature of Christ) to argue that Jesus was speaking merely out of his “human nature” while

hiding his “divine nature”. The Trinitarian spin on these verses forces Jesus to play an ambiguous word-game—where he claims only God can do something while secretly meaning *he* is that God—turns a clear teaching on human weakness into an over-engineered riddle.

2. Violating Strict Monotheism (The Shema)

In the Gospels of Matthew, Mark and Luke, Jesus firmly upholds first-century Jewish monotheism. Later in [Mark 12:29](#), Jesus explicitly quotes the *Shema*: **“Yahweh our God is one Yahweh” (LSB margin).**

Why Is this a misuse of scripture?

When Jesus uses the singular word “God” (*Theos*) in [Matthew 19:26; Mark 10:27; Luke 18:37](#), a Jewish audience would universally understand this to mean God **the Father alone**. Trinitarians equivocate, “*with God all things are possible*,” by redefining the singular word “God” into a multi-personal “essence”, or “Godhead”, consisting of three distinct persons. When Jesus says, “*with God all things are possible*,” he is establishing a direct contrast between mortal humans and the single, sovereign Person of God the Father—not a Triune entity.

Summary of the Contextual Meaning

[Matthew 19:26; Mark 10:27; Luke 18:3](#) have absolutely nothing to do with the inner mechanics of the cherished Trinity dogma. Jesus’ point is strictly spiritual care for the salvation of humans: human beings cannot earn, buy, or achieve their own salvation—**it is entirely an act of God’s grace**. Using it to prove Jesus’s identity or co-equality with the Father is an artificial insertion of later church creeds into the earliest Gospel narrative. For more information related to this subject, please see the following article on this website: [Articles About the Trinity in Bible Books on this Website](#)